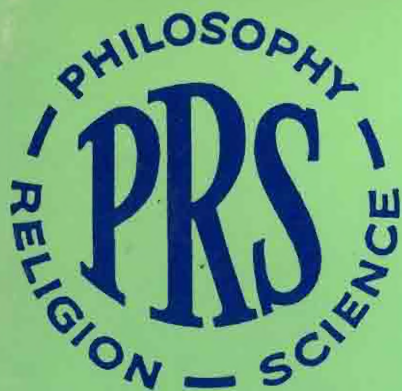


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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Greenwich Observatory photographed by Pearl Thomas.



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ENVIRONMENT AND DESTINY

We are all conditioned through the actual processes of birth. Unqualified to estimate the inevitable consequences of physical embodiment, we must depend very heavily on parental guidance. It is quite probable that the family into which we are born is not much wiser than ourselves. Parents are people. They have minds of their own and a variety of attitudes and allegiances which are giving them trouble. When we first open our eyes, we may gaze into an assortment of faces, some showing grave concern, and others alight with solicitude and constructive hopes and expectations. Fortunately the newborn infant retains no memory of these early postnatal occurrences. Philosophers have noted that the human being coming into embodiment howls with dismay as though it were aware of its inevitable future. There are now specialists who believe that the unborn child receives into itself impressions or influences that can be depressing. In any event, incarnation is a disconcerting occurrence, and with each passing day the confusion increases.

In most families, the arrival of a child is an event of major importance. Normal instincts take over and every effort is made to serve the needs of the new member of the household. Intuition is about the only source of practical guidance. Relatives make suggestions, but these vicarious contributions often make bad matters worse. By the second year, however, the baby shows strong likes

and dislikes and begins asking questions which can embarrass the entire household. Few adults are fully aware of their own ignorance until they have been interrogated by a child or grandchild. The little one must come to understand at a very early age that it interferes with parental activities.

Both father and mother are careerists, deeply concerned with their business commitments. They are unlikely to smother a small child with affection or spend most of their time protecting its physical safety. In past generations there were always concerned elders hovering in the background and ever ready to perform necessary services. Those coming out of the everywhere and into the here soon discover that they have entered a realm of rugged individualists who have made no practical provision to nurture the young. The work of the community must go on and in some countries babies are wards of the state and the parents have limited visiting privileges. While adults have adjusted, at least to a degree with the new policies of society, the next generation must learn after its arrival.

Love is very important in the early years of infancy, and, when this emotion is sacrificed to other responsibilities, it is inevitable that that aloneness will lead to loneliness. The pressures that disturb the very young are mostly environmental.

It depends entirely upon the fulfillment of its bodily needs, and the type of encouragement that makes infancy endurable. Defeated by environment in early life, the mind ultimately gives up the battle and seeks security in conforming with prevailing errors. Among the environmental hazards a few of the more prominent may be briefly listed.

Bodily problems include birth defects, sickness, apprehension about accidents, complications in advancing years, criminal assaults, and fear of death. Unless optimism has been cultivated and there is a faith present stronger than vagrant fears, the person so enervated may lack the courage to face even minor decisions. Anxieties become prisons and are fortified by the media, the great purveyor of bad news. If initiative is lacking, creativity is thwarted and mediocrity is almost inevitable.

Next on the list are economic hindrances, such as lack of train-

ing and credentials, unemployment, debt, personal extravagance or family wastefulness, unusual expenses, unexpected responsibilities, taxes, inflation, cost of adequate insurance, the needs of one's own children, and the demands of other dependents. This kind of trouble may be caused by the individual himself, usually because he has not been properly disciplined and educated to meet the crises which arise in an unstable financial system. Under this heading also are the discontents which result from the constant demand for luxuries and social benefits. The ambitious person lives beyond his means and then blames others for his misfortunes.

Adjustment necessary to cheerful living requires a special kind of psychological maturity. The perpetual adolescent lacks constructive friendships, is plagued by loneliness, is exhausted by status seeking, and temptations to compromise moral and ethical standards. Also, there is usually lack of constructive avocational interest and fear or distrust in social relationships. Most of the kindly demands upon character which make experiences happy, or at least meaningful interludes, are often lacking.

Probably the most difficult environmental adjustments are those involving romantic difficulties, domestic pressures, incompatibility, worries over children or other loved ones. Fears regarding marriage, divorce, infidelity, promiscuity, scandal, and personal immaturity may also be present. Many of those seeking assistance are more or less constantly struggling against tribulations in this area and are unable to follow any useful advice which involves major changes of disposition or temperament.

This leads to consideration of problems arising from basic character defects. Lack of self control leaves the victim at the mercy of vanity, worry, hatred, and jealousy. Ambitions become unreasonable, there is marked stubbornness with cruelty, shortsightedness, egotism, willfulness, and over-possessiveness. Most persons who are difficult to live with also have trouble living with themselves. It may be hard to believe that an environmental pressure can destroy a human being, but it can unless the individual protects himself with constructive integrities.

The word "spiritual" has such a wide variety of meanings that even a workable definition is a problem. It is assumed that human

relations with the Divine Power at the source of existence are necessary to peace in this world and everlasting happiness in the life to come. While it is assumed that those who do not believe in a Supreme Power are in serious religious difficulty, it is also noticeable that those who claim an abiding faith are not entirely obedient to the decrees of heaven. Most of the troubles in this world were not caused by avowed atheists, but by human beings who claim that their morality and ethics are based upon the Ten Commandments or their equivalents. Intersectarian squabbles have contributed a great deal to the dismal condition of the world's environment.

Before a person resolves to convert another individual to his particular brand of religious belief, he should ask himself as to whether he is willing to embrace the religion of another person or persons. With each believer convinced that his own spiritual convictions are superior to those of anyone else, the end is simply a further troubled environment. My old friend, Dr. Bronson, who had lived long in this troubled sphere once said, "There are two doxies, my doxy which is orthodoxy, and everyone else's doxy is heterodoxy." As far as he was concerned, that ended the debate. Today, we are developing a variety of curious beliefs. Many of these hang heavy in the atmosphere and attract persons who are susceptible to promises of relief from the burdens of duly assumed responsibilities. In such matters, unless the would-be joiner is fully aware that his salvation is in the keeping of his own integrity, disillusionments are probable.

From this mass of exterior circumstance, as Buddha pointed out, is fashioned that composite point of view which we generally consider as a basic disposition or temperament. As these exterior factors press in upon the individual through the sensory perceptions, they are coordinated by the mind. This constant flow of external intensities results in psychic patterns which are now accepted as normal. We try to be like everybody else and by this decision we must suffer as they suffer.

The more a person contemplates his own troubles, the more he reinfests himself with the concept that his miseries are overwhelming and his own constructive resources are hopelessly inadequate.

Once this point of view has been built into the subconscious, rebellion or self-pity usually results. If a person tells his troubles to his friends or relatives, his own words return to him through his ears, thus further contributing to the strength of an unreasonable attitude.

If an individual can become the victim of the environment in which he lives, it is evident that environment can shape his destiny. If destructive habits can destroy him, constructive habits can also help him to rescue himself. A single wrong attitude strengthened by repetition can become a dangerous habit. In the same way, a single right attitude, given strength by repetition, can also build a powerful constructive archetype. This underlies the Buddhist philosophy. Right attitudes are therefore the "Buddha seeds" which have psychic endurance and can be caused to grow by the continuous determination to maintain constructive attitudes.

Buddhism as a practical philosophy for daily living points out that all troubles come from the outside and solutions come from the inside. Environment is fed into the person through the sensory perceptions. They contribute to experience, but also disturb the tranquility of the being who is the dweller in the body. We recognize how we are influenced by television programs, the books we read, and the sights that we see in our daily mingling with other involved members of our society.

The procedure by which we educate the inner self is quite simple. For example: we watch a television program which is violent and tainted with vulgarity. The scenes are accepted through the eyes into the brain where they are modified to varying degrees by the other sensory perceptions. The mind, as the coordinator, organizes the various testimonies and integrates them into a thought. Convinced that the idea is his own, the viewer may say, "I think this program is terrible." Every element to produce this thought, however, arises in the environment. It becomes most important, therefore, that our sensory perceptions react honestly to any type of mental stimulus, or outside pressure. The mind interprets the testimonies according to previous judgments on various subjects. One person, therefore, is inclined to excuse a crime, whereas another demands the most severe penalty.

It follows that when the misinterpretation of testimonies impairs mental judgment that serious damage results for all concerned. We see this about us every day and regret that contemporary morality no longer depends upon those principles necessary for the survival of human society. The constant circulation of misinformation gradually infects the mental coordinator and corruption becomes widespread. As the sensory perceptions, however, continue to carry impressions from the outside into the mind, persons in all walks of life become aware of the dangers of false directives originating in the mind itself. As the evidence increases and the damage becomes more acute, the machine of the six senses begins to accumulate evidence that its own findings have been prejudiced. Thus, the effects of causes impel the correction of destructive behavior.

Temperamental outbursts are a waste of time and energy. In the last analysis what we call "righteous indignation" is largely a fretful, emotional outburst, wasting our own energies and other people's time and patience. Regardless of the temptation to speak our minds, silence is still golden. Because human energy is limited, it should be conserved in every way possible. According to Buddhist philosophy, the apparent victory of evil over good is completely illusional. History tells the story of mistakes, but if we read it carefully it proves beyond doubt that right is finally victorious. Faith in universal law and a mind devoted to the wonders of growth must in the end bring all living creatures to the Western Paradise of Amitabha.

The Buddhist philosophy presents the truth seeker with three constructive steps by which unreasonable fears lose power to control personal conduct. First of all there must be an acceptance of the fact that the capacity to achieve the victory of self over circumstance is innate as the foundation of character and can take control of conduct through constructive effort and due vigilance. The second step is the setting up of certain therapeutic patterns in the area of sensory awareness by which the psyche can be constructively conditioned. Natural law must be recognized as the physical manifestation of Divine Law. Wherever values are compromised, human projects are adversely affected. Political leaders can make

and strive to enforce many laws useful or useless, but natural law cannot be bribed or evaded. The only civilization that can endure is that completely obedient to the will of God as revealed through the laws of nature and the natural affections of the human heart. Once we decide to keep the rules, many of our troubles subside.

In the second step also the mind finds what it looks for and interprets phenomena according to its previous conditioning. Each person must discover and build upon the nobler aspects of individual and collective activity. Follow the old axiom, "Seek the beautiful and serve the good." Reward constructive thinking by supporting its findings in every way possible.

The third step is to develop a reasonable optimism in the judgment of the world in which we live. To demand the impossible is to live in a state of continuous disappointment. Let the objectives sustain hope and faith so that the path of living includes moments of fulfillment and encouragement. To be without aspirations is to fall into a mental and emotional monotony. To demand too much of oneself or others is to support discouragement and discontent.

The habit of happiness is well worth cultivation. The old sumi painters of Japan developed an art of light and shadows. Their philosophy was, "without light there would be no shadows, and without shadows there can be no experience of light." There are moments in everyone's life when tragedies arise. If the basic temperament has been educated correctly, sorrows slowly but surely fade away and life goes on enriched by gentle memories. The entire chemistry of spiritual growth takes place within the human body and the person who controls himself and his labors is enthroned in the vaulted chambers of the heart. Why should mortals find it attractive to perpetuate their miseries when peace of mind is available through the cultivation of internal resources.

The transmutation of anxieties when once accomplished is available whenever need arises. The sensory perceptions are converted to become the five witnesses to universal purpose. When good news or mature interpretation of circumstances is achieved, the mental coordinator becomes aware of universal benevolence, and the inner intuitions support a more cheerful disposition.

One common mistake is the belief that an aggressive conquest

of environment is possible or that troublesome situations must be opposed to the bitter end. One of the Greek philosophers summarized the situation. Obstacles are like a huge rock blocking the way to achievement. Man's mind is a fulcrum or a lever which theoretically can move that rock. Unfortunately, however, there was nothing available upon which to brace the fulcrum. As a result of this difficulty, the rock remained where it was, and the wisest thing to do is to build a path around it.

There is no way that any human being can completely control the environment within which he exists. Of course, there are occasions when patterns are fortuitous, but we cannot foresee the future courses of circumstance or dominate the conduct of all other creatures. Fortunately, however, our surroundings are reasonably supportive unless we permit our own audacity to become excessive. We must finally realize that the world does not owe us a living nor does it guarantee the fulfillment of all our desires. The attempt to avoid the limitations imposed by our own weaknesses finally inclines the mind to conspiracies and the compromise of integrity. If we exploit an environment, we can only damage ourselves in the long run.

We should also remember that we cannot expect our acquaintances to compromise their own principles on our behalf. Each person has at least a shaky plan for his own future. He has no intention to deviate from his own determinations because someone else has tried to over-influence him. If the psychic structure of environment was scientifically and philosophically analyzed, cooperation would become fashionable and competition would be recognized as contrary to that eternal wisdom which governs all things, great and small.

It is often possible for well-dispositioned persons to improve their immediate environment. As the temperament becomes more cheerful, it has a benevolent influence on the immediate surroundings in which we live. If despondency is a problem, the thoughtful person does not do well in the midst of somber furnishings or momentos that bring back unhappy memories. Your most immediate environment is your own body and should be brightened up in any way possible. Clothes can make a great difference

and it is a little easier to live up to a new suit. If finances do not permit new furnishings, small details of color or inspiring pictures can be added. The home should not be allowed to bind you to the past, and something could be included that tells of future plans and purposes.

Your friends can be sorted out and those who come with nothing but bad news or to describe the physical ailments with which they are afflicted can be dropped. Reading should not be limited to criticisms of world events or debilitating stories of human corruption. Hope, faith, and charity should be supported, and negative gossip avoided. A friend who brings no good news should not be allowed to be disturbing. One can be in an environment but not of it and it is unnecessary to take on the complaints of the neighborhood.

This is a generation of fault finders and, if they are listened to continuously, they can infect the mental coordinator and every experience seems to support negative conclusions. Remember that there has never been a generation that has not regarded itself as the most unfortunate in the span of human history. There have been wars, depressions, crime waves, plagues, earthquakes, financial collapses, and devastating inflations. Humanity survives, however, and, sad to say, lives on to repeat its previous mistakes on a somewhat larger scale. It is good to point out that humanity has learned something constructive along the way that has led up to the present day.

Perhaps you can inspire others to greater effort with a few well chosen words based upon the happenings that have punctuated your own life. The feeling that you are dominating the destinies of those who seek your advice should not be allowed to be flattering. Always find something cheerful and point out that the life locked within ourselves cannot fail even though the appearance of failure would seem to indicate otherwise. Regardless of world conditions, each individual can have a constructive and useful career, inspiring others to rescue their hearts and minds from what Bunyon's *Pilgrim's Progress* defines as the "slough of despond."

