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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Detail from an engraving by Sir J. Noel Patton illustrating Prospero with Miranda in Shakespeare's *Tempest*.



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THE FUNDAMENTALISTS



While it is usual to associate the term *fundamentalism* with religion, it is also applicable to the prevailing trend in scientific orthodoxy. According to the dictionary, fundamentalism is “a movement or attitude stressing strict and literal adherence to a set of basic principles.” In July, 1925, Clarence Darrow defended a high school teacher, John T. Scopes, who had broken a state law of Tennessee by presenting the Darwinian theory of evolution to his students. William Jennings Bryan defended religious fundamentalism with such emotional intensity that Darrow won a moral victory. Now, fifty-six years later, references to the Scopes case are appearing in the public press.

Fifty years ago, I attended a special lecture presented by one of our major universities. The speaker was the outstanding British Aristotelian of his generation, and presented his material with quiet dignity. It was his conviction that the cosmos never was created—it has always existed and always will exist, passing through innumerable mutations which give the appearance of beginning and end. After his lecture, I spent about two hours with him and found him kindly and persuasive, completely satisfied

that all research dedicated to the discovery of first cause was a waste of time and energy.

Thomas Henry Huxley was one of the outstanding scientists of the nineteenth century. He was a strong advocate of Darwinism which he defended in a debate with Bishop Wilberforce. Huxley affirmed that science would rest on an uncertain foundation until it was able to answer three basic questions: What is consciousness, what is mind, and what is force? A more recent scientist, evidently baffled by the mystery of causation, advanced a curious solution to the grand dilemma. He recommended that science should substitute the term *how* for *why*. *How* things are can be explained, but *why* they are remains an unsolved riddle. It is virtually impossible to build an enduring system of morality or ethics unless the reason for and purpose of evolution can be more clearly defined. If we can grasp the sovereign purpose directing all things, there are greater inducements to improve character and cooperate with the purposes of existence.

On all the paper currency of the United States appears the motto "In God We Trust." These words do not occur on the silver coinage. This may be due to the fact that silver has a value of its own and, according to the original intent, each coin contained silver equal to its face value. Unfortunately, this is not true of paper currency. These small rectangles printed on both sides represent an intangible value sustained by the ethics and integrities of the nation. To the degree that our trust in God has weakened, the real value of the dollar has correspondingly diminished. There appears to be some relationship between the rise of science and the fall of integrity.

It is not our intention to depreciate scientific attainments. It is easy to understand why the scientist himself is under the glamour of his own achievements. Scientific materialism is a fundamentalist doctrine, and orthodoxy can be dangerous in any field of endeavor. Theological orthodoxy gave us the Inquisition, and scientific orthodoxy has given us the hydrogen bomb. There is a certain vicariousness in the scientific point of view. It is easier to photograph the rings of Saturn than to solve the dilemmas plagu-

ing our own planet. Exploring is an attractive pastime, but man's place in the infinite plan is far more important. So long as selfishness and self-interest dominate the scientific field, we live in constant peril. The automobile was a useful invention, but has gradually become a deadly weapon; the airplane is a wonderful device for the delivery of nuclear bombs; television has provided the world with cheap entertainment detrimental to the mental and emotional health of the average citizen. There have been good things, but an unregenerated public perverts new and useful discoveries as rapidly as the scientists proclaim them—perhaps a little more rapidly.

Among the most recent blessings is computerization. This probably began with the Chinese abacus which will perform incredible wonders with a little device that can be bought for a dollar or two. The computer now threatens to take over most of the mental processes of the human being. It is popular because thinking requires some use of energy which is difficult for many people. There was a cartoon in a recent publication showing a classroom of students taking an examination in mathematics. The teacher was at the blackboard and all the members of the class were working out the answers with miniature computers. In passing, it may also be noted that computers make mistakes; and the more advanced computers are most costly.

Much has been made of advancements of science in the field of medicine. This would be a most legitimate area if it were not for exploitation. A patient, taking full advantage of the most advanced discoveries in the medical field, may be ruined financially. He may have to expend the funds intended for the education of his children and be in debt as long as he lives. Perhaps science should explore the possibility of finding economical ways to serve those of moderate means.

One weakness in the scientific program seems to be that it can discover almost everything that is not immediately useful in the solution of war, crime, poverty, and inflation.

If materialism is dulling the luster of science, intolerance is a serious handicap to the usefulness of theology. Churches have one advantage over the sciences. Human beings—including scientists

for that matter—are all in need of faith, hope, and love. No one is immune to sorrow and suffering, and reports of space probes bring little consolation to the forlorn and the bereaved. Unless the mind and heart provide some internal directive, physical existence can become intolerable. Unless one believes that the universal fabric has a soul, existence itself becomes meaningless. There is evidence, for example, that physical chemistry has descended to us from spiritual chemistry, or alchemy. The primary purpose of alchemy was not to compound cosmetics or load the world with detergents. As the ancient masters said, the highest chemistry is the transmutation of ignorance into wisdom, vice into virtue, and the release of the human soul from the web of materiality. Religionists consider it unbelievable that the materialistic sciences have not become aware of the Divine Power guiding and guarding the processes of creation. In his effort to compete with scientific thinking, the religionist seeks to define his faith in scientific terms. This has failed because it is obviously impelled by expediencies. Those living within the ivy-covered walls of great universities may easily overlook the needs of the average individual who is struggling for survival in a delinquent society. Theories that contributed to scientific advancement should in sober fact have impelled the search for spiritual security. If God be recognized as a necessary hypothesis, the belief that there is no God is only a materialistic hypothesis. Neither point of view is acceptable unless it conforms with personal conviction.

Religious philosophers have asked: "If there is no universal consciousness, from whence does individual consciousness arise? If there is no universal mind, how can it exist in man? And if hope is an illusion, why can the human being find it comforting and contributing to human security and consolation?" One may be forgiven for assuming that creation implies a creator. An old minister I knew, who was not very richly endowed with scientific learning but had served a congregation of simple people for nearly half a century, had his explanation for the situation. He picked up a short stick lying on the ground and said that the essential difference between science and religion was that the former said the stick had no ends, and the latter that it had one end. The believers in the

no-end stick theory cannot produce a stick with no ends. The one-ended stick people say that the human soul was created by God and therefore had a beginning, but as a result of nonconformity the soul could suffer forever and ever which means that man is a one-ended creature. This thinking might not gladden the heart of Einstein, but it brought a lot of consolation to small town churchgoers in the Blue Ridge Mountains. Materialism might qualify as the two-ended stick with nothing of importance between.

Religious fundamentalists affirm that every jot and tittle of Holy Writ should be accepted literally and without interpretation. They read the Bible from cover to cover, and believe it to be their sacred duty to protect the King James Version with holy zeal. Only those giving unquestioned allegiance to the Scriptures can hope for salvation. For the rest of humankind, prospects are dismal. Back in the seventeenth century there were maps of the world—geographically uncertain but vaguely recognizable. Most areas were printed in solid black with a few white regions in the vicinity of Europe. The text explained that all races, nations, and beliefs inhabiting the black areas were predestined and foreordained to pass into perdition forever.

The revival of fundamentalist beliefs is a revolt against materialism. Extremes of unbelief have brought about extremes of believing. The human being is by nature an extremist and finds difficulty in maintaining a moderate point of view. A minister who has served his flock faithfully through the years once told me that it was not difficult to convert unbelievers or repentant sinners, but the conversions seldom had any lasting results. Traveling evangelists had to return annually to reinforce the zeal of faltering souls. He also admitted rather sadly that, unless conversion itself bestowed salvation, the future was uncertain. In the majority of cases, there was little change of basic character or daily conduct.

There can be a ministry by which religion can benefit from the advancements of science. The more we learn about the physical universe to which we belong, the more our wonder grows. Everywhere in space the skill of a Divine Architect shines forth in splendor. It is no longer possible to disprove or intelligently deny that space manifests its purposes through immutable processes of law.

There is no confusion in the infinite. It is limited to the behaviors of humankind. Therefore we also have the anomalies of law without a lawgiver and generations without a generator. Everything that is neat and proper is a sublime accident, but improprieties are carefully planned. Each area of existence has definite boundaries. Science has staked out its claim over the realm of physical existence. It is busily exploring what it likes to consider the realms of fact. Professor Edgar James Swift sets forth the scientific requirements for a theory of belief when reduced to lowest terms. He tells us that the facts of a mysterious phenomenon must be demonstrable to unbelievers as well as to believers. The new theory must be the simplest that would explain the mystery and the explanation be consistent with established knowledge.

When Jesus was handed a coin with the head of Caesar, he recommended that we render unto Caesar that which is Caesar's, but unto God that which is his. This seems to suggest that we should render unto science that which belongs to science, but unto religion that which is its proper province. As science has chosen to wash its hands of theological matters, it is obvious that it is not qualified to pass judgment on the reality of things unseen. Yet it is undeniable that there is more to existence than meets the eye or can be solved by computerization. The nonscientific world is populated by persons who have chosen to believe in a moral universe. To them religion is the simplest system that will explain the mystery of life. Robert G. Ingersoll has been proclaimed an atheist, but in reality he was an agnostic. He did not actually reject religion *per se*, but he rejected the fundamentalist's point of view. Down through the course of history whenever civilization has fallen into dangerous times, mortals have turned to religion for the strength to sustain them and help them against the tragedies of war, crime, and natural disasters. It is noticeable that most countries which have legislated against religion have been forced to change their point of view or at least modify it in order to protect the common good.

Why not accept the simple fact that man is a religious creature? There is something within him which lives by faith alone. All visible things have a tendency to be inadequate unless they are sus-

tained by the testimonies of internal convictions. Aristotelianism has its foundation in the physical world from which it is assumed that it will ascend to the realm of causation. Platonism conversely is established upon invisible principles, sanctified by reason and justified by necessity. From its lofty heights Platonism moves downward from generals to particulars revealing the sovereignty of a truth superior to a fact.

I remember that I once rented an auditorium in which a group of materialistic humanists held their meetings. They declined to assemble in any place where idealists convened, and the feud continued until the building was torn down. Such attitudes leave the average citizen in a state of confusion. Perhaps the materialistic approach can be summarized in the statement of an autopsy surgeon. He proclaimed loudly and clearly that he had dissected a considerable number of bodies but had never found any trace of a soul. He should have realized that, if there were a soul, it must have departed before the cadaver came under his inspection. Mohandas Gandhi once pointed out that peace would never come to earth until mortals realized that they must be bound together by the slender, silken cord of love. What is the essential difference between the theory of creation and the theory of evolution? Is there any reason to deny that evolving lives may have originated in a creating principle and that evolution sets forth the journey of ensouled bodies through the regions of matter? Until the nature of first cause or ultimate beginning can be clearly defined to the satisfaction of believers and unbelievers, dogmatic attitudes are inappropriate.

I heard a rather cute little story while down in New Mexico. An enlightened "Anglo" was discussing the problem of knowledge with an old Hopi Indian. Taking a stick he drew a small circle on the ground, explaining, "This is what the Red Man knows." The Indian nodded with a very serious expression on his face. The Anglo then drew a larger circle around the smaller one, explaining: "This is what the White Man knows." After a moment's pause the Indian took the stick in his hand and made a larger circle enclosing the smaller ones. Then with quiet dignity he observed, "Out where the big circle is, Red Man and White Man both ignorant."

It is hoped that the day is not far distant when religion can include science as a proof of its own spiritual conviction. Then science can be inspired to restore the dignity of the Divine Plan as "Nature and as Nature's God intended." Religion has helped to strengthen human integrities which were born of time. Each president of the United States takes his oath of office on the same Bible that George Washington used at the time of his inauguration. It was faith, not science, which supported the foundation of this country. Idealism helped to fashion the destiny of America, and there is very little evidence that materialism has contributed in any marked way to those systems of morality and ethics that inspired our Founding Fathers.

Throughout the world we are dealing with a disillusioned group of young people. Modern education does not inspire them and modern science does not ennoble them. They are fascinated with certain aspects of progress but have lost that indispensable ingredient necessary to human character—integrity. Many have sought refuge in religion, but a goodly number have renounced the establishment—including religion, science, government, and industry. It has been suggested that both creation and evolution should be included in the curriculum as two theories of belief. This has one advantage for it admits that neither structure of evidence is completely satisfactory. They are not in conflict, but reconciliation could be of advantage to all concerned. Ultimates may be beyond our contemplation but, if knowledge on all its levels could reconcile its own differences and keep faith with human necessity, it will be easier to arbitrate the schisms which have so long divided us into competitive camps. Primitive peoples who can neither read nor write have recognized that faith is indispensable to the survival of even the most primitive society. We need antidotes for selfishness, ambition, and cruelty. If science will take on the labor of creating a cooperative world, let us hasten the day. If science prefers to expand its own specialized projects, then it should allow religion to take on the unfinished task of preserving humanity from the ravages of skill which is without dedication to constructive principles.



THE INDIVIDUALITY FACTOR



here is a popular belief that all human beings are basically similar, if not identical. In fact, however the individuality factor is stronger than we realize. In the lower kingdoms dissimilarities, if they exist, are less noticeable—probably due to the fact that the power of speech is lacking. It is impossible to find any person who can be said to typify collective humanity. We have already learned that no two fingerprints are identical, and we are slowly and reluctantly becoming aware that both the wise and the

foolish have minds of their own and specialized attitudes which they will defend at all costs. Characteristics are more likely to originate from environment than from heredity. A family with ten children must deal with ten persons, each of whom is dedicated to the advancement of his own projects. The introvert goes one way, the extrovert goes another; and parental guidance makes little difference.

