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— P.R.S. —
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WINTER
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ISSUED
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Vol. 19, No. 3

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THE 40th ANNIVERSARY OF MR. HALL'S PUBLIC WORK

THE EDITOR'S POINT OF VIEW

MY PHILOSOPHY OF LIFE



mature philosophy of life originates in a natural thoughtfulness. To live without thinking, is to fail in the proper use of the powers and faculties with which we have been endowed. To think without applying our thoughts to the conduct of our affairs, is to substitute mere intellectualism for intelligence. It is seldom possible to perfect a personal philosophy without study, through which we become familiar with the deepest and noblest convictions of mankind. We must also call upon daily experience, by which we can convince ourselves of the reality and integrity of certain basic principles, ever present and forever true. Beyond both study and experience, are the internal faculties of the soul, and these must bestow final certitude upon our convictions.

If, therefore, we live simply and wisely, seeking first the improvement of our inner lives, preserving an open heart and mind, we shall be guided and directed according to our needs and understanding. Each person must discover his own philosophy of life.

and it is not fair or right to impose our codes upon others. It is also our responsibility, however, to share, one with another, such experiences as may have common value. We desire, therefore, not to convert or to convince, but to invite such a sharing, with the sincere hope that some mutual good will be accomplished.

My life has been devoted to the consideration of those essential doctrines which have most advanced the human state. Yet it would not be entirely fair to say that I have borrowed my convictions from antiquity, or addicted myself to the words or thoughts of the famous or the illustrious. I have chosen, rather, a course tempered by observation and experience and mellowed by reflection. Weighing all things, I have chosen to cling to that which was good for me and most serviceable for those who have sought my help and guidance. From my search for the good and the necessary, I have come to the following convictions.

I believe in one Supreme and Absolute Power at the source of life—the cause of all living—and that this Ineffable Principle may justly and truthfully be named *The One* and *The Good*. Whether men call this Universal Divinity *God*, or *Brahma*, or *Tao*, is of no great concern, for such terms and titles reveal differences of languages, but not divergence of ideas. Man has come to know this sovereign Good through the seekings of his mind and the longings of his heart.

It seems to me, however, that believing in Good, and in a God everywhere existing and forever the source of wisdom, justice, truth, and love, we must, in the end, come to the realization that all the workings of this Creative Power are necessary, beautiful, and virtuous. The universe in which we live is one of innumerable manifestations of the Divine Will. The world, therefore, must be essentially good, for it is not conceivable that a principle shall create contrary to its own nature. If, then, there shall appear to be injustice, inequality, and calamity in the world, they must originate not in the divine understanding, but in human misunderstanding. If it is not given to us to know all things and to solve all mysteries, we must seek through faith, hope, and charity, for the Beautiful and the Good.

The will of the Eternal Power is revealed to us through the laws governing the formation, generation, growth, unfoldment, and

improvement of created things. Through reflection, we may experience the realities of these laws and discover them to be both wise and kind. We venerate eternal principles through obedience, and through a cheerful acceptance of the lessons of daily living. The end of all learning, the fruits of all labors and endeavors, and the consummation of the deepest and most devout instincts and intuitions of our souls, are that we shall come to honor and obey the rules of the vast plan of which we are the conscious and separate parts. All arts, sciences, philosophies, religions, crafts, and trades can enrich our inward lives to the degree that we realize that, through them, the sovereign laws of existence are variously revealed and manifested for our advancement and enlightenment.

I believe that human consciousness is a being separate from the body which it inhabits, and that this consciousness existed prior to embodiment, and will survive the dissolution of its physical form. I am convinced of this, not only by the authority of religion and philosophy, but also by a natural sense within myself. This belief is reasonably sustained by the circumstances of living. It is difficult to rationally maintain that man is born, suffers, and dies without reason or purpose; nor is it conceivable that experience, knowledge, and understanding, which are obviously and undeniably the richer fruits of living, should cease and be utterly dissolved by the phenomenon of death. Neither can I accept the doctrine of an eternal judgment with everlasting rewards and punishments, meted out at the end of one frail and imperfect span of years in this world. In the economy of nature, and in the benevolence of an abiding Providence, all creatures possessing within themselves the life of the Creator must have an eternal continuance of themselves or in universal being. Life, as we know it, must therefore be an episode in a larger existence.

For this and other reasons, I believe in the doctrine of rebirth as a pattern of life most honorable for man, most suitable to things known and seen, and best calculated to reveal the eternal goodness of the Sovereign Being. I am willing to accept the challenge of growth, to believe that I have lived before and will live again. My present state is the sum of my previous existences, and I am endowed with the powers and potentials of improvement, by which

I may advance my destiny according to my deserts and merits. I seek neither to be forgiven for my mistakes, nor applauded for my attainments, but take my refuge in a law of eternal good, which gives me the right to work out my salvation with diligence.

I do not believe in a principle of evil, for I cannot reconcile such a doctrine with the eternal Good which rules the universe with an absolute power. Yet I must explain, to the satisfaction of my own conscience, those appearances of evil which surround me. By experience and observation, I have satisfied myself that *evil* is another name for *ignorance*. Through ignorance, man becomes selfish, critical, and destructive, and from these abuses and misuses of his divine and natural resources, he causes corruption and discord in a way of life which he has fashioned.

When man violates natural law, or disobeys the code of his own kind, he brings upon himself certain retributions which appear to him to be unreasonable punishment. In the broad pattern of mortal existence, discord reveals the need for concord; selfishness, the need for unselfishness; cruelty, the need for kindness; and ignorance, the need for the tireless search after truth and beauty. Thus, what we call *evil* is a servant of good, for it causes us, in the end, to depart from error and cling to reality.

I believe in the inalienable right of every man and woman to worship his God and to seek Truth according to the instincts and inclinations of his own heart and mind. Careful study has convinced me that all the great religions of the world, past and present, teach the same essential code of conduct. They all believe in the existence of a Sovereign Power or Being. They teach, in one way or another, the immortality of the soul. And they affirm the ultimate victory of good over evil, light over darkness, truth over error. It seems to me that, as the earth has many climates suitable for the development of living creatures, so faith may have many names, but named or nameless, it comforts and inspires those of sincere spirit who seek the consolation of devout belief.

I would therefore never seek to convert a man from his faith, or to another, but rather would help him, in any way that I can, to find the richness and fullness of his own religion. In time, he will realize that as one light can be manifested through many

colors, so one truth can be sought and found through the several colors of sincere believing.

It may happen, however, that different religions have advanced and specialized certain parts, tenets, and doctrines of the one and eternal religion. Therefore, it seems to me that through the study of comparative religion, we come nearer to the complete truth which is the one and eternal faith. Conflict between beliefs therefore confuses and obscures man's natural instinct to worship the Supreme Good. For the same reason, I believe that all races and creatures are parts of one plan, and should not be regarded as in any way separate or distinct from the plan. All men, regardless of their races or nations, their colors or conditions, share one life, exist in one world, and are the children of one Creating Power. Therefore, I shall measure a man not by his complexion, but by his works, and will decline to hold any attitude which disparages him because of circumstances arising from birth or social estate. I am assured by my own conscience that if I cannot find the good in myself and in my fellow man, I shall in no way discover it in space or beyond the stars.

I sincerely believe that I have been endowed with faculties, powers, and perceptions for the use of which I am morally responsible. It is my duty to myself, to my world, and to the Eternal Power by and in which I exist, to govern my temper, subdue my appetites, refine my emotions, inform my mind, and increase my understanding. Failure to advance these causes must leave me a victim to my own intemperances, and expose me to the just censure of my associates. Because I am a conscious being, and not required to follow the immediate instincts and impulses of my disposition, I can be kind, just, gentle, forgiving, compassionate, and self-sacrificing, even under the most trying and difficult circumstances. Both by observation and experience, and by the testimony of the ages, I inwardly know right from wrong and good from bad. I may not attain to an absolute definition of these terms, but I understand them as they apply to me and to my own conduct. I cannot, therefore, claim to be wise, virtuous, or devout, unless by my actions I sustain such pretensions.

It seems to me that the purposes of philosophy and psychology are to guide me in the moderation of my conduct. They teach me

to be strong in the works of Good, because they have brought me an understanding of the Good. Philosophy is not merely a branch of learning; it is a way of life. Unless I practice that way, I have no part in philosophy or in true science or in pure religion, for they all teach the same. I therefore shall judge that man to be good, to be wise, and to be devout, who, according to his own abilities and limitations, is striving to live well and to bring his own thoughts and emotions under the control of enlightened understanding.

Words without works are dead. And a beautiful belief that does not lead to gentleness of spirit is fruitless. It may well be that we shall all fall short, but we shall count that man a hero who does his best, for we know that his sincere effort will be rewarded with greater insight.

I believe it to be right and proper to venerate the Good as it is revealed through those who have served it lovingly and well. Therefore, I respect and admire the great philosophers, spiritual leaders, sages and saints who have gone before. I do not worship them, nor do I desire to copy any one of them, for I believe that each has his own destiny which must be unfolded and perfected. If we should respect our parents, who are the sources of our being, should we not also respect the wise, who are the sources of our well-being? I am therefore grateful that good men and women have lived, and I gladly bestow upon them the recognition and appreciation which were denied to most of them while they lived. I believe that we may outgrow our teacher, but never our duty to remember him with gratitude. I find a great consolation in the realization that these good and great leaders were mortals like ourselves, with shortcomings like our own, for by these facts and signs, I realize that it is possible for an imperfect man to be so dedicated to Truth that he may serve others and contribute to the dissemination of eternal realities.

I believe that it is just and proper that we should take full advantage of all new discoveries in every branch of learning. I cannot condemn science, or education, or modern philosophy, because of their shortcomings. I know that they must be served by imperfect mortals who, like myself, are seeking to grow and to explore the mysteries of life, time, and space. I feel it to be un-

wise to criticize or condemn, lest I cause others to copy my attitudes or to feel that they are justified in agreeing with me, I have learned from experience that constructive words, kindly appreciation, and a full recognition of good intentions contribute more to the growth of others than fault-finding and disparagement. I am inclined, therefore, to be silent if I cannot commend.

A good life must have communion with the inner parts of itself. It is right and proper that we should cultivate quietude, and set aside some part of our time to gentle reflection. I believe that the Eternal Being within us makes known its purpose most immediately and fully through the peaceful heart and the quiet mind. It is therefore of the greatest utility to experience the presence of the eternal Good as a benediction upon the spirit, inclining us naturally to peace of soul. There can be no peace without faith, for through faith alone do we discover the truth and reality of peace.

I believe that the philosopher should be a law-abiding citizen; should keep the statutes of the nation and community in which he lives. And if he be unable to so accept and acknowledge, he should depart to some other region more suitable to his inclinations. Advancement in learning causes us to wonder about the goodness of things, and to appreciate growth and progress. This does not mean, however, that we are unmindful of faults and failings. It is better to be inspired to correct a condition than to allow ourselves to become mere critics. As we cultivate integrity in ourselves, we strengthen and enrich society, thus gradually making possible all reasonable reforms.

I have observed that those of cheerful disposition, well disposed toward others, naturally slow to anger and quick to forgive, tolerant and inclined to cultivate peace and concord, are most likely to enjoy good health. Happiness and security must be earned by conduct, and are reserved for those who merit such rewards. Thus it seems that the laws of the universe assert themselves and make known the divine plan for man. Moderation is a virtue, for both abstinence and indulgence are extremes, and nature requires a middle course.

I believe that possession is a conceit of the human mind. We are not here to exercise ownership, but to accept a certain stewardship. We cannot possess other persons without injuring them and, even

more, afflicting ourselves. To have more than we need is a burden to the soul and a constant temptation to excess and extravagance. Those with many worldly goods have slight time or incentive for the cultivation of character. They become the servants of their own belongings, and are deluded with a false sense of security.

It is good for every person to work. Love of religion or philosophy, or the effort to acquire spiritual graces, should never prevent an individual from being a self-sustaining member of society. To be skilled in a craft or a trade, is to participate in the experience of creativeness, and to retain honor, and to preserve dignity of person. Nor can I conceive one useful labor to be more excellent than another, or that humble endeavor should be looked down upon or despised. Honest toil is as much a part of religion as the most elaborate ritual in the church or the cathedral.

I believe that love is an eternal power and a natural part of the Sovereign Good. If all things be created by wisdom and supported by strength, they shall be perfected by love. Wherever the redeeming power is present in the world, working the mysteries of regeneration and redemption, there we shall find love. It is a medicine for the sickness of the mind, the debility of the soul, or the exhaustion of the body. By love, all things are tempered and subdued, and their perfect works are revealed. For man, there can be no proof of love, except that he shall love. By the power of love, he is induced to sacrifice himself and to place the happiness of others above his own. If he loves truly, he will act nobly. He will find no excuse for unkindness or discord, but will forgive his enemy and sustain his friend.

There can be no peace in this world, no tranquility within man, no sharing in the grace of the Eternal, without love. By it, wisdom shall be made alive, knowledge shall be used for the common good, science will become the servant of progress, and religion will end its doctrine of fear. Love is not to be declared or uttered or spoken, but shall be revealed by deeds. By it, we are moved to do those things which bring joy to those we care for. True love can never be selfish or self-seeking, but gives of itself, utterly and completely.