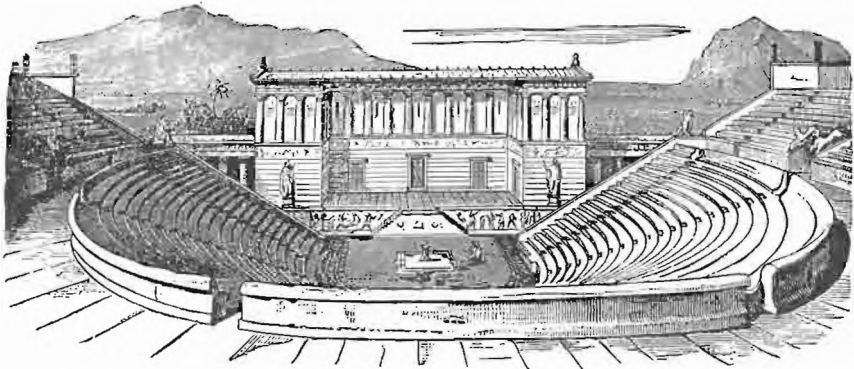
THE CHURCH AND THE STAGE

Part 1

It is now generally acknowledged that theatre had its beginnings among primitive peoples in both the Eastern and Western hemispheres. It originated in the rites and rituals of tribal cults including the supplication of local divinities. There was always a natural demand for festivities, sacred or secular, to break the monotony of the endless struggle for survival. The Greek theatre is said to have originated in the third millenium B.C., and its patron divinity was Dionysius, the son of Zeus, in whom the mysteries of the holy life mingled with the pleasures of the flesh. He presided over the wild dances of the Corybantees and the stately choruses of dramatic ritualism.

Obviously, the pleasure loving outnumbered those piously minded, and no celebration was complete until the enjoyments were satisfactory to both the wise and the otherwise. Then as now, public displays immediately attracted a crowd and most of those present wanted to be entertained rather than inspired. In due time, the vague outline of dramatic performances was strengthened, and a number of important Greek poets and dramatists contributed to the glory of the Hellenic arts. Many of the Greek dramas have survived to the present time and are still recognized as major achievements of play writing and stagecraft. The best of these productions were tragedies and it was necessary to add comic interludes to the programs. This fancy continued down to the Elizabethan stage and most of the plays attributed to Shakespeare included more or less objectionable buffoonery which was not important to the plot, but contributed considerably to the hilarity of the audience.

The Greek theatre had no scenery, and the action took place



THEATER OF SEGESTA, RESTORED.

Restoration of a Greek theatre. On the front row of seats the judges, who were appointed to determine the merits of the production, were prominently placed. From : John Clark Ridpath.

against the ornate facade of a splendid building with arched doorways and sometimes appropriate windows. Most of the actors were masked and their performances in tragedy and comedy were loudly applauded. It was not until the Romans took over the management of the Greek theatre that even a stage was added. The Coliseum in Rome is a remembered monument to the ancient theatre. Very little remained of the high artistry of the Greek stage during the Roman Period. Dionysius, transformed into Bacchus, became the patron of intemperance and licentiousness. After the rise of Christianity, depravity was frowned upon and in the long course of time the theatre was elevated to an institution sharing with painting, music, and sculpturing the respect of the intelligentsia.

Against this background, I would like to discuss a number of personal experiences among the theatres of the world. In some cases, these performances have changed but slightly in the last thousand years. Let us first attend a theatrical performance in Shanghai with the aid and encouragement of Thomas Cook and Sons. I was assigned a Chinese guide with a fair knowledge of English and a thick British accent. As we approached the theatre, the billboards were fantastic masses of writing and drawings of thespians in their various roles.

As I was ordering a ticket, the guide whispered, "Only buy one

act." He then nodded his head and explained, "I will not need a ticket. They will let me in free by the back door because I have brought a paying customer at the front entrance." He then explained that the average performance would last from seven to ten hours and the length of stay would be hardly long enough to justify the purchase of more than one act. Inside there were no seats, but around the floor were huddled family groups, parents, grandparents and small children. Many brought small charcoal stoves to do a little cooking as they went along. Most of the elders, both male and female, were smoking their pipes and the atmosphere resembled a London fog.

Shortly after when I was seated comfortably on a rough hewn plank, there was a crash of cymbals, a clanging of bells, the beautiful brocaded velvet curtain parted, and the next act—I never knew which one—was under way. A magnificently gowned and bonnetted generalissimo appeared, taking long strides in high boots. The belt around his waist being several sizes too large signified significance, and his dignity was further emphasized by a long black beard, suspended by wires hooked behind his ears. He shouted a little, gulped loudly, then the gongs and other percussions broke in again.

At this point, the property man made his appearance. He was dressed entirely in black with a hood of the same color covering his face and head except for two openings which permitted him to see what was going on. As far as the audience was concerned, the property man was not there. About this time, my friendly guide worked his way over to me and sat down. "You will notice," he explained, "that no one is looking at the stage and that most of the audience is engaged in loud and continuous conversation. There is no need to listen. They have all seen the production many times before and know every word of the text. If the actor makes a mistake, however, a dead silence will fill the theater.

During the course of the play, a principal character is killed in a duel. In the process of dying, he sits down carefully, arranges his robes, and begins to sink backward.

The property man, who is standing some twenty feet away, immediately sends a porcelain pillow skimming across the floor so

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— MANLY P. HALL

Newspaper ad, Friday, March 29, 1946.

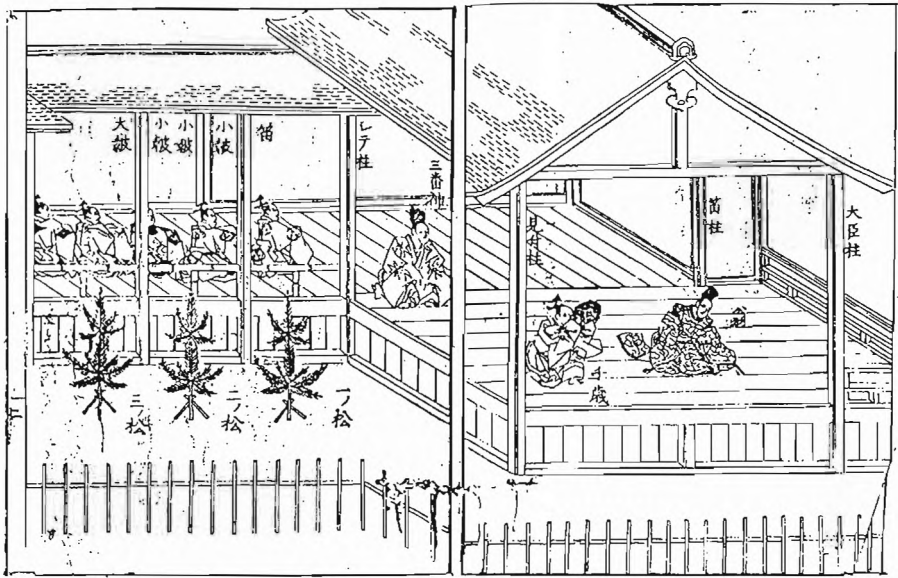
that it arrives exactly in the right position for the great man to die comfortably with the Chinese pillow under the back of his neck. There is much more to this story, as, for example, when the leading lady goes out in her garden to read poetry, the property man produces a handsome chair, and when she sits down he holds a branch of artificial flowers over her head, thus creating an appropriately rustic atmosphere.

The Chinese puppet theatre is also an ancient institution which has survived with a considerable following in the north Chinese area. There is a legend that, when an early Empress of China died, her husband, the Emperor, was distraught with sorrow. It was a time when everyone believed in magic so it was skillfully arranged that a shadow doll representing his lost love should comfort the Emperor. Thus he became a patron of ancient Chinese puppetry.

In 1946, we arranged for two special performances of the puppet theatre which were given at Severance Hall in the Friday Morning Club building in downtown Los Angeles. The Red Gate Players had been organized by Miss Pauline Benton who devoted many years to this labor of love and studied with outstanding Chinese puppeteers. Of the Red Gate Players, Pearl S. Buck wrote, "Miss Pauline Benton is performing a unique function with her presentations of this old art of the people in China. I am glad that Americans have the chance to see the plays which have so long delighted our friends on the other side of the world."

Students of world theatre usually pause and are a little reluctant to evaluate the dramatic arts of Japan. George Bernard Shaw approached the *No* drama with a respect verging on veneration. He was convinced that he was in the presence of an early art of greatest significance to all students of world theatre. The highest level of Japanese thespionics is thus described by Sheldon Cheney in his excellent text *The Theatre*, Longmans, Green and Co., 1929.

"The noble drama, the *No*-play, is today the most important survival in the world from the ritualistic theatre of elder times, from the days when ceremonial beauty was more important than plot or emotional content. The *No*—the word corresponds to our drama in the larger sense—has at once an austerity inherited out of



The *No* Theatre from a seven-volume collection of *No* plays in Japanese dated 1699.

the religious rites at the temples, and a formal delicacy and a colorful richness added out of the feeling for aesthetic expressiveness. Drama never eschewed more completely Realism in all its aspects: surface truth to appearances, imitative mimicry, and transcription of human emotion. As soon as it developed out of ritual dance into a form compounded of music, dance, incident, and words, the *No* took on rigid conventions.”

The *No* theatre seems to have originated from an occurrence involving Amaterasu-omi Kami, the spirit abiding in the sun. Unhappy even in the celestial region, Amaterasu hid in a cave with the result that darkness descended upon the world and all its creatures. To lure her out, Uzume, the goddess of mirth, performed a lively dance while standing on an inverted tub. The hollow sound has been preserved in the modern *No* theatre by special construction of the floor. The only scenery is a pine tree painted on the back wall of the stage. The actors are supported by a group of six musicians reminiscent of the Greek chorus. The principal dancers



Amaterasu omi kami, Goddess of the Sun, accompanied by Isanami and Isanigi, the Japanese Adam and Eve.

are masked and the plays usually include a wandering Buddhist monk or priest who maintains the dignity of the sacred elements which usually dominate the story. The *No* drama was supported by the aristocracy who appreciated the extraordinary skill of the performers—of little interest to the public in general.

Kabuki is the most popular form of the Japanese theatre. For over three hundred years it has fascinated the proletariat. In times of extreme poverty, the poorest citizens of Yedo (Tokyo) cheerfully spent money they needed for food in order to buy tickets to the theatre. By degrees, Kabuki was so secularized that both the actors and the audience fell into disgraceful practices. At the appropriate moment the Shogunal government stepped in. At that time also women were no longer permitted to participate in Kabuki performances. There is something reminiscent of problems in Western theatre. The Japanese censor noted that by various dubious means, actors became immensely wealthy, exhibited extravagance in public, and disturbed home life causing members of the audience to bestow reverence on mountebanks. The plays also were disrespectful of the government, lampooned officials and even members of the Imperial court, spread sedition, and paraded drunkenness in public places.



Eighteenth century woodblock print of a performance at the Kabuki theatre. Featured on the stage is a collection of fresh vegetables.

Kabuki plays were often written by actors or by the star himself who certainly favored his own roles. Some Kabuki plays were derived from the *No* drama and others from the puppet theatre. Hero stories were numerous and were cast in the style of Robin Hood and his merry men. Even with strict censorship some of the plays did attack corruption in high places, but the names were always changed and the time dropped back three or four hundred years. The audience, which fully understood the subterfuge, delighted in the contemporary implications. One of the features of the Kabuki theatre was that men played both male and female roles, and in the old Elizabethan dramas, the first Desdemonas, Ophelias, and Lady Macbeth's were portrayed by men.

Many illustrious families of thespians sustained the popularity of the Kabuki theatre. Among the most famous of these were the Danjuro. The first to bear that name was born in 1660, but was stabbed to death on the stage by one of his own students. Danjuro Ichikawa IX was born in 1839 and died in 1903. Through the cooperation of one of Japan's elder statesmen, two daughters of Danjuro IX were the first women to be trained for the Japanese stage in modern times.

It is generally necessary to visit the Bunrakuza at Osaka to see the Japanese puppet theatre at its best. Fortunately however, due to rather unusual circumstances, an actual program of puppetry was presented at the Mitsukoshio Theatre in the department store of that name in Tokyo while I was there and I made the most of the opportunity.

There are two kinds of puppets in Japan. The smaller ones, which are about twelve inches high, are manipulated from above by strings like French and Italian marionettes from which they were originally copied. These little dolls never found lasting favor in Japan. The puppets used in the Bunroku theater are about three quarters life size. Their heads are beautifully carved in wood and their bodies handsomely costumed for their various roles. Each puppet of major importance is operated by three men. The master puppeteer controls the head and right arm; the first assistant, the body and left arm, and the second assistant who is usually an apprentice manages the feet. The master puppeteer is dressed in the



Surimono. Woodblock print of Danjuro I as a Kabuki actor in his costume as a warrior. By Toyokuni.

Japanese equivalent of Western full dress. His two assistants however, like the Chinese property man, are hooded and robed in black.

The puppet stage is thirty to forty feet wide, but less than half as high as in a normal theatre. The stage settings lack floors so that the operators can move about with ease. There is a musical accompaniment played on the samisen and also a recitationist who tells

the story as it unfolds assuming the voices of all the characters. The puppeteers themselves do not speak. The Japanese take their puppet theatre very seriously. Having decided to attend the matinee of the Mitsukoshi Theatre, I learned it was to be a short performance which began at eleven thirty in the morning and continued to four o'clock in the afternoon. While there was Western seating, I took a side aisle seat and it looked as though I might have to stand for the entire performance. An usherette became aware of my predicament and with a smile and bow produced a large and comfortable chair. She raised the seat of the theatre chair, inserted the larger one, and then I enjoyed the four and a half hour performance in perfect comfort with my feet in the aisle.

The puppet master for the day was Monjuro Kiritake, who had recently been designated as "a human national treasure." In one very elaborate scene, the back wall of the set was opened to allow five teams of operators to move through with their dolls. When a large group of puppets are involved in a complicated dramatic situation, fifteen or more puppeteers must work closely together, and each doll is lit by an electric spotlight.

According to the Japanese code of honor a retainer must always be prepared to give his life for his lord. In one scene which I saw a young man puppet dressed in white went through the complete ritual of seppuku, or ceremonial suicide. The death scene was prolonged and the audience saw the puppet slowly die. The reciter's voice was breaking with emotion and grew fainter as death approached. The audience was deeply moved and sobbing could be heard throughout the theatre. There was no sense of the unreality of the scene and no feeling that the puppet was inanimate or crude or stilted in its movements.

Ritual dancing plays an important role in Shintoism, the indigenous religion of Japan. Most of the shrines have dance platforms where the priestesses, in their red and white robes, perform intricate steps and posturings. I had an opportunity to watch these performances at the Gion Shrine in Kyoto and later at the Kasuga Shrine in Nara. The Gion Matsuki, or festival, is still annually celebrated. It dates from 876 A.D. and like the Oberammergau Passion Play, was a supplication to the deities for protection



A float used in the parade of the Gion Festival. The tall mast made the moving of these massive vehicles extremely difficult.