John Caspar Lavater (1741-1801), generally regarded as the founder of physiognomics, was the pastor of St. Peter's Church in Zurich. He was a literary personality of considerable distinction. His researches in character analysis were inspired by his religious enthusiasm. He sought to demonstrate that the human spirit dwelling within the body was revealed through the structure of the face and head. Lavater dabbled in the theories of magnetism developed by Franz Anton Mesmer, and he believed firmly in religious healing. His principal text on character analysis was *Physiognomische Fragmente zur Beforderung der Menschenkenntnis und Menschenliebe* published in 1775-78. A handsome English edition under the title *Essays on Physiognomy* appeared in five folio volumes between 1789 and 1798. Our library copy of this edition is bound in full morocco with marbled edges. It was issued in London by several printers. The work is sumptuously illustrated with handsome copperplates, many of which are portraits from originals by famous artists. There are sections on animals, birds, and insects—and even graphology is not ignored.

Although physiognomy received some consideration from Aristotle and intrigued Arabian scientists, it remained for Lavater to approach the subject systematically. He was so successful that his findings were of considerable interest to Herbert Spencer and Charles Darwin. Unless otherwise noted the illustrations in this article are from Lavater's *Essays on Physiognomy*. The author shows how painters instinctively followed the rules of physiognomy in their representations of famous persons. Some of the illustrations seem to show indebtedness to William Blake and William Hogarth. In his study of profiles, Lavater also makes generous use of silhouettes. Goethe was interested in Lavater's theories, and he had many other influential friends. In addition to his serious literary endeavors, he wrote lyric and epic poetry and folk songs.

Franz Joseph Gall (1758-1828) was also an early exponent of the theory that various areas of the brain were directly associated with cerebral activity. In his lectures in Vienna on "cranioscopy," he set forth a means of character analysis now known as phrenology. As might be expected his findings were opposed by religious



Dr. Gall examining the “bumps” on the head of Louis Philippe, King of France. The knob on the royal head is in the area of self-esteem.

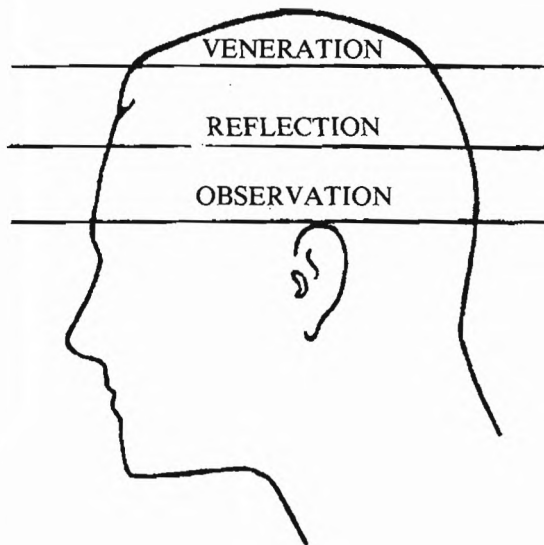
leaders and his teachings were finally banned. Leaving Vienna he settled in Berlin where he was received with approbation, and he also found substantial support in Paris. The accompanying cartoon represents Dr. Gall examining the cranium of Louis Philippe, King of France. The dark mass that His Majesty is holding is his wig which he removed in order to have the contours of his head interpreted. Gall died in 1828 and requested that his skull be placed in the Natural History Museum of Paris. Dr. J. G. Spurzheim, a disciple of Gall, was successful in popularizing phrenology which attracted the attention of the English royal family.

Physiognomists and phrenologists, dealing as they do with the delineation of characteristics, have recognized three distinct classes of human beings whose individual endowments determine their reactions to acquired knowledge. As might be supposed, the human brain is responsible for the conditioning of mentation. The

principal exponents of character analysis who base their systems on the study of the human head and face have decided that the structure of the forehead indicates the three fundamental types of *Homo sapiens*. While scientists may not agree that phrenology is a valid science, they must admit that even their closest associates have minds of their own which they intend to use as they see fit.

The accompanying figure is derived from the teachings of physiognomy. The human head is shown in profile and the frontal part above the level of the eyes is divided into three horizontal zones. In ascending order from the bridge of the nose, these areas are labeled observation, reflection, and veneration. It has been learned from experience that there are three basic attitudes or qualities of intelligence which can motivate the human being. In this world there have always been observers, reflectors, and venerators. Each of these groups will react in its own way to the stimuli of experiences.

When the observational faculties are strong, the forehead is full directly above the eyes and then slopes back to the hairline. The



Cross section of the human head indicating the zones of observation, reflection, and veneration.

perceptive powers are strong; and for these people, seeing is believing. They may explore distant lands, peer through microscopes or telescopes, or become skillful in the use of computers. They advance all forms of material knowledge and may devote their lives to chemistry, astronomy, or physics. In daily life the observationalists are termed practical because they never permit abstract idealism to interfere with solid judgment. They may or may not believe in God, but do not allow religion to interfere with their mental processes. Those endowed with concrete minds can only mingle successfully with others of their own kind, and this often results in family disagreements. The glorification of facts may assume obsessive proportions and interfere disastrously with the development of the aesthetic potential that always lurks somewhere within human nature.

The reflective powers are seated in the middle section of the forehead below the hairline. If these are strongly developed, we may say that the person is "a high brow." He is given to reflection and is largely dedicated to the search for meaning. He is not satisfied with the explanations of the observer who has discovered *how* things are done but wants to know *why* they are done and their real meaning. In art philosophers are nearly always represented with expansive foreheads. Some philosophers are skeptics, a few are cynics, but among them are also to be found the noblest thinkers of the race. Usually they are physically passive but mentally alert. It is because of them that the notion has arisen that all human beings are potential philosophers and stand in constant need of moral and ethical instruction.

The faculty of veneration is located at the frontal summit of the face above the normal hairline. If this area is well developed, the individual is a true believer in the substance of things unseen. Divine matters, though beyond the ordinary sensory perceptions, are of primary importance. Such persons may take holy orders or devote their lives to charitable and humanitarian enterprises. They are always at a disadvantage in an argument and are therefore inclined to remain silent. Veneration may lead the believer into some orthodox communion or the consolation of mysticism. If other

parts of the brain do not moderate the religious propensities, there is always danger of fanaticism or excessive bigotry, especially if the stabilizing influence of reflection is undeveloped.

Observers seek facts, reflectors search for truths, and venerators aspire to ultimate union with spiritual reality. Occasionally the three powers of mentation are in harmonious relationship. Under such circumstances, science, philosophy, and religion cooperate to bestow both breadth and depth of insight. More often, however, the relationships between these faculties endure from the cradle to the grave. There are degrees of growth within each of the major divisions which allow for a certain amount of advancement, but it is not likely that a staunch materialist will ascend to the more rarified atmosphere of idealistic philosophy during his present lifetime. Consider for a moment the problems of the religious idealist. He may believe that the sect he belongs to is predestined to save the world. He may have emotional antagonism toward other creeds or doctrines or simply ignore them. The faculty of veneration may lead to respect for all the faiths of mankind and to the hope that various sects and creeds will unite in the worship of one God. In personal life constructive veneration is man's strongest defense against the tragedies which burden society.

In what direction will the observational faculties impel the mind? There is much possible emphasis upon politics, science, social reforms, economics, and the physical arts and crafts. If it can be seen, it is needed; if it is needed, it must be found; and if found, some way must be discovered to make it profitable.

The individual given to reflection is inclined to support rational changes, but only if they are philosophically sound. Reason is the proper rule of all things. Tradition strengthens thoughtful decisions, and there is a reluctance to depart from habits which have survived the test of time. Most communities of older days had their local sages. They might be untutored and exceedingly provincial but their homely wisdom contributed much to the security of the neighborhood.

The venerator may love old books regardless of their contents. He can collect antiques, probably prefers classical music, and if he travels will visit celebrated temples and shrines. He is a nature

lover, and often one of those who sees God in clouds and hears him in the winds. He may follow mystical persuasions and things without spiritual overtones are inconsequential. It is easy to understand that three persons, each exemplifying one of these mental specializations, might have difficulty living happily together.

According to physiognomists and phrenologists, the area of the head directly above the ear—as indicated in the accompanying diagram—is associated with various aspects of ambition and self-interest. When this part of the skull is strongly emphasized, the person is combative, rejoices in argument, is highly opinionated, and can be most disagreeable if frustrated. The love of good food is indicated by breadth directly in front of the upper half of the ear. Slightly higher is a fondness for accumulation, and directly above the ear are destructiveness and secretiveness. Behind and adjacent to these is combativeness.

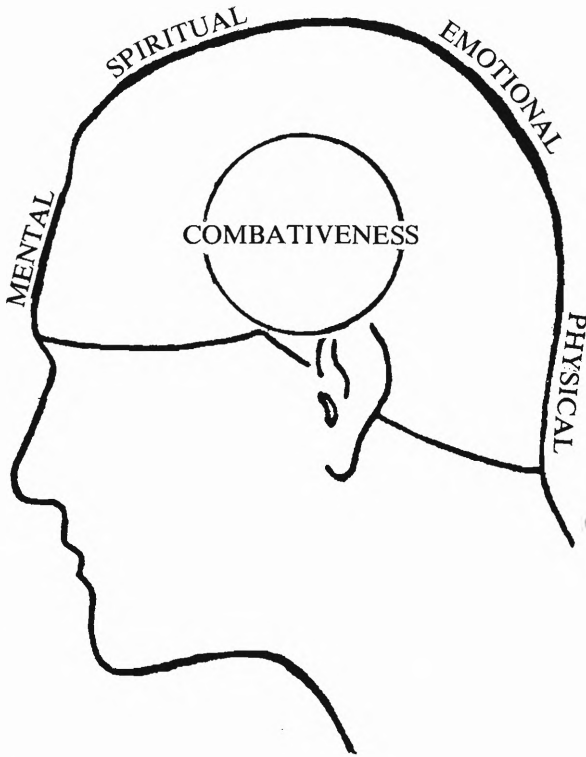
Curiously enough, directly in back of the ear is the mastoid process which has to do with the length of life. If there is fullness directly back of the ear, there is greater probability of longevity. The delineator should remember that he is not reading *bumps*. He is considering the breadth of the skull's structure in relationship to other areas of the head.

If combativeness supports a highly developed faculty of veneration, the result is a crusader—an ardent defender of some spiritual or mystical cause or an ardent evangelist. If combativeness strongly supports philosophy, the result is likely to be a radical reactionary. If combativeness shares its intensity with strongly developed perceptions and other areas are weak, the result could be a military strategist. On the other hand, if the combative faculty is undeveloped and does not support useful projects, the individual lacks the courage of his convictions and the ability to overcome obstacles in the way of his progress. If the accumulative faculty is also involved and this area of the brain is prominent, nearly every instinct and conviction is impelled by motives of profit often leading to exploitation.

The domestic faculties are located at the back of the head. Romance is at the very base of the skull but, if overdeveloped, there may be lack of morality. Directly above this is the homing in-



George Washington; from *Essays on Physiognomy* by John Caspar Lavater. The physiognomist tells us that this is the face of a good man of upright nature and simple manners. The forehead would suggest that observation is stronger than reflection. The broadness of the head strengthens courage and military skill. The lower part of the face attests to good breeding and love of quietude and privacy.



The location of combativeness in relation to the other faculty groups.

stinct bestowing love of family and home. If the head is very deep from front to back, personal inclinations and appetites can interfere with the mental activities and get into cross purposes with the combative instincts.

At the back of the head behind the location of the faculty of veneration and above the domestic propensities, we find the seat of self-esteem. If this area is prominent, it overshadows religion and idealism and the person is apt to overestimate his own capacities. He never admits a mistake and seeks to dominate his associates. There may also be considerable personal vanity.

The various faculties are like the keys of a piano. They are limited in number but no one has ever exhausted their possible

combinations. The pedals may be likened to the three major divisions of the mental faculties—the perceptive, the reflective, and the venerative. The musician playing on the instrument has trained himself through discipline, dedication, and innate ability. Each of us must do the same with our mental and emotional endowments. We must have the integrity to use them wisely or else conflict will arise in our own natures. We can also think in terms of the three principal divisions of human society: religion is associated with veneration, philosophy with reflection, and science with perception. Education can strengthen faculties to some degree, but vocational testing has a tendency to accept natural aptitudes and encourage proficiency in their respective areas.

This brings us back to our major consideration—namely, how to find a common ground upon which to establish the brotherhood of man. We cannot afford to believe that the 4.5 billion persons gathered on this planet are waiting eagerly for the glad tidings that a utopian society is imminent. There is nothing that could be recommended that would not be subject to doubts and dissensions. If the mind with which we think is incapable of honest mentation, no preachments will have the desired effect. This is painfully evident on the religious level where prejudice is least appropriate. Each person has his own idea about God according to whether he is dominated by perception, reflection, or veneration. It may be assumed that the higher the human being ascends on the ladder of wisdom the more tolerant he will become. Unfortunately, he has not yet reached those heights where peace and honor dwell.

It would appear that each of us has his own destiny. We are evolving through cycles of embodiment in order to ultimately become wise and compassionate beings. There is certainly evidence that we are growing in spiritual stature, but there is also evidence that we have not yet come very close to the end of the journey. The easiest way to destroy our own purposes is to come into head-on collision with the rest of mankind. The more we attack, the more strenuously our adversary will defend his own convictions. Humanity has been on the defensive for ages and even maintains this protective mechanism when there is no enemy in sight.



Sir Thomas More; from *Essays on Physiognomy* by John Caspar Lavater. The strong features and the lion-like countenance indicate great force and energy. This is the portrait of a person dedicated to the fulfillment of internal resolution. Perception is strong, but the lower part of the face suggests stubbornness and militant determination and unwillingness to compromise in matters involving human relationships.