I have further observed that it is most difficult to apply wisdom to simple things. It is easier to explain the universe than to understand the conduct of a friend. It is easier to plan a reformation of

society than to build a good home or bring laughter to the eyes of the sorrowful. Therefore, it seems to me that the truth seeker should put in order that which is nearest to himself. He discovers the wisdom and folly of his beliefs immediately, if he attempts to live these beliefs. If, however, he shall ignore his own life and seek larger fields of endeavor, he may live for many years, addicted to false doctrines, without the truth being evident to him. Nor should he ever expect others to love and respect him if he does not love and respect them. Two wrongs will never make a right, and it is against the greater good when we permit dissension to continue among ourselves.

I firmly believe that religious experience is good and necessary, but I shall tell no man what faith to follow. We all need the consolation of the spirit which comes to those who humbly acknowledge their indebtedness to a Sovereign Power. The form of the faith is less important than its reality. But through forms, men seek the formless, which is the source of all. Likewise, therefore, it is good to pray, not for the things that we want, but for that depth of understanding which we need. Let us therefore pray that we shall live without offense; that we shall serve the Good; that, in all things, we shall be kind; and that, in the end, we shall know our God.

I believe that those who keep the law will be kept by the law. In the fullness of time, the human soul, vested in righteousness, and abundant in grace, shall return to the Eternal Being from which it came, and it shall abide in everlastingness and shall know the peace that surpasseth understanding.

I do not believe that souls can be lost, that an ultimate evil can obscure the works of Good, or that the nature of Being is anywhere within itself a source or cause of pain or terror. It also seems to me that the world in which we live, with all its creatures and parts, is a growing and unfolding being, and that in the fullness of time, the grace within man shall so shine from him that he can build a beautiful society in which he can live peacefully, happily, and harmoniously. In those days, there will be good government, freedom from crime and want, and mankind will collectively be aware of its own purpose and will gloriously and gladly serve that purpose. Until such a time, I shall do what I can, according

to the means which I possess, to make this possible, with no expectations of immediate reward.

I believe that it is the duty and privilege of those in such special professions as are immediately concerned with the essential growth of man, to be honest, sincere, and honorable. I believe that they cannot, without the gravest injury to themselves and others, allow selfishness or self-interest to influence them. It seems to me that we should be specially mindful in the educating of lawyers, doctors, statesmen, theologians, philosophers, and psychologists, doing all in our power to help them to understand the natural divinity and dignity of human life. For as these exercise a wide influence upon the popular mind, they should realize that it is in their power to minister to the inner needs, as well as to the outer necessities, of those who depend upon them.

I believe that greatness of knowledge and wisdom lead to faith, and that without faith, knowledge is a madness and an affliction to the soul. I believe that if I follow in the path of wisdom, as revealed to me by the teachers of the race, supported by the observations and experiences of living, I may live in a manner acceptable to Truth. If I so live, I will earn and merit the right to a larger knowledge and understanding. But I am not entitled to more than is sustained by my conduct. Furthermore, if I devote myself to works of friendliness, refraining, insofar as I am able, from destructive actions and thoughts, I may face the future with serenity of spirit. I shall live without fear, and die without fear, for I shall have justified my faith. Believing in a universe of Truth and Beauty, I shall meet each day without question or doubt. I shall remember the past without regret or remorse, and I shall look to the future for the fulfillment of all good things.

Beyond this I do not know, and I cannot do; but I have faith that when it is necessary, I *shall* know and I *can* do. I ask no more, and I accept no less.

(This is the complete transcript of Mr. Hall's long-playing recording "My Philosophy of Life.")



ART AS IMPULSE AND IMPACT

PART 2

THE PSYCHIC CONTENT OF JAPANESE ART

Japanese art, like that of most Oriental schools, has certain very definite characteristics or, if we want to call them such, peculiarities. An understanding of some of the basic art-concepts will enable the Westerner to experience with deeper appreciation the impact of the wonderful productions of the Japanese creative genius.

One of the most important elements in Japanese art is the approach of the artist himself. In Japan, the effort of the artist is not strictly to depict the things he sees. All of his artistry must move through his own consciousness. He must paint always from within himself. He may see a landscape or a seascape, and may resolve to paint it; and perhaps, on rare occasions, he may make a slight sketch if he wishes to orient certain objects. His final achievement, however, is the result of what the landscape has come to mean to him. It is an expression of the inner recollection or visualization within his own nature. The Japanese artist very seldom uses a model, either in figure painting or in still life. He does not, in his still life, arrange a series of articles on a table and then paint them. This would be contrary to his instincts, his nature, and his way of life.

The Japanese concept of art is therefore rather more subjective than ours, and the artist has the curious ability to allow these sensory reports of things which he has seen to flow into his consciousness, rest there, and then slowly move out again onto his art medium, which is usually silk or paper. He has no palette, such as the European artist uses, or any elaborate compounding of pigments. He works very simply and quickly, and, unlike the Western artist, he is seldom if ever able to correct a mistake. Once the pigments have been placed, they are not removable.

In the Japanese genre school, much emphasis is placed upon conservation of line. The artist believes in using as few lines as

possible, and as few details as possible, to convey his meaning. This concept arose in Zen, which became a powerful influence in Japanese artistry. Not having posed a model, or made use of any of the contrivances of light, such as distinguished the work of Rembrandt in Europe, the artist works mostly with a curious, partly developed perspective, and the *notan* form or treatment. Bodies do not appear in the round, for example, but only as silhouettes, or with a suggestion of three dimensions. It is quite a different technique, which is well revealed in the accomplishments.

I believe it is significant to distinguish between the imported principles of art in Japan, and those which arose within the people and developed as the result of the gradually maturing instinct of art in Japan itself. The imported material is usually much more complicated than the native productions. The early schools of Japanese Buddhist art were strongly influenced by the Chinese, and Chinese artists of that period were very ornate in their depictions of religious form. The Chinese paintings, therefore, were elaborate—sometimes even confusing—and in them, nearly every element was submerged in favor of symbolism. The Chinese, of course, did do very elegant and beautiful floral paintings, and things of that nature, but this phase of their artistry did not find as great a root in Japan as that of their religious subject matter.

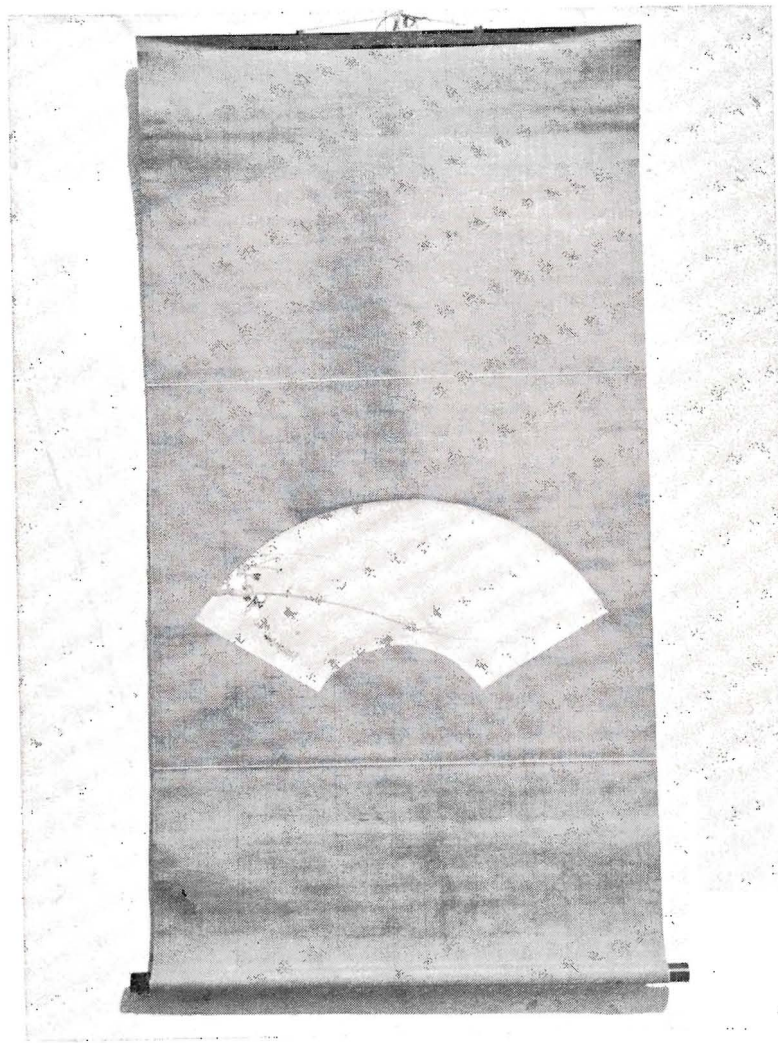
Another interesting aspect of Japanese art is the attitude toward the problem of framing a picture. A Japanese coming to one of our larger museums and examining our art treasures, made a peculiar observation that was rather pungent. He said: "Your pictures are beautiful, but every picture in the West is seen through a window." By this, he meant that it had a massive, ornate frame around it, so that the picture became a fragment. It was as though you stood in the middle of a room and looked out of windows, and the walls around each window constituted a barrier or boundary to the picture. The Japanese does not, generally speaking, make use of so obvious a method of terminating a design. When the Western artist runs out of ideas, or covers the principal subject of interest, he conveniently puts the frame at that point. The frame finishes all unfinished business, and gives a sense of completeness. The Japanese artist, however, functions from what

is called the viewpoint of the three visions, which constitutes a rather different concept.

Japanese paintings are keyed to three concepts. The first of these is *far and high*; the second, *far and deep*; and the third is *flat and far*. These are the three great working instruments for the Japanese artist. To meet his needs, he has also devised an excellent way of coping with such proportions. When he wants *far and high* or *far and deep*, he generally makes use of what is known as the *kakemono* type, in which the vertical picture is represented, with excellent opportunity for the concept of *high-low*. When he wishes to do *flat and far*, with a wide perspective, he makes use of a horizontal scroll painting, which enables him to go on and on to his heart's content, depicting a series of related values or incidents. Such a scroll painting may be six, twelve, or fifteen inches wide, and it may be anything from three, to fifty, or even to a hundred feet long. Obviously, the painting is not to be exhibited in any such gloriousness, although I know two or three Americans who have decided to put them up around the moldings of the rumpus room. This was not a Japanese idea, however.

Actually, this throws us back into an interesting fragment of Japanese psychology. The horizontal scroll painting has no obvious break in it anywhere, and the person looking at it unrolls it and stops where he wishes. He may unroll a foot and a half, two feet, or perhaps, if he is particularly ambitious at the moment, he may unroll three feet; he frames the picture wherever he wants to, because the two ends of the roll make a frame at the ends, and the silken borders make a frame at the top and bottom. Thus, he may pause at any point in this picture. When he becomes inquisitive as to what lies beyond the horizon, he does not have to buy another picture and take off the frame. By simply unrolling another short length of his painting, he has a new perspective. His pleasure is derived from his own selectivity. Therefore, he has, as the Zen monk says, a frame of air. Most of these pictures, also, are so constituted that an airy frame is suitable. They seldom, if ever, in good art, crowd the boundaries of the space allotted to them.

One of the greatest tricks in Oriental art is the artist's use of white space—blank space. This space can become to him anything that he wants it to be. It can be sky or ocean; it can be mist hang-



Japanese hand-painted fan, mounted in the form of a kakemono, cherry-blossom motif. A good example of the arrangement of blank space with a minimum of actual design.

ing over a mountain, through which a few tiny shadows of tree-tops may appear; it may be a stream of smoke rising from an incensor. Blank space is provided for the imagination of the beholder, who is expected to be able to contemplate the mystery of space in a picture, and to realize, as the Japanese artist has always held, that nothing can ever be put upon a piece of blank silk as beautiful or meaningful as the blank silk itself. Actually, anything that is put on it, takes away, to a measure, from the totality. It turns the picture into a fragment of something. The silk itself is eternity; it is changeless. Anything that man places upon it is merely a symbol of time—of motion and change.

Having decided, in his own mind, something about what he wants to paint or draw, the artist prepares his silk or paper, and usually works with it horizontally, on the floor in front of him. He holds the brush in a vertical position, rather than as we do, and paints with a rigid arm. He paints downward, and his ability to sense perspective comes from his long familiarity with his medium. It is not uncommon for the artist to prepare his material—particularly his silk, of the shape and arrangement that he wishes—and then to sit quietly in front of it, with his brush beside him, for a week, two weeks, or a month, without touching brush to silk. He is visualizing. He is painting the picture with his soul first; it is developing within his own consciousness. He may be able, as some claim to have done (such as one of the greatest of all Japanese painters, Sesshu) to project upon the silk, with his mind, the complete picture that he had in his consciousness, and actually see it as a mental image. He achieves almost a kind of visual hypnosis, by which he sees the finished painting, not just in his mind, but actually projected onto the material. When the design is complete, and he has corrected it and re-corrected it, in his own consciousness, he then reaches for his brush, dips it in his ink or colors—sometimes using as many as five brushes held between his fingers—and then, with a few swift strokes, completes the picture. There can be no mistake; there can be no correction. There is a complete sureness in every stroke that is made.