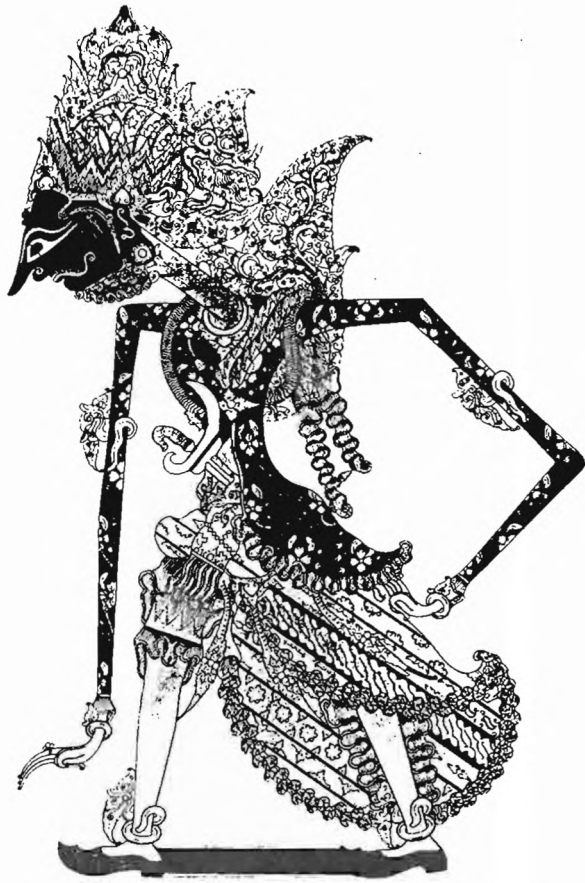
against pestilence. The festival takes the form of a colorful procession with floats and towers. There are two kinds of floats, the *yama* and the *hoko*. The former is carried on the shoulders of groups of men and the latter is drawn along on four massive wooden wheels. Some of the towers have masts over a hundred feet in height.

It just so happened that I was resting quietly in the Kyoto Hotel

on July 17 and watched the entire procession through a large window on the mezzanine floor. Incidentally, this is the hotel where Lady Elizabeth Ann Gordon lived for many years before her death. Everything went very well in the parade except when the great floats had to turn corners. It took all of the paraders plus a large number of the spectators to accomplish this almost impossible feat. Incidentally, we have an interesting old Japanese copper album with woodblock illustrations of the floats used in the Gion Festival. One example is included here.

When I reached Japan in 1923, there was little opportunity to study the native theatre for a considerable part of Tokyo had been destroyed by the great earthquake. I did, however, attend a motion picture performance at the Imperial Theatre which was still standing in good condition. The picture being shown was *Daddy Long Legs*, featuring Mary Pickford. It was a silent film, of course, and the dialogue was carried on in subtitles. As the curtain arose a dapper little Japanese in an afternoon jacket and striped trousers bowed deeply to the audience and received decent applause. He translated all the dialogue into Japanese and did a falsetto, slightly reminiscent of Mary Pickford. It was quite a performance and very well received. When I was in Japan nearly forty years later, *Cleopatra*, featuring Elizabeth Taylor and Richard Burton, was being highly publicized in a leading motion picture theatre near my hotel. In this production, both Taylor and Burton spoke impeccable Japanese so beautifully dubbed in that I suspect that many went home convinced that Japanese was the native language of Egypt.

In those days when Indonesia was still the Dutch East Indies and Jakarta was not the new name for Batavia, I was privileged to see a performance of the Wayang, or shadow theatre. Hotel management had arranged for an outstanding troupe of Wayang artists to give a performance in the main dining room which had been cleared of furniture for the occasion. The Javanese shadow plays are an impressive form of early theatre and probably originated in India. The stage consisted of a white sheet, stretched upon a wooden frame. The screen was about four feet high and six feet wide, being considerably smaller than the earlier Chinese version.



The Hindu deity, Indra, used in the *Darah Bharata*. The figure is about twenty-four inches high, on leather, pierced, and brilliantly colored.

Behind and slightly above the center of the screen a powerful light was placed. In the performance puppets of pierced leather were arranged against the rear side of the screen so that only lacy shadows were visible. In addition to figures, divine, human, or infernal, there were various bits of scenery such as trees and buildings, also fashioned of pierced leather. In the course of a performance, a pageantry of shadowy forms amazed and entertained the audience. There were dwarfs and giants, gods and heroes, demons and villains, all casting their shadows for a moment and then dis-

appearing. Beasts were also included in the cast. There were great lumbering elephants and prancing horses. A huge dragon crawled across the stage, and a Javanese St. George appeared to give it battle.

While the shadows come and go, the master of the show is reciting spoken lines appropriate to the theme. The dramas are often based upon the Javanese versions of the great Hindu epics, the *Mahabharata* and the *Ramayana*. The puppets are beautifully made and although seen only as shadows are brilliantly colored and gilded. It requires hundreds of them to present the various dramas.

In addition to the shadow puppets there are also three dimensional figures beautifully carved and richly dressed. These are usually from twelve to fifteen inches in height. The performance is given out of doors and, on some occasions at least, a trench is dug for the puppeteers who operate the dolls from below. Also, of course, the sacred stories and legends are dramatized by living actors dressed like the puppets. The dances are highly stylized and are essential parts of the Indonesian religious tradition. At a Wayang performance I attended, the orchestra made a charming gesture for attending tourists by playing, "Yes, We Have No Bananas."

The religion of the Hindus strongly influenced the Javanese theatre. The shadow stage was popular as early as the eleventh century. Many of the puppets seemed to have been inspired by carvings on the walls of temples. The puppet of Indra shown here is a good example of the Wayang art. This deity, the Hindu god of the heavens, is extravagantly costumed and the arms are articulated at the shoulders and elbows. A bone stick is attached to the movable part so that the puppeteer can bestow appropriate gestures between the various dolls. The puppets not in use at any given time have a long stick attached to the base which can be inserted in lengths of bamboo stalks where they will stand erect until further movement is needed.

There are many Eastern systems which play out the sacred literature of a people, but altogether we gain the impression that the Oriental theatre and the customs deriving from it have always had

strong spiritual overtones. The Tibetans, for example, have no fictional literature. According to them if a story is not true, it is not worth reading. Their drama takes on this coloring. There was some division between the levels of entertainment. Nobilities, aristocracies, and clergies had their courtly performances and seldom mingled with the proletariat. It is astonishing even today how religious overtones influence the public mind. This recognition of an invisible government administering the affairs of mortals has done much to maintain the moral and ethical standards of the average citizen.

It is now time to consider the Western history of theatre and the performing arts. As one scholar pointed out, it is a rather sad story. As the great philosophical institutions of antiquity faded away, the theatre became almost completely secularized. The fall of pagan Rome terminated a theatre given over to violence and licentiousness. The early Christian church naturally anathematized corrupt exhibitions and found ways of punishing decadent playwrights. Christian governments had their feast days and public celebrations, and the church was expanding the solemnity of the Mass. In those sad years of invasions, plagues, the Crusades, and the inquisition there was little ground for celebration.

With some encouragement from the clergy, various guilds began taking an interest in higher culture. Wagner's opera, *The Meistersingers of Nuremberg*, describes common tradesmen competing for honors in poetry and music in tournaments actually held on sacred ground. The Troubadors gained estate and provided more or less wholesome entertainment in private homes and the castles of the gentry. Rustic amusements are best passed over lightly. There are old woodcut engravings showing performances on the steps of churches, in courtyards of the nobility, and on makeshift stages devoid of scenery. The church militant kept close track of the subject matter of such performances and favored the miracle plays which dramatized fragments of the New Testament and the mystery plays which gained most of their inspiration from the Old Testament.

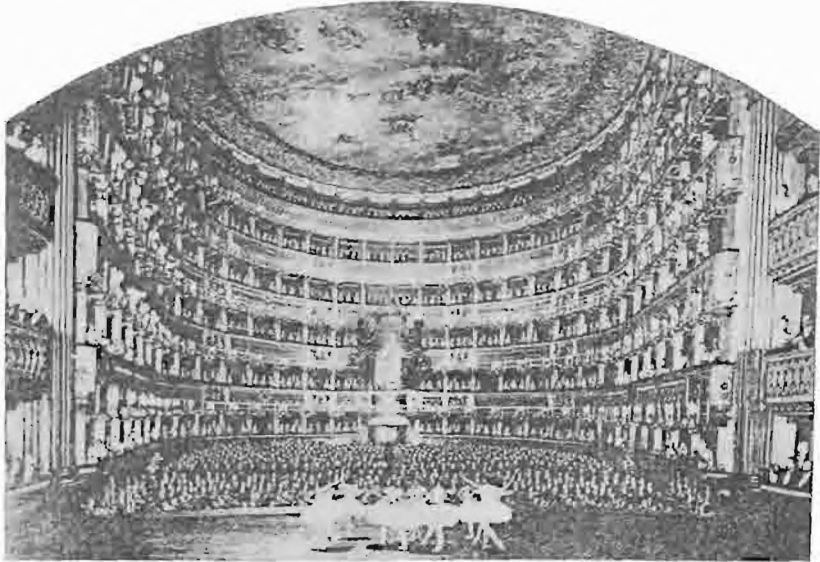
With the passing of time, financial considerations began to intrude upon the policies of the theatre. Often, a moneylender saved

some extravagant prince from bankruptcy and in this way gained certain profits and privileges for himself. Artisans in various capacities gradually raised themselves socially from lowly backgrounds to luxury and consequence. When prosperous burghers had ducats to spend, theatre managers decided to provide them with an appropriate theatre to their tastes. The court masques were not suitable to this new society. The richer the merchant became, the more his practices sharpened and his religion subsided. By the time of the Renaissance, European cities developed a taste for ornate architecture and most of the available funds were expended to provide a palace for the Duke, an elaborate church for the Cardinal, and a handsome theatre for all concerned. Many of the cities of the Old World built theatres that still stand. The Paris Opera House and a similar structure in Berlin bear witness to artistic prosperity. Many of these were financed by the nobility and a similar policy prevails today. Great theatres are donated by patrons of the arts because it is unlikely that the citizens in general would contribute to the enterprise.

From the seventeenth to the twentieth century it was customary that shrines for the performing arts be in the baroque style. There was lavish gilding, fabulous chandeliers, gorgeous plasterwork, and frescoes in the ceilings featuring cupids and Greek divinities. Even vaudeville houses were palatial, some of the best ones had broad staircases with red plush carpeting and famous works of art or reasonable facsimilies thereof. In the present century, these buildings were first legitimate theatres, then vaudeville houses, and a little later motion picture emporiums. In the end, many of them have been torn down to provide space for shopping centers.

Louis XIV of France achieved a record for extravagance which became the eighth wonder of the world. Under his guidance the baroque gradually fell into the rococo style, best described as too much of everything. It was impressive to the underprivileged, but also a source of considerable irritation and for the financial sins of his sires, Louis XIV paid the fatal price.

In my youth, I had a fair introduction to the theatre in the early twentieth century. No one will ever forget the Hippodrome of which it is said that it had the largest stage in the world. The asbes-



Interior of the San Carlo Opera House viewed from the stage. As no royalty was present, I was seated directly under the throne but the performance of *Carmen* was a disaster. From Brogi photographs.

tos curtain was too heavy to be raised and, when the time came, it was lowered into the floor. The spectacles presented there included the burning of a public building on stage center and ice skating on a large frozen pond. In one performance that I saw the setting was in the Grand Canyon of Arizona. On a precipitous side of a cliff was a narrow road along which an automobile, full size and carrying passengers, was crawling cautiously. At a carefully calculated moment, the car went over the edge and dropped about fifty feet into the Colorado River. It was on this stage also that Harry Houdini accomplished the disappearance of a live, full grown, elephant. In the basement, by the way, was a wax museum with a chamber of horrors which looked pretty gruesome for those times.

A few years later, Max Reinhardt, with the assistance of Norman Bel Geddes, transformed the inside of the Century Theatre in New York into the interior of a cathedral for his production of *The Miracle*. The stage setting cost five hundred thousand dollars, a major sum in those days, and the miracle involved was a statue of

the Virgin Mary which came to life. The role of the Virgin was shared by two distinguished ladies of the time, Lady Diana Manners and Princess Matchabelli. Here, for a few hours at least, the church and the theatre shared the honors of an outstanding theatrical production.

During the Renaissance Period, the emphasis was upon the theatre itself and the actors were most or less incidental. The stage was large, the scenic effects almost overwhelming, and the players seemed to be dwarfed into insignificance. To meet this emergency, the members of the cast became incredibly overdressed. Ostrich plumes floated in every direction. Velvets and satins were couched over in gold thread, and further decorated with sequins, bows and ribbons of enormous size in every conceivable color. The garments had nothing to do with the period in which the play was supposed to have its setting. Caesar was just as likely to resemble Louis XIV and Madame Pompadour could pass for a Roman vestal virgin. No production was complete without ballet and the large stage provided a dramatic background. It was not, however, until Sir Henry Irving arrived on the scene that attention was given to lighting. His contributions have now become standard procedure.

Somewhere along the line, actors and actresses attained distinction in their own right and functioned most adequately on a smaller and more intimate stage. When new theatres are designed today, the functional aspects are highly stressed; however the almost complete lack of scenery is no improvement, but is defended as an important modern innovation. The same objection applies to a group of structural shapes without definition which we hope will prove to be a passing fad. There is much talk about modern styling, but it does little or nothing to enhance the charm of the production.

On the other side of the coin, religious structures are losing most of their air of sanctity. It is becoming increasingly difficult to tell the difference between the house of God and a building and loan company. One prominent church at which I have spoken a number of times has all the quiet reverent atmosphere of the New York Stock Exchange.

In the midst of all this, what is happening to the congregation?



Bookplate of Sir Henry Irving printed in red and black. From *English Book-Plates Ancient and Modern* by Egerton Castle, London: 1893.

Some years ago I spoke for one Protestant denomination and after my talk the minister announced the topic for her sermon the following Sunday, "God is my filling station." There has also been considerable discontent over the length of sermons. In those old days when Jonathan Edwards occupied the pulpit in a Boston church, a goodly sermon would last about an hour and a half which gave ample time for the glad tidings to sink in. Over the years complaints began to be more numerous and the minister cut down his remarks to one hour. This was also regarded as rather excessive until today a sermon may be limited from fifteen to thirty minutes.

My uncle paid an annual pew rent and a space was set aside for the members of his family to be seated together. Uncle George felt that he was doing everything necessary to support the faith of his

choice. When the minister asked for a special donation which was quite frequently, my uncle who was a portly gentleman somewhat resembling King Edward VII of England, rose to his feet and walked up the aisle with great dignity to the back of the church. He remained there until the danger had passed, then returned quietly to his private pew.

The theatre contributed to personal delinquency by dramatizing the corruptions of mankind. The church, to maintain its membership and continue its building program, cannot afford to teach Christianity as it might have been taught by Christ himself or one of his disciples. The popular emphasis now is on the forgiveness of sin without any appropriate improvement in the standard of living or thinking. To fill a theatre in London in 1610 there must have been a direct appeal to the vulgarity of untutored minds. Today there is little thought of enriching the moral life of an audience. Everything is measured by financial returns and the entertainment now channeled to us is making a daily contribution to crime and corruption.

(To Be Continued)



Man does not live by words alone, despite the fact that sometimes he has to eat them.

—Adlai Stevenson

He who gains a victory over all men is strong; but he who gains a victory over himself is all powerful.

—Lao-Tse

The superior man will watch over himself when he is alone. He examines his heart that there may be nothing wrong there; and that he may have no cause of dissatisfaction with himself.

—Confucius

*In
Reply*



A Department of Questions and Answers

Question: For a number of years I have done counseling, often by the use of astrology. In all cases, I have been faithful to the ethical code accepted by practitioners in this field. It has been brought to my attention that some metaphysical groups teach that persons giving advice must accept karmic responsibility for the consequences of their recommendations. In other words, the counselor's advice interferes with the free will of their clients. What is your recommendation on this subject?