Most idealists seeking to bring about a reformation in human society have never understood the magnitude of the problem. Countless organizations, each claiming to have the needed panacea, are at loggerheads with one another. When we tell somebody that we want to make him happy by proving that everything he believes is wrong, he finds little cause for rejoicing. When it comes to converting people, the procedure is highly competitive. We do not normally try to save a person unless we suspect that he is a lost soul in dire need of salvation. The policy of proselyting is laden with pitfalls, but the only major religion that seems to have realized this fact is Buddhism. It spread throughout Asia without offending the sensibilities of potential converts. The Buddhist monks explained that they were not bringing a new faith but a new interpretation which would give the devout person greater respect for his own religion. It worked like a charm and there was little persecution or martyrdom.

There are a great many mental allergies. Certain opinions are simply unacceptable. When they are forced upon us, we develop stomachaches and liver rash. Nature has provided us with an infinite variety of food, but we must select those items which are acceptable to our bodily chemistry. There is no rational explanation for most of our food selection, but the taste buds decide most matters. It is the same with our beliefs. If the ideas of other persons irritate us, we may safely say that our opinions discomfort them.

The faculty of veneration may seek support from the reflective powers. There is some question, however, as to whether or not philosophy can successfully champion the cause of theology. There are instances in which the two have formed an indissoluble partnership, but this was only possible because both had reached a very high level of internal experience.

Due to the confusion now prevailing throughout the world, it is difficult to determine with any degree of accuracy the number of human beings who are religiously oriented. The nine principal faiths of mankind have a combined membership of approximately 2.5 billion followers. The Christian faith is the largest single

religion, with a total membership in excess of one billion. Moslemism is in second place with three-quarters of a billion adherents. All of the nine major faiths originated in Asia. Three—Judaism, Moslemism, and Christianity—have their roots in the Near East and all the others originated in the Far East.

In terms of physiognomy, religion arises from the faculty of veneration. Most individuals feel the need for a spiritual strength bestowed by some power superior to themselves. Unless we can have faith in a divine person or principle at the source of existence, it is virtually impossible to maintain socialized existence. Phrenology recognizes racial factors in the unfoldment of human character. Each group interprets the meaning of life as a result of the organization of mental faculties. It is inevitable that over the course of ages environmental pressures would exercise a conditioning factor. Various culture groups emphasize different combinations of mental attributes. Some religions show strong proselyting propensities, and others are held firmly within the boundaries of a racial structure. Even within a religion, segmentation is almost inevitable. The Christian communion, for example, includes Catholicism, Protestantism, and Greek Orthodoxy. The Northern School of Buddhism emphasizes compassion and the Southern School, the renunciation of most human emotions. Hinduism inspires a large number of sects; and other groups, both large and small, have had their reforms and revisions. These changes do not arise from changes in the divine order of things but in the infinite diversity of human interpretation of essentially simple concepts.

Racial differentiations must also be taken into consideration. Each ethnic group has slightly different facial contours which bear witness to the bloodstreams to which they belong. Artists are keenly aware of various types, especially when selecting models for sculpturing. Different cultural systems can be differentiated from the structure of the head and face. The degree of refinement that a person has reached is revealed by the clarity and distinction of the features and what is called organic quality. It does not follow that the individual must be handsome but rather the features cooperate to indicate that the temperament is well adjusted.



A female head; from *Essays on Physiognomy* by John Caspar Lavater. According to physiognomy, this lady exhibits the qualities of respectful piety blended with humility and contrition. The observational powers are not strong, but the reflectives are emphasized; and from what can be told through the head veil, veneration is high and the affections are ardent.

In general the rules governing character delineation for men are also applicable to women, but there are certain modifications. For some reason many ladies are reluctant to be suspected of intellectual prowess. If their foreheads are high, they often arrange their hair to conceal this feature. The female face is usually smaller than the male and the head is more symmetrically shaped. Nearly always there is evidence of emotional sensitivity and aesthetic aptitudes. Those areas of the brain where the domestic faculties are seated are more prominent in the feminine type.

The eyes strongly modify the forehead. The beetle-brow adds aggressiveness and strong combativeness. If this is supported by a powerful development of the reflective faculties, we have the self-willed intellectual; and if the area of veneration is dominant, we have a militant religionist. If the eyes are deep-set they emphasize the introversional tendencies and, if this is supported by veneration,



A drawing of the Virgin Mary. From *Essays on Physiognomy* by John Caspar Lavater. Special mention is made that the nose expresses the sacred majesty of the Virgin in whose character all the virtues associated with religion are skillfully rendered. Lavater feels however that the lower part of the face, especially the mouth, is inconsistent with the upper part of the face and somewhat disturbs the serenity of the composition.

tion, the possessor may choose a monastic life or become a recluse. As these different facial patterns come to be recognized, the basic compound of individuality is clearly revealed. To a degree at least, each person can become his own analyst. It is only necessary to stand in front of a mirror to see why you are true to your own opinions and convictions. It is traditionally believed that most human beings have egg-shaped heads. With some the small end of the egg is down and with others the small end is upward. When the lower part of the head is heavy, it strengthens the physical appetites and the combative impulses. When the lower part of the face is more slender and delicately shaped, it indicates mental and emotional sensitivity. In some cases the constitution is less robust and there is a tendency to nervous fatigue.

While modern science has a tendency to depreciate both physiognomy and phrenology, it recognizes aptitude testing as a means of discovering abilities and propensities. A serious research program in this field might be appropriate at this time to discover, if possible, if the older systems of character analysis can be verified. This information might prove useful to psychologists and psychiatrists and establish a better foundation for counseling.

The homemaking propensities are located in the lower back of the head. These include amativeness, love of home and family, regard for pets, and compassion for those in trouble. When this area is small, the kindlier sentiments in human relationships are likely to be deficient. The frontal parts of the head testify to career, accumulation, and public achievements. The social adjustment testified to by the domestic centers in the back of the head indicate the concerns of the private life with its pressing responsibilities. While the skull imprisons the brain, there is also evidence that the intensive development of certain faculties does affect the bony structure. An old phrenologist I knew many years ago told me that, when an autopsy was performed on a person suffering from religious mania, the skull over the faculty of veneration had become so thin that it could be broken through with the point of a lead pencil. Stories of this kind should be carefully checked, but most of the old records are no longer available.



Julius Caesar after Rubens; from *Essays on Physiognomy* by John Caspar Lavater. Whether this portrait of Caesar be accurate or not, it is an outstanding example of a fortunate combination of courage, resolution, and natural dignity. Both the perceptive and reflective faculties are strongly developed, but the general shape of the head does not indicate excessive ambition. The faculty of individuality located between the eyes is rather underdeveloped suggesting that his career was motivated to the service of his country.

Regardless of how we decide to approach the subject, the individuality factor is obvious and undeniable. It is the substance behind the first person pronoun *I*. We speak not from a sovereign power within ourselves, rather from the various levels of faculty development. In a sense, what we call the *self* speaks only with the consent of the governed. It follows that we must do everything possible to reconcile the competitive pressures of our own minds. Only after we have overcome the confusion in ourselves can we hope to arbitrate the conflicts now raging in human society. One of the first lessons we must learn is to accept human beings as individuals in a cosmic commonwealth. Each has a right to be himself as long as his conduct does not interfere with the rights of others. A nation is not composed of an aggregate of robots but of well intentioned human beings afflicted by the boundaries and limitations due to the compound structure of their minds. Physiognomy recognizes that faculty individualization is necessary to the evolution of humanity. It is only because we have separate mental and emotional natures that we can diversify our achievements. We need musicians, artists, mathematicians, merchants, and agriculturists. The faculties within us support the needs of physical existence. If the disposition is pleasant, we can pursue our chosen fields of activity with reasonable success. A kindly, cooperative disposition testifies to balanced faculties. All extremists reveal intemperances of the mind.

The brotherhood of humanity means that an almost infinite diversity of individuals must learn to work together in amity. We like to assume that our differences are our greatest assets. They reveal uniqueness and separate us from the rest of mankind. What we do not realize is that every person in this world is more or less firmly convinced that he is unique and the term *mediocrity* is applicable only to less accomplished beings. Due to circumstances beyond our control, there will always be different roads that lead to enlightenment. There must be more than one religion for there are many interpretations of the basic spiritual realities which govern all things. The universe is religious, but man is theological. Each interprets truth according to his own character. In the same



Christopher Wren, the great English architect. From *Essays on Physiognomy* by John Caspar Lavater. Lavater holds this head in high esteem. He considers the eyes especially expressive, the forehead especially well shaped, and the harmony of the mouth and chin as indicating a person of extraordinary talent. The physiognomist declares that if Wren was not a man of universal genius, he would renounce forever the science of physiognomy.



John Locke; from *Essays on Physiognomy* by John Caspar Lavater. This plate reproduces a bust of Locke from four different angles to show the different aspects of one personality. All four views emphasize the strength of the reflective faculties. Individuality is not large and there is little self-esteem. These are appropriate signs of a wise and gentle person with strong humanitarian instincts.

way, there will always be many philosophies supported by the opinions of imperfect mental faculties. It would seem, therefore, that our divine destiny decrees that we should get along pleasantly with those who disagree with us. We should be patient with those of different opinions and expect them to be tolerant of our peculiarities. We are striving constantly for conformity. We would like to live in one world in which everyone thought alike, believed alike, and was moved by the same emotions. By his very structure the human being is unable to meet such requirements. The only way he can escape from variety is to retire into the wilderness and live alone. Unfortunately, however, no two ascetics have exactly the same definition of *wilderness*.

In a world in which everyone is striving to convert everyone else, compatibilities are difficult to maintain. There is an autocrat in each of us who is determined to dominate the lives and minds of other people. This private dictator is simply an aggregate of faculty pressures. One way to neutralize psychological pressures is to strengthen a weak faculty. The moment we introduce a new element into the faculty compound, there is a major change in the chemistry of thinking. Both chemistry and physics are aware of this scientific fact. If your life, for example, has been deficient in philoprogenitiveness, you may not feel kindly disposed toward animals, small children, or clergymen. You will be living in too small a world and have very little patience with pet lovers, exuberant youngsters, or mild mannered ministers. Impatience is nearly always a symptom of ignorance, especially if it interferes with deeply entrenched convictions about human relationships. If you go out of your way to cultivate a warm and friendly disposition, you can extend your friendships into many rewarding areas. All that is necessary is to stimulate a retarded area in your own brain. We are warned in the Scriptures not to judge others lest we in turn open ourselves to judgment. There is nothing wrong in being an individual if you carry the burden with gentle dignity. So long as relations with others are strained, your mind is not functioning properly.

This is an era of intense specialization. There is a strong tendency to develop a one-track mind. We sacrifice breadth for



H. B. N. P. S.

Erasmus; from *Essays on Physiognomy* by John Caspar Lavater. This great patristic and classical scholar and a leading spirit in the Humanist Renaissance is described by Lavater as exhibiting ingenuity, variety, circumspection, and delicacy. The deep-set eyes suggest scholarship, meditation, and a strong internal life; the nose suggests humor and a sprightly wit. Lavater feels that the mouth indicates an orderly mind and precise diction.



Head of Mr. Israel Hartmann. From *Essays on Physiognomy* by John Caspar Lavater. According to physiognomy this person is a clear thinker with an orderly mind, generous heart, frank and honorable, and given to calmness and reflection. Considerable versatility is indicated and the faculty of veneration is strong.

depth, strengthening a few faculties and neglecting others. Those areas of mental activity which are not strengthened do not contribute properly to the challenges of environment. We have a tendency to become narrow-minded and intolerant. It may require a definite effort of the will to break through the walls we have built around ourselves.

In the fulfillment of material ambitions, we may attain wealth or distinction but remain unable to enjoy success. A man I knew years ago was an architect of distinction. Having gained a substantial income, he decided to take a vacation. He wanted to get away from it all, rest, and relax. He had heard that Paris was an exciting city but, after spending a few weeks there, he returned home a disillusioned man. He told me that the Eiffel Tower was a monstrosity; the Louvre, without air-conditioning; and the Cathedral of Notre Dame, a wretched example indicative of benighted planning; the opera bored him to death; and the Gardens of Versailles should be broken up for homesites. A physiognomist could have told him that his trip would be a disappointment because he had never developed the capacity to appreciate anything outside of his chosen preferences. Unfortunately, my friend never properly diagnosed the limitations of his own thinking. Incidentally, he lived alone in stately grandeur in a house which he had built for himself which he regarded as a superlative achievement.

Nearly all of us ultimately become discontented with ourselves, but may not be willing to admit the truth. Individuality carried too far becomes a debility. Even though we may be set in our ways, we should always have a generous and friendly regard for the thoughts and emotions of other persons. Each of us is a little different, but variety improves living and contributes to a full and varied adventure in this mortal sphere. As the body must be given proper exercise, so the mind must be conditioned to protect our right to life, liberty, and the pursuit of happiness.



Some love work just as dogs love horseradishes.