This type of painting probably developed originally from the method of writing used by these people. In both Japan and China,

written inscriptions by great artists are valued just as highly as pictures. The development of the magnificent method of delineating, with beauty of style, the characters of writing, was the sign of artistry, refinement, culture, and ability. It required great patience and a mastery of strokes. It also required a perfect eye to distinguish that which was true, proper, and beautiful. The brush strokes, in the case of the master of the subject, are made rapidly and surely, and there is a transitional period, noticeable in certain types of Japanese art, in which there is actually a development from the letter character into formal art. You will find, for instance, a Japanese or Chinese word-sign beautifully drawn, and then certain extensions made to it, in the form of a face or hands and feet, by which the drawing gradually becomes a symbol of some object, rather than merely a letter or character of the language. The development of this fine grade of writing, with the instrument being the same as that used in painting, caused these arts to overlap and influence each other very strongly.

As early as the 11th and 12th centuries, the Japanese began to develop very intensively the concept of background in their painting. This occurred considerably earlier than its introduction into European thinking. You find very little early European scenic painting of this period, and where it does exist at all, it is usually a fragment. The foreground became much more important, and it was not uncommon in the West for a portraitist or a figure artist to have either an assistant or another artist paint the background for him. An example of this, of course, is the famous *Mona Lisa* of Leonardo da Vinci. Leonardo probably painted the face of the *Mona Lisa*, but another artist did the background. These schools were very highly divided. The Japanese have an entirely different essential concept. One of their great masters said that the foreground is merely the front of the background. Things are not more important because they are in front; nor less important because they are in the background. They are not more important because they are large, nor given dignity by perspective.

Perspective never fooled the Japanese, for he was always aware of the fact that it was only an appearance, and that the big man in the foreground was not as big as the little tree in the background. To the Japanese, the idea of making the man appear big

was in itself just a bit nonsensical, because actually, the tree was much larger. This concept seems to have been influenced by Buddhism, which did not have the tendency to aggrandize persons to the degree that we find in Europe. In Europe, the background was used to fill in, or to give a certain picturesqueness to the treatment. In the East, the background is a major part of the picture; it is just as important, just as necessary, and just as vital.

There are two kinds of background: conditioned and unconditioned. Conditioned background may be somewhat influenced by Chinese art. There will be mountains and sky and rocks, some trees, a waterfall, and perhaps a little house and a hermit, or an old fisherman with a boat. This type of thing is characteristic of the Chinese way of doing a background. The Japanese made use of this at times, but they also developed the idea of the universal background, which was nothing but the blank canvas or the blank silk itself. Since blank silk could be anything, it was perfectly possible, by making a certain foreground, to imply all the rest of the picture, and to cause you to see what was actually not there.

One of the most common contrivances of this is the representation of that grand old mountain Fuji. Fujiyama is often represented merely by a kind of white cone with white ribs running down it. Then there is nothing more whatever indicated by the plain uncolored silk or paper; and then, down in the foreground, perhaps a village scene or a ship. The rest of the painting merely implies that Fujiyama stands there behind the mist of the dawn or the ocean or the river. You can fill it in to your own contentment. It was quite unnecessary to paint it.

This type of impression seems to me to be true impressionism, in which we are not forcing the acceptance of an abstraction. We are simply permitting the mind to take a gentle design and complete it, making it a more perfect and wonderful fulfillment of our own esthetic interests. As the Japanese points out, also, it is more difficult to condemn the plain silk; the critic is at a disadvantage. The only thing he can criticize now is his own impression, and he can only condemn himself. This might be useful to some modern artists who are having trouble with critics.

The Japanese background problem, as we suggested, falls under the *flat and far* situation. It represents the effort to unroll the

world. To the Japanese, the background must be symbolic of the infinite variety of life. Backgrounds are not static things; nor are they commonplace things. You cannot simply put in a little conventional mountain and a tree. A background is life; it is the world; and as the background unfolds, if it is presented at all, it is presented in infinite diversity—the way that a scene would contact our own consciousness if we stood and, slowly turning, saw different formations and structures as we allowed our eyes to drift from one position to another. The horizontal scroll painting is therefore a wonderful medium for inviting a mood within the person who sees it, for it captures this drift of our own sight, our own astonishment, pleasure, and our own reaction.

The Japanese, as time went on, became distinguished for their own national characteristics, and one type of national art that arose has been called the *Monogatari* art. This art was used principally to illustrate hero-tales, or the legendry and lore of the Japanese age of chivalry. Some of the finest examples of this were created in the 12th century to illustrate the *Tales of the Gengi*, by Madame Murasaki. These pictures frequently follow what is now known as the *Tosa* form. The Tosa School also introduced an interesting medium into the concept of picture-framing. From a symbolic point of view, a picture should never be framed with wood or gilt lacquer, because that is not the way nature frames it. Nature uses two mysterious elements in its framing: the known and the unknown. Everything you see in nature is bounded by a kind of frame which represents the area of your own sensory perception. You go beyond a certain point, and you pass from the comprehended to that which is incomprehensible; from interest to indifference; from a focal point to a kind of misty extravagance. In the artist's concept, you pass also from the center of attention to that which gradually receives less and less attention, until it vanishes. Perhaps everything you see is also framed by your own understanding. It is framed by your own ability to interpret it. It needs no wood to limit it, because it is bounded by your own interest.

The Tosa School, to achieve this particular end, used what is called the *heaven and earth framing*. Nearly every picture of this

School, has at its top a series of symbolic clouds; whether it be an indoor scene or an outdoor scene. And in the extreme foreground, at the bottom of the picture, is another series of clouds. Thus, clouds, above and below, cause the picture to appear to emerge from clouds. Now these clouds indicate the exhaustion of the subject matter and of the viewer's interest; or they indicate that in representation of life, there is always mystery. You may see the man, but you cannot see his mind. His motives are always cloudy. The causes of events are cloudy; and things happening today have their consequences tomorrow, and these are cloudy. Therefore, all the yesterdays of things are represented by the clouds above, and all the unborn tomorrows of things are represented by the clouds below. The event takes place as a visual circumstance between the unknown of yesterday and the unknown of tomorrow. Above, is the dream, the phantom, the cloud of the past; and at the foot, is the cloud of the unknown future to come.

This is a very effective method of not only focusing attention, but of reminding us, as in *The Tempest*, that "our little life is rounded with a sleep." Everything is rounded by an unknown kind of sleeping of the soul, or of the mind, beyond which the picture cannot go. The picture, therefore, is a moment of awareness in the midst of a great sleeping. It is something seen in the midst of an indifference. It is something to be immediately considered against a background of infinite things to be considered, which remain only as clouds because they have not been drawn into our conscious attention. The psychology of the Tosa School makes it an extremely interesting subject for study.

In the development of Japanese art, as in Chinese art, certain laws began to appear in the consciousness of the people. This occurred also in Europe, where men like Albrecht Durer and Leonardo da Vinci developed the great canons of art that were to influence Europe for centuries. These canons had to do with the mathematics of proportion, centers of interest, dynamic symmetry and asymmetry. One of the simplest of these is that you must never put the center of interest in the dead-center of a picture. Everything had to be mathematically plotted, and there was a geometrical under-substance behind what appeared to be happy

coincidence in artistry. The Japanese also developed their canons. They were based upon the Chinese canons, but almost immediately went beyond them. While the Chinese had tremendous visualization, they never created the scientific approach to art that we find in Japan. The Japanese came a little nearer to the European in the perfection of this particular phase of their consciousness.

The great canon of Japanese art is expressed in the flower arrangement, the incense ceremony, the Go game. It is represented in the Cult of the Sword, and in many other things. This canon, primarily, divides everything in nature into triads; that is, groupings of three elements or factors. Every design must have a kind of triangulation, but it is not the obvious triangulation that we use. The Japanese artist does not draw a triangle, nor arrange his figures necessarily in a triangular grouping, unless the design should call for such a grouping. His triangulation is subjective. The concept includes such triads as the silk, the painter, and the brush. This is a basic triangle, although, practically speaking, you will never see this triangle on the painting itself. Another triad may be composed of the picture, the border, and the beholder—an excellent and most necessary triangle. Getting into the picture itself, the triangulation will continue, always based upon a certain concept. This fundamental concept is that art must always depict three things—heaven, earth, and man.

In Japanese thinking, which is somewhat contrary to the West in some patterns, heaven must always be superior; it must be at the top. We can understand that, but it is sometimes a little peculiar how the Japanese artist finds the top. Also, heaven must never be profaned; therefore, it can never be dictated to. The artist should never declare, "This is heaven." He must always permit heaven to lead. It must be apperceived, not perceived; it must be apprehended, not comprehended.

This is a little different from the Western approach, which is indicated by a rather amusing story, quite close to our subject, that I came across not long ago. It was about a little American school boy who was busily drawing on a piece of paper, when the teacher looked over his shoulder and asked, "Johnny, what are you drawing?" He said, "I'm drawing a picture of God, teacher."

Whereupon the teacher exclaimed, "But Johnny, no one knows what God looks like." "That's all right," replied Johnny, "they will when I get finished." This is delightfully typical of our Western way in these things.

The Chinese and Japanese artists, particularly the Japanese, do not attempt to impose such theological concepts upon the mind. They invite the mind to discover them. If heaven must be the above, then earth must be the below, and earth can be whatever is required by foreground or by foundation. Thus, foreground (earth) is less than background (heaven). No foreground can ever be painted that cannot be dispensed with, because the foreground represents that which passes away. Background, however, represents that which has greater endurance, is more real, and is therefore more important.

Also, strangely enough, it is heaven that is fruitful, and not the earth. The earth is fruitful only because heaven makes it so. Things do not grow out of the earth; they grow out of heaven through the earth. Therefore, the greatness of life is the gift of heaven, and the earth is like a cup that receives into itself the infinite life of heaven. The earth is prostrate, it supplicates, and it receives. Heaven is upright, and it is the forever bestowing. So in the Japanese concept of art, this relation of heaven and earth must be preserved.

The third factor in this great triad is man, and in Japanese art, the concept of *man* may include anything that is alive. In the Japanese way of thinking, because it is Buddhistic, man is only an expression of *creature*; therefore, he can be represented by creature. By nature and quality, man must be superior to earth and inferior to heaven; as Goethe says in *Faust*, "twixt heaven and earth dominion wielding." Consequently, man, the son of heaven and earth, is the first-born of nature, but any living thing may be used to represent him.

Sometimes it is very interesting to see just how man is put into an Oriental painting. He may appear as a bird, or a fish, or one of Sesshu's delightful monkeys. He may be the sleeping cat over the door, as in the wonderful woodcarving by Hidari Jingoro in the Shrine of Ieyasu at Nikko. He is in the flower arrangement, be-

cause here, the leaf is earth, the flower is heaven, and the bud is man. You will find him in a beautiful picture of a lily floating on the water. The water is heaven, because it is the superior; the leaf is the earth, in this case; and now man is the lily, growing up through the earth, passing through the darkness and his evolutionary state to blossom into the air of heaven.

In another case, we may have no blossom—just a branch or a twig with a leaf, and on that leaf, a worm eating away the leaf. Obviously, the worm is man, who is always eating something, and gradually attempting to devour the earth by destruction of all its resources. This is perfectly proper, and nicely symbolic. Or you may look at a beautiful picture of a waterfall, with heaven reaching up into the mountains, and you cannot find man anywhere. And then you suddenly realize that across this little stream is a bridge. The bridge is man, because man bridges the duality of conditions.

In another painting, you will have earth, beautifully represented by a little natural scene of some kind, and in the distance, the earth mingles into the mountains and vanishes into the blank heaven of the painting. Where is man? You cannot find a bridge; you cannot find anything at all. But you have not looked in the right place. On the side of the painting is an inscription—a poem with a seal. The poem is man; he has become the interpreter of the picture.

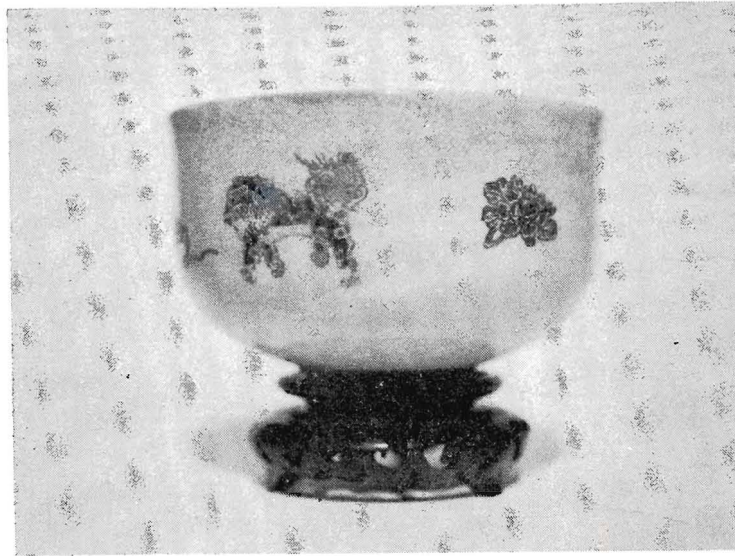
In the more intimate portraiture, or the close-up scenes of things, this triangulation is also continually represented. The accompanying illustration of the Monju Mandara (mandala) is a good example. This is a painting of the late Kamakura period (14th century), during which there was a great revival of Chinese art in Japan. In this painting, we observe many wonderful deities, and in the center is the Bodhisattva Monju, or Sanskrit *Manjusri*, the Lord of Wisdom. Here, then, is the great representation of the world. This is the universe, in the midst of which sits universal mind, governing and ruling all things.