Answer: Human beings have been influencing and over-influencing each other since the dawn of time. In some cases, advice is honestly and thoughtfully bestowed, but often it is burdened with ulterior motives as in advertising and various types of salesmanship. The founders of great religions have influenced the attitudes of millions of devout followers. Sacred scriptures impose restrictions upon the lives and habits of mankind. Scholars in various fields pass on their cherished findings for the improvement of society in general. Something constructive is to be said for the sharing of knowledge which contributes to the advancement of society.

Generally speaking, we all appreciate advice when our own insights are not sufficient to meet the emergencies of the day. When we are sick, we ask the advice of a physician; when litigations arise, we engage the services of an attorney, and if our souls are troubled, we may present the matter to our minister or a qualified

psychologist. If we ask for help, it indicates that we are seeking assistance in emergencies of one kind or another. At this point however, the counselor must proceed with due caution.

Unless the person consulted has appropriate academic credentials, he is apt to get into serious difficulties. He is not permitted to diagnose ailments, prescribe remedies, or exercise in any way the prerogatives of a physician. If an astrologer or psychic practitioner believes his client to be in need of medical diagnosis or therapy, he has the right to recommend that a physician should be consulted. According to the degree of the astrological or psychical testimony, he can say that a proper examination might be helpful or that an immediate examination is urgently required. If the client has faith, he will probably follow such recommendations. If he rejects it, the advisor has no further responsibility.

In legal matters, the counselor can recommend litigation if it appears essential to the basic cause of justice, but he should not pass judgment on the outcome of a litigation. Those in advisory capacities should have available lists of agencies capable of giving professional advice. If it appears that a lawsuit is unreasonable or involves compromise of integrity, this should be pointed out to the individual seeking advice. Predictions concerning the outcome of litigation are not advisable as they can often make problems for all concerned.

It is extremely difficult to bring consolation to those religiously troubled. Probably the best general approach is by recourse to the denominational affiliation of the disturbed person. This means that the counselor must have a working acquaintance with a wide variety of theological systems. The tendency to impose our own beliefs upon other people often makes bad matters worse. If it happens that the analyst has little or no acquaintance with the doctrines involved in marital strife or theological incompatibilities, dogmatic opinions should be held in suspension.

Even the best informed character analysts should do everything possible to maintain a sympathetic approach to those in various degrees of perturbation. Condemnation, or even forthright criticism, are detrimental in early interviews and it is often best to

recommend ministerial counseling, which is no longer likely to be overburdened with dogmatism, but helps the unhappy individual to experience the consolation of his accepted faith.

The danger of karmic involvement rests with the person giving advice rather than the outcome of the recommendations that have been made. Motive is the most important single factor. If our real desire is to assist others to a better adjustment with living, our motive is essentially honorable. If our special concern is on a financial level and we go against our own convictions to please a prosperous client, there can be unfortunate karmic consequences. There is a characteristic in many people which impels them to dominate others, or be accepted as an infallible authority on the divine plan and purpose. It is quite proper to offer suggestions and recommendations based upon experiences and case histories, but it is unfair and dishonorable to claim a superhuman wisdom conferred by heaven for the salvation of humanity in general and the client in particular.

In the field of astrology, the practitioner should always point out with Ptolemy that there is no fatal necessity in the stars. They impel, but they do not compel and our lives are dominated by our horoscopes because we have not personally conquered the negative pressures of starry influence. We can point out that we have consulted the best authorities in our field and have compared numerous charts to ascertain the probabilities resulting from the planetary positions and relationships. We should also mention that it is seldom possible to make a complete study of a client's horoscope as this might require weeks of research and contemplation. All we can provide is the charting of tendencies, and critical points which will arise in the future. Whether these trends have serious consequences or not depends largely upon the acceptance or rejection of the lessons they teach.

Those who serve others must first do everything they can to rescue their own lives from the imperfections of their own character. Obviously, no one is likely to become perfect in the foreseeable future, but we can overcome the most dangerous of our ethical and moral shortcomings. Some astrologers make no charge for their

services, but this does not guarantee competence or integrity of personal character. Some may feel a certain ego satisfaction from their ability to influence and even dominate the lives of their neighbors. Astrology can be everything from a religion to a hobby. It is best represented by those whose primary concern is a constructive social service.

Today, professional astrologers have a tendency to become hopelessly involved in the new theories of delineation which are becoming more complicated every day. Considering the practical value of the science, we should remember that simplicity contributes strongly to adequate communication. The world's most famous predictions have resulted from the basic teachings of Claudius Ptolemy and Placidus de Titus. The more complicated the calculations, the greater the possibility of error and the uncertainty of interpretation.

Where a counselor has only an occasional contact with a client, it is always best to call upon traditional procedures rather than contemporary innovations. By the explanation that we all have limitations and that an astrological reading is not to be taken without reservations, serious mistakes are unlikely. Delineation of the horoscope is usually helpful because it points out alternative areas where problems can be solved with a minimum of wear and tear. In this approach, we take the same attitude as physicians, lawyers, and clergymen.

The most advanced astrologers like to believe that their art is a science and that they are approaching it scientifically. In matters directly affecting the immediate emergencies of everyday conduct, even the most exact sciences are deficient in solutional skills. The ancients considered healing an art which meant that its emotional overtones were essential to enlightened therapy. If astronomy is concerned principally with physical phenomenon, astrology is dedicated to the moral and psychic overtones of mortal existence.

In every walk of life, there are persons determined to dominate the minds, emotions, and physical behavior of their associates. Convinced that they know best, they are despots and tyrants and are usually poorly equipped for their self-appointed leadership.

This type of person could certainly open himself or herself to the inevitable consequences of their own dictatorial policies.

Actually however, nature is going to punish them, not so much for what they have done to others as for the damage they have wrought within themselves. Despotism can be carried from one life to another and lead to desolation and despair at some future time. It may also well be that the dominated individuals lack the strength of character necessary to liberate themselves from the tyranny of parents or marriage partners. As over-dominance is contrary to the universal plan and contributes to weakness rather than strength, ultimate rebellion is inevitable, but in the meantime the heavier responsibility rests with the person with the most aggressive temperament.

In all human relationships including that of teacher and student, motive is the final basis in the determinants of integrity. The moment principles are sacrificed to personal ambition, aggrandizement or profit, patterns of karma are set up and will endure until their cause is corrected. Man can be guilty of sins of commission and sins of omission. In other words, we can do wrong or fail to do right. In counseling, we must determine the degree to which a client can be constructively informed.

In any type of counseling, experience is of the utmost importance. Naturally, years of practice result in the strengthening of aptitudes and abilities. It is wise, however, to explore the entire field of character analysis. There are many aspects of the subject which are not included in the general literature of astrology. Years ago, I had a friend who was well acquainted with the English astrologer, Alan Leo. On several occasions, this astrologer, while attending a social gathering, correctly named the sun sign of each person present from appearance alone. It is often most useful to realize that the body of the individual is always marked with the characteristics of the soul within the mortal frame.

We have in our library collection an interpretation of a horoscope by John Gadbury. He wrote several books on astrology, and was a contemporary of William Lilly and Henry Coley. The complete horoscope of an unnamed gentleman is in Gadbury's auto-

graph and ends rather abruptly because at this point the astrologer predicts that the client will die and further delineations are unimportant. If there is pressure as to the probable date of death, the counselor is fully justified in replying pleasantly to the questioner that length of life is among those mysteries which must remain in the right hand of God.

The practice of astrological counseling is always beset with weighty decisions. One client believes the marriage partner to be unfaithful. Another has a delinquent child, and the third is in the midst of financial difficulties. If advice proves to be contrary to the subsequent facts, an astrologer can have a lawsuit on his hands. It is also true that if the reading of a horoscope does not lead to practical advice, dissatisfaction is almost inevitable. Psychoanalysts have certain professional protection, but even the most skillful of them occasionally has a bad time. Many genethliologists prefer to stress character analysis which can be immediately beneficial in many instances. The horoscope is far more practical than an aptitude test and can aid thoughtful parents in strengthening the careers of their children. The truly great delineator is one who can pass on inspiring prophecies which will help the client to become a better adjusted member of the human family.

It should also be remembered that prophecies can be self-fulfilling. What we believe and expect can come upon us and it is best for all concerned if the future brings with it the fulfillment of worthy aspirations. There is a tendency for some astrologers, at least, to influence their readings in terms of their own dispositional preferences. The prejudiced finds opportunity to pass along the biases he has developed within himself. In some schools of analytical psychology, each candidate must himself pass through analysis. He must know how it feels to confront his own faults before he recommends how other people ought to live.

Perhaps every astrologer should go to an astrologer. It is generally acknowledged there are certain difficulties in connection with reading your own chart, but this could well be the first line of defense against the workings of karma. When giving a reading, every reasonable effort should be made to help the client to decide

his own course of action. The religious aspect of astrology is not often emphasized by practitioners who strongly desire to be considered scientific. Every human being whose soul is troubled needs inspiration and moral strength. The philosophy of astrology has to do with the strengthening of virtues, the proper use of talents, and patience in moments of stress. To help another person to discover the best in himself and the proper means to cultivate talents and aptitudes helps us to pay off old karma that has proven troublesome and build new karma with its benevolent rewards.

Various astrologers gain recognition in special fields. One group contributes to the building of careers. Another becomes virtually a marriage counselor, and a third is proficient in astro-diagnosis of mental or physical ailments. One psychiatrist whom I knew in my younger years specialized in criminal cases. I recommended that he gain a basic knowledge of astrology. He immediately provided a space for birth data on his appointment form and case histories. Years later, he told me that it opened for him psychological aspects on crime that could not have been explored by any other means.

Astrology can be most useful in confused times such as we face today. For some years, science has denied the existence of the human soul, but this attitude is beginning to change. The trend is now an intensive search for the causes which impel human action. Most of us desire to rise above the level of mediocrity which has been fashionable in recent years. Astrological principles can be applied to all sciences, arts, and religions. To meet the demands for greater understanding of divine and natural laws, the astrologer must discover in himself the constructive importance of his profession by internal dedication to the essential advancement of society. If he remains true to the highest ethics of his profession, he has no need to worry about unfortunate karmic consequences.



Healthy-mindedness is inadequate as a philosophical doctrine, because the evil facts which it refuses positively to account for are a genuine portion of reality; and they may after all be the best key to life's significance.

—William James

TRAVEL AS PILGRIMAGE

On the title page of E. A. Gordon's book *Clear Round*, the author adds a Japanese proverb, "Send the child you love on a journey." Those sincerely desirous of understanding humanity should, if possible, visit foreign countries and gain a sympathetic familiarity with distant lands and those who dwell therein. Until recent years, organizations such as Cook's tours and the American Express Co. arranged appropriate programs for tourists and provided trained personnel to make certain that suitable facilities were available. There were certain inconveniences, but very little actual hardship.

By the beginning of the twentieth century, the luxury tour was largely a social event, and contributed very little to intercultural insights. When my illustrious grandmother chaperoned her two daughters through Europe, they had very little actual contact with the local inhabitants. Rome was the Vatican, Paris the Opera, Germany the symphony orchestra, and London the British Museum.

In the golden age of luxury liners, cruise ships were floating hotels providing the best in dining, wining, and dissipation. The most intelligent and informed persons were snugly tucked away in second class, and there one might meet representative individuals of several countries. Nearly all cruises included ports of call where for a few hours visitors were exposed to the wiles of local merchants. Ships allowed three hundred pounds of baggage on each first class ticket and the space was nearly always overflowing before the travelers reached home. There is little evidence that most tourists gained any practical awareness of the beliefs or customs of the nations they visited.

Air travel has done little to strengthen international friend-

ships. There is the well known story of the small boy who did not fully comprehend hotel chains. One day he was in Liverpool, the next day in Florence, and a little later, in Cairo. The accommodations were so similar that it seemed to him that he was in the same hotel for the entire tour. Intrepid air passengers spend most of their time in airports which are usually completely incomprehensible. In one London terminal, each airline has a complete building of its own and these are connected with bus services.

There are difficulties in clearing customs, even in the United States. One year returning from Japan I entered the United States at Seattle, Washington. Our plane carried about two hundred emigrants from the Indochinese area who were entering our country for the first time. The delay was interminable, and the emigrants were processed first. As a result, the plane from Seattle to Los Angeles was delayed for two and a half hours. It is the same nearly everywhere.

When my esteemed grandmother went to Europe, her daughters' names were added to her own passport, which was a nobly engraved document asking any nation she visited to treat her kindly. No photograph was necessary and there was no expiration date. Progress has changed all that. The type of travel today is in no way similar to that suggested by the Japanese proverb in Lady Gordon's book.

Of course, we can see television documentaries describing distant places and there are many available guide books. If a person is already sensitive to the brotherhood of humanity, something can be gained without leaving the security of our own shores, but it is surprising how few Americans have any sympathetic insight about those dwelling in foreign lands. Such travelers are inclined to accept the grand tour as a vacation or shopping spree. Three barriers are chiefly responsible for the lack of international understanding. The first is language, the second race, and the third religion. Even those who master the language of a distant country may have little sympathy for the beliefs of the people or their racial backgrounds. Our primary concern should be the search for philosophical convictions and spiritual insights. Western teachers, educators, psy-

chologists, clergymen, and historians would benefit greatly by a more intimate understanding of the codes and creeds of distant peoples, and the private citizen, trying to establish a workable relationship with the larger world in which he lives is in desperate need of foreign travel.

Before setting forth, however, on a cultural pilgrimage, one should have a long heart to heart talk with himself or herself. It is a mistake to go abroad comparing our life ways with those of other advanced or emerging national or racial groups. If we are convinced that physical luxuries are the proof of superiority, we may as well stay at home. We must be concerned with the soul of a people or there is no ground for common understanding. If we instinctively downgrade the unfamiliar, we are poor contributors to the cause of world peace. I have been criticized many times for my failure to realize that we are superior because of what we have and do not need to worry about what we are. I have been reminded that in many regions the standard of living provides only the barest necessities and there is little possibility of social advancement. On the assumption that the rich can learn nothing from the poor, the benefits of travel are reduced to a minimum. The vitality of religious beliefs is noticeable in most underprivileged areas. Those untouched by the advantages of wealth find contentment in simple faith dramatized by sacred rites and ceremonies; hardly anyone is a materialist.

In many Eastern nations it is assumed that life after death is a spiritual certainty, and reincarnation the most satisfactory explanation of the mystery of the afterlife. Natives who can neither read nor write are by nature honest, friendly, and generous in sharing their few possessions. The first time I was in Japan, I threw away an old pair of shoes in a scrap basket in Tokyo's Imperial Hotel. Three days later when I reached Kyoto, my shoes were waiting for me. I told the hotel porter that I had thrown them away. He was disconcerted and pointed out that a little repairing would make them as good as new. You could leave valuables wherever you pleased and they would be in the same place when you returned. When I was in China, Dr. Sun Yat-sen was the President of the Republic. Peking's best hotel was the Wagon Lits. I



Baggage label of the Wagons Lits Hotel in Peking as used in the early 1920's.

took films to be developed at a little shop in the hotel. The proprietor said it was very difficult to get faithful employees since the Western tourists had begun to arrive. Chinese have been afraid of Westerners for over five hundred years and before that believed that all Westerners were mythical monsters.