—Russian Proverb

NOTES ON "THE TEMPEST"



According to the best available information *The Tempest* was written between 1608 and 1610, and first acted in 1611. It was played a second time in 1613, but was not published until the Great Folio of 1623. It is described as a masque-like comedy and follows closely in the pattern of court plays. Unlike most of the theatrical productions of the Elizabethan era it is not patterned upon sources generally available to playwrights, but was strongly influenced by the new philosophy which was concerned with the new order of learning which arose in the early years of the seventeenth century. The construction of the play is highly symbolical and many authors have attempted to explore its deeper meanings. In these notes we can only touch upon the more obvious elements of the play. The substance of the story is as follows:

Prospero, the Duke of Milan, was given to studious pursuits and delegated most of the affairs of government to his overly ambitious brother, Antonio. This brother, by various strategies, usurped the dukedom and caused Prospero and his infant daughter to be set adrift on the ocean in a frail and unseaworthy craft. Through the benevolence of Providence, they arrived after a perilous journey on the shores of an enchanted island. This was the magic isle to which the witch Sycorax had been sent into exile as punishment for sorcery. With her was her son Caliban, a brutish, misshapen creature whose father had been a demon. On the island also was a blythe spirit called Ariel whom Sycorax had imprisoned within a pine tree. Prospero and his daughter Miranda lived on this island for many years where he perfected himself in magical arts. In due time he liberated Ariel from the pine tree and gained dominion over the elemental beings which had dwelt there for ages. He even



Prospero and Miranda; detail from a series of outline engravings by Sir J. Noel Paton.

gained mastery over Caliban but was not able to redeem this creature. This account forms a prologue which is not dramatized but is revealed through dialogue as the tale unfolds.

The play opens when Prospero creates a tempest causing a ship to founder on the rocky shores of the island. On the vessel is



Ferdinand and Miranda in a forest glade. Detail from a series of outline engravings by Sir J. Noel Paton.

Alonso, the King of Naples, and his son Ferdinand. Antonio who deprived Prospero of his dukedom is also aboard together with an honest, old counselor by name of Gonzalo who was the faithful friend of Prospero while he still ruled his dukedom. To accomplish his revenge Prospero, with the aid of his servant, the spirit Ariel,

divides the survivors of the shipwreck into several groups—each of which is bewitched. In the course of his plan he advances a romance between Ferdinand, the son of the King of Naples, and Miranda. This works out happily and the young lovers are finally married. Prospero has a magic cloak which he wears when he is practicing magical arts but removes in his more intimate relationships. He finally reveals his true identity to the wrongdoers who are now penitent, pardons them all, and renounces his magic arts. He restores the wrecked ship with its mariners and all together sail for Naples, later reaching Milan where Prospero regains his dukedom.

It has been generally suspected that *The Tempest* is a mystery play revealing some indebtedness to the sacred theater of Dionysius. The ritualistic dramas of the ancient Mysteries involved elaborate pageantry in which priestly actors personified the spiritual powers that regulate human destiny. Candidates for initiation were provided with certain keys by which the inner meanings of the sacred spectacles were made available to the mind. According to tradition the key of interpretation must be turned seven times in the lock. It seems to me that most interpreters of *The Tempest* have become so involved in the details of the play that they have overlooked the basic structure upon which it is built.

It may be true that the story borrowed elements from the tempest which caused Sir George Somers's ship to founder on the Bermuda Islands; while this has been a convenient explanation, it is in conflict with many parts of the story itself. In the first place the Duke of Naples was returning from the celebration of the marriage of his daughter to the King of Tunis. Such a voyage would have been limited to the Mediterranean Sea, and it seems unlikely that even Prospero, with all his magic, could have contrived to wreck his vessel in the West Indies. Could it be that the enchanted isle is actually the theater in which the play is being performed? This would make the setting conform with the Greek Mysteries and explain a number of curious circumstances. In the early seventeenth century, stage settings were most meager and in the play itself the scene is little better than a desert island. In theater the playwright creates whatever situation he desires. No rational

explanation is necessary. The actors are like chessmen, moved at the convenience of the original author. Thus Prospero can cause a ship to sink in a terrible storm, and yet no one is actually hurt; even the costumes of the actors are not wet. The situations are cast to advance the morals of the performance and Prospero becomes a master of conveniences. In sober fact Prospero reveals this simple truth:

"These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

When at the proper moment the curtain closes, the fantasy ends; the actors go their way and the audience disbands.

Most of the Shakespearean plays are obviously intended to hold the attention of an unsophisticated audience, but a few—such as *Hamlet*, *Julius Caesar*, *A Midsummer Night's Dream*, and *The Tempest*—are strong in allegorical elements. It is said that *The Tempest* was Shakespeare's last play and did not appear in print until after his death. There are grave questions bearing upon Shakespeare's ability to have written this play without considerable assistance. It presents a highly specialized scholarship and a profound knowledge of mythology, history, and esoteric arts. It must have been fashioned by a Prospero who had taken all knowledge as his province.

The early seventeenth century introduced a new concept of man's purpose in this world. The principal textbooks of this change were written by Lord Bacon. The *Novum Organum* was a new instrument of learning and the foundation of the scientific

method dedicated to the liberation of man from the tyrannies of ignorance, superstition, and fear. It is especially meaningful that in *The Tempest* Prospero forgives all his enemies—even the man who stole away his dukedom. The victory of conscience over corruption foreshadows that universal brotherhood would ultimately be victorious over the tyrannies of ambitious mortals.

In *The Tempest* much has been sacrificed to meaning which could only be appreciated by a few. It was written to be read, and dramatization is incidental. If it is true that the Shakespearean plays were covers for Lord Bacon's deeper enterprises, they were the magic stories to be played out upon a stage. A High Mass is a ritual pageant to inspire human beings to experience the fundamental spiritual realities of life. This is also the original burden of theater. Plays deal with circumstances. They expose the conspiracies of the great and the common delinquencies of average mortals. The situations may be real or fictitious, but the meanings are memorable and instructive. Mortals who lived to be entertained were instructed without realizing the moral and ethical undertones and overtones of what they were witnessing.

Even those who dispute the authorship of *The Tempest* have realized that it is involved in Bacon's program for the advancement of learning. Among those most closely associated with Bacon were playwrights, poets, and dramatists. Critics suspect that men like Marlowe and Fletcher contributed their genius to the Shakespearean plays. Even assuming that William Shakespeare had some genius in his own right, his writings were certainly aided and abetted by other pens.

Lord Bacon was a scientist, a philosopher, and a devout Christian. His plan for a universal reformation involved a complete transformation of man's attitudes toward the world in which he lived. The mind must move from the unstable foundation of opinion to the solid footings of facts. He was determined to bring religion into harmony with the laws of Nature. He envisioned a new social order based upon equity and integrity. In the play *The Tempest* attributed to Shakespeare, Bacon puts his thoughts into the words of Gonzalo and the wise counsellor is made to say:

“All things in common nature should produce
Without sweat or endeavour: treason, felony,
Sword, pike, knife, gun, or need of any engine,
Would I not have, but nature should bring forth,
Of its own kind, all foison, all abundance,
To feed my innocent people.”

According to Bacon science, properly understood and applied, could make possible the restoration of the Golden Age. In this regard Lord Bacon was the hierophant of a new exposition of the ancient Mysteries restored against the background of the *New Atlantis* and the prophet who was to lead the way to the promised land. Through the due acceptance of the will of God as revealed through the laws of Nature, man could rescue his mind from superstition and his emotions from tyranny. Science was the new magic and the scientist was the new magician. By voluntarily cooperating with the rules that govern all things, men could rule others and themselves with wisdom and charity.

The facts that Bacon attempted to establish were stranger than any fiction. The rough magic of ancient sorcery sought to bind infernal powers to the service of avaricious mortals. Bacon did not deny the existence of wandering spirits, but he was basically averse to every kind of superstition. He is still recognized as the Father of Industrialism. His intentions were completely honorable but he could not fail to recognize that science could be corrupted unless progress was guided by compassion.

The three leading characters in *The Tempest* are Prospero, Miranda, and Gonzalo. The character of Prospero, Duke of Milan, is believed to be based upon a historical person whose name was Prospero Colonna. Colon means a dove and Christopher Columbus (from Colon) was known in his day as the Dove of Genoa. When Noah released the dove from the ark, it returned with a green branch in its beak because it had found land in the midst of the waters. Wigston, an outstanding Baconian, wrote a book about Francis Bacon and titled it *The Columbus of Literature*.

When Prospero and his daughter were set adrift in their small skiff, Gonzalo secretly hid in the boat precious volumes from the ducal library which Prospero valued above his dukedom. If Prospero personifies science, Gonzalo certainly signifies philosophy—the wisdom of the ancients—and Miranda is the true spirit of Christianity or religion. Bacon involved these three principles in his new order of learning. In the *Novum Organum* he lays his scientific foundations; in his *Wisdom of the Ancients* he acknowledges his indebtedness to classical philosophy; and in his *Essays* he summarizes his religion. In many parts of his writings Bacon declares himself to be a faithful child of the Church of England. He also composed a number of prayers, and these are now considered among the noblest and most beautifully expressed devotional writings.

As a personification of philosophy, Gonzalo is a noble humanist, a sober thinker who envisions the highest use of scientific skills. His thoughts are in perfect harmony with Bacon's vision of his New Atlantis. Gonzalo points the way to a general reform of the educational system. The formula is simple—skill plus wisdom could lay the foundations of enlightened human progress. Philosophy united with science in a bond of enduring friendship could correct the errors of Aristotelian scholasticism. Gonzalo was on the ship with the conspirators, but Prospero brought him safely to the island.

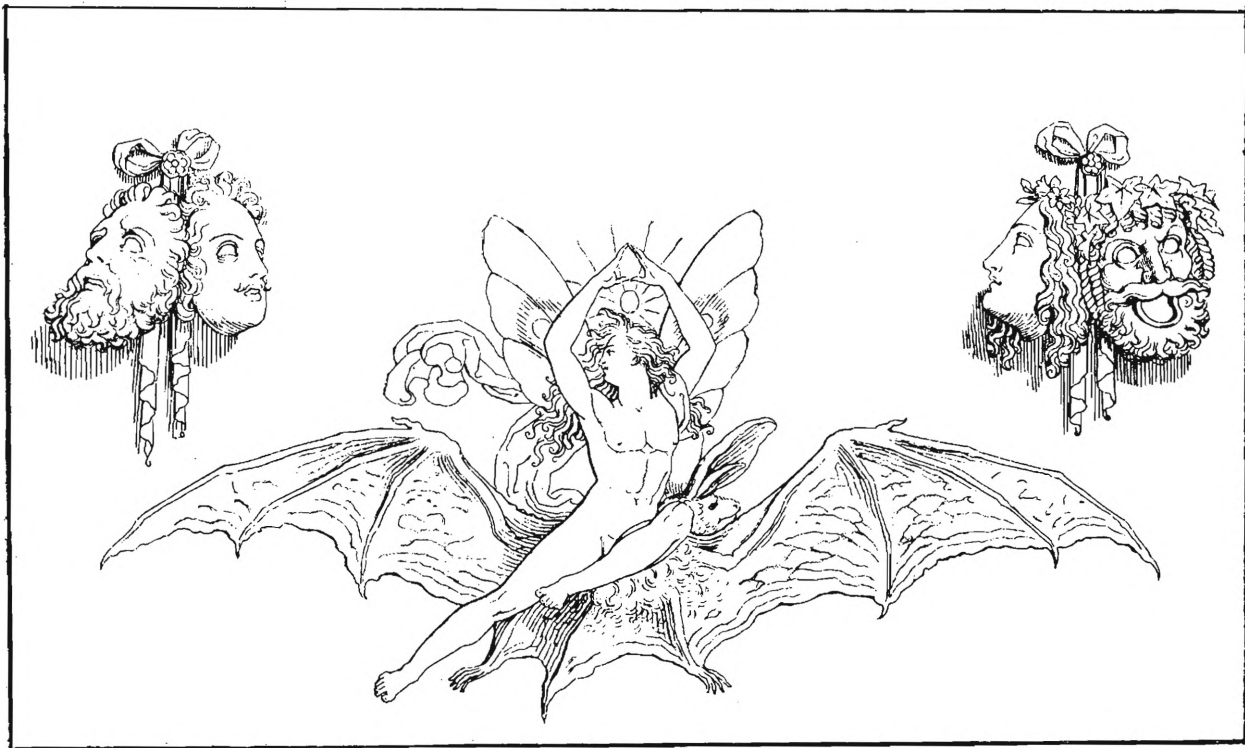
Miranda becomes the symbol of Christianity as it is set forth in the New Testament. She is a pure and gentle creature who had slight memory of her infancy. Upon her Prospero bestowed his most intimate reflections, and on such occasions he removed his magic cloak and spoke as a father. As a result of the shipwreck, an illusion conjured up by Prospero's magic arts, Miranda is introduced to Ferdinand, the son of the King of Naples. Although brought up in the lavish extravagance of his father's court, he was by nature honorable and capable of true love. For practical purposes, if *The Tempest* is a drama of initiation, Ferdinand is the candidate who must pass the trials and dangers of the illusionary world. It was Ferdinand's love for Miranda that impelled him to perform numerous humble labors. He is made to say: "The mis-



Ferdinand and Miranda playing chess. Detail from a series of outline engravings by Sir J. Noel Paton.

truss which I serve quickens what's dead / And makes my labours pleasures." This concept carries through the romance literature of Europe.

Some thought must also be given to Ariel, the airy spirit, which Prospero binds to his service. It has been suggested that Ariel



Ariel flying on the back of a bat. Detail from a series of outline engravings by Sir J. Noel Paton.

signifies those mysterious forces of inner and outer space which can be controlled by scientific research. If this is the proper meaning, Ariel is destined to bring forth wonders beyond even the dreams of Prospero. There are hundreds of inventions and devices today more incredible than any of the wonders of antiquity. Ariel is forever seeking freedom but can never find release until all his wonders are explored. Ariel might also stand for imagination by which arts and sciences are advanced by visions, fantasies, and foreknowings. Actually, progress should always build foundations under dreams. Pure energy always obeys the commands of those who understand its workings. In a sense he is also energy which is in short supply at the present time. If our vital resources are abused, wasted, or contaminated, we bring disasters upon ourselves. A good example of the skillful search for new sources of power is Prospero's release of Ariel from imprisonment in the pine tree.