In this picture, we have heaven represented at the top by the upper horizontal panel filled with angelic beings and celestial symbols. The great rectangle, with its three divisions, then represents earth, or creation. Yet it seems there is nothing but divinities—



MONJU MANDARA WITH HIERARCHY

Buddhist universe concept representing the attributes of Universal Mind as symbolized by the Bodhisattva Manjusri, with his peculiar symbol, the lion. The three worlds are represented by the central square and the two enclosing rectangles. The worlds are united by gates, leading to the central heavenly region. Painting of the Kamakura period, showing strong Chinese influence. This painting was formerly in the Yamanaka collection.



CEREMONIAL TEA BOWL OF SATSUMA WARE, WITH KARA-SHISHI
AND PEONY MOTIF

only things that are, in substance, not in this world. So the question is: Where is man in this picture? Actually, it is very simple, for at the bottom of the painting is the portrait of the artist. He has included himself at the left of the lower central gate that leads to enlightenment. He is a *bonze*, or priest, the only human figure in the composition, and he is paying offering with his little incensor at the gates that lead into the superior universe.

Thus, man may be represented in various ways, many of them very subtle, but he is always there, and the trick is to find him. The triangle of heaven, earth, and man must exist, because it is an essential part of life. This triad is carried through all types of Japanese artistry. It appears in architecture, for every building in Japan involves heaven, earth, and man in its construction. It is in every fabric, in tapestries, and in the development of the technique of lacquer. It is also in ceramics. Everywhere, you must have heaven, earth, and man.

In ceramics, the heaven-earth-man triad may pose a considerable challenge. The accompanying illustration shows a *chawan*, or tea bowl, used in the tea ceremony, and is a good example of

Satsuma ware. This particular tea bowl, from our collection, is quite different from the elaborate type that is generally offered. Its coloring is almost like the shading of a dark, hen's egg—a peculiar shade of pale buff. This bowl has gradually been discolored by tea, which has been used in it for a long time. When we look for the triad in such a cup, what would be the most likely place to find earth? The clay cup is the earth; it is the great container. Tea is the symbol of heaven, because the Zen monks used it to keep awake during meditation. It is the symbol of spirit. Therefore, the bowl has to represent earth, primarily. It is the container, the receptacle. The cup is always of the earth, earthy; composed of earthy materials, and shaped that it may forever receive. The tea bowl probably originated from the begging bowl of Buddha, which was the symbol of poverty, and poverty is the symbol of the truth about the earth.

This particular cup is described as the Kara-shishi and peony design. The Kara-shishi is the lion-dog of Buddha, and there are three of these little animals. In this cup, the Kara-shishi, or the lion-symbol, is naturally the proper symbol of heaven. It is the symbol of Buddha; of truth. It is the same symbol that we are told ornamented the throne of Solomon, King of Israel. And we know of the mysterious allegory in the Bible by which the coming of Christ is said to be indicated by the fact that he was a Lion, of the Tribe of Judah. Also, the lion has always been the symbol of the tribe in India from which Buddha came. The lion is the celestial sign of Leo, the royal enthronement of the sun. It is therefore not unusual to find the lion representing heaven. On this tea bowl, there are three animal figures—a lion, a lioness, and a half-grown cub. Here is the triangle again—heaven, earth, and man. Between the lions, in each case, is the peony. Again, this completes a triad: the lion is heaven; the bowl is earth; and the peony is man, the flower growing out of the earth toward the light, which is the proper and reasonable description of a human being. So in this little bowl we have a number of triangulations on the basic theme.

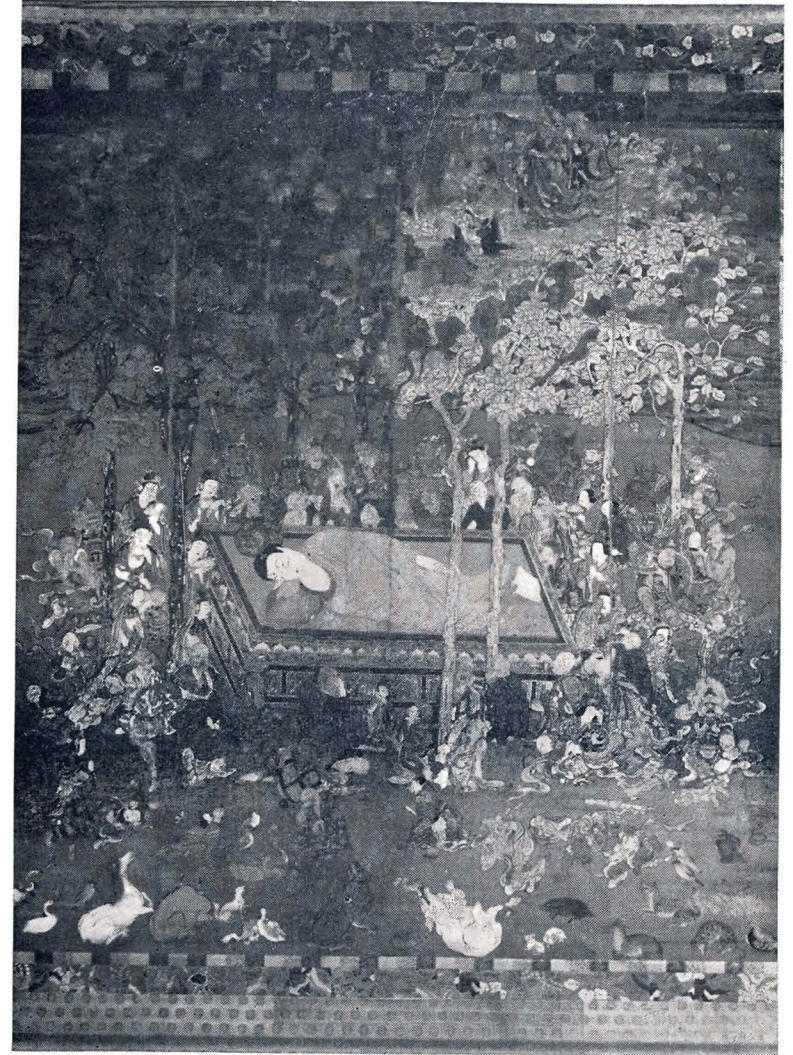
The description of heaven, earth, and man can again be found in the accompanying plate of the Parinirvana of Gautama Buddha. This is of the Kamakura period, probably 13th or early 14th cen-

ture. We notice that in the centering of Oriental art, it is usually the practice to center below center; whereas Western art has a tendency to center above center. This is in harmony with the Japanese concept of personal debasement. The Japanese gentleman, in the presence of his superior, kneels; he does not raise himself up. And man, being symbolically the servant of heaven, must always kneel at the feet of the great Power to which he gives tribute. Therefore, one way of expressing the heaven-man-earth symbolism is to divide the vertical plane so that the larger area is above the point of interest, and the lesser area is below.

In the case of this painting, the man-symbol, Gautama, is reasonably obvious in the center. Around him you see a group composed of the Arhats, or the Lohans, the great disciples, the Lokapala, the Kings of the corners of the world, bodhisattvas, celestial beings, and celestial musicians. The earth-symbol, the lower foreground, is filled with animals and other creatures that journeyed to attend the Parinirvana. All creatures, it is said, were present, except the cat, who paused to chase a mouse, and missed this important event.

The heaven-symbol is seen in the rising of the trees, which form the little grove in which the Parinirvana occurred. The trees in themselves also form a heaven, earth, and man symbol, the roots being representative of earth, the trunks of the trees representing man, or the link, and the unfolding foliage representing heaven. In this case, the heaven-symbolism is intensified by a choir and hierarchy of celestial beings descending on clouds from above, occupying the upper, or heaven, zone of the picture.

As we have already pointed out, the use of this heaven-earth-man formula extends into all forms of folk-art among the Japanese people, and into everything which they produce artistically. To them, this symbolism is an essential factor in life, rather than in art, and art has as its purpose the revelation of the meaning of life. The values of life must always be revealed by a lesson, but, at the same time, Oriental art must never preach. It must teach through revelation. It must never force ideas upon you, but it must never be without meaning. Moreover, the meaning must always be good. The idea, as we have it in the West, of producing art to



THE PARANIRVANA OF BUDDHA

Large painting, in full colors and gold on silk. The central figure is surrounded by creatures of the superphysical world, the disciples of Buddha, and various animals that have come to pay homage. This painting shows very strong Chinese influence, and belongs to the late Kamakura or early Ashikaga period.

shock or merely to create impact without purpose, would be inconceivable to the Eastern artist, inasmuch as everything must tell something about the goodness of things, the Law operating in things, and about values eternal. This is one of the basic canons of Oriental art. The story must always be told, and it must always be a story that leads man into value and guides him in his long and mysterious journey toward truth.



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Cornerstone of the P.R.S. Auditorium

DEDICATION CEREMONY

For the P.R.S. Auditorium

May 16, 1959

Mr. Hall: We have selected a certain time for the placing of the stone, and as we are all gathered here now, I am going to ask our Vice-president, Mr. Henry Drake, to make some announcements and greetings, and to read some of the messages that we have received.

Mr. Drake: Friends, on behalf of the Center, I do in all sincerity welcome you here on this very special occasion. And I want to take the opportunity to thank all of those here, and those throughout the country and other parts of the world, who have made this building possible. I especially want to mention our thanks and appreciation to those who have helped for many years with the building and budget funds and our Friends Fund; and also to our Friends Committee and their Birthday Club; and I would also like to say a word for our staff and volunteer workers, for we feel that they, too, have worked diligently to make the Auditorium an actual fact.

It seems to me that this building is of tremendous importance, not only because it completes our grounds, but because in bringing more people to our Center, it will make it possible for us to expand and perpetuate this work for which we have all given, and in many

cases, made rather severe sacrifices. Our building will therefore be important in the further dissemination of the values that we stand for—the values that Mr. Hall has given his life to. And these, my friends, are values which have been recognized, as it seems to me, by those who have felt the most deeply about mankind, and those who have thought most wisely as to what man is and how he might live for best results. Together, we here today represent, and endeavor to live, these values so that they come from theory to practice, and thus motivate us and operate in our daily lives to a greater integration.

Friends, I thank you, and in a few minutes, we will hear Mr. Hall. I want first to read a few messages that we have received from friends who could not be here. We have here a message which reads as follows:

"This is donated in the name of Islam, and its followers, the true Moslems who practice the brotherhood of man. In the name of the Hashemites, we beg your indulgence and your understanding."

And then, of the many telegrams and messages of appreciation we have received from those out of the city and out of the country, this one is typical:

"My every blessing showers upon your great work and its cultural influence. Continue to widen and deepen, enriching all within the circumference of its illuminating rays."

And now I give you to our good friend, Manly Hall.

Mr. Hall: Friends, this occasion, we sincerely hope and believe, establishes a precedent that will go far beyond the small and humble work that we can do. This Society has been created for the people, by the people. It has not been given to us by government or by special groups. It represents a statement of our sincere belief that certain ideals must be preserved, certain principles must continue, certain truths must be more generally known, if our civilization and our way of life are to endure and be perfected. Therefore, we hope that in this fair city, the center of a new way of life in the midst of the great Pacific theater of the future, we shall be able to make some real and lasting contribution. We hope that we shall help and inspire others to realize that if human beings want to grow, improve, and become interiorly enlightened and dedicated to conviction, they

accomplish this best and most permanently by uniting, working together and causing the things they believe to become true through their own efforts and through their own concentration and consecration.

This work has been the result of many years of preparation and labor. Many of those who have helped to make it possible are no longer with us in the body. In their names, also, and in the names of all those wonderful people who have seen what needed to be done, and have so generously helped to make this possible as a symbol of future good for us all, this building is dedicated. Therefore, on the cornerstone of this building, there are no names of individuals. These names move with the ages. Those who have long gone—the great idealists and dreamers of our race—were truth seekers. Those of us who are trying to do this work now are truth seekers. And after us will come others—and we hope they will build better and stronger than we can build—and they will also be truth seekers. And in the search for eternal value, the past, present, and the future are united in one eternal structure.

It is in this spirit, therefore, that we place this stone, enclosing within its aperture a list of all, living and dead, who have contributed to this cause, together with a copy of our Constitution and By-laws and the most prominent of our descriptive material, telling the story of the principles for which we stand and the work that we are doing. We hope that in this way, those who come after us will know that we, too, have dreamed, and that we have tried, in every way possible, to be true to this dream.