All along the way in Asia were magnificent monuments to an eternal faith. While standing before the altar of the Asakusa Kannon, a Buddhist temple in Tokyo, a French couple approached me commenting, "We can't believe it. This altar is almost identical with the one in our Catholic church at home." It never occurred to them however, that the faith of Japanese Buddhists was similar

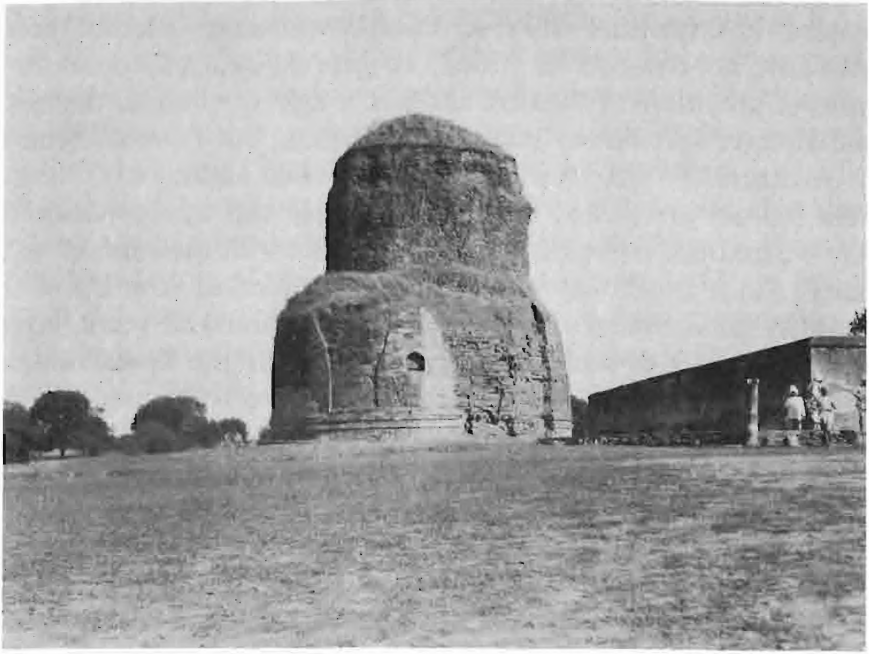
in many other ways to their own beliefs.

While in India, I had several contacts with Hindu religious mendicants. They were, for the most part, beyond the comprehension of foreign visitors. Some wandered about while others lived in isolated temples or ashrams. It is a mistake however to assume that these holy men are an ignorant lot, lacking in religious or philosophical insights. Some have renounced successful business careers to devote their lives to the search for the mystical truths of their faith. They frequently serve the communities through which they pass as priests, physicians, judges, and teachers. Their religious austerities are severe and their moral lives are above reproach.

In most parts of Asia, there are extraordinary monuments bearing silent witness to ancient grandeur. Some of the finest architecture in the world invites our understanding and appreciation. The great mound at Sarnath marks the place where Gautama Buddha preached his first sermon. In the north of India are the remains of Tibetan culture, and in the south the temples of Ceylon. Asia is a world of sacred memories and shrines to deities of old, but who are ever new. Western Asia has raised glorious domes and minarets to the faith of Islam, and the old glories of Egypt and the Holy Land also tell of humanity's ancient wisdom.

Nor is this all that is available to the traveler. There is inspiring art in abundance, both Christian and non-Christian, splendid libraries, and cities where saints and sages once dwelt. All in all, the world available to the traveler is a treasure house of beauty and skill where the thoughtful can continue searching for the sources of spiritual strength and security. The rivers of faith flow down from the heights of antiquity to make fertile the lands where we all now dwell. How does it happen that we are so indifferent to the grandeur of exalted faiths and like to assume that we are the first people to know the will of God?

From the shadowy ruins of Nalanda, the caves of Ellora and Elephanta, the cliffs of Tun Huang, and the tombs of Egypt have descended the sacred books of modern man. Like the pagodas and mendotes, these sacred writings enshrine the noblest convictions of



The stupa at Sarnath to mark the site where Buddha preached his first sermon.

humanity. One can sit quietly on the banks of the Ganges where still the pious gather to cherish beliefs that have survived every tyranny that man could inflict. In spite of the devotion of uncounted millions, these ancient lands have been pillaged by invaders, enslaved by Western powers, and torn by religious conflicts. We have not yet realized that man's quest for the meaning of himself has built civilization for some and torn it down for others. The tourist can contemplate these mysteries in the presence of irrefutable evidence of dedication to strange deities abiding in those invisible regions above the stars.

These are the kinds of thoughts that came to my mind when I journeyed many years ago, and we can but wonder how ethical decay has destroyed so much of good and left only sorrow in its place. The answer is simple—nation after nation grew proud and

strong and turned away from the will of heaven to create temporal empires in a spiritual universe. Conquerors arose, and still arise, who have not traveled far enough to gaze thoughtfully upon these ruins of ambitions. One after another sought to conquer the earth and all have faded away leaving not a wrack, but a wreck, behind.

And now the old story is told again. Proud nations of the twentieth century are locked in a conflict which can destroy them all. Are we destined to become in our time one with the ruins of antiquity? Once India was the most highly educated country in the world. China studied the heavens for five thousand years. Egypt was the wonder of time for sixty centuries, and the Roman empire colonized the known world gathering tribute from many lands. Each believed sincerely that it would endure forever and that no other culture could arise to tear down what the centuries had built. We have a clear picture of a world, spiritually nourished by seven great religions which faded away because these believers never recognized that truth alone is eternal and, that in the service of truth and the reconciliation of sectarian differences, rested the hope of an enduring civilization. We are still plagued with the prejudices and intolerances which have corrupted past ages.

While we sit quietly in our homes, smugly satisfied that we have the best of everything, the eternal drama continues to unfold. While no longer permitted to perpetuate the policies of the medieval world, we can, and often do, belittle and disparage the beliefs of our next-door neighbors. Unless we get out and stand in the presence of the military cemeteries of World Wars I and II, it is difficult to imagine the consequences of man's inhumanity to man. In the Battle of the Somme more than one million human beings perished in a few days. Most of those who lie buried beneath plain wooden crosses or the shield of David were kindly persons—husbands, sons, and parents. They hated no one and were the helpless victims of leaders who proclaimed themselves elected by God to rule humanity. Nebo, the Babylonian god of the writing table, traced with his stylus the following words, "What has been will be. I am Nebo, the Lord of the writing table."

There is only one power in the world strong enough to arbitrate

the differences of mankind and that is religion. It cannot perform its appointed labor, however, until all faiths unite without reservations to serve the laws of heaven, and protect the creatures great and small which Divinity has fashioned. Speculations of this kind can be inspired by travel which brings us face to face with the failures of the past. The great monuments we gaze upon are bodies from which the soul has flown. It is that soul, however, that must be born again in the institutions we establish. We have received the unfinished labors of the past as a sacred heritage, and if we fail we will in due time be one with the failures that have gone before.

There is one difference, however, which is understandable but regrettable. The old failures have hardened our hearts. We doubt the Providence that has brought us to the present dilemma. We think of the gods of the past as manmade images, created in the likenesses of men. It was not idolatry, however, that destroyed the past. The pagan world had many noble faiths fashioned in the hearts and minds of devout human beings. Those who turned from the gods of Olympus are not different from those who renounce their moral obligations to the Christian faith. It is disbelieving that brings down the hopes of the ages. We belittle the gods of India and China and at the same time practice a godlessness which could bring ourselves to the threshold of a nuclear holocaust. We love our earth and our children, and we have dreams of a peaceful future, but we find no inconsistency between Christianity and nuclear fission. Most of all, we like to believe that only by dealing in death can we pay the wages of the living.

Is it any wonder then that there has been a great revival in religion, and that this more intensive search for truth has brought with it a new attitude toward comparative religion. We begin to sense that many nations and races have contributed to mankind's hope for survival. In those days when no one traveled beyond the boundaries of his own land, it was natural to assume that the country in which we live, with its laws, its industries, and its religious beliefs, was the axis of the universe. The Chinese believed sincerely that the world ended at the great wall which surrounded their country. Beyond the wall was an abyss, an abode of ghosts and

demons. Modern civilization has a psychology equally irrational. Modern man regards himself as the ultimate species, predestined and foreordained to rule the world. The wall that surrounds him is science, and outside of this charmed circle of higher intellectualism there is nothing but superstition, ignorance, and futility.

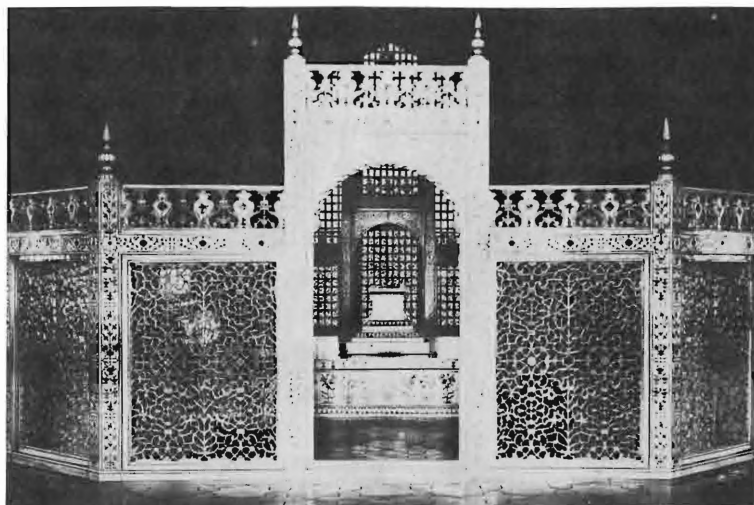
The population of the earth has now been re-estimated and is believed to exceed five billion souls. At one time or another in the past we could have chosen to get together and reconcile our grievances. It would have been a beautiful voluntary gesture, and could be recorded upon all the monuments of the ages. Now, however, it is a real and frightening emergency. Even if no war disturbs us, we must change our attitudes or face the day when there will be ten billion. This is not a catastrophe in itself. We can survive all of our mistakes if we can accept the task of transforming our motivations from a competitive to a cooperative foundation. There is one humanity and this is made up of the entire human race.

Those who engage in extensive travel in foreign lands become aware of the religious incentives that created most of the monuments of the past and continue to influence the moral qualities of human nature. Architecture is largely the crystallization of beliefs, and two great motivations that have inspired the wonders of the world are faith and fear. An outstanding example of faith is the cathedral of the Sacred Heart of Christ (Le Sacre-Coeur) completed in Paris in the present century to strengthen the ideals of devout believers. Fear is well symbolized by the great wall of China to protect the land from the threat of foreign invasion. Most secular buildings involved in commerce and world trade are concerned with the accumulation of wealth and are inspired by fear of poverty.

As one journeys about he is almost certain to include visits to world famous monuments. In Japan, attention is focused upon the city of Nara with its numerous Buddhist sanctuaries. Those seeking spiritual refreshment may find peace in the monasteries in the Kumgang (Diamond mountains) of Korea. In China stands the Temple of Heaven with its triple dome. India is resplendent with extraordinary sacred sites and buildings. The Gats along the



The world's most sacred river. Temples, palaces, and great flights of steps leading down to the river have been a place of pilgrimage for thousands of years. In the background is the house of Kipling's "Kim."



The tomb of Mumtaz Mahal in the crypt of the Taj Mahal in Agra.



Ancient rock temple sacred to the Hindu trinity on the island of Elephanta in the harbor of Bombay.

Ganges are places of pilgrimage for millions of pious men and women. The Taj Mahal at Agra is sanctified by the human affection of Shah Jahan for his beautiful wife, Mumtaz Mahal, and they are buried side by side in the crypt beneath the building.

The cave temples of Ajunta in the Hyderabad Deccan are miracles of skill and artistry. There is a report that Pythagoras, in his travels to the East, reached the caves of Elephanta. The Jami Musjid is the largest Moslem mosque in India, but there are many others throughout the Near East from Samarkand to Jerusalem. Indonesia and Burma have magnificent memorials to the life and teachings of Buddha, and Ceylon likewise commemorates the Light of Asia. Egypt is mostly dust and many of its ancient stones are now built into the walls of Moslem mosques, but the pyramids stand for a timeless faith in the reality of Divine mysteries. The Americas also have their sacred cities in the midst of which rise the terraced foundations of their temples. Everywhere it is the same.



The Shinto Shrine in the Deer Park at Nara where Japanese women came to pray for children.



Scene in the Port of Yokohama a few weeks after the great earthquake of 1923.

There have always been many different beliefs and faiths, but only one Eternal Good that rules all things.

A childless woman ties a little prayer on a tree in the precincts of a Shinto shrine. In far-away India another woman, also longing for a child, ties her little prayer to the latticed marble of a holy place in the deserted city of Fatehpur-Sikri. In France, a sad-faced peasant woman lights a votive candle and prays to the Blessed Virgin that she may become a mother. Shall we assume that the supplications of the non-Christian women will be ignored by heaven? It is hard to think so, and ages of faith have had their perfect works regardless of sect or creed.

As we move from one land to another, we find that there is no race, no nation, that does not have appropriate places of worship. Every important cultural center in Europe was originally a church town. Houses were built in the shadow of the cathedral spire, and worship was the first defense against suffering, deprivation, and disaster. The plagues came, lands were invaded, earthquakes shook down cities, and volcanoes filled the air with their ashes, but still there was nothing the human being could do but rest his faith in the power that had created him. In the great Japanese earthquake of 1923, thousands of Japanese gathered in the court of the Asakusa Kannon for protection, and the Bodhisattva of Compassion did not fail them for this sacred ground was spared. It would be difficult to convince the worshipers that their prayers had not been answered.

It might seem at first that the great religious architects lived long ago and the relics of their labors are structurally impressive, but the faiths they have memorialized have lost their vigor. This is not what the modern traveler finds as he journeys about the world today. If we are to judge the relevance of a faith by the number of the worshipers, it becomes evident that materialism has had little appeal for the human heart. Even sectarianism is being recognized as contributing very little to the solution of personal or collective problems.

Religious art is a civilizing force in most countries of the world. Secular art can be beautiful and inspiring, but for the most part is

now in a state of decadence. Oriental people seem to be especially fortunate in avoiding literalism. Literal art may contribute to idolatry, but this is true in any system of belief. Music and poetry have and can contribute to an idealism which strengthens faith. There is no proof that the labors of faith have arisen from theology. Hope always arises in the human heart seeking for itself and its own fulfillment in all the activities of mankind. While many hope that integrity dominates a large part of human endeavor, it is only the traveler who can be convinced by circumstances that the majority of mankind believes in God, takes immortality for granted, and knows that good will ultimately triumph over evil.

A competitive way of life has always opposed the brotherhood of mankind. Those who love one another will not pillage from their neighbors nor disregard communal responsibilities. In the course of time nations have come to be exploited by their own leaders. Huge sums of money are expended to protect one social structure from another. In order to perpetuate antagonisms and animosities, we must be prevented from fraternizing with distant peoples or exploring strange beliefs. We can assume for a moment that the overwhelming majority of human beings is good natured and prefers peace to strife.