It is now time to consider Caliban, born of the devil and a witch, who was proprietor of the magic isle until the arrival of Prospero. He had few redeeming characteristics. When Prospero tried to give Caliban lessons in grammar, the foul creature was grateful only because he could curse the better. He personifies the evils which men have sought to overcome or redeem for thousands of years. Caliban reveals the danger which Prospero mostly feared. Materialism has always threatened the survival of integrity. The scientific method falling into evil hands could destroy the very world it was created to preserve. Avarice defies redemption and assumes no moral responsibility for the right use of scientific discoveries. In his greed for wealth and power, Caliban even plots the murder of Prospero who is saved by the warning song of Ariel. Among the disasters which Caliban—the spirit of perversion—has bestowed upon the modern world are nuclear armament, pollution, and dangerous inflation. The chaos from which we must all suffer together has resulted from the soulless use of power in a universe which is the source of our security and well-being. The misuse of natural resources is finally a blasphemy against God. Nearly all such abuses are attended by appropriate warnings which can be likened to the song which saved Prospero.



Caliban; detail from a series of outline engravings by Sir J. Noel Paton.

To return again to the theater, we can appreciate the contributions of motion pictures and television. Here stagecraft is brought into our homes by magic shadows. We can see ships sunk, but no one is actually injured. Good and evil struggle as in the old morality plays, but only as insubstantial pageants that fade away.

Antonio, Prospero's brother, who had usurped the Dukedom of Milan could represent an educational system which has exiled idealism and falsely assumed the throne of truth. Bacon feuded for many years with the universities which slavishly perpetuated prevailing ignorance on the grounds of the infallibility of established policies. Antonio could therefore stand for those who have so long picked the meat from the bones of Aristotle until nothing but a worthless carcass remains.

What of the magic isle which is the scene of the human comedy? Is this the same place which the Baconian system hoped to transform into a New Atlantis? By almost any interpretation the enchanted island must be either the physical world to which we belong or the planet which we inhabit. Following the Robinson Crusoe formula, man is sent here to unfold those potentials with which he has been divinely endowed. As the Neoplatonists pointed out, the earth is a place of exile providing the opportunity for self-redemption. It is certainly not the Bermudas, but it could be psychologically a submerged memory of the lost Atlantis. Emma Brockway Wagner in her book *Shakespeare's Tempest* feels that the entire story is linked to the Protestant Reformation. Martin Luther brought about the tempest in the realm of theology and opened the way for the rise of intellectual liberty. She sees in Miranda the promise of a pure Christianity, and in Prospero the irresistible power of social change which had its beginnings in the seventeenth century.

To complete the symbolism of the play, we must call upon the law of analogy. That which is true in the greater is shadowed into the lesser, and every generality must reflect itself in an appropriate particular. In this case the particular is the human being himself. For each of us the magic isle is our own body and the storm-swept sea, the immediate environment in which we live. Paracelsus and Boehme provide useful guidelines for our study of the microcosm—that little world which is ourselves.

In the mystical philosophy of the Greeks, the least part of man was his physical body. Within and behind the corporeal form were the invisible principles the presence of which constituted his true humanity. These doctrines strongly influenced Christianity and are

frequently referred to in the writings of the early Church Fathers. If the classical system is applied to *The Tempest* we gain a valuable key to the dramatis personae. At the source of all life, both in the universe and in man, are three principles, named the *One*, the *Beautiful*, and the *Good*. In our play Prospero personifies the One; Miranda, the Beautiful; and Gonzalo, the Good. Prospero as the Divine Principle is the eternal sovereignty which rules all things. He moves behind creation. He wears a cloak to conceal his identity, and is comprehensible only through his works. His daughter Miranda is the world soul and the human soul, and she alone beholds the true nature of her father. In all ancient mythologies, the soul is the vehicle of divine love, uncontaminated by worldliness. Gonzalo is the Good for he is wisdom, giving complete fidelity to Prospero. He is often referred to in the play as "good Gonzalo," thus providing a key to his true estate.

The other members of the cast become the invisible bodies of man forming together the human aura within which arise the various degrees of individuality. Ferdinand is the center of self-awareness or the ego, and is therefore seeking redemption through love. Antonio is the lower aspect of mind which conspires against the proper labors of the spirit, thus following in the role of the fallen angel. Alonso, though difficult to identify without the assistance of the script, stands for the emotional nature. He is returning from the marriage of his daughter to the King of Tunis. The key to this identification is the reference, several times repeated, to Queen Dido of Carthage. Carthage is the ancient name for Tunis; and Dido was the illustrious Queen of Carthage who fell in love with Aeneas and, when he failed to reciprocate her affections, she committed suicide. Alonso plays out the twisted thread of the emotions and establishes a direct link with the symbolism of Virgil's *Aeneid*. Ariel is obviously the magnetic field of the Earth and the vital body of man. He is energy, power, or force which, ever striving to be free, must still obey the will of his natural master.

The ancients believed the physical earth to be composed from the minglings of four elements—earth, water, fire, and air. Caliban is a monstrous form whose appearance is a composite of the creatures associated with the four elements. In the universe, he

is matter; and in man, materiality and the physical body. *The Tempest* is not the first script to have this cast of characters. Lesser parts are incidental and stand for aspects of man's character and disposition. Caliban can be found in many mythological systems. He is the Python slain by Apollo, the dragon of St. George, the horribly formed Typhon of the Egyptians, and the elementary powers which slew Dionysius, the Orphic savior-god. The principles assume many faces but the substances behind them are always the same.

The grand scheme of the allegory has another key in the Ptolemaic system of astronomy, according to which the earth is placed in the center of the solar system and surrounded by the seven zones of the planets. An old chart of this arrangement suggests that Prospero's magic isle is the solar system itself, placed in the midst of the ocean of space. The planets then find their proper places in the type of symbolism found in *The Tempest*. Prospero is the planet Saturn enclosing the solar system in the circle drawn by his magic staff. Gonzalo is Jupiter, the largest and most benevolent of the planets. Antonio is Mars, the image of strife and corruption. Ferdinand is the Sun, and in the Mysteries candidates acted out the birth, death, and resurrection of the solar orb. Venus is Alonso, involved in the problems of sacred and profane love. Ariel is Mercury, the messenger, the energy field through which principles can communicate with their productions. Imagination is among his attributes and this must constantly be curbed by Prospero. Miranda is the Moon, the Virgin of the World and the symbol of the human soul. The marriage of Miranda to Ferdinand is another sample of the alchemical formula setting forth the marriage of the Sun and Moon which is an indispensable step toward the achievement of the great work of universal transmutation. This same symbolism is found in China. The Earth, or the eighth sphere mentioned in esoteric writings and described by the Gnostics as the *abortio*, is Caliban.

We learn from the open text that the author of *The Tempest* was deeply learned in the ways of science and sorcery. The play was first enacted in 1611, the year in which William Shakespeare gave up his theatrical interest and retired to Stratford to become a

country squire. No early versions of the play are known to have survived, but many of the original quartos of other plays which have come down to us indicate extensive augmentations and revisions. It was thirteen years after the initial performance of *The Tempest* before it was published in the 1623 folio of the Shakespearean plays. It would be interesting to know what had happened to the play before it came to its first printing. Much had occurred in England during this interval. The struggle to advance the natural sciences had met with strenuous objections, and it is well-known that Puritanism closed the theaters and laid a heavy hand upon both actors and playwrights. This is said to be one of the reasons why Shakespeare left London. After he had settled down in the Great House at Stratford, he seems to have completely ended his relations with the theater. He became a small businessman and, according to contemporary jottings, neither his wife nor his daughter could read or write. If this is the greatest of all the plays attributed to Shakespeare, it is quite possible that other pens deserve a share of the glory.

Prospero, like Bacon deprived of his crown, created a secret empire of his own. This was populated with good spirits and faithful friends and powerful adversaries. The labors of these wits changed the face of the world. When Prospero had put his world in order, he discarded his cloak, his staff, and his magic book and prepared to return to the Dukedom of Milan. His enemies were forgiven and the company returned on the very ship they believed had perished in the tempest. The descent of the human soul into the dark regions of illusion and despair was finished. Nature was redeemed, and the eternal laws were reestablished. The curtain fell and the comedy was finished.



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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

JAPAN'S "LIVING TREASURES"

On Wednesday evening, February 11, 1981, Los Angeles's non-commercial station Channel 28 presented a *National Geographic* documentary on the "Living Treasures of Japan." Under this heading the achievements of nine gifted artists were described with a narration by Jose Ferrer. Those honored were a potter, doll-maker, puppeteer, paper-maker, musician, sword-maker, textile weaver, Kabuki actor, and a bell-maker.

While in Tokyo, I attended a performance of puppetry presented by a then Living Treasure of this art. There was a splendid attendance and the master puppeteer received a lengthy ovation. The program consisted of several short plays. The puppets were approximately four feet high and beautifully costumed. In one scene the heroine committed suicide and the audience wept copiously. It was indeed a strange performance. There was a strong spotlight upon the heartbroken maiden, and behind her was a half circle of men dressed entirely in black and hooded so that they appeared to be gigantic shadows in contrast to the marionette. Under the spell of the scene, the puppets appeared to be actually living persons. Fine examples of this workmanship and this technique in presenting the figures preserves a form of theater which has been popular in Japan for centuries.



Female puppet used in the Bunraku Theater.

In another play a famous woman warrior was featured. She carried a bow and arrow. At the proper moment the puppet drew the bow and fired the arrow which struck the proper target. For these plays elaborate specialized scenery was also featured. The plays of the puppet theater are derived from classical legends and dramatic works of fiction. Some of the plots originate in the Noh drama which is the highest form of Japanese theater.

I was also fortunate in being able to watch a famous potter at work. Combining early techniques with beautiful modern glazes, he used the old kilns at Seto. I was told that I could not purchase an example of his skill, but I could order one which would be delivered in six or eight months. There were too many orders ahead of me, and a quaint little bowl could cost about a thousand dollars.

In most countries recognition by the government is largely limited to military decorations. In the United States, until recently, commemorative postage stamps were issued, but only after the



Pottery designed by a modern artist. Photograph taken beside the old kilns at Seto by Manly P. Hall.

person honored was deceased. Even a living president has not been pictured on any American stamp. This seems a little unfortunate. Luther Burbank was honored; so were Walt Whitman, Susan B. Anthony, and Ralph Waldo Emerson. It might have been more appropriate if some of these illustrious men and women had lived to know that their labors were appreciated during their lifetimes. In recent years the Japanese have developed a policy of honoring the living, and their Living Treasures are alive and well. They may be quite elderly but they are congratulated by their friends and enjoy public esteem. There may also be some financial advantage and there is an excellent market for their projects or abilities.

It is delightful to learn that a dignified, elderly gentleman could be considered "an important, intangible, cultural property" because he is the outstanding doll-maker of the Japanese Empire.

In Osaka I attended an exhibition of dolls created by outstanding experts and they were in every sense of the word masterpieces of skillful artistry. The technique was not original with any contemporary master but an old and beautiful tradition that had found a gifted modern exponent.

A paper-maker may be honored for perpetuating methods of paper-making that originated thirteen hundred years ago. Japanese



Classical Japanese doll represented with a toy flower cart reproduced from an album of wood-block printed designs.

papers are so beautiful and ornamented with such subtle designs that each sheet is a collector's item and they are carefully preserved in portfolios. Great poets write their verses on papers enriched by specks of gold and silver.

The musician honored on the *National Geographic* film is an eighty-six year old master who teaches and plays the koto—a horizontal Japanese harp. One of these instruments was for some time included in the Paris Symphony Orchestra. The koto when well played produces sounds which seem to combine the harp and the piano. I have enjoyed a number of concerts in which the koto has been combined with Western instruments or has been used to play Western compositions.

It would not seem that a sword-maker would have much of a future, but there are connoisseurs wealthy enough and sufficiently

interested to purchase these high quality blades. One of the old tests of quality was to allow a feather to fall on the sharp edge of the blade where it was instantly cut in half.

We have many weavers in this country, and it has become one of our most popular folk arts. Japan has long been recognized for the skill of its textile workers. Even the simplest cotton garment is a delight to the eye and the great brocades and hand painted robes are museum pieces. The Japanese techniques have inspired many Western fabric designers.

We are told that the weaver who was eighty-nine years old passed on shortly after the making of the *National Geographic* documentary. In due time a successor to this honor will arise to carry on the ancient art.

In spite of the constantly changing moods that arise in Japanese living, the Kabuki Theater remains a national institution. It is virtually impossible for a tourist to secure a seat. All available space may be sold out several weeks before the opening performance.



Beautiful example of Japanese embroidery on silk fabric, Edo Period.

Many living Kabuki actors are descendants of several generations of featured performers. The plays are robust, rather noisy, and abound in violence; but no screen or stage star in the West receives greater plaudits. When old Danjuro IX held court in the green room, he received adulation suitable to a reigning monarch. When he died it is reported that thousands of maidens were disconsolate.

Temple bells can be heard all through the Japanese Islands, so it is quite proper that the greatest of the bell-makers should be a Living Treasure. It is said that the largest bell in the world was cast in Japan. These bells have no tongues but are struck on the outside by a heavy suspended beam. There are many large and famous bells in Japan. The one at the Chion-in Temple in Kyoto is eighteen feet high and the very famous bell at the Daibutsu Temple at Nara is fifteen feet high. The largest one in the country was at the Shitennoji Temple in Osaka. It was twenty-six feet high and cast in 1902, but through some flaw in the casting it had no tone.

In a democratic country, the recognition of outstanding skills is difficult but by no means impossible. The present policy is to publicize interesting personalities through the various media. Those dedicated to the perpetuation of arts and crafts must be satisfied with an opportunity to exhibit their handicrafts at county fairs. The *National Geographic* film inspired *The Dial* which car-



Danjuro VIII from a newspaper sketch. He is referred to as the Edwin Booth of Japan.