To have you all here today, after these years of waiting and of labor, is a great honor, and I am deeply moved and impressed that we can now work together, not for persons or individuals or names, but for principles that must endure to guarantee life, liberty, and the pursuit of happiness for all of us in this wonderful world.

Now as you know, this Cornerstone Ceremony is exactly timed, and I believe that we are now very close to the time. In one half minute, we will place the stone This box contains the records of the Society and the names of all donors and friends, both living and dead, who have helped to make this work possible We hereby declare that this building is dedicated to those who search for truth, who love principles, and love their fellow men

Friends, we hope that you will have continuing pride, of the right kind—an internal satisfaction and peace—for having helped to make possible something that is so sorely needed in our time. In perpetuating these principles that we believe in, each one of us is making a valid contribution to life, and not only to our own life, but to that greater life which moves through all of us. I would like to ask all of you now to join with me, for a few moments, in prayer.

Eternal Father, Master of all builders, Grand Master of architects and of all who would construct for man, the living temple of an eternal life,

We ask the blessing of Thy love and understanding upon this frail effort of our hands.

We ask Thy presence in this work which we are seeking to do for the greater glory of Thy name.

Eternal Father, bring peace and blessing into this house.

Assist us to so live that Thy presence shall be with us, in the going out and the coming in.

We ask that this place be sanctified against all those forces and circumstances which may cause mortals to lose sight of Thee.

We ask Thy presence, and we ask for the strength to so live and so conduct ourselves that Thy presence will be with us, justified by our own conduct.

We ask that we may have depth of understanding to love one another, to serve one another, to overlook all weaknesses and failings of the flesh, and unite in the common service of man's common need—the need for love and truth and right example and dedication and devotion—not only here, but in our private lives and in all our contacts with our fellow men.

Into Thy eternal keeping, Great Father, we place this house as our offering.

We ask Thy loving guidance; we ask Thy presence in all our works.

We seek only to serve Thee, and not for the glory of ourselves.

We ask that the future shall bring to this house, when we are gone, others wiser and better than ourselves.

We ask not that this be a monument to any person, but an eternal monument to the spirit of truth-seeking and truth-loving in all men.

We hope that the foundations we have laid will be used by others who will grow further and do more, and more greatly spread the needed message, which we believe to be right and proper.

Into this house, O Father, we welcome all Thy children. Let not race nor creed nor sect divide us.

We search honorably, we desire honorably, that Thy presence, as represented by this sun at high noon—a light that shines upon all men—shall shine into this house and into our hearts, and from our hearts, to all who need.

Eternal Father, bless those who have helped; bless those who are helping; bless those who shall help; and keep this work clean and honest and right, and forever dedicated to the majesty of Thy name.

We ask this humbly, as Thy servants, awaiting the works that Thou wouldst have us do.

Bless all who need; comfort all who mourn; and to those who come here, let inspiration and truth and righteousness move their lives toward Thy purpose and Thy service.

We ask it in Thy Eternal Name, Great Father of works.

Amen

Friends, our foundation is the sincere belief in the basic good in all men. We believe that the time has come when division, separation, and conflict can no longer be endured if we are to survive. We therefore seek to build here a place of union, where the members of all the living religions of the world can meet as brothers; where no creedal limitation will ever divide men; for we would not have a wall of creeds, but an open door in human hearts to that God who is the Father and the Power of all things. In our foundation, we have recognized the three great instruments of the divine purpose—religion, philosophy, and science. We believe that these, divided, have brought a terrible hardship upon mankind, and that in the re-union of these, we have the perfect servant of the Eternal.

We seek in religion to establish men of good faith and good hope, regardless of the names of their creeds or sects; to establish them

upon the security of their own internal convictions, helping them to live strong and true and right, and to come here without fear that we shall try to take away from them anything which they believe to be true. We wish to take nothing; we wish only to give more, if it is our power or privilege to do so.

We believe in philosophy because we believe that the great philosophical principles of the ages, as taught through time by the most respected and honored of human beings, are of eternal utility, inasmuch as they are based upon man's universal veneration of one Divine Power, the eternal beauty of the universe, and the eternal goodness of man's nature. We feel that this belief, so sacred, so noble, and so long held, must be sustained, preserved, and protected by every means available to us. Therefore, we dedicate our work to the carrying on of these principles for which men have lived and died. And let us try, in every way we can, to prove that these good ones have not lived, or died, in vain.

We believe that science, the youngest of our great branches of knowledge, is potentially one of the richest and most beautiful, and that the scientist is peculiarly and wonderfully endowed with powers and capacities by which he can become a great servant of the Divine Principle at the root of life. We know and believe that, as time goes on, science will enrich, deepen, idealize, and become an instrument through which to worship Deity eternally through the wonders of the divine works. For in these works, we have the eternal evidence of that Divine Power which lies behind works and is the power of God in the presence of all things.

We believe in cultivating all useful knowledge, and we invite all of you to make every possible use and advantage of the various facilities which we offer. We firmly hope, also, that here we have set up a pillar in this world—a column that shall stand—and that our foundation will grow and increase, until it represents a real and enduring power, working for good, for principles, and for truth, through the consecration of individuals who believe these things and do not wait for others to do the work, but do it themselves. For in this way only can the work be done. We hope that this example may help those who are in doubt—young people growing up in a world of uncertainties—to realize that there are foundations in

eternity, in principles, and in truths; foundations that shall not fail.

It is impossible for me in any way to express my gratitude to all the friends who have helped in these works by the wonderful things they have done. For years, they have brought flowers to our meetings; they have helped to bring displays of our books and publications to libraries, schools, and institutions; they have continuously and unceasingly dedicated themselves to the purposes for which we stand.

It is a great and solemn responsibility to be thus the center of a purposed endeavor, but I would like to say that, actually, I am not any such center at all. I am only working with you, trying in my own way, just as you are trying, to do something that my heart and soul tell me we all want to have done. We do not want this in any way to be a personal loyalty, but a loyalty to ideals. Our own staying in this world is but short; others must come after. And we want for those others only one thing: not that they shall continue anything that I have done, not to be true to me, but to be true to truth; to be true to principle; to correct the errors that I have made; to go further than I can ever go.

All that I ask and beseech of you is your kindly friendship, one with another, and all together with us here, in order that we may do the best we can for you, and for those whom we do not even know, from whom we hear so frequently by letter or by request for help. We want to help; we know that you want to help; and in the spirit of this helpfulness, we cannot fail to make a richer life for ourselves and others. And out of this richness, we make our great and solemn offering to that Power which is the guardian of all riches, the guardian of all treasures.

It is our hope that for this little building before which we stand today, there is in the universe an archetypal house, a universal temple, of which this is the symbol. We hope that this great and archetypal house shall hover above us. For all the works that shall be done here, shall be done in the name of that invisible Power and that great house where all men dwell together in fraternity and brotherhood.

It is a wonderful experience for me to have you all here today. I thank you from the bottom of my heart. But the real thanks that

must come to you will come in the silence of your own lives and in the inner realization that you have united yourselves in the service of the building of a better world for all of us and for those who come after us; for our own coming years, and for our children, and for their children.

And so, in this spirit, we dedicate this house. We ask for you, all of enlightenment and understanding, and the peace that surpasseth understanding. We are grateful to you all, and we will do our best to continue to be worthy of your confidence. It is our sincere hope that in the time to come, when we are gone, others will carry on good works in the name of the Master of all good works. We thank you.



Humility of the Great

In the early days of our country, the British Ambassador was visiting Congress one day and asked a friend how he could tell George Washington from the others. The friend replied: "It will be easy; when the members pray, Mr. Washington is the one who kneels."
—George Burnham

Fine Art in One Lesson

It is said that Roger Fry once asked a little girl about her method of drawing and obtained this answer: "First I have a think, and then I put a line around it."
—Serge de Gastyne

The Height of Indigence

An atheist is a man with no invisible means of support.

—*English Digest*

Straight Goods in Philosophy

A seeker after truth once said to Pascal, "If I had your creed, I could live your life," only to be greeted with the swift rejoinder, "If you lived my life, you would have my creed."
—Robert Menzies

Ring Out Wild Bells

An Englishman left a pension to the bell ringers of the local abbey, on the condition that they would peal sad, muffled tones on the anniversary of his wedding and merry tones on the anniversary of his death.

THE INCREDIBLE MONARCH

THE TRUE STORY OF ANNA'S KING OF SIAM

The story of Anna and her King of Siam was a best-seller as a book, and its stage and screen versions, under the original name, or as *The King and I*, were most enthusiastically received. It did not occur to me after seeing and enjoying the portrayal of the Siamese king, by Mr. Yul Brynner, that the subject might prove a fruitful field for research. The bizarre monarch appeared to be a semi-fictional personage, reminiscent of the Arabian Nights Entertainment, although Mr. Brynner's sensitive interpretation of the King certainly conveyed the impression of a very real and most likeable individual.

A few months after seeing the picture, I was fortunate enough to acquire a considerable group of letters, papers, and documents pertaining to this period in the history of Siam. Included were personal letters of the King, proclamations and edicts, and extensive missionary correspondence, covering the period from 1835 to 1868. Examination of these papers immediately revealed a really fascinating situation worthy to be remembered and recorded. These documents add considerably to the available historical records, and because of their religious and philosophical implications, fall directly into our area of interest.

Turning to standard reference sources to orient the new documentation, it becomes evident that the subject has been generally neglected by recent authors. An exception is the article by Dr. O. Frankfurter in "The Siam Society 50th Anniversary Commemorative Publication, Bangkok, 1954." Books written in the mid-19th century by diplomats, missionaries, and travelers, provide the best source material, but with the exception of the missionary journals and reports, these are comparatively fragmentary, and by persons unfamiliar with the deeper aspects of Siamese psychology and religion. The religious orientation of these authors made it impossible or extremely difficult to overcome the barrier which Buddhism established in their thinking. This prejudice, though unconsciously held, heavily flavored their reports and, to some degree, influenced



HIS MAJESTY MAHA MONGKUT, SUPREMUS REX SIAMENSUM

their descriptions of the King and his court, as well as the customs, practices, and habits of the people.

For purposes of clarity, and to conserve space, I have decided to present the principal persons with whom we are concerned, as a kind of cast of characters. The dramatis personae of our story are essentially as follows:

Phra Bard Somdetch Phra Paramendr Maha Mongkut, Rama IV, King of Siam

Phra Nang Klau, Rama III, King of Siam; half-brother of Maha Mongkut

Prince Chulalongkorn, later Rama V, King of Siam; son of Maha Mongkut

S. Pin Klau chau yu hua, Second King of Siam; younger brother of Maha Mongkut

Sir John Bowring, Governor of Hong Kong, and special minister of Great Britain to the court of Siam in 1855

Bishop Pallegoix, Roman Catholic missionary and Vicar Apostolic of Siam, who taught Latin to King Mongkut

The Reverend D. B. Bradley, M.D., American Protestant medical missionary to Siam

The Reverend John Caswell, American Protestant missionary to Siam, who taught English to King Mongkut

Mrs. Anna Leonowens, governess at the royal court of Siam, and part-time secretary to King Mongkut

Siam, or Thailand, is a country in southeastern Asia, approximately the size of France, with a population of twenty million. For our present purposes, it is only necessary to point out that the population includes a very large number of Chinese. The principal religion is Buddhism, with some Hindu influence, and the largest religious minority is Moslem. In general terms, Siam is bounded on the east and west by chains of mountains and between these lies a vast alluvial plain, watered by the Menam (the Chao Phraya), a magnificent river which serves this country much as the Nile served ancient Egypt. The annual inundations of the Menam are responsible for the extreme fertility of the soil, and protect the rice crop upon which the wealth, and even survival, of the population depends. Bangkok, the capital city of Siam, is located on the

Menam, and due to its position and numerous canals which distinguish the city, it has been called "the Venice of Asia."

The old capital of Siam, of which today only splendid ruins remain, was at Ayuthia. This city was destroyed by a Burmese army in the year 1767, at which time the third dynasty of the Siamese kings came to an end. The Siamese rebelled almost immediately, shortly regaining their independence, and in this process, Bangkok became the royal city, and the fourth dynasty of Siamese sovereigns was inaugurated, each of these rulers taking the throne name of Rama. Rama II died in 1825 and, according to his royal privilege, designated as his heir one of his younger sons, Prince Mongkut, and Mongkut's younger brother as Second King. By this action, he by-passed their elder half-brother, Phra Nang Klau.

Prince Mongkut was at that time about twenty years old, and there seems to have been reasonable doubt, because of his youth and his comparative inexperience, as to his ability to rule. On the other hand, he had already been entrusted with some diplomatic authority, and was certainly considered a promising young man. In this moment of general hesitation, Phra Nang Klau, in defiance of his father's wishes, pressed his claims to the throne, threatening the use of force if necessary. Phra Nang Klau had a brilliant record as militarist and statesman, and his sovereignty was confirmed by the nobility and the Council of State. He was then duly crowned as Rama III, and the record of his reign, in terms of Siamese thinking, was excellent. It was during his period that European and American influence began to infiltrate into the country. Of course, Rama III was a devout Buddhist, but his attitudes toward the missionaries, whose activities in Siam intensified about 1835, were, for the most part, benevolent. Rama III was, however, a medieval monarch, the last of those absolute kings who held court without serious consideration for the rising tide of Western intervention.