For practical purposes, young people must be taught that the Golden Rule is not an ancient superstition detrimental to the accumulation of wealth. Travel helps to demonstrate that the world can no longer tolerate policies dominant today. We discover, for example, that the planet Earth is so small that we can fly around it in a few days. While so flying, we will be over water a large part of the time. The Arctic north and the Antarctic south are unsuitable for agriculture and the conservation of resources. The equatorial belt also has serious drawbacks, so humanity huddles into the temperate zones where it develops its intemperances. It seems inconceivable that beings huddled together on this molehill have little in common except trouble and dissatisfaction. That any person in his right mind should want to be lord and master over this insignificant member of the solar system appears little better than

lunacy. The Good Book tells us that there shall be wars and rumors of wars, but the end is not yet. Universal brotherhood cannot promise that all human beings shall be rich and indolent and live as they please at the expense of each other. One way to get over that notion is to go on a journey. This will lead to the realization that we should all be doing everything we can, beginning today, to contribute to the survival of each other rather than promoting programs which will result in further depletion of natural resources.

We should also beware of the fallacy of regimentation. Human beings are individuals. They have talents, dedications, and a variety of constructive aspirations. Nature did not intend them to live and die without the means of releasing their own inner potentials. In various countries the visitor becomes acquainted with the indigenuous arts and crafts, local celebrations, colorful costumes including, of course, religious beliefs. It will be a sad day if local customs fade away in favor of monotonous drabness. Differences are not to be measured in terms of superiority or inferiority. Meadows are filled with flowers of different kinds and colors and the result is beauty. It is not necessary to criticize or condemn differences of thought and belief. Travel is a new opportunity to learn and to share what we know in a friendly manner.

In the days of my distinguished grandmother, young ladies of good families made "the grand tour" after graduation from finishing school. My mother enjoyed this opportunity and was duly chaperoned, of course, by her mother and spent over a year in Europe visiting several countries, gaining some proficiency in languages and studying arts. Grandmother took this opportunity to take lessons in lace-making from experts in Belgium. It is good to report that, on the university level, many of those working for a master's degree or a doctorate do have a year or more in some foreign school. Ulterior motives, or deeply seated antagonisms, can interfere seriously in the social integration of cultural groups. If they have had unpleasant experiences with members of other races and nations, the reconciliation of differences can be seriously hindered. Here, the religious background can help, for, after all, everything worthwhile in life is made possible by faith and love.

The best of plans fails for lack of kindness and forgiveness.

And so, if you love your child, send him on a journey. Let him come in contact with that larger world that is huddled together on this tiny planet. It is a world, the greater part of which is locked within the human soul itself, but we must gradually get used to the belief that we must cooperate for principals instead of competing for profits.

When Grandmother came home she brought with her a large wicker hamper. It was a kind of basket covered with black linoleum and with leather straps and a lock like a trunk. In this were stored away the souvenirs of the trip—everything from hotel baggage stickers to souvenir spoons. One of her prize possessions was a miniature marble carving of the leaning tower of Pisa. She had her photographs, of course. Each one neatly inscribed on the back. As a result of her travels, she had become a collector, or perhaps, more correctly, an accumulator. She had a hamper full of wonderful memories, and whenever she needed refreshment, she would take out some of her photographs and look at them through a magnifying device.

It is good to visit areas which have not yet been exploited by travel companies. Those on trips today should always include at least a short jaunt into the hinterland staying in native inns and rooming houses rather than leading hotels. When one comes to know a people, he can never again be a complete stranger to their way of life. Travel makes a world citizen and helps each individual to become a more complete person.



William James claimed that we are happy because we smile. We had always thought we smiled because we were happy. William James was probably the greatest American psychologist. Smile and you are immediately happy. Cultivate optimism, and always look on the bright side.

—Henry Miller

Man must accept responsibility for himself. . . . There is no meaning to life except the meaning man gives his life by the unfolding of his powers.

—Erich Fromm



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

NOTES ON CHINESE MEDICINE

The following notes on Chinese Herbal Medicine appeared in the *Free China Journal*, Sunday, January 15, 1984. Included are photographs of the Liu Shen Pharmacy in an old section of Taipei. This establishment stocks more than one thousand kinds of plants, twigs, barks, roots, mushrooms, and fungi. To the eyes of some Westerners, these various remedies might seem worse than the diseases for which they are compounded, but believe it or not, we are already using many of them relabeled. There is a slender twig called *ma huang*, a time honored Chinese cure for asthma. From this, Western scientists have extracted the remedy ephedrine. Chinese rhubarb is a successful laxative with the same basic ingredients as cascara root and senna leaves. There is a Chinese herb which was anciently used for a heart medicine and a hair tonic now known to Western cardiologists as digitalis. Long before, endocrinology was known to the West, the Chinese doctors prescribed the thyroid glands of goats to patients with goiter. The active ingredient thyroxin was discovered 400 years later.

Herb remedies long considered of no pharmaceutical value in the treatment of psychosomatic and emotionally induced illnesses have been successfully used among the Chinese for nearly two thousand years. Herbs help to control the balance between yang



The office of the Foo and Wing Herb Co. as it appeared in Los Angeles in 1902. Patients are assembled on the front lawn.

and yin. When a person has a cold or an illness attended by high fever, the yang is dominant so an herb is prescribed to lessen the influence of yang. Confusing? Even some modern Chinese doctors think so. The only justification for such curious beliefs is that the patient feels better and gets better.

Among the books which we inherited from the Edward W. Parker collection is one entitled *The Science of Oriental Medicine*. The work was compiled by the Foo and Wing Herb Co. functioning at No. 903 So. Olive St. in Los Angeles. A frontispiece shows the commodious establishment as it looked in 1902 with numerous satisfied patients in the foreground. The little volume is overflowing with testimonials which must have seemed little short of miraculous at that time. The book includes the following certificate issued by the Chinese Consul General. It is dated in San Francisco, March 24, 1893. "This is to certify that I, Li Yung Yew, His Imperial Majesty's Consul General to the Port of San Fran-



T. Foo Yuen, ex-official physician to the Emperor of China.

cisco, have known Tom Foo Yuen for many years; I know him to have been a member of Imperial College of Medicine in Peking, and to be a graduate thereof; that he has for several years practiced his profession in China, and that he has there achieved marked success as a physician.”

Dr. T. Foo successfully passed the Special Grace examination in the Imperial Medical College and was honored with the first rank of the first degree in 1889. Considering the present state of affairs some of Dr. Foo's opinions on alcoholism may have present interest. He did not express himself as an extremist, and he held a charitable attitude toward human imperfection. He speaks as an exponent of traditional Chinese medicine. Health must be maintained or restored by natural and gentle means. The reaction of the system to alcohol is very rapid and despotic. It interferes with that quietude which must always be maintained in normal body functions. It is not good for the processes of the body to be suddenly stimulated, thus endangering the peace and harmony of circulation, digestion, and nutrition. After the alcoholic becomes dependent upon the artificial stimulus of whiskey, for example,

nature loses control of the health promoting factors and the body becomes a servant of alcohol and is ultimately enslaved by it.

The perfect balance of the yang and yin energies which maintain health requires relaxed and loving thoughtfulness, the cultivation of serenity, the dedication of the mind to learning, and the heart to compassion and charity. It follows that virtue and integrity have extraordinary medicinal effects upon the constitution.

Chinese medicine also teaches that trust in the physician helps to restore the patient who is taken ill. To enjoy the full admiration and confidence of the sick, the doctor must be a person of the highest integrity, overflowing with Confucian, Buddhist, and Taoist moral characteristics.

I remember wandering along the streets of Shanghai and Canton and peering suspiciously into the wondrous realms of the apothecaries. In these days, all Chinese do not believe in the old folk medicine. To survive this emergency, leading Chinese physicians continue to practice their ancient arts by migrating to London, Paris, Madrid, Tokyo, San Francisco, and Los Angeles. According to the *Free China Journal*, there are about two thousand herb doctors practicing in Taiwan and six thousand pharmacists sell both the practitioners and their patients the ancient remedies.

Faith contributes something to the effectiveness of these strange cures, and fear also can hasten recovery. In the West frightening ingredients are finely ground and served in pills, capsules, and tablets, dispensed in attractive colors. Soon after the Jesuits established themselves in China, the thought occurred to them that the native physicians were unbelievably successful in treating their patients. Paracelsus had the same experience while exploring the wonders of Swiss and German herbalists and faith healers. In the last twenty years Western researchers have discovered that oriental healing methods are practical and scientifically demonstrable.

There is one more step to be considered by Western medical practitioners. When sickness arises, the full person must be placed under treatment. The mind must be reconditioned, the emotions

(Continued on page 80)

CHRISTOPHER WREN, MASTER BUILDER

Between 1614 and 1617, King James I was intrigued with the idea of forming a society to be called his Academy or College of Honor. It was short lived, but attracted a number of liberal thinkers concerned with Lord Bacon's program for a universal reformation. A number of prominent names were associated with what came to be called "The Invisible Colledge" which had assembled at Gresham College, such as Robert Boyle, Sir Henry Wotton, Sir Christopher Wren, Sir Isaac Newton, John Evelyn, and Samuel Hartlib. Hartlib incidentally, was a great admirer of Johann Volantin Andreae accredited with the production of the early Rosicrucian Manifestos. Through Hartlib's efforts, Comenius was brought to London to assist in a program of enlightened and progressive scholarship. Dr. Harvey, body physician to the King of England and recognized as the discoverer of the circulation of the blood, was a contemporary of Bacon and knew him well. Inigo Jones, an archaeologist and architect of repute, also belonged to this exclusive group. Elias Ashmole, an antiquarian of note who published works on alchemy, and the philosopher John Locke were also early members of the Royal Society of London.

By some curious circumstance, most of the important persons identified with the Society of the Unknown Philosophers were badly treated by their contemporary intellectuals and conveniently downgraded by more recent historians and biographers. Perhaps the account of the trials and frustrations of Sir Christopher Wren provides a key to the eccentric motions of fame and fortune in Merry England. Wren lived to be ninety years old. Had he died at seventy, his fame would have been greater. Early in his career, he was a man of the future, but in his closing years, he was a man of the past. Architecture came into the keeping of innovationists who served their own reputations with greater devotion than the glories of the building art.



Portrait of Sir Christopher Wren. From *Old England*, London: 1854.

Subconsciously at least, Wren perpetuated the classic canons laid down by the Vitruvian artificers. The Greeks and Romans believed that sacred edifices should glorify the divine principles they were built to symbolize. Such was obviously the intention of the designers and builders of the great cathedrals on the European continent. It was also true, however, that when Henry VIII broke with Roman Catholicism much of the solemn grandeur of sacred buildings was rejected in the development of Protestantism.

Generally recognized as England's greatest architect, Sir Christopher Wren was born on October 20, 1632 and died February 25, 1723. He had a number of the qualifications of a universal genius, for his career covered astronomy, geometry, and the sciences in general. Circumstances more or less beyond his control turned his attention to architecture. After becoming absorbed by this subject, he made a visit to France and was deeply impressed by the magnificent buildings erected under the patronage of Louis XIV, the Sun king.

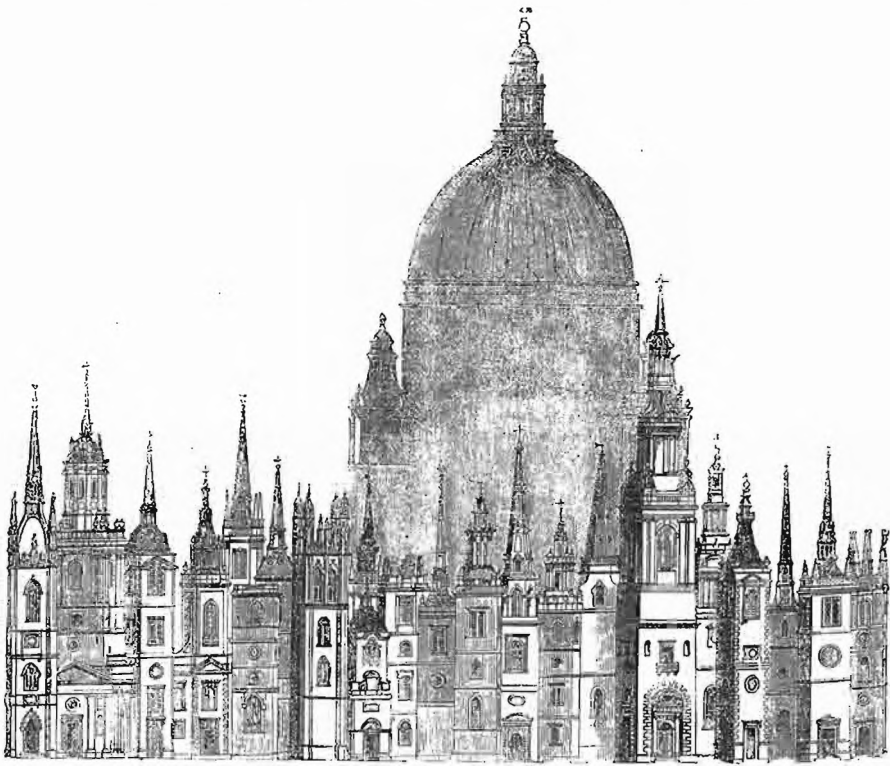
Wren might have been satisfied to practice architecture on a

small scale had it not been for the Great Fire of London which occurred in 1666 and which left the city in ruins. Faced by this national catastrophe, Wren envisioned the possibilities of a unified architectural plan which would make the city one of the most beautiful in the world. His plan for London was accepted, but due to financial and political complications was never adopted. He was, however, appointed to a commission created to supervise the rebuilding of the city.

The appointment of Oliver Cromwell as Lord Protector of England damaged Wren's fortunes to some degree. The congenial professorship at Gresham College which satisfied Wren's needs and desires, was suddenly terminated. Later, after the death of Cromwell and the Restoration of the monarchy under Charles II, the elite group of scholars who had been attracted to Gresham College received the patronage of the King and the college was renamed The Royal Society.

Thomas Spratt, the historian of the Royal Society, duly noted that the members of this group were dedicated to the advancement of learning as laid down by Lord Bacon. When Wren shifted his career, it certainly advanced his reputation but not his means. He has been remembered as the greatest architect of England and the most grossly underpaid. His modest compensation, however, does not appear to have dampened his ardor and his great opportunity came with the Great Fire of London in 1666. Over eighty churches were destroyed. Fifty-one were rebuilt and Wren supervised the program and certainly contributed to the designs that were ultimately used.

A general discontent has been noted among the various congregations. The rebuilding of older churches with their cherished monuments of earlier days aroused righteous indignation. The old Gothic style faded away and the improvements were regarded by some as little better than a sacrilege. At this time also, there were a number of dissenting clergymen whose religious opinions were becoming involved in politics. Essentially, however, the various commissions sided with Wren who was the most important single factor in the rebuilding of London.



Some of the principal towers and steeples built by Sir Christopher Wren after the Great Fire of London. From *Old England*, London: 1854.

Wren's most ambitious undertaking was the rebuilding of St. Paul's Cathedral. His overall plans for this great structure were subject to considerable bickering and professional jealousy, and he was forced to modify his more elaborate details. Actually, the materials available to him were not suitable for the massive structure which he contemplated.