The great bell at the Chion-in Temple. It is one of the great national treasures of bronze casting.

ries the programming of television station KCET/28 to devote an article to the "Living Treasures of the U.S.A." The article notes that in this country we do not treat crafts people as generously as the Japanese. *The Dial* names seven persons who have contributed in one way or another to the preservation of neglected American arts and crafts. It is doubtful however that the project will receive much official recognition.

It is also obvious that most of the handicrafts practiced in the United States are of foreign origin. Settlers from other countries brought their traditions with them. With the rise of industrialism, homemade articles gave place to manufactured equivalents. In the Ozark Mountain Area peddlers traveled about the countryside offering to exchange cheap modern crockery for old dishes, bowls, and family bric-a-brackery. Later the peddlers made a handsome profit when trading these "antiques." The same thing once happened in Japan. A fishing community made small hand carved images of Jizo, the Buddhist protector of children's souls. The figurines were delightful and collectors began to show interest in them. Finally a shrewd merchant made a large number of plaster

copies gaily colored and induced the fishermen to trade off their old folk images for these worthless reproductions.

There is a strong revival of ancient and primitive arts throughout the world. People everywhere have gained a new appreciation for the skills of their ancestors. Mass production does very little to enrich culture, and we are becoming weary of a way of life which is efficient but soulless.

Many of Japan's Living Treasures are persons of advanced years who can remember back to times of simple living. We have many retirees who could enjoy the satisfaction of personal creativity. Traditional objects are of real psychological benefit to those who collect them or continue to make them in the old ways. There has been a tendency to depreciate ingenuity. We have become a little ashamed of homemade products. Fortunately, the condition is changing rather rapidly. Folk music is gaining in popularity; the Appalachian mountain towns and the Pennsylvania German communities are reviving the styles they brought with them from Europe. There is great interest in American Indian jewelry, weaving, pottery, and figurines; and Central American wares of numerous kinds inspired by Aztec and Mayan cultures have drifted northward through Mexico. The world is becoming hungry for beauty and artistic integrity, and the folk artists are gaining rapidly in popularity. If this trend continues we may produce some Living Treasures whose labors will be recognized and, if necessary, subsidized by a grateful government.

Sincere artistry is far more than skill. It is a soul power seeking to find expression in a materialistic age. We must release from within ourselves a simple dedication to principles, values, and realities. The beauties of nature are available to us all, but are often sacrificed to what we are pleased to call progress. The folk artist has a heart and mind close to nature. He is an extension of the land where he lives. He takes his clay from the local earth, and his colors from plants and minerals. The designs which he traces or weaves are his own interpretations of his environment. They are honest and authentic and those who are inspired to perpetuate the wonders of the commonplace may in due time come to understand the Supreme Artisan who has brought forth creation.



*In
Reply*



A Department of Questions and Answers

Question: My mother is living with me. She is in her middle eighties and is becoming increasingly difficult. I would appreciate any suggestions you can make relating to the problem of senility.

Answer: As vital statistics indicate clearly that more persons will live to advanced years today than ever before in history, geriatrics is now a major field of medicine. There is no way in which the aging process can be fully retarded, but much can be done to make the closing years of life happier and more useful. Preventive therapy should be given greater consideration. Actually therapy should begin by the time the child is one year old, for it has been well established that we begin to die the day that we are born. We do everything possible to nourish the body of a child so that it will grow into a healthy adult, but we usually give very little attention to the strengthening of the mental constitution. If a person grows old without growing up, there is greater probability of senility. Thinking is mental exercise and the more we use the intellect and provide it with proper nutrition, the more faithfully it will serve us throughout our lifetime.

Senility may take different forms. It may begin with brief lapses of memory and gradually proceed to irritability. The older person often forgets details of action, mislays things, forgets normal procedures, and then blames others for his mistakes. He may also resent any discipline which other concerned members of the family

attempt to impose upon him. Second childhood is exactly what the words imply. Small children are difficult and require constant watchfulness. Oldsters in turn frequently delight in annoying their associates. Much depends upon the basic character of the individual.

A large percentage of human beings makes no definite effort to prevent their minds from aging. Unless physical factors are responsible, the well educated person with a substantial profession or career will retain his faculties the longest. He will have interesting things to think about, or develop hobbies, or plan activities for retirement. He has always been self-reliant and carries programs of self-improvement through his adult years. He has never damaged himself with alcohol or riotous living and has the support of spiritual and moral values. Even if he should become slightly childish at a very advanced age, he usually has a kindly disposition and is accepted as a doting grandparent. Children love this type of person because he reminds them of themselves.

Consider the other side of the coin. Another person has had little educational opportunity and has made no effort to improve himself. He may be a school dropout or have no interest in learning. Probably he knows a trade and works at it until retirement years or until infirmities arise. He does not read good books and spends most of his free time watching impossible television programs. He reads sensational magazines, watches wrestling matches, and drinks moderately. He is likely to have a bad temper which gets worse if he becomes a steady drinker. He gains little consolation from religion or art, and his musical appreciation is centered upon rock. Such a person is probably very sorry for himself, feeling neglected simply because he is old. This individual as outlined above is likely to become physically handicapped. Old intemperances close in, and wasted energies do not restore themselves. In sober truth this type of person has been senile all his life, as his family is apt to testify.

It has been my privilege to know a number of centenarians. They were for the most part spunky people with a determination to retain their independence as long as possible. No two agreed as to the cause of their longevity, but certain general characteristics were

shared by most of them. They were cheerful people, optimistic and with a good sense of humor. Many of them were born in small communities, and their early lives were lived in a healthy atmosphere. They worked hard, and ate natural foods. None that I knew came from wealthy families. All were religious, including one who was a Buddhist monk—with an Irish father and a Burmese mother—who kept going until he was one hundred and six. There is the story of a very aged woman who was asked the secret of her longevity. Her answer was a classic: “When I sit, I always sit loose; and when I worry, I go to sleep.”

At a time when life expectancy was much less than ours today, the philosopher Plato lived to be eighty-one years old. Speusippus who succeeded him as head of the academy noted that the master taught to the end of his days. He suffered from no illness at the end but died in his sleep with his head resting on a book of poems. Speusippus also tells us that Plato was slightly impaired in memory and no longer argued points of philosophy. He was very gentle and had some difficulty with Aristotle. When the other disciples realized this, they forbade Aristotle to continue his annoyances. It has been especially noted that in his older years Plato was given much to religious contemplation and declared that the primary purpose of the intellect was to build a foundation under faith.

Buddha lived to the age of eighty and, according to the account preserved in *The Book of the Great Decease*, he instructed his followers to the very hour of his passing. He recognized that his body was growing tired, but his dedication to his ministry never faltered.

Pythagoras lived to very advanced age, but the circumstances of his death have never been clarified. It is generally believed that he was assassinated. He may have reached his ninetieth year. If the account that he survived the destruction of his school at Crotona is true, he may have been a centenarian.

All three of these illustrious persons were keenly aware of the importance of physical fitness. They ate the simplest foods, were active physically, and subjected themselves to meditative disciplines. Perhaps most important of all they had fresh air to breathe, nourishing food, and dynamic dedications. It is known that Pytha-

goras developed a form of therapy combining herbal medicine, music, poetry, and the dance.

It appears, therefore, that it is the one-track mind which is most likely to become exhausted. This is an age of specialization but, even under prevailing pressures, the thoughtful person must learn to broaden his fields of interest. The twenty-four-inch gauge was used in classical times to symbolize the twenty-four hours of the day. Experience proved that each of us should allot eight hours to sleep, eight hours to work, and the remaining eight hours to some form of self-improvement and recreation. Some need less rest; many have shortened their working hours, but the majority have wasted their leisure time. One way of testing our mental maturity is revealed by ability to get along with ourselves. Can we sit down quietly and live happily with our memories? Can we handle the pressures of the moment with dignity, and can we look forward to a peaceful future? One who can pass this test is most likely to retain his mental vigor to the end of his life.

If you have in your family a senile person, it is necessary for you to guard your disposition with all diligence. Before the popularity of retirement homes, it was customary to adjust to the needs of the aged. It was accepted that all must grow old in the proper time. In many cases the elders were very useful and contributed in large measure to the maintenance of the household. Occasionally, this policy is still followed. I know of a mother who went to live with her married daughter. She was a tower of strength and maintained the harmony of the home for nearly thirty years. She was an excellent manager, a doting grandparent, and a strict guardian of family integrities. She realized that she was needed and was bringing many hours of peace and relaxation to the domestic scene. There was never any indication of senility. She was too busy to bother about the symptoms of aging. There was never a thought of committing her to a rest home because she had no inclination to rest anywhere.

When it becomes evident that it is necessary to consider the needs of an aging person, a practical program is of first importance. It cannot be assumed that one must accept the inevitable with as much patience as possible. To prevent the situation from

drifting along to an unpleasant end, available facilities should be carefully considered. There are organizations that can help to relieve the monotony of growing old. Perhaps a subscription to *Modern Maturity* will help the individual to realize the dignity and importance of older years. Many communities have given special attention to senior citizens. They have planned activities, special events, and other forms of entertainment. They also provide a companionship with other members of the same age group.

Those who are no longer able to take care of themselves should be given loving and thoughtful attention. Many families cannot afford to engage a professional attendant. Working mothers have a similar problem with small children. The answer has been to make an arrangement by which several children are under the care of one person. In this way the expense is greatly reduced and the needs of the child are not neglected. It is possible to adapt this idea to the requirements of aged persons who cannot safely be left alone. A concerned group can combine their efforts to work out a plan of this kind. They can consult social workers and agencies dealing with family relations. Local churches might become involved and provide accommodations for day care under supervision for those no longer able to direct their own lives.

We should also give thought to the rights of children who become totally involved in filial responsibility. Let us take an example. A young woman we will call Annie was an only child. Her mother was widowed when Annie was about twenty years old. The daughter felt it her moral responsibility to take care of her mother who never remarried. The mother lived to be eighty-five years old. By this time Annie was sixty-five. For over forty years she had had no life of her own and no friends in her own age group. Had Annie married it would have broken her mother's heart, and there had been no opportunity for her to even meet an eligible young man. She was denied the experience of motherhood and turned to religion for spiritual consolation. After her father's death, Annie should have built a life of her own. Her mother was well able to take care of herself and could have adjusted to her daughter's needs. Instead, they both retired from the human race and clung unto each other to the end of their years.

It is a mistake to assume that mothers-in-law are impossible persons. I have known a number of families where they have been largely responsible for the success of the marriage. If they are pleasant and well adjusted women with an instinct toward usefulness, everyone involved is benefited. Husbands are not likely to object to their wives' parents, and often have one or two of their own. If these older persons are difficult, ill-disposed, overdemanding, or jealous, they should not be tolerated.

I once knew a grandfather who was a joy to all who knew him. He was in his eighties. His hair was thin but he sported a luxurious, white beard. His memory was not of the best and he was hard of hearing. His wife had passed on, but he had five living children. They were constantly competing with each other for the privilege of taking care of father. Very often he had two or three invitations at one time. The grandchildren adored him. When he was quietly smoking his pipe, they crawled all over him. He joined in their play, and in the evenings told some exciting stories. One night he went to sleep. The relatives traveled hundreds of miles to attend the funeral. His grandchildren are now fully grown, but their lives have been deeply influenced by a happy old man who couldn't remember their names but loved them all.

There are times when the infirmities of the flesh make it impossible for a person in advanced age to remain at home. This is especially true when the marriage partner is also infirm. Very often under these conditions children step in and make arrangements to have one or both parents placed in a retirement home. It may seem that the children themselves should have cared for their elders, but this is not always possible. It may be better for all concerned to find a place where immediate medical care is available and planned programs of activities can exercise constructive influence. Some adjust well to this program, others never accept it without almost constant complaint.

Visitation programs are helpful. Relatives can drop in with news and small remembrances, and the elders can spend pleasant days in the homes of their children. In one rest home I visited, four spry ladies played bridge every afternoon. They allowed nothing to interfere and would not even go out for a ride if it interrupted the

game. In these establishments minimum priced accommodations are apt to be dreary, but those a little more luxurious are often most attractive. I visited one elderly couple of moderate means and found them in a lobby as well furnished as an expensive hotel. Much depends upon the mutual regard of parents and children. Where self-interest dominates, we are reminded of a line from the Talmud—"It is easier for one mother to take care of twelve children than it is for twelve children to take care of one mother."

Demanding parents can be a heavy burden. They constantly remind their children that it is their duty to repay their fathers and mothers for loving care through childhood and adolescence. It is a debt that can never be paid. The old Hindus had a better solution to this. When a child is born, it is not assumed to be indebted to its parents, but it is its moral duty to become a parent in turn and bring children of its own into the world. In a sense, therefore, the child is in debt to the future rather than the past. This point of view is strengthened by the Oriental belief in reincarnation. All who come into the world belong finally to themselves. They are not owned by their forebears, and parenthood is the privilege of bringing an immortal soul into physical embodiment. In gratitude that embodied soul in due time accepts the responsibility of becoming a parent.

There is no infallible formula to solve the problem of aging. We must cope with it to the best of our abilities. Most children are not unmitigated joys. Many are headstrong, some are sulky, and most are exasperating. Yet they are ours; we love them and hope that we shall live long enough to bring them to maturity. We do not expect the impossible from the young. We know that they are not experienced and are struggling to find their places in a world that no one fully understands. Advanced cases of senility are much the same. The individual has lost contact with nature. He has forgotten the experiences of his past and lost orientation with his environment.