In 1844, Reverend Dan Bradley, M.D., wrote a letter to his widowed mother residing in New York state. Bradley had his own printing press in Siam at that time, and as a heading for his letter, he printed the following paragraph of news. "A very novel event for Siam, has just transpired. About 9. o'clock this morning the English Steamer Express, Capt. P. Brown, came walking up the

Menam, setting all the small craft on the river in great commotion by her swell, and astonishing thousands of native spectators by her power. Bangkok had never before witnessed such a sight. The King of Siam is so much of a prisoner in his palace, we fear he has not yet had a view of the great wonder, although she went up in front of the royal palace, and turned around at the first introduction. The princes, lords, and officers of government, are greatly taken with her, and say she is 'to the extreme end of their hearts'; an expression meaning much the same as the Queen of Sheba felt, when she saw Solomon's glory, and it was said of her, 'there was no more spirit in her.' The Praklang says the vessel is the workmanship of angels and not of men. It is fervently hoped, his Majesty will venture to violate royal custom for this once at least, and go aboard of her, and see for himself. The Express has been fitted up, and brought out to Siam, at the proposition of his Majesty to purchase such a vessel. But she is so far ahead of Siamese wisdom and skill, there is danger he will contrive some way to fly out of the contemplated bargain. And above all, he is so passionately devoted to the work of building and decorating idle temples, that he may think her price too much to withhold from his senseless god."

Dr. Bradley's news report presents several points of interest. It intimates that Rama III was becoming conscious of Western inventions, and was not entirely of a mind to reject them. The Praklang, incidentally, was a high minister of state somewhat equivalent to a prime minister. The last sentence is the type of religious statement which caused most of the trouble between the missionaries and the Siamese. It is quite understandable that the King was opposed to this kind of publicity ridiculing the religion of his country, and considering the precariousness of the Christian missions at that time, the statements were decidedly indelicate.

Rama III died in 1850. At this time, the nobles and the State Council united in favor of Prince Mongkut and his younger brother. Overcoming all opposition, they pressed their cause so successfully that they persuaded other aspirants to the throne to relinquish their claims voluntarily. In due course, Prince Mongkut was invested with full power and given the State title, Rama IV. His brother, S. Pin Klau chau yu hua, was duly installed as the Second King of Siam. It has become customary to refer to Rama IV as

Maha Mongkut, but he variously signed his own name to State documents as "Rex Major," or "Supremus Rex Siamensium." It may be noted that the Latin is according to the King himself, derived no doubt, from his instruction in this language by Bishop Pallegoix.

Some confusion arises from the unusual construction of the royal concept in Siam. At various periods, including the one which we are now considering, the country was ruled by two kings simultaneously. The Supremus Rex was the First King, who also carried the hereditary title. The First King was entitled to two thirds of the revenue of the state, and exercised sovereignty according to this proportion. The Second King, however, had his own establishment, a splendid palace, his own court and ministers, and in ceremonial functions, was in all matters equal to the First King. This arrangement has been called a *duarchy*, and in most countries would lead to grievous political complications. In Siam, however, the practice seemed to offer no difficulties, perhaps because the Second King could not succeed the First King as supreme ruler, both offices descending by their own successions. The two rulers were usually on excellent terms, and it would have been unthinkable for one to conspire against the other. In matters of State, the First King usually consulted the Second King, who also had a measure of actual temporal authority. In this article, therefore, the references to the First King and the Second King, must be understood according to the Siamese arrangement, and with no implication of chronological priority.

When Rama III usurped the throne of Siam in 1824, Prince Mongkut found himself in a most precarious situation. He had neither the temperament nor the inclination to dispute the royal succession. His conduct has been subject to several explanations, and the truth may lie somewhere in the mingling of these factors. It was generally known that Prince Mongkut had been his father's choice of ruler, and this would have complicated the reign of Rama III, and might even have led to disunity in the State. Also, the young Prince was not minded to give complete allegiance to his elder half-brother, or accept appointment under him. Mongkut's natural tendencies probably also contributed to his final course of action. He chose to become a Buddhist monk, thus separating

his life entirely from the political affairs of his country. His younger brother did not feel that his own future was endangered so long as Prince Mongkut lived. Therefore, he turned to a useful career in the service of the State, and distinguished himself in his attainments in letters and sciences.

Time has proved that Prince Mongkut made a very wise and useful decision. Buddhism was strong in Siam, and its place in the minds and hearts of the people was so honorable and secure, that Prince Mongkut was safe from royal conspiracies. The usurper king could rest in peace, for no monk, even a royal one, would desecrate his vows by contemplating a course of violence. Free from all burdens that might otherwise have depleted his energies, Prince Mongkut dedicated his life to scholarship and meditation. He remained in Buddhist Orders for over twenty-five years, ultimately becoming the highest religious dignitary in Siam. Courtly etiquette at that time was a heavy burden upon the flesh. The King was surrounded by a mass of protocol, which restricted his every thought and action. Prince Mongkut, as a high Buddhist Abbot, was free of all this red tape. He could come and go as he pleased, visit the houses of the missionaries, invite them to his own Wat, or temple. He therefore had a splendid opportunity to understand his country, his people, and their problems.

Prince Mongkut had been married prior to his ordination into the priesthood, but it is faithfully recorded by the best historians of the time, that during his long years in the priesthood, he lived an entirely celibate life, setting an admirable example of propriety and moderation. His contact with the West, principally through the missionaries, both Catholic and Protestant, impelled him to become acquainted with foreign languages, and he gained some proficiency in both Latin and English. He had many long and serious discussions with the missionaries on fundamental religious principles. At first it was hoped that he might be converted to Christianity, but he soon made it very clear that this was not possible. His principal interest in Western culture centered upon advances in science, and in the course of time, he gained remarkable aptitude in Western astronomy. Prince Mongkut was fully aware that the Buddhist religion in Siam was in need of broad reforms. He felt, with adequate justification, that in the course of centuries,

it had fallen away from the original teachings of Gautama. The basic doctrines had been diluted by interpretation and encrusted with folk-lore, legendry, and opinions, wise and otherwise. He thereupon resolved to unite Buddhistic morality and ethics with the scientific concept of Western civilization. For example, he brought the Buddhistic concept of the universe into harmony with the teachings of Copernicus and Galileo, and even later authorities. So thoroughly and devoutly did he advance his reforms, that he has been called "the Martin Luther of Siam." Siamese Buddhism, since his time, has largely developed along the patterns which he established, and the results have been highly beneficial.

The missionaries, of course, had no way of knowing that the princely monk would some day be King. They entertained the Grand Abbot, finding him not only a delightful person, but most erudite and stimulating. He embarrassed them constantly with his probing questions dealing with Christian dogma. These good missionaries, intensely sincere, but for the most part inadequate controversialists, must have had some bad moments. Technically, the Grand Abbot was a heathen bowing down to wood and stone, but he was such a likeable heathen—thoughtful to a fault, ever gracious, solicitous and helpful, eager for knowledge, quick to admit his own ignorance, and resolutely determined to help his people. The missionaries were most optimistic when they first reached Siam, but they ran against a series of strange obstacles, among these Prince Mongkut. These Christian teachers suffered very slight persecution. For the most part, they were well treated. Worst of all, their religious views were regarded in much the same way that they regarded the Buddhist system—a kind of friendly tolerance all around.

Buddhist countries have always been difficult to convert because, as Prince Mongkut himself pointed out, the Buddhists were practicing a moral code and ethical convictions about conduct almost identical with those of the Christians. There was very little of contrast to suggest conversion. It was not easy to convince a devout Buddhist that Buddhist honesty was different from Christian honesty. Buddhism said "Thou shalt not take life;" the Christian missionary taught "Thou shalt not kill." There was little in this parallelism to excite theological fervor, and the moment missionary

preaching went beyond this point, the ground was precarious, for the Grand Abbot, after listening to an abstract discussion, would say simply, "Can you prove this to be right?"

Under Rama III, the missionaries had slowly gained strength, and the Catholic mission, which had been closed because of involvement in political situations, were allowed to re-open. Prince Mongkut formed a very close attachment for the Catholic Vicar Apostolic, the Venerable Bishop Pallegoix. The depth of this friendship can be measured by the fact that the Bishop frequently visited Mongkut in his temple, and Mongkut returned these courtesies by attending the Vicar at his Vicarage. In the course of his Latin studies, Mongkut also informed himself about the history of the Roman Church, its rituals, and sacraments, and quietly stored away all this information for future consideration. When Bishop Pallegoix died, in 1862, while still in service in Siam, Mongkut, then king, personally assisted at the funeral and accepted from the missionaries as a token of long and deep friendship, the old Bishop's ring. We can only re-emphasize the incongruousness of this warm personal esteem, when contrasted to the unbridgeable gulf between the Christian missionaries and the Buddhist ruler.

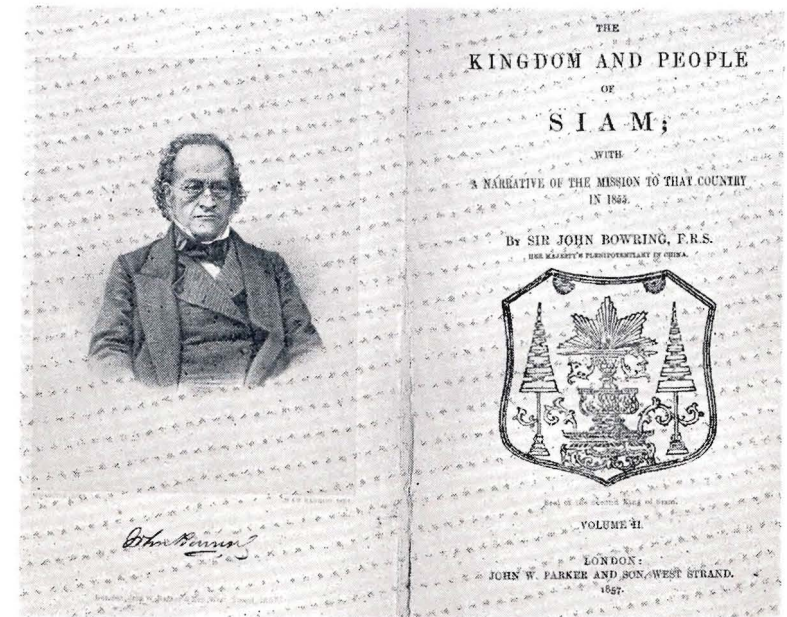
On the Protestant side, mention should be made of the Reverend Dan Bradley, who reached Siam in 1835. Bradley is somewhat reminiscent of Dr. Schweitzer, for he combined sincere devotion to the Gospel with a resolute determination to bring Western medical methods to this remote area. With the passing of years, Dr. Bradley became a patriarchal figure, with his tall slender body and full flowing beard. With his ever devoted wife, he spent nearly all his lifetime in Siam, enjoying the sincere regard and admiration of all classes, from the royal family to the peasant. Bradley brought his printing press into action, dividing time between preparing tracts and dispensing medicines. He made heroic efforts to introduce vaccination, with a measure of success.

The relationship between King Mongkut and Bradley was more than friendly. There was a deep understanding between the two men, and the King was sincerely sympathetic to the disappointments of the missionaries. So many of these fine men and their dedicated wives chose this distant and, at that time, unhealthy land. They sacrificed so much, and accomplished so little; that is,

of their primary end. On many occasions, King Mongkut tried to explain that as far as he was concerned, he had no personal objections to the people of Siam becoming Christians. He respected the honesty of the missionaries, but reminded them that the Catholic and Protestant groups had never really buried their own differences to practice the teachings which they held to be divinely inspired. The King went so far as to say on one occasion, "Persecution is hateful, every man ought to be free to profess the religion he prefers. If you convert a certain number of people anywhere, let me know you have done so; and I will give them a Christian governor, and they shall not be annoyed by Siamese authorities." Sir John Bowring mentions a letter from King Mongkut relating to certain abstract speculations concerning the nature of the Godhead. "We cannot tell who is right, and who is wrong; but I will pray to my God to give you his blessing, and you must pray to your God to bless me; and so, blessings may descend upon both."

Bradley served King Mongkut and his brother, the Second King, in many capacities, both as physician and advisor. It was in these services that the Christian missions in Siam achieved their signal success. They did not convert so many, but they opened the mind of a ruler to many unsuspected truths, and equipped him to lead his people out of a medieval way of life. We have already mentioned the large Chinese population in Siam. It was among the Chinese and remnants of the Portuguese, French, and Dutch, who had earlier infiltrated into the country, that the missionaries made most of their converts. Bradley had been working for some twenty years in Siam when Sir John Bowring made his historic visit. Sir John expressed doubt as to whether five Siamese had during this period of years actually become complete converts. Records among other areas and hinterland regions appeared better, but in no way startling. A number of Chinese accepted Christianity, but the Thai people chose to cling to their ancient ways.