At the commencement of his labors at St. Paul's Cathedral, Wren writes in the *Parentalia*, "An incident was taken notice of by some people as a memorable omen: when the surveyor in person had set out upon the place the dimensions of the great dome, and fixed upon the center, a common laborer was ordered to bring a flat stone from the heaps of rubbish (such as should first come to



The interior of St. Paul's Cathedral. From John Stoddard's *Lectures*, Boston: 1898.

hand), to be laid for a mark and direction to the masons: the stone, which was immediately brought and laid down for that purpose, happened to be a piece of a gravestone, with nothing remaining of the inscription, but this single word, in large capitals 'Resurgam' (I shall rise again). The favorable omen was fully realized; and the second rising of St. Pauls' can scarcely be deemed inferior to the first. . . ."

After Charles II regained the confidence of the people which his father had lost, the royal court lived well, but by no means as lavishly as in former times. Public expenses were kept to a minimum, but it must also be remembered that the Great Fire nearly put London into bankruptcy. According to the *Book of Days*, "Wren adorned London with no fewer than forty public buildings, but was the worst paid architect of whom we have any record: his annual salary as architect of St. Paul's was two hundred pounds; and his pay for rebuilding the churches in the city was only one hundred pounds a year."

As an addenda to this, the government became very uneasy



Sir Inigo Jones, architect and antiquarian responsible for the restoration of old St. Paul's Cathedral which was damaged by the Great Fire of London. From *Old England*, London: 1854.

after Wren had spent twenty-one years on the restoration of St. Paul's. To hasten the procedure, they cut his salary in half until the building was completed, which in all took over thirty years. Later, the withheld wages were paid to him.

The only two architects who have been associated with Bacon's program for the advancement of the human estate were Inigo Jones (1573-1652) and Christopher Wren. Both of these men labored on St. Paul's Cathedral. The restoration by Jones was destroyed by the London fire. The architectural accomplishments of Jones included Covent Garden, but most of his structures have not survived. There is adequate evidence, however, that he was strongly inspired by that advancement of learning engineered by Lord Bacon. It is well established that Jones was for some time in the employ of the Earl of Pembroke. Both Jones and Pembroke were deeply involved in the secret teachings of the Druids of Britain and Gaul. Jones is accredited with the book *The Most Notable Antiquity of Great Britain, Vulgarly Called Stonehenge*, published in 1655. This was actually a collection of notes left by Jones.

Old and New London by Walter Thornbury, n.d., notes the circumstances which attended the first use of the cathedral. "The cathedral grew fast, and in two-and-twenty years from the laying of the first stone the choir was opened for Divine services. The master mason who helped to lay the first stone assisted in fixing



The front elevation of St. Paul's Cathedral. From John Stoddard's *Lectures*, Boston: 1898.

the last in the lantern. A great day was chosen for the opening of St. Paul's. December 2, 1697 was the thanksgiving day for the Peace of Ryswick. . . ." From then till now the daily voice of prayer and praise has never ceased in St. Paul's.

From *Old and New London* we also learn that minor work on the cathedral continued for a number of years. "The dome was ringed with its golden gallery, and crowned with its glittering cross. In 1710, Wren's son and the body of Freemasons had laid the highest stone of the lantern of the cuppola." After 1697 Wren was subjected to more or less constant harassments. Everything was done to humiliate him, and in 1718 an anonymous pamphlet was published accusing Wren's workmen of pilfering timber and cracking the bells. Wren was able to disprove the accusations. Though knighted in 1673, the pressure continued until he was deprived of all his public offices. Wren, eighty-six years old, in the forty-ninth year of office was dismissed without apology from his post of Surveyor of Public Works. A successor was appointed but soon dismissed for complete incompetence.

According to Horace Walpole, the good old architect was taken to St. Paul's once a year to look upon the work which he had done. It has also been said that many of Wren's reverses were possible because of his extreme modesty and bashfulness. After his retirement from public life, his reputation improved considerably. He was no longer an obstacle to a new generation of ambitious young architects.

On February 25, 1723, Wren's servant found his master dead in his chair. This man, one of the world's greatest architects of all time, who had been stripped of his public offices, was buried in St. Paul's Cathedral with an impressive ceremony. His son is accredited with one of the world's most famous epitaphs placed on a nearby wall, "If you seek a monument, look around." During World War II, a bomb damaged the great dome of St. Paul's, but it has been repaired. Through the years the interior has been made splendid with sacred art and the tombs of the illustrious dead. The great cathedral has been enriched with important mortuary monuments including those of the Duke of Wellington and Lord Nelson. It can be said that St. Paul's Cathedral is the most splendid church of Protestant Christianity.



And suddenly, reaching the last frontiers, when man is already stricken with poverty and nakedness and deprived of everything that seemingly adorns his life—then he finds in himself enough firmness to support himself on the final step and give up his life, but not his principles.

—Alexander I. Solzhenitsyn

Should the working man think freely about property? Then what will become of us the rich? Should soldiers think freely about war? Then what will become of military discipline? Away with thought! Back into the shades of prejudice, lest property, morals, and war should be endangered.

—Bertrand Russell

It is the preoccupation with possession, more than anything else, that prevents men from living freely and nobly.

—Bertrand Russell



Happenings at Headquarters



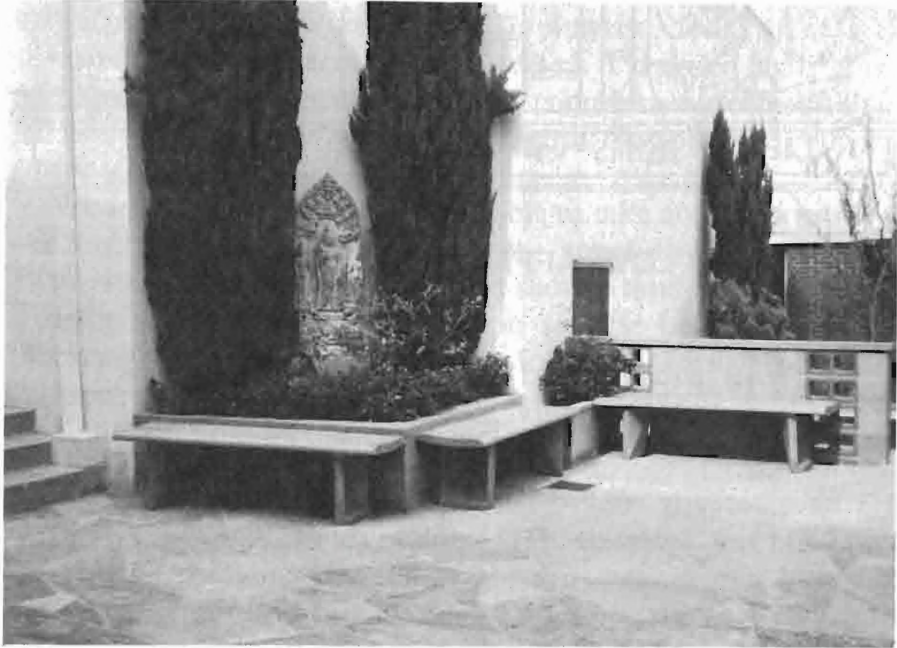
We are pleased to announce two new PRS Study Groups. The first is meeting at the home of Ray and Blair Baker in Canoga Park, California. This dedicated family has been closely associated with our activities over a period of many years, and Mr. Hall has watched the children grow up with deep personal interest.

The second new PRS Study Group has been formed in Tulsa, Oklahoma by Nadine (Barton) Worthen. The group meets at the Tulsa Public Library and twelve of Mr. Hall's books donated by Ms. Barton have been placed in the public library and approved for circulation. The group will meet once a month through August and twice a month through December. Twelve people attended the first meeting and most of them are professionals. Some of the members came seventy-five to eighty miles to be present at the meetings which are held Tuesday evenings 7:00 to 9:00 P.M. including a social period. Those interested in attending should contact Nadine Barton, 8022 So. Memorial Dr., Suite 205, Tulsa, OK 74133. She can be reached by phone at (918) 250-8100.

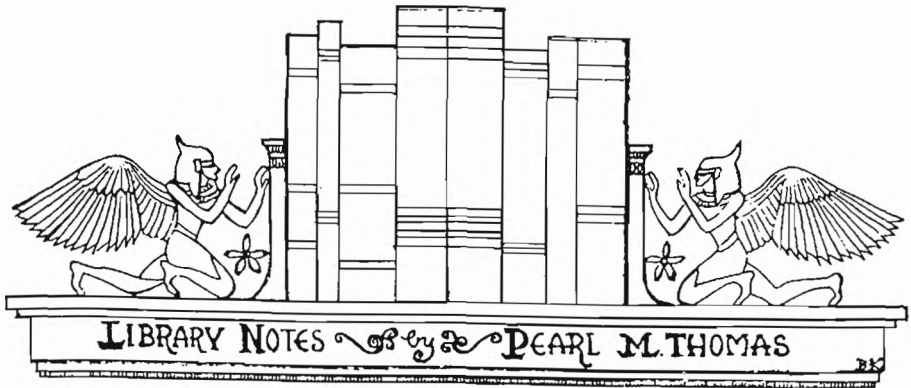
We regret to announce that Richard de la Barcena, a member of our staff for over twenty years, was recently hospitalized with a serious illness. He is now recuperating, but it may be some time before he can be with us again.

At 2:00 P.M. Sunday, June 17, a group of Freemasons met in the Library of the Philosophical Research Society. The Pasadena Scottish Rite Bulletin contained the following advance notice of this event: "Freemasonry has a magnificent literary heritage, and as rare books on Masonry are not easily accessible today, it is well worth our time to take advantage of this opportunity. On this occasion, the library will be closed to the public and only Masons will be admitted. The PRS Library has one of the finest collections of alchemical manuscripts in the United States as well as literature on

the mysteries of the Jewish Cabala, the Gnostics, Zoroastrian philosophy, the ancient Hindu wisdom, and many lesser known Mystery Schools.”



The contributions of interested friends have made it possible for us to have new and attractive benches in the patio at Headquarters for the benefit of those who like to gather before and after lectures and partake of the refreshments which are prepared by the Hospitality Committee. The benches are very handsome and have been described as most comfortable. The accompanying photograph hardly does them justice. To best appreciate these benches, you should come over and relax on one of them at the first opportunity. It is now rumored that in due time some of these benches will be shaded by awnings. You will be kept informed.



MY LOVE AFFAIR WITH ENGLAND

“When a man is tired of London, he is tired of life;
for there is in London all that life can afford.”

—Boswell’s *Life of Dr. Johnson*

I have recently returned from my first trip to England. My friend and I, in seventeen days, took in six museums, seven cathedrals and abbeys, saw five plays, visited numerous department stores like Harrods, Selfridge, Liberty, and Fortnum and Mason where we indulged in a beautiful high tea. We also went to Canterbury, Oxford, Blenheim Palace (where Winston Churchill was born), Warwick Castle, Stratford-upon-Avon, Bath, Wells, Glastonbury, Salisbury, Greenwich, “etc., etc., and etc.”

It was a whirlwind trip all the way, but we were strictly on our own; set our own rapid pace and enjoyed it to the hilt. Everything cooperated. Even the weather. An article in one of the London newspapers carried the caption: IT’S THE SUNNIEST APRIL EVER. A previous record of no rain in 1948 for 207.7 hours was broken in April of 1984. Only one time were we aware of rain and then we were in a car on our way to the Chelsea Physic Garden. When we arrived, the rain had stopped and we were able to thoroughly enjoy the beauty of these remarkable gardens, one of the oldest botanical gardens in Europe, founded in 1673. It is open to

the public two days a week for several months each year, from April to October. It is well worth a visit.

If I were to go to London ten times, I doubt if any of the trips could quite come up to the delight of the first one. I have a 102-page photo album crammed with pictures I took, along with postcards, and data about places visited. I traveled light going over, but came back with 137 slides, countless museum catalogs (all heavy), and a vast array of oddments that one naturally acquires along the way.

While I say it does not seem possible to take another trip so rewarding, yet I am planning another—hopefully for next year. There was too much to see, and too short a time to see it in. Dr. Johnson's quotation about London (at the beginning of the Library Notes) now has real meaning for me—it says so much. On my second trip, it would be interesting to concentrate primarily on the fine great London museums. It is amazing how much they have to offer. Most of the leading government owned galleries present at least one lecture and films almost daily.

So I am dreaming of planning the second trip around the events scheduled at the various galleries: British Museum, the National, Victoria and Albert Museums primarily. They all have free programs, usually scheduled at 11:00 A.M. and again at 2:00 or 2:30 P.M. One will be a lecture dealing either with some prominent holding at the museum or else definitely related to an exhibit currently being shown. This also applies to the films and slide programs. At the time of my recent visit, works of William Morris (born 150 years ago) were on exhibit, so lectures and films relating to his many activities were given. At the Victoria and Albert Museum, as an example, a series of eight evening lectures were given at 19:00 (7:00 P.M.) by outstanding authorities on the varied achievements of William Morris.

When I was in London, the traveling exhibit of the arts of Korea was being featured at the British Museum and the banners flying on the Great Russell Street entrance announced this fact. It was a welcome sight to see them there, the same type that had been displayed at our own Los Angeles County Museum of Art when



Great Russell Street entrance of the British Museum.

the exhibit was in this area.

Each gallery offers these cultural advantages and there is seldom any charge, either for entrance fee, for lectures or audiovisual programs. Another little item probably worth mentioning is that most of the galleries have good restaurants which are very popular with the public.

In my estimation, the best way to visit museums is to immediately on entering buy a principal catalog or two, decide which is of paramount personal interest and spend an hour (no more) looking at just a few areas. Museum fatigue sets in quickly unless one is very aware. Then, on another day, take in lectures and motion pictures, revisit the areas that the lectures and films describe and leave, giving one again the opportunity to digest the information just gleaned. A month of this type of activity would be most stimulating.

I am firmly convinced that when people travel in foreign countries they should be well-read about the land and its people prior to venturing forth. Before leaving on this trip, I took avid notes



Isaac Walton's grave at Bunhill Fields.



Greenwich Observatory.

about anything and everything that applied to England and her people, and taking my notes with me, read them before each place visited. The PRS Library has more than thirty boxes of travel information, each listing a particular area. The very large box containing brochures on England has been most helpful, giving me information about almost every area we visited, and including a great many we had to forego. The PRS Library also has a fine collection of art books, showing art from many of the great museums of the world. (Remember that these are all available for study at PRS.)

While traveling in countries where one knows the language it is fine to travel on one's own, at one's own pace. Perhaps I speak hastily on this score for my situation was indeed rare. We had the services of a private chauffeur for a week (free, gratis!) who really knew England, loved it, and appreciated its history. I tried several times to challenge him about locations of things I had read about and he always knew exactly where I wanted to go. As an example, after he had taken us to Gray's Inn, one of the Inns of Court where Francis Bacon was active, I asked to be taken to Bunhill Fields. What chauffer would necessarily know of a graveyard largely given over to non-conformists or to paupers? But he did, and his reply was: "We are very near there now, shall we go?" At the cemetery I took pictures of the graves of William Blake, Daniel Defoe, and Isaac Walton.

Another time, at Greenwich, after viewing the Cutty Sark, a famous clipper ship, and the great observatory, our chauffeur took us to an ancient elevator from which we emerged underground at a tunnel, sixty-six feet under the Thames and a mile long. We had no desire to walk it, it was cold under the river, but very exciting and something the average tourist would not be able to see. I took a picture to remind me that we had been there. Having read in advance about things to see and do, and having had the services of a chauffeur who knew his city helped immensely to make the holiday valuable.