We expect children to be problems; but when the child confronts us in a body that is eighty years old, the situation appears unreasonable. We are likely to consider senility to be a quirk of the disposition. We are likely to assume that the person knows better and could control his attitudes if he made a reasonable effort. The

real fact is that judgment is impaired, the mind is slowing down, and the body also is failing to support the mental faculties. In a way, the aged person is gradually breaking the link that binds him to mortal existence. This gradual subsiding of mental activity really contributes to final transition. When the time comes to break the bonds of the flesh, there is very little shock and the end is peaceful. This would not be possible if the mind was in a vigorous condition. It is probably a mistake to attempt to artificially prolong human life when it is obvious that nature cannot and will not support the effort.

Those who must watch their loved ones fade away must depend largely upon inner understanding to comfort and strengthen them, sometimes over a period of years. I knew a college professor who had had a brilliant career in educational work. He had written several books and was regarded as an authority on anthropology. His associates were distressed when it became noticeable that this highly intelligent man began showing signs of absentmindedness. When he was no longer able to teach, he retired with an adequate pension. Gradually his forgetfulness spread until most of his scientific knowledge seemed to fade away. At first he was unhappy because he could not remember, but in time he forgot his own loss of memory. We may suspect that most of his scientific knowledge would have been of slight avail in the life beyond the grave and he was simply casting off mental ballast. So much that we think we know is of no real value in this life or the life beyond, and we are probably happier and better off because we can take nothing with us but the child heart that we had in the beginning and the soul growth we have gained along the way.

We should not assume that persons are unhappy because thought and memory fail. The loss may be inconvenient but it is not tragic. Those who have to care for the aged must not indulge in self-pity. They should not be sorry for the burden they must bear or for the person they are seeking to help. We must do the best we can as long as possible; and when we have exhausted our own resources, the rest home becomes the only possible answer.





Happenings at Headquarters



The spring quarter *Sundays at 11:00 A.M.* lecture series was begun on April 5 by Dr. John W. Ervin with *How Proper Nutrition Can Improve Your Health, Longevity, and Quality of Life—Optimum vs. Minimum Amounts of Vitamins and Minerals—Orthomolecular Research*. Manly P. Hall on April 12 presented *Symptoms that Cause and Cure—A Study in Folk Medicine*, and on April 19 he spoke on *Building Today for an Unknown Future*. The April 26 lecture on *How to Improve Your Mental and Emotional Health by Understanding Your Unconscious—Dreams, The Language of the Spirit* was given by John Ervin.

On May 3 Dr. Ervin gave *The Brain-Mind Revolution—Languages of the Brain, Evolution of the Brain, and Super-Mind*. On May 10 Mr. Hall talked of *The Strange World of Psychic Phenomena*; and on May 17 his topic was *1981, The Year of the Metal Vessel Rooster in Chinese Mythology*. Manly Hall's *Prisoners of Our Own Thoughts* was delivered on May 31.

Mr. Hall on June 7 presented *Keeping the Mind Active in Advancing Years*. The June 14 lecture by John Ervin was *What Is the Meaning and Purpose of Life?—The Importance of Spiritual Principles and Their Application—The Mysteries of Pleasure and Pain in Our Lives and in the Holy Scriptures*. John Ervin gave *New Insights into Spiritual Healing—Absent Healing, Attuning and Blending Energies, Toning, Anointing, Magnetic Healing, and Hands as Radiant Energy* on June 21. On June 28 *The Master Work of Manly P. Hall on the Secret Teachings of All Ages—The Gnostics, Abraxas, and the Gnostic Gospels from Nag Hammadi* by Dr. Ervin closed the Sunday lecture series for the quarter.

Spring Open House was held on Sunday, April 12, from 10 A.M. through 4 P.M. Light refreshments were served by the Hospitality Committee. At 2:00 Mr. Hall gave an informal talk on *Face Value—A Little Chat on Physiognomy*. The Arts of the

World Gift Shop and the PRS Library were open for ample browsing and for viewing of the art exhibit in the library.

Roger Weir with Theodore and Jayne Sturgeon presented a *Summer Solstice Celebration* on Sunday, June 21, at 2:30 P.M. This celebration featured a special film, song, lecture, and music.

The History and Fundamentals of Medical Astrology series was presented on Mondays at 7:30 P.M. by Robert Carl Jansky from April 13 through June 8. Mr. Jansky has degrees in biochemistry and nutrition, has been a professional astrologer for nearly twenty years, and is the author of over a dozen books on astrology and medical astrology. This series was designed to familiarize students with fundamental concepts and techniques used by medical astrologers in analyzing natal horoscopes for potential medical and nutritional problems; preventive medicine was the approach stressed. Individual topics discussed in the eight lectures were: *A Review of the History of Medical Astrology—Where It Stands Today*; *Relating the Symbolism of Astrology to the Anatomy and Physiology of the Body*; *Relating Individual Nutritional Needs and Differences to the Natal Chart*; *The Role of the South Nodal Chart in Identifying Potential Medical Problems*; *Vitamins, Minerals, and Enzymes—Their Role in Nutrition and Their Relation to Your Natal Chart*; *Eclipses, Progressions, and Transits—How They Affect Current Health and Nutrition*; *The Role of the Sixth House and Its Cusp in Identifying Potential Medical Problems*; and *A Basic Review of Techniques Covered in This Lecture Series—Discussion of the Future of Medical/Nutritional Astrology*.

Dr. Stephan A. Hoeller on Wednesday evenings at 8:00 presented two lecture series. The first series, *Theory and Practice of the Fourth Way—Psychological and Mystical Perspectives on Gurdjieff, Ouspensky, and Nicoll*, ran from April 1 through May 13. Individual topics discussed were: *The Mysterious Gurdjieff—Awesome Wise Men from the East*; *The War Against Sleep—Awakening from the Sleep of the World*; *Gurdjieff and the Mysteries of Time—Living Time vs. Conventional Time*; *The New and Clever Man—The Ideal Human of the Fourth Way*; *Gurdjieff vs. Ouspensky—The Dervish and the Intellectual*; and *Gurdjieff and*

C. G. Jung—*The Fourth Way and Analytical Psychology*. From May 20 through June 24 Dr. Hoeller spoke on *Jungian Parapsychology—The Relevance of Jung to the Occult*. Individual lectures covered *Jung the Seer and Sage—The Occult Psychologist*; *Jung and Synchronicity—Connecting Principles of the Rational and the Occult*; *Jung and the I Ching—Psychological Uses of Chinese Divination*; *Jung and Alchemy—Ancient Transformation in New Perspectives*; *Jung, Tarot, and Astrology—The Psychology of Western Divinatory Arts*; and *Jung as New Age Prophet—The Reluctant Herald of the Future*.

On Thursdays at 8:00 P.M. Roger Weir presented the lecture series *Primordial Image Base*. The thirteen lectures from April 2 through June 25 covered *Trickster or Fool and Bodhisattva—Saviors from Form and Saviors of Form*; *Yin and Yang Complementarity—In the I Ching, Tao Te Ching, and Chinese Poetry and Landscape Painting*; *The Shaman or Medicine Man or Asclepius*; *The World Tree—As Sequoia, as Myth, and as Universal Order*; *Sun, Moon, and Stars and the Planets—In Nature, in Art, and in the Psyche*; *The Child—In Art, in Psychology, and “For Real”*; *The T'ai Chi or Taoist Symbol—Special Appearance: Chao-Li Chi*; *Infinity Symbols and the Natural House—In Hermetic Questing and in Architecture of Frank Lloyd Wright and Greene and Greene*; *Mandalas—In Vajrayana, in C. G. Jung, and as Literature*; *Portraits of Human Being—Plutarch, Rembrandt, Max Ernst, Virginia Woolf, Chagall, Tu Fu, William Faulkner, and Henry Moore*; *Man and Woman—Polarity, Marriage, and Complementarity*; *The Mind—In Philosophy and in Science and in Science Fiction of A. E. Van Vogt*; *The Cosmos or Galaxy—As a Numinous Vision for Our Time: UFOs, World Dreams, and Universes*.

An all-day seminar on *New Dimensions in Transforming Addictions* was presented on Saturday, April 4, by Judy Rich. The morning segment covered *Balancing Life's Energy Flow through Sound-Toning* which stressed removing blocked energy and disharmonies in the process of transforming unwanted habits and addictions and releasing the flow of creativity through the natural use of the

voice. The afternoon segment on *Balancing Life's Energy Flow through Sound-Toning and Goal Setting* included exploring goal setting, experiencing body-memory synchronizing, and integrating self into centeredness through use of sound as meditation.

Signe Taff of the Key to Life Institute on Saturday afternoons at 12 presented three *Birthday Programs* on April 11, May 9, and June 13, for Aries, Taurus, and Gemini respectively.

From Illness to Self-Realization—Towards Wellness, A Holistic Balance, an all-day seminar, was presented by Evarts G. Loomis, M.D., on Saturday, April 25. Dr. Loomis is often referred to as the Father of Holistic Healing and is the Director-Founder of Friendly Hills Fellowship which operates Meadowlark in Hemet, California, a live-in rehabilitation center for the practice of healing the whole person. Together with J. Sig Paulson, he is also the author of *Healing for Everyone—Medicine of the Whole Person*.

On Saturday, May 16, at noon, Alice De Cameron, handwriting consultant and member of IGAS and AAHA, presented a workshop in *Practical Applications of Handwriting* which surveyed the natural correlations between handwriting and psychology. Discussed were: illusions of grandeur, fear of rejection, feelings of inferiority, repression and depression, immaturity and instability, and dual and multiple personalities.

Chao-Li Chi, a student of the Tao for over thirty years and with degrees from St. John's College in Annapolis and from New York University, on Saturday noon of May 30 conducted *The Tao and the Legitimacy of Rational Discourse* seminar which clarified some misconceptions about the *Tao Te Ching* of Lao-tzu.

Dr. James Ingebretsen and Dr. Stephan Hoeller on June 6 from 10:00 to 12:30 P.M. presented *Summer Solstice—Mystical Birthday of the Soul*. Reviewed were elements from many traditions—St. John's Day as symbolic indicator of humanity's closeness to divinity, summer as the Alpha and Omega point of spiritual transformation, and fire and light as indicators of the light of the soul.

The PRS Library recently entertained visitors from Amsterdam, Holland; Mr. and Mrs. J. R. Ritman, the pleased owners of the Bibliotheca Philosophica Hermetica—a private library devoted to

Western esoteric beliefs, emphasizing alchemy, Rosicrucianism, Gnosticism, and the Holy Grail. The majority of their volumes range from incunabula (written before 1500) to 1800. Mr. Ritman made the long trip to Los Angeles for the sole purpose of meeting Manly P. Hall and seeing his library. One of the proud possessions in the Amsterdam library is an original edition of Manly P. Hall's *Secret Teachings of All Ages* which Mr. Ritman informed us is well known in Europe, as is its author. We were happy to see these distinguished guests.



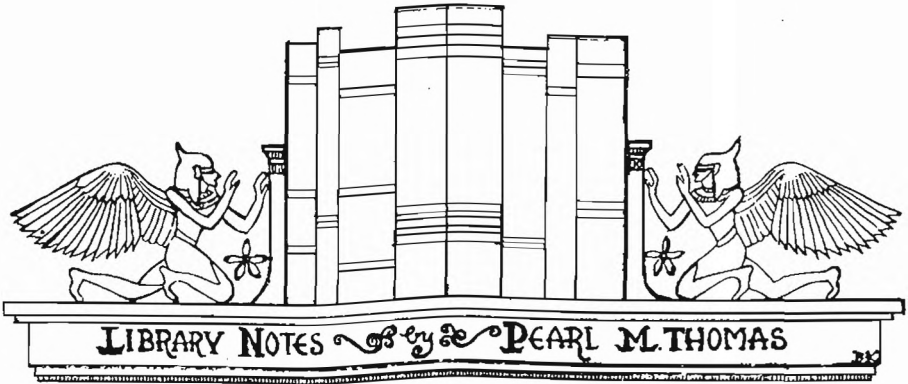
View of library featuring *Buddhist Wood-Block Printing in Japan* exhibit.

The PRS Library exhibit, April 5 through June 28, featured *Buddhist Wood-Block Printing in Japan* which traced the development of Japanese printing for more than twelve hundred years.



What an antiseptic is a pure life!

—Lowell, *My Study Windows*



THE WORLD OF UKIYO-E, PAST AND PRESENT

Lafcadio Hearn, one of the most beloved foreigners to visit Japan and become a citizen, considered the Edo Period (1615-1867) to be the happiest experienced by the Japanese up to that time. It was an era of peace and plenty, although a rather uneasy peace. The Tokugawa Shogun who were in authority set up rules of conduct for the daimyo, or feudal noblemen. This required that they must pay an honorary visit to the shogunal capitol in Edo each year, bringing appropriate gifts. The families of these nobles were held in Edo the year around as hostages. The noble-men therefore spent one year in Edo and one year in their own areas.

The shogun also paid their respects to the emperor whose palaces were in Kyoto. The emperor was given great honors, plied with gifts, had everything needed for his well-being, but had absolutely nothing to say about the running of the government. By keeping the daimyo busy traveling to and from Edo and holding the families in the shogunal capital, there was little time left—with perhaps less inclination to rebel against circumstances.

In the meantime the merchant class was prospering, due in part to the vast amount of traveling on the part of the nobles with their

retinue of servants. Each of the fifty-three stations along the Tokaido Highway had items to sell—folk art, silk, confections—and tea houses, inns, and bathhouses. Consequently the merchants took on more importance and sought out avenues of interest to represent their own way of life. The nobles had their Noh Drama which they appreciated and attended. Now the merchant class, under the guidance of the woman originator Okuni, started a new form of play—the Kabuki—which was a rather vulgarized offshoot of the Noh. The actors became popular idols of the day, and in a short time various artists started designing prints of these theater people. These were the first prints known as ukiyo-e, and they were sold at every street corner.