It is fair to say that, considering the emotional pressures involved, the relationships between the Christians and the Buddhists in Siam, were remarkably amicable. Such slight trouble as did arise was due mostly to reports leaving the country for Europe or America which, in one way or another, were regarded as depreciatory. When



Frontispiece and title page of Vol. II of *The Kingdom and People of Siam*, with a portrait of Bowring and the State seal of the Second King.

these reports came to the King's attention, and he was a regular subscriber to the English press, he concluded that these stories must have originated with the missionaries. There seemed no other way to account for this transmission of information, since, for many years, the missionaries were about the only non-Siamese who were in contact with outside nations. In time, however, the King always forgave everybody, and the basic friendship went on undisturbed.

Returning to Hong Kong after the successful completion of a trade treaty between Siam and Great Britain, Sir John Bowring prepared his important book, *The Kingdom and People of Siam*, which was published in 1857. The work is dedicated to King Mongkut in the following words: "These volumes are respectfully and gratefully dedicated, by one who has witnessed in his Majesty the rare and illustrious example of a successful devotion of the time and talent of a great Oriental sovereign to the cultivation of the literature and the study of the philosophy of Western nations; by one who feels honored by his Majesty's confidence and kindness, and who rejoices in the hope that the extension of commercial and

social relations will associate the growing advancement of Siam with the prosperity and cordial friendship of the civilized world.”

In the work *Thailand*, by Wendell Blanchard and others, it is noted that Mongkut and his son admitted Western influence into their country so wisely and successfully that Siam was the only sovereign state in Southeast Asia that was never under the rule of a Western colonial power. This happy situation prevailed in spite of strong pressures from France, Portugal, Holland, and Great Britain. The book contains the following statement:

“At least part of this remarkable monarch’s willingness to accept Western innovations can be attributed to his own education. For twenty-some years before ascending the throne, he lived as a monk. During that time he studied Western science, history, and languages, and became personally interested in many facets of Western culture. Mongkut also had the vision to realize that, since his nation could not resist all foreign intrusions, it was wise to accept what was good rather than have more than he wanted thrust upon him by a superior power.”

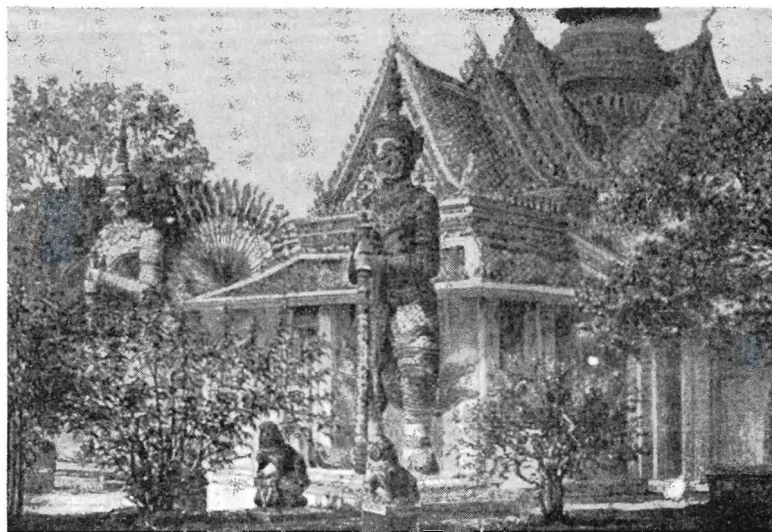
Sir John Bowring gives the following description of his first meeting with Maha Mongkut. He had been conducted to the palace by torch-bearers, and apparently the King received him in a charming inner garden or courtyard. “It was a beautiful moonlight, and in an open space, on a highly-ornamented throne, sat his Majesty, clad in a crimson dress, and wearing a head-dress resplendent with diamonds and other precious stones, a golden girdle, and a short dagger splendidly embossed and enriched with jewels. His reception of me was very gracious, and I sat opposite his Majesty, only a table being between us. The King said ours was an ancient friendship, and I was most welcome. His Majesty offered me cigars with his own hand, and liqueurs, tea, and sweetmeats were brought in.”

Two years later, George B. Bacon, who was received by the King on the occasion of the formal reception of the officers of an American ship, gave a somewhat more detailed account of his reception, which also took place in a courtyard. “The group toward which we were advancing was a good way in front of the gateway by which we had entered. There was a crouching sword-bearer, holding upright a long sword in a heavily embossed golden

scabbard. There were other attendants, holding jewel-cases or elegant betel-nut boxes—all prostrate. There were others still ready to crawl off in obedience to orders, on whatever errands might be necessary. There were three or four very beautiful little children, the King’s sons, kneeling behind their father, and shining with the chains of jeweled gold which hung about their naked bodies. More in front there crouched a servant holding high a splendid golden canopy, beneath which stood the king. He wore a grass-cloth jacket, loosely buttoned with diamonds, and a rich silken scarf, which, wound about the waist, hung gracefully to his knees. Below this was an unadorned exposure of bare shins, and his feet were loosely slippered. But on his head he wore a cap or crown that fairly blazed with brilliant gems, some of them of great size and value. There was not wanting in his manner a good deal of natural dignity; though it was constrained and embarrassed.”

Later Bacon contrasts the attitude of the Siamese and Chinese. “I do not know what possible power could extort from a Chinese official the acknowledgment which this king freely made, that his people were ‘half civilized and half barbarous, being very ignorant of civilized and enlightened customs and usages.’ Such an admission from a Chinese would be like the demolition of their great northern wall. It is true of nations as it is of individuals, that pride is the most stubborn obstacle in the way of real progress. And national humility is the earnest of national exaltation. Therefore it is that the condition of things at the Siamese court seems to me so full of promise.”

Bacon then describes the entertainment of the evening. The guests were charmed by the strange plaintive music which seemed to reverberate throughout the palace. Later came dancers, pretty and modest, dressed in robes which almost defy description. It was a most splendid evening, and when the American officers were ready to leave, the King made a singular request. “It was a sudden shock to all our oriental reveries, when, as we rose to leave, his Majesty requested that we would give him three cheers. It was the least we could do in return for his royal hospitality, and accordingly the captain led off in the demonstration, while the rest of us joined in with all the heartiness of voice that we could summon. But it broke the charm. Those occidental cheers, that hoarse



PORTICO OF THE AUDIENCE HALL OF THE SIAMESE KINGS AT BANGKOK

Anglo-Saxon roar, had no proper place among these soft and sensuous splendors, which had held us captive all the evening, til we had well-nigh forgotten the everyday world of work and duty to which we belonged."

In his book, *Siam, the Land of the White Elephant*, Bacon thus summarizes and pays tribute to the character of King Mongkut. "His private life in his own palace and among his wives and children has been pictured in an entertaining way by Mrs. Leonowens, the English lady whose services he employed as governess to his young children. He had apparently his free share of the faults and vices to which his savage nature and his position as an Oriental despot, with almost unlimited wealth and power, gave easy opportunity. It is therefore all the more remarkable that he should have exhibited such sagacity and firmness in his government, and such scholarly enthusiasm in his devotion to literature and science. Pedantic he seems to us often, and with more or less arrogant conceit of his ability and acquirements. It is easy to laugh at the queer English which he wrote with such reckless fluency and spoke with such confident volubility. But it is impossible to deny that his reign was, for the kingdom which he governed, the beginning of a new era, and whatever advance in civilization the

country is now making, or shall make, will be largely due to the courage and wisdom and willingness to learn which he enforced by precept and example."

Speaking of King Mongkut's "reckless fluency" in English, tribute should be paid to the heroic efforts of Reverend Caswell and Dr. House. These men were largely responsible for the "King's English." Mongkut was at that time about forty-five years old, and resided in his Wat, or temple. The missionaries came to him there, and as a grand gesture in exchange for schooling, Caswell and House were permitted to distribute Christian missionary tracts from a room in the Buddhist monastery. Reverend Caswell died in 1848, before Mongkut came to the throne. The Prince attended the simple funeral of the missionary and presented to his widow the customary tribute of the occasion, a roll of white silk. Later, in 1849, after Mrs. Caswell had returned to the United States, he sent her a thousand dollars in respect for his teacher. After Mongkut became king, he placed a handsome stone marker over the grave of his instructor in English.

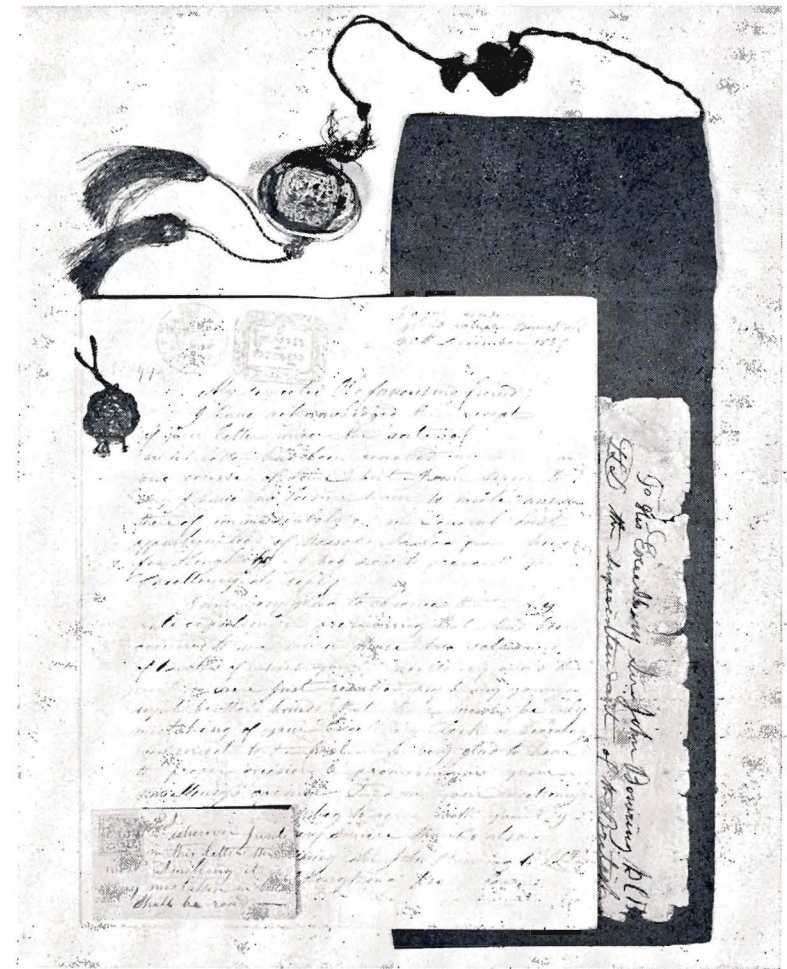
The name of Mrs. Anna Leonowens has just been introduced. She was in Siam in her various capacities, sometimes bordering on high diplomacy, from 1862 to 1867. It is generally assumed that she established an important precedent in being a foreign woman admitted into the royal palace. Actually, however, shortly after he was crowned, Mongkut, on August 14, 1851, requested that three missionary women, Mrs. D. B. Bradley, Mrs. S. Mattoon, and Mrs. J. T. Jones, come to the palace and teach the English language to the women. They taught two days a week for nearly three years, and, according to report, this is the first zenana work attempted anywhere in the world. On this occasion, also, the King was magnanimous. He firmly insisted that no effort should be made to convert the women of his court to Christianity, but when the missionary ladies cooperated so graciously, he permitted them to read the New Testament as part of their English instruction, with the understanding that no theological involvements would be introduced.

Sir John Bowring has already been given some attention, but his place in the royal picture needs further clarification. He was

an English linguist and political economist, for some years superintendent of trade in China. A very gifted man, he translated Hungarian poetry and published an outline on the language and literature of Holland. He is remembered religiously as the author of the lyrics of the still popular hymns, "In the Cross of Christ I Glory," "Watchman, Tell Us of the Night," and "How Sweetly Flowed the Gospel Sound." After he had visited Siam, and published his book on that country, he sent a copy to King Mongkut, asking his Majesty to examine the work and make any necessary revisions, corrections, or emendations. We are fortunate enough to have the original letter from King Mongkut to Sir John Bowring acknowledging the receipt of these books, and discussing the editorial problem at considerable length. This letter is of the type mentioned by Margaret Landon in her novel, *Anna and the King of Siam*, as the "red velvet" letter. It is actually cerise satin, and attached thereto is the personal seal of the King in a solid gold band. The letter, on paper evidently borrowed from the British Consul, also carries several of his vermilion seals. Mongkut makes a great point of the fact that he has written nineteen pages in English in his own hand.

In this letter, King Mongkut reveals a strong personal esteem for Sir John, and explains that the editing of Bowring's book will involve many difficulties and complications. First, the King has a very heavy burden of state business, but even more important, his knowledge of English is not adequate. He would have to work constantly with the dictionary and with the severe task of trying to translate Siamese names and places into acceptable English equivalents. He cannot, however, fail his friend, and if Sir John will make arrangements to have some adequate person, conversant with both Siamese and English, selected for the purpose, this person can come to the palace, and the King will devote one hour a day to the editorial project until it is completed.