Near the end of our trip, we rented a mini-bus for several days, and again we controlled where we were going, how long we were staying, and the driver took care of everything else. On this part of

the trip, we had a personal tour through Salisbury with a dear little cousin of our new driver, and she took us into rooms at the Cathedral that tourists do not see. She had us to tea at her apartment and took us into the town to find shops that carried the items we wanted to purchase. The last night on the mini-bus we stayed at a 500-year-old farm belonging to another member of the driver's family. It is a home wonderfully restored in keeping with the natural beauty of the place. The floor boards are original and are sixteen inches wide and glossy black. We had to visibly stoop to go through every door and we were completely taken back in time. In the kitchen, the owners had left a small area on the wall to reveal how construction was done 500 years ago with "wattle and cob" interlaced. From this lovely experience, we left for Gatwick Airport the next morning, just fifteen minutes away.

I have allowed myself to get ahead of my story in this article. It was my intent to concentrate primarily on the British Museum and the new National British Library which was established in 1973.

On the first visit to the British Library, I introduced myself as Librarian of the Philosophical Research Society, founded by Manly P. Hall. It was an "Open sesame." Arrangements were made for me to meet with a librarian. I was escorted to a small waiting room which contained volumes of all the listings of the library holdings. Under HALL, MANLY P. I discovered that the British Library has fourteen of his books, including two copies of the *Encyclopedic Outline of Masonic, Hermetic Qabbalistic and Rosicrucian Philosophy*. When the librarian came in, I called his attention to the listing of books before he took me to his office. We walked the full length of the Kings Library (a mere 300 feet long!) and went down a passage way to an antique cage elevator (sorry, I mean "lift") which took us upstairs to a working library. In the lift he showed me two plugged up holes—one in the floor and directly above it one in the ceiling. In the early days, a rope went through these holes and one pulled his way up. I was afraid to ask how one went down.

We had a good chance to chat, he telling me many things about the new library system and its complete modern updating, including use of microfiche and a method of computerization which

will in time include all books and manuscripts in the National British Library. At present, all acquisitions received from 1975 are under computerization.

I then took the opportunity to tell him how much Manly P. Hall had been influenced by the cataloging method as it was devised by the British institution in the late nineteenth century. We will be receiving a xerox copy of the British Library's holdings of Manly P. Hall's writings and it is our intent to see that more of his books will be sent to this great institution. Some of Mr. Hall's books, the librarian told me, had the British Library imprint which could mean that they were among the 250,000 volumes destroyed in World War II, or they have made copies loaned from other institutions.

A number of years ago, when Manly P. Hall's accumulation of books was getting well on its way to become a sizable collection, he was aware that sooner or later it would be necessary to find some adequate method of having the books organized so they could be easily located and identified. It was in 1934, when he made his first trip to London to do extensive research, that he became well acquainted with the catalog methods of the remarkable British Museum Library. Under the sponsorship of Sir Francis Younghusband (1863-1942), military officer explorer and mystic, Mr. Hall was given access to the rare book and manuscript files and pursued his desire to extend the areas of interest in his own growing library. Mr. Hall still has his reader's passes and treasures them. He liked what he saw in the rather new method of cataloging and patterned his growing library, on a much smaller scale of course, after the Museum Library.

In the late nineteenth century the British Library devised a method of cataloging which did away with the cumbersome manuscript forms previously used. In following the pattern, Manly P. Hall created two categories for cataloging: one a complete listing by author of all the books in his possession; secondly, the same information was placed on another sheet which put books of like category together. All books, for example, on astrology are listed in alphabetical order by author and anyone interested in that topic has access to the catalogs dealing with the subject. The infor-

mation on the 5½ x 8 inch sheets was gleaned largely from the title page, giving the title of the book, the author, category, and location in the library. Further information included date of publication, collation, or number of pages, size, illustrations, index, bibliography. Also included were any other pertinent facts that would be helpful in giving the books meaning for a library patron. Much later, a title index file was added, using regular library 3x5 cards.

While on the first visit to London, Mr. Hall was very much impressed with the genial, helpful method of the staff at the Museum Library. They were not only kindly disposed, they were more than generous in their attitude of doing all in their power to make the patrons stay as pleasant and rewarding as possible.

Mr. Hall has followed these aims as far as he possibly could and through the years and the growth of the PRS Library, he has maintained a liberal, kindly attitude toward all seeking knowledge from his collection. The PRS Library is not a public institution, nor is it supported by endowments. Consequently, there are certain limitations which must be recognized. The British Museum has a large staff—they have approximately 1600 patrons daily and over 400 making use of the Reading Room.

Manly P. Hall has been intently interested in philately since he was in his teens and has been collecting stamps through the years. Knowing this, while I was visiting the British Library I was disappointed to find that department somewhat indisposed. In front of one of the closed beautifully designed display cases was a notice which said:

IT IS REGRETTED THAT WHILST NEW
PHILATELIC DISPLAY CASES ARE BEING
CONSTRUCTED, THE BRITISH LIBRARY
STAMP COLLECTION WILL NOT BE ON
VIEW TO MEMBERS OF THE PUBLIC.

There were, however, several displays of early renditions of stamps, one showing the "First Postage Stamps of the World." It would be reason enough to return to the British Library to see the

outcome of the new display arrangement and, with the greatest of ease, I can think of many other reasons for returning soon.

There has been, and probably will always be, a certain amount of tension and criticism regarding a number of the items residing in the British Museum. Some have been called "loot." However, there have always been Britishers who have willingly given fortunes and risked their health in order to further the collections of their beloved museum. Lord Elgin was such a one. When he purchased the Parthenon marbles from the Turks, who were then the conquerors of Greece, he brought them to England where they are safe for all ages to see and enjoy. Elgin was granted permission from the Sultan of Turkey to take away marbles with inscriptions or figures on them, but he did not remove anything that would endanger the building itself. Of the 524 feet of frieze they were able to remove 247 feet with safety and moulds were made of the remaining frieze. Thus, posterity has been granted the privilege of seeing this monumental achievement of the ancients. The Museum Board of Trustees were dedicated to preserve "for publick use to all Posterity" the collections in their care.

Another valid example of regard for the museum was the work of Sir Aurel Stein, British archaeologist. In 1907-8 he visited Tun Huang in Chinese Turkistan and prevailed on the Taoist monk who had fortunately found several large rooms in a cave, where a thousand years before, manuscripts and paintings had been stored to protect them from the thundering hordes from the north. These ancient manuscripts and paintings could have been left there, but the caves had been found and could easily have become the playground of children. Stein took a large group (with the permission of the Taoist monk) back to England. It was soon found that there were some duplications and these were placed on public sale. Manly P. Hall was able to purchase for his library a fragment from a Tun Huang manuscript.

From the early days of the museum, it has received vast collections from donors, both private citizens and royalty. In those days the library, then an integral part of the museum, became the recipient of four great collections of books and manuscripts. The first came from the estate of Sir Hans Sloane, "Father of the

Museum," a physician, antiquarian, and President of the Royal Society, who died at the age of ninety-two in the year 1753. In his will, he left to the British Museum Library a large collection of books and manuscripts which were of great value even in his time. It included history, medical data, antiquities from Greece, Rome, Egypt, and the Orient. The only stipulation in the will was that his daughters were to be paid twenty thousand pounds; a pittance even then of the true value of the collection.

Two royal collections soon became part of the museum library. The Old Royal Library was donated by George II in 1757 and included books and manuscripts going back to the 1470's and the reign of King Edward IV. One of the greatest treasures from this collection was the *Codex Alexandrinus*, Greek biblical manuscript dating from the fifth century. Another far-reaching advantage of this collection was that it gave to the museum the royal right of copyright which meant that one copy of every book published in the kingdom and registered at Stationer's Hall was to be deposited with the museum. For many years this privilege was not enforced but by the time the Seventh Reading Room was completed, the Copyright Act of 1842 had been implemented and enormous quantities of books poured in from every area of the British Empire.

The second royal collection given by George III contained a fine group of incunabula, or manuscripts and printed books dated before the year 1500. These books, along with a notable array of works of the period (some 65,000 volumes) are located in the Kings Library, completed in 1828, a most beautiful room and was the first phase of the new museum.

The Cotton collection (given in the year 1700) is particularly outstanding for the contribution of the *Lindisfarne Gospels*, one of the museum's finest artistic treasures, two copies of the *Magna Carta*, and the manuscript of *Beowulf*.

Sir William Hamilton, whose wife Lady Hamilton was a prominent figure in English history at the beginning of the nineteenth century, gave to the museum his collection of Greek vases, the first classical antiquities which had thus far been given to the museum (1772). Some years later, Sir William was a member of a committee concerned with the erection of a building which would be

suitable for displaying some of the fine old pieces of sculpture, the Greek vases Hamilton had donated, and many colossal sculptures collected by Giovanni Belzoni in Egypt. They eventually had proper housing, infinitely better than the sheds which had previously held these wonders. One of our treasures at PRS is a four volume folio describing the Hamilton holdings with the title: *Antiquities, Etrusques, Grecques et Romaines*, which was published at Naples in the year 1766. Incidentally, our set of these books is a British Museum duplicate. Extra illustrations from this collection are periodically displayed in the PRS Library.

In 1933, the British Museum purchased from the Soviet government the *Codex Sinaiticus*. This is the earliest text of the Old and New Testaments in Greek and stems from the mid-fourth century. The price was 100,000 pounds. Mr. Hall purchased a xerox copy of a leaf of this famous codex from the British Museum to complement his growing library.

The Reading Room, actually the seventh, was completed in 1857. It is a fabulous place, but comparatively few people see it except by way of pictures. Those who have reader's passes can make full use of the room and those fortunate ones, like myself, who have a member of the staff accompanying them, are allowed to view it from inside the main entrance. The room itself is awe-inspiring and somewhat overwhelming. The 106 foot high dome is larger than either St. Peter's in Rome or St. Paul's in London. In it are twenty windows starting thirty-five feet above the library proper, each window being twenty-seven feet in height and twelve in width. In the top of the dome is a huge circular window, or lantern, some forty feet in diameter which admits a great deal of light. It is interesting to note that in 1907 a redecorating job was called for and beneath nineteen of these tall windows was placed the names of well-known English literary figures. (The twentieth has a clock beneath it.) Those gentlemen listed were: Chaucer, Caxton, Tindale, Spenser, Shakespeare, Bacon, Milton, Locke, Addison, Swift, Pope, Gibbon, Wordsworth, Scott, Byron, Carlyle, Macaulay, Tennyson, and Browning—all names still well known over one hundred and twenty-five years later. Yet there was considerably controversy over some, so forty-five years later,

when another redecorating program was in progress these names were deleted.

The Reading Room now accommodates close to 400 students at a time and each has an individual place to study. The long tables are all numbered and are arranged like spokes out from the elevated superintendent and librarian's area in the middle of the huge room. Each desk area measures four feet in length by two feet deep and there is a raised barricade between desk areas facing each other, giving a place to set additional books. More than 25,000 reference books, indexes, bibliographies, and catalogs are available in the room to all the students. While there are other rooms set aside for study (i.e., for rare books and manuscripts a special arrangement is made in another room), when the term "Reading Room" is used, this vast rotunda is the place meant. This is the place which carries great significance and most probably remains the best-known workshop for readers in the world.

While viewing the Reading Room I was much impressed with the comparative quiet with so many people present. Everyone seemed intent on his own project. The room is certainly conducive to study and those who are privileged to use it generally develop a real affection for the environment. The list of famous and infamous persons who have used the Reading Room sounds like a *Who's Who* in history and literature.

In passing, it might be interesting to note that while Dr. Samuel Johnson possessed a reader's pass, there is no indication that he ever used it! Perhaps he was too busy enjoying London.

The Library Reading Room however has been, and continues to be, the major source of information for many famous people. For instance, the Sixth Reading Room, which existed from 1838-1857, served such prominent figures as John Ruskin, Matthew Arnold, George Meredith, and Karl Marx—the political exile in London who in 1850 started making extensive use of the library.

In the late Victorian period, the current Reading Room took on even greater significance as a center for literary research. Among the prominent literary intelligentsia using the facilities there were: Thomas Hardy, H. Rider Haggard, Arnold Bennett, W.B. Yeats, and George Bernard Shaw. Shaw was so grateful for the privilege

of making use of both the Museum and the Library that he left one-third of his residuary estate to the institution. The continued success of his *Pygmalion* musical version, *My Fair Lady*, based on Shaw's original work has exceeded their fondest expectations.

According to Webster, the word "mecca" denotes a "place visited by many people, or a place one yearns to go to." Therefore, in good logical deductive reasoning, the great British Museum must be a "mecca." It certainly attracts many people and it is a great place to visit—again and again.

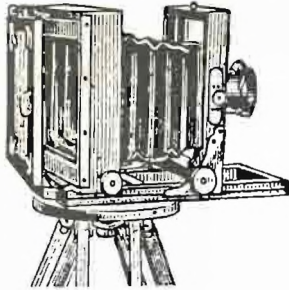
At the rate I am going, I shall have finished describing my trip to England in four or five more *Library Notes*. By that time, I will hopefully have made another trip to that country I love so much, the land of Albion.



CHINESE MEDICINE (Continued from page 57)

reformed, and the body brought into harmony with the physical laws of nature. The various parts of the personality must cease plaguing each other or the physical body will collapse in ruin. Mental and emotional faults contribute strongly to the infirmities of the flesh. The Chinese physician recommends that an ailing elder retire to a bamboo grove and read poetry. When the children are under emotional stress, they must practice self-forgetfulness in the service of their parents. The great man must be humbled or die of his greatness. The little man must rule benevolently over the small world which is his empire. All practical dedications are health promoting. Philosophy promotes tranquillity; religion bestows security in the presence of the deities; and science is that form of learning which explores all other forms of learning and applies knowledge to the preservation of health and survival of the empire.





This year's Christmas Bonus
for subscribing to the *PRS Journal*
is supposed to be a surprise...

but confidentially, it's a
special portrait of
Manly P. Hall

To commemorate the fiftieth anniversary of the Philosophical Research Society, a new 4" x 7" full color photograph of Mr. Hall will be issued on December 1, 1984. To reserve this autographed photo mounted in an attractive presentation folder as a bonus, order a new subscription or renewal to the *PRS Journal* by December 1, 1984. One year's subscription to the quarterly, illustrated *PRS Journal* brings over three hundred pages of Mr. Hall's current essays on almost every phase of comparative religion—philosophy, mysticism, astrology, arts of the world, and solutions to contemporary social problems.

The bonus photo, valued at \$4.00 alone, will be sent during the month of December, so it is a good time to remember friends on your Christmas list with gift subscriptions. This will result in a saving and also qualify you for more bonus photos to give as gifts. Send your order along with a listing of the names and addresses of those you wish to receive gift subscriptions, and your check (rates shown below) to the Philosophical Research Society, Inc., 3910 Los Feliz Blvd., Dept. P., Los Angeles, CA 90027.

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Rates below include postage and handling. To qualify for bonus photo, orders must be received by December 1, 1984.

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2-year subscription	15.00
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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 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. Write to:

Pearl Thomas, Librarian
3910 Los Feliz Blvd.
Los Angeles, CA 90027