One of the most outstanding presentations of these actors was done in caricature. In the year 1794, an unknown man by the name of Sharaku during a period of ten months produced over 140 caricature prints after which he disappeared. No novice in his work, his popularity has grown through the years.

Many other artists came along; but just when it looked as though the world of ukiyo-e art had worn out its popularity, almost simultaneously two great geniuses came into prominence. This brought renewed life and vigor to this art form for more than a half century. In the year 1832 the aging artist generally known as Katsushika Hokusai started to do ukiyo-e landscapes of scenes familiar to himself and his fellow man. In this same year the much younger Ando Hiroshige, inspired by the Hokusai landscapes, produced the first of his ukiyo-e series of the Tokaido Road which brought him instant fame. For the years from 1832 to the death of Hokusai in 1849, these two were in every sense business rivals.

Today we could describe Hokusai (1760-1849) as a “character,” and he would fully justify that appellation. He enjoyed being dramatic and dynamic. On one occasion he spread out on a large courtyard a great number of sheets of paper which neatly fastened together measured approximately sixty feet by thirty feet. He had with him several pails of paint and large mops. He dipped a mop into the red paint, squeezed out the surplus somewhat, and running over the paper placed dabs of color here and there. He then

followed this procedure with black paint, seemingly having no particular aim other than to attract attention. In short order, he asked his assistants to raise the paper for the gathering group of people to see. There before them was the likeness of the beloved Daruma, the twenty-eighth patriarch of Zen—a figure so large and imposing that a horse could easily have walked through the mouth. Then he sketched two sparrows so minute they could hardly be detected by the human eye. In so doing, he achieved his purpose. He attracted attention, and was even commanded by the shogun to perform for them. For this event he produced a large sheet of paper, about three feet by six feet, which he painted rapidly in a deep indigo blue. Then from a covered basket he produced a hen and dipped its feet into the kind of vermilion ink used for seals and shooed the fowl across the blue painted surface. He prostrated himself before the shogun and called the painting *Autumn Leaves on the Blue Tatsuta River*. He became immensely popular. Orders flooded in. He had achieved his purpose—he was known.

Hokusai had great disdain for money; and a mad desire to paint which started when he was a boy of six years, but he was never completely satisfied with his work. By his own admission, he felt that by the time he had reached fifty years he was only then beginning to get the grasp of what he wanted to achieve. It was not until he was seventy-three, in 1832, that his works became well-known. He yearned to live to a ripe old age because he felt assured that by the time he reached 100 years everything he did would reveal the stamp of genius. He did live to eighty-nine years, and begged the deities to spare him another five years to perfect his art.

For years he produced simple sketches which he had bound into fifteen volumes which he called *Manga*. He had over thirty thousand drawings of everything imaginable—from the roughest burlesque to simple people doing everyday tasks, along with sketches of birds, animals, and sea creatures. Through the years he incorporated many of these drawings into his art work.

Hokusai had many talents—he wrote poetry and novels. For a time he had a successful school to train artists, and in each capacity he gave his all. At sixty-eight he suffered a stroke so severe he

should have died from it, but instead he wrote a book describing his illness and filled it with illustrations—and the book sold well.

He was a prodigious worker and heartily disliked anything to do with money. He kept a basket in the room where he worked. Those who owed him money were to place the coins in the container; and those who sought payment for services had to go to the same place, put in their bill, and take out the money owed to them. When he was working—and he was always working, he wanted no part in these mundane procedures.



Hokusai, "Old Man Mad about Drawing."

Another constant problem was moving. There are records of at least ninety-three moves that he made. Some of these undoubtedly reflected the poor state of the rooms after he had occupied them, but most of the moves were at the request of landlords who seemed to like to have their rent paid. None of this really bothered Hokusai—he just plodded ahead with his avid interests. When he had money—and at various times he should have been adequately well-fixed, he spent it not wisely but too well.

The self-portrait shown here of Hokusai is inscribed *Old Man Mad about Drawing*; but he used over fifty aliases during his lifetime, changing his name as often as he changed his style.

The *Thirty-six Views of Mt. Fuji*, painted when the artist was seventy-three, brought him great acclaim; and contain many of the wood blocks best known to the West. In this series there are two representing close-ups of the sacred mountain which are generally called *Fuji in a Storm* and *Red Fuji*. Few colors were used in either rendition, but they were most carefully employed with the result showing tremendous power. Probably his most famous picture is *The Breaking Wave Off Kanagawa* which is done almost entirely in prussian blue, a color he used extensively in his later years.

Ando Hiroshige (1797-1858) whom many consider to be the successor of Hokusai differed from him in many respects. He belonged to a samurai family, and with his station he received a small remuneration which was sufficient to assure him that he would always have the necessities of life. Consequently he was able to enjoy living and he did to the utmost. He loved nature in all her tempestuous moods and became famous for his scenes showing wind, rain, and snow. Many areas of rural Japan today look much as they did when painted by Hiroshige. There were times, however, in his rendition of local scenes when he felt called upon to add a mountain or two or remove sections that did not contribute to the artistic quality of the whole, and these he did with great frequency. He invariably painted his imaginary mountains in black, and quite starkly.

Hiroshige at the age of fifteen was admitted to the art school of Toyohiro; and was such an outstanding, brilliant student that, when the teacher died several years later, Hiroshige was asked to



Posthumous portrait of Hiroshige by Toyokuni III.

take over the responsibility of the school and the name of the teacher, to be called Toyohiro II. He gently declined the honor, claiming that he felt unworthy of this distinction, but it is probably closer to the truth that his free spirit did not wish to be shackled by such obligations.

He had lived in downtown Edo all his early life so, when the opportunity presented itself for him to accompany a daimyo (or overlord) retinue who was making an annual pilgrimage to Kyoto to present a gift of two horses to the emperor, he grasped the chance to see more of his beloved land. The procession left in August, and it customarily took ten days to two weeks to cover the 290 miles along the Tokaido Road, the great eastern sea route which extended from Edo to Kyoto. Hiroshige took innumerable sketches, and on his return to Edo he started putting his ideas on paper which were quickly changed into beautiful wood-block prints. The first of these appeared in 1832, the very year that Hokusai's landscapes became famous.

How long Hiroshige spent on the trip has never apparently been ascertained, but it most likely only extended a month or two. Yet

in his renderings, we have pictures representing all the seasons. As a very potent example of this, there are two scenes in the first series of prints, the Hōei-do published set, the best known of all the various sets by Hiroshige, which show heavy snow. One of these is the post station Kambara which is almost completely imaginary. In the first place, Hiroshige had to have visited this area during August or September when the likelihood of snow was most improbable. And in the second place, it hardly ever snows in Kambara at any time of year. This picture, done almost entirely in shades of gray, black, and white, is one of the very best of Hiroshige's. The white areas in all wood-block prints indicate the paper the work was done on, the color of the paper itself. It is most likely that when Hiroshige was doing his first rendition of Kambara, Station 16, and also Kamayama, Station 47 (both outstanding snow scenes), that it was snowing in Edo where he was working. Japanese artists will not knowingly, or willingly, paint out a season. At the New Year, the artists expect to paint scenes and artifacts that exemplify the beginning of a new year—a rising sun, a crow, the *Takara-bune* (Ship of Good Fortune which sails into ports at New Year). They will paint flowers when in season, as the plum is appropriate to paint in February.

Hiroshige did many different versions of the Tokaido Road, some authorities claiming as many as forty sets of prints in varying



Kambara. One of the most famous of all ukiyo-e.

numbers. It is believed that he probably did about eight thousand prints—on an average of one every other day for thirty-three years. He did a number of other sets—including *Eight Views of Omi*, *Famous Views of Kyoto*, *Eight Views of Edo*, and *Thirty-six Views of Mt. Fuji* (which was published after his death). He was very well liked by the art world, and it is said that forty-four publishers sought to do his work.

A number of years ago, Manly P. Hall had the good fortune to come across a set of Hiroshige prints that somehow had been ready for the engraver during the lifetime of the artist but had not been completed. They were in the possession of a Japanese art collector who treasured them and took excellent care of them. An outstanding Japanese publishing house learned of the set and persuaded the collector to allow them to complete the work so that the world would become familiar with its beauty. All parties agreed that the very best care had to be put into this undertaking. For some reason the artist Hiroshige had not indicated his choice of colors, and many of the vegetable dyes used in the past were no longer available. Every precaution was taken to make up a beautiful but limited edition. The set consists of sixteen illustrations of intermediate stations along the Tokaido and four



An intermediate station along the Tokaido.

scenes on a nearby highway called the Narita. The PRS Library exhibited this entire set early this year.

As said before, the Tokugawa Period was one of great peace, and it was one also of isolation from the outside world. Japanese were not allowed to leave the country and, with the exception of a few Dutch traders and some Chinese, all foreigners were excluded. The Japanese were exercising their ability to develop their own native aptitudes and skills. In 1853 when Commodore Perry entered Yokohama Harbor with the black American ships, he presented a letter from President Fillmore which expressed a strong desire for the Americans to have trade relations with the Japanese. And a whole new era and outlook ensued.

There were, of course, mixed emotions regarding these strangers at the door but the time was ripe for a change. This had a tremendous impact on the art world of Japan. Hokusai did not live to see the changes, but Hiroshige was hurt and dismayed. His last two years were spent in a Buddhist monastery, away from the noise and bustle of new encounters.

There were many who felt that ukiyo-e had died; but actually, while all forms of Japanese art suffered for a time, there was a gradual awakening of the citizens to the beauty and refinement of their own schools of art. Among the most potent forces to bring the Japanese back to an awareness of their own worth as artists were Ernest Fenollosa of Boston and Okakura Kakuzo of Japan. Under their guidance laws were set up which established "National Treasures," museums were opened, and schools of art were founded. Japanese artists studied in Europe and America, and on returning to their native land brought with them many new ideas on painting, using oil on canvas, learning more about perspective and middle distance. But by degrees the inspiration of these two men led the art world to again appreciate the art of their native land and the ancient arts were again studied intently.

In the 1880s and 90s the impressionists and postimpressionists of Europe were being profoundly influenced by the mulberry paper wrappings which protected the fine porcelains which were arriving in Europe from Japan. On close inspection it was found that these colored papers were discarded ukiyo-e prints, and many of the

impressionists were deeply influenced by them—particularly Van Gogh and Degas. Later, when Japanese artists arrived in Europe to study, they took home with them ideas totally strange to their Oriental art world.

Ukiyo-e did not die. It achieved a renaissance, and is now a much deeper and more vital art form than it ever was in its heyday in feudal Japan. Many of the classical artists of Japan have regretted that the one form of art best known in the Western world was the one least admired in its homeland.



Modern ukiyo-e now called *Sosaku Hanga*, or creative art. The work is by Kaoru Kawano.

The new form that genre art has taken on is called *Sosaku Hanga*, or creative art. These artists do not depend on anyone else to further their careers or do any of their work. The new artists use many different surfaces to paint on. If paper, they make the paper themselves; they mix and make up their own paints. Many of them use a wood base and select most carefully the woods they want to use. PRS has several renditions by the modern Japanese artist Kaoru Kawano (1916-1965) who hailed from Hokkaido and was famous for his illustrations of little girls. In each picture one should be distinctly aware of the grain of the wood from which the blocks are cut as it lends a delightful touch. The library has books by two outstanding friends of modern Japanese art, Oliver Statler and James Michener. Both of these men have done much to show the West how the Japanese art of today expresses the Land of the Rising Sun, as it is known today.



The Third Annual Library Book Sale took place last March, and many books found new homes. As Mr. Hall would say: "The price was right." Sunday, after the morning lecture, some choice items were put up at auction. This was most ably conducted by our good friend and fellow-worker, Roger Weir. The few books remaining were placed in the Arts of the World Gift Shop for our friends to look over and consider.

We are having great joy in making good use of the money realized from this sale. The first purchase was twenty plexiglass covers for exhibiting art in the library. The display put up for April, May, and June would not have been possible without these protective covers. Alice and Fred Buse did an excellent job of setting up the beautiful Buddhist mandalas and scrolls, and information about the exhibit went out to many Buddhist temples in the Southern California area.



Kuan Yin

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All are printed in full color with a matte finish for protection and no glare. Excepting *Kuan Yin*, all have a white border with the image size approximately 10½" x 16". The title and description of the subject is given on a separate sheet of paper to avoid detracting from the work of art.

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The Library of the Philosophical Research Society is an outstanding public facility, devoted to source material in obscure fields in which basic reference material is limited and important items extremely difficult to secure.

A number of the rare volumes in the Library of the Society have already been reprinted to meet the demands of private students and those public institutions now rapidly expanding their libraries to incorporate these neglected fields. The present program is to expand this endeavor and facsimile a number of valuable and comparatively unobtainable volumes annually. The PRS Library was assembled over a period of fifty years by Mr. Hall, who has personally selected for reprinting those special reference volumes which he considers to have exceptional merit in view of the rapidly increasing interest in alchemy, Platonic philosophy, and the ancient schools of Eastern Wisdom.

PRS LOCAL STUDY GROUPS

Those interested in contacting the leaders of the PRS Local Study Groups in various communities are invited to contact our Headquarters for information concerning such groups nearest to them. If you would like to organize a study group in your vicinity, the Society will be happy to provide you with an outline of procedure and other useful suggestions.

PRS Headquarters Discussion Group:

MRS. IRENE BIRD—3910 Los Feliz Blvd., Los Angeles, CA 90027

BYRON BIRD—3910 Los Feliz Blvd., Los Angeles, CA 90027