The title page, the cover, and the seal, of this letter, are reproduced herewith. It is dated the 20th of December, 1857, and you will note that on the lower left corner of the letter, a p.s. has been appended, also ornamented with the King's seal, and signed by him on the inside page. The postscript reads: "Wherever I wrote



First page of the letter of King Mongkut to Sir John Bowring, Governor of Hong Kong. The letter is entirely in the King's autograph, with his seals. The postscript relating to the subject of smiling will be noted at the lower left.

in this letter the word *smelling*, it is my mistaken in letter Shall be read—*smiling* in every place."

The last paragraph of the King's letter will give a fair idea of the royal English. "I did have no time to write your Excellency several days ago for the foresaid prevention. Now I have therefore liberty to write your Excellency as long as 19 pages in five papers and beg to remain your Excellencys good friend and faithful S P P M Mongkut M R S reigning 2417 days ago."

In our collection also is a printed New Year's greeting, undoubtedly composed by his Majesty in his inimitable style. It is signed at the top with the King's autograph signature and one of his personal seals. The greeting opens with a sentence of heroic proportions, extending for twenty-nine lines. We will therefore make a brief quotation from the first sentence. "S.P.P.M. MONGKUT Called in Siamese "Phra-Chomklau chao-yuhua," In Magadhi or language of Pali "Siamikanam Maha Rajah," In Latin "Rex Siamensium," In French "Le Roi de Siam," In English "The King of Siam" and in Malayan "Rajah Maha Pasah," &c., begs to present his respectful and regardful compliments and congratulations in happy lives during immediately last year, and wishes the continuing thereof during the commencing New Year, . . ." This greeting was sent to his friends old and new, diplomatic officers, foreign ladies and gentlemen living in his country, ministers and priests, teachers in schools, workmen and merchants, living in Siam or ever having lived there; to all his Consulate officers, and, of course, the members of his court and family.

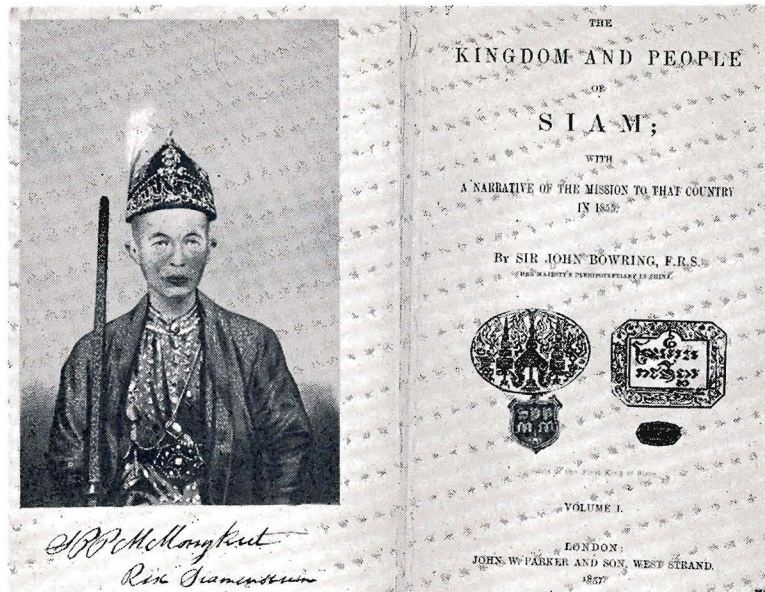
The mailing list for his New Year's greeting must have been considerable, for he had a wide acquaintance, and there were many to whom he was bound by admiration, although he did not know them personally. These included Abraham Lincoln and Queen Victoria, famous literary personalities, and contemporary leaders in many fields. Most of those who knew the King certainly reciprocated his good wishes; he was eccentric, no doubt, but essentially benevolent. Much has been made of his temper fits and sudden outbursts of anger or enthusiasm. It seems, however, that he had some skill in Thespianics. His rages were carefully timed and exactly planned. He knew when his moods would confuse others, how far to go, and the precise moment at which to repent. His insults and his apologies often came thick and fast, but they all served his own purposes and the needs of his country. He could be impossible when the occasion demanded, and usually succeeded in getting his own way. Successful in his outbursts of diplomacy, he was then as pleased as a small child, expecting others to forgive him as quickly as he forgave them.

In the cause of the advancement of science, King Mongkut made a special study of eclipses, which he learned to calculate by West-

ern methods. Having determined that there would be a total eclipse of the sun in August 1868, he made special arrangements to personally observe the phenomenon. A temporary palace was built in the southern peninsula of Siam, and distinguished scientists were invited to attend. When the eclipse occurred, precisely as the King had calculated, he was quite excited, and probably overtaxed his strength. Shortly after returning to Bangkok, he was stricken with what appeared to be a fever. Dr. Dan Bradley was called to the palace, but his recommendation for the use of quinine was not followed, possibly due to the King's personal conviction that the time appointed for his death had come. From his sick-bed, Mongkut nominated his eldest son, Prince Chulalongkorn, to the succession. Then, in the Pali language, he addressed his religious farewell to the Buddhist Orders, of which he was the nominal head. He read a number of sutras relating to transition from this life to the next, including several he had himself composed. He then made a brief statement in the true spirit of a Buddhist monk. Having settled the affairs of state, he remained in quiet meditation, turning his eyes to a precious little image of the Buddha which he particularly admired.

In his book, *The Pearl Of Asia*, Jacob T. Child, United States Minister at Bangkok, gives a brief summary of the religious attitude of King Mongkut at the time of his decease. "On the day of his death he wrote a farewell address to the priesthood, the spirit of which was that 'all existence is unreliable, everything mutable, that he himself would presently be obliged to submit to that stern necessity, going a little before them.' Just as his spirit was trembling on the threshold of the unseen he said to his sorrowing attendants, 'Do not be surprised or grieved by my thus leaving you, since such an event must befall all creatures who come into this world, and is an unchanging inevitability.' And thus passed away one of the most profound scholars and philosophers of the East, who did much for his people, the Luther of Buddhism."

Prince Chulalongkorn was born on the 22nd of September, 1853, and was therefore only fifteen years of age when he came to the throne. The Regent, who carried many of the burdens of state until the youthful king reached his majority, was a fine and upright man, a good statesman, and a faithful custodian of his royal



Frontispiece and title page of Vol. I of Sir John Bowring's celebrated work on Siam, with a portrait of King Mongkut and reproductions of two of his State seals.

responsibility. Chulalongkorn, who carried the title Rama V, Lord of the White Elephant, continued the work of his father with rare wisdom and insight. The first and most powerful influence on Chulalongkorn's mind was the careful training which Mongkut had provided for him. This was not so much a mere education in arts and sciences as it was an enlightenment of convictions. The new King's larger contact with Western civilization enabled him to establish his kingdom among the family of modern powers. There is no doubt that Mrs. Leonowens contributed strongly to his liberal and inquiring mind. Later, Captain John Bush, harbor master of Bangkok, a most kindhearted and friendly gentleman, exercised a benevolent influence on his Majesty's character. This, Chulalongkorn recognized and rewarded with honors and other marks of favor.

Chulalongkorn reigned for over forty years, and from the beginning, was a man of strong principles and ideals. He issued an edict of religious tolerance, which is among the great documents coming from Eastern nations. He removed much of the formality of

the court so that his subjects and his ministers could approach him in a respectful but dignified manner. He attacked the problem of slavery, remembering his father's words that "every man has a right to be free." In his encouragement of the enlargement of the educational facilities of his country, he also established a valuable precedent. The *Saturday Review* stated that Chulalongkorn was entitled to be included among monarchs called "enlightened," in the best and most dedicated meaning of the word. Chulalongkorn and his ministers of state were highly accomplished men, sincerely anxious to develop the resources at their command. The journal notes, "An extensive network of telegraphs has rapidly been established throughout their wide territory. Schools, hospitals, and other public buildings have been erected and are increasing every day. In 1888, a tramway company, mainly supported by Siamese capital, began running cars in the metropolis."

Actually, this rapid modernization of Siam was possible only because one incredible King, Mongkut the Magnificent, had been able to reconcile, in his own complex nature, the old and the new. He was preceded by kings of a storybook world, reigning from palaces deep in the inscrutable jungles, whose deeds and concepts were wrapped in a kind of political mythology. Maha Mongkut shared in the wonders of the past and was one with his ancestors, but he also stepped forward into a world for him strange and unknown. He advanced cautiously, but with courage, and trained his son to lead a barbaric people along the sober path of adjustment with the dawning pattern of a one-world society.

Mongkut brought from the jungle not only fabulous white elephants, but ancient stone inscriptions that he knew should be preserved. In his own palace, he created the beginnings of a national museum; in his study, he gathered the nucleus of a national library. By continuously setting the example of progress, he became the great benefactor of his people—psychologically speaking, their liberator—and he led them where he himself could not follow. Autocrat and democrat, priest and politician, scientist and philosopher, kindly father and absolute monarch, he was truly the "Supremus Rex Siamensium."



RECOLLECTIONS OF M.P.H.

When it was suggested that I write this special article on "Recollections," it seemed like an admirable notion, but now that the time is at hand to prepare the material, my life suddenly appears to be quite uninteresting. Obviously, a review of this kind should be neither exhaustive nor exhausting, and I cannot attempt to describe in detail all the events and circumstances that have transpired in the past forty years. To begin at the beginning, however, I might take up a question that has often been asked of me: Why did I choose to make a career of the task of trying to promote idealism in a society that seems determined to be materialistic?

It is problematical whether I chose the career, or whether the career chose me. There is a basic law that nature abhors a vacuum, and when something has to be done, someone has to come along and do it. My only regret has been that I was not better equipped for the job. As a result of a confused and insecure childhood, it was necessary for me to formulate a personal philosophy with which to handle immediate situations. It had to be simple and yet sufficient, and most of all, it had to stand the test of application.

It appears that in seeking certain kinds of knowledge to preserve the integrity of my own life, I arrived at facts which were useful to others. I became keenly aware of the use-value of experience and of the beneficial results of observation and reflection. Many activities which might otherwise have seemed meaningless helped to strengthen and confirm my own evolving convictions.

It was under these conditions that I faced my first challenge and found employment at seven dollars a week. I am especially grateful for those early years of involvement in the economic world. It seemed obvious that business was also a part of philosophy, and that a well-rounded life must accept the responsibilities of self-support. I knew that the more diversified experiences happened to me, the more rapidly I could organize my own thinking.

The financial district of lower Manhattan was far more picturesque forty years ago than it is now. Young clerks, including myself, wore derbys, and executives still favored frock coats. Hours were long, and one worked until the job was finished. One faithful bookkeeper was found dead at his desk after forty-seven years of conscientious service. He received a fine eulogy as the kind of man for which the organization felt justifiable pride. This period was also dramatized by the terrible epidemic of influenza. Thousands came to their work at the hazard of life and health. Devotion to the business was the symbol of true character. I had been a lonely child, mostly in the company of much older persons, and adjustment with the business world was the best training that could possibly have come to me. Lessons learned in those years have contributed to the survival of all the work we have done since.

In the Fall of 1919, soon after the signing of the Armistice, family circumstances took me west to become a Californian by adoption. This terminated my brief but intensive career on Wall Street, which had involved fire insurance and importing and exporting of copra, divi-divi, and wattle bark. My employers had taken a kindly interest in what they considered a most promising career, and advised strongly against giving up the security of solid business by leaving the civilized world and settling in the aboriginal atmosphere of Los Angeles.

Early in 1920, it was my privilege to meet a truly remarkable old gentleman whose philosophy of life was an inspiration to all

who knew him. Dr. Sidney Bronson was a diminutive person, and as I remember him, may have been five foot two-three inches tall, weighing in the neighborhood of one hundred pounds. He had longish white hair and a magnificent beard. His face, though lined with years, had the benign aspect of a typical Santa Claus. Although he was fifty years my senior, we became almost inseparable, and naturally our discussions centered around philosophical subjects, which always dominated his thinking.

Dr. Bronson was a Civil War veteran, and after the war, he studied for the ministry and accepted a call to a small country church. Dissatisfied with theological restrictions, he turned to the subject of medicine, and graduated at a time when the apprenticeship system was still in vogue. He established practice in a small town, and was a real horse-and-buggy doctor. He drove his rounds every day, and where there was sickness, the farmers hung red lanterns at the ends of the roads leading to their houses. Finally, disillusioned with the healing art as then practiced, my friend turned to political reform, and became an ardent member of the Populist movement. When this political party passed into limbo, the doctor settled down to the serious study of Eastern philosophy, and selected the Bhagavad-Gita as his textbook.

When we met, this grand old gentleman was suffering from paralysis agitans, near-deafness, and failing sight. Such limitations did not deeply perturb him, however, for he admitted with sly humor that he had already seen almost everything worth seeing, and that the weakness of the auditory nerves was a wonderful protection against misinformation not worth hearing.

Convinced, however, that he could still be useful, he held regular weekly lectures in a small room over a bank in Santa Monica. For some reason, not entirely clear, he invited me to address his audience. This informal and impromptu lecture was the beginning of my career in public speaking. If I recall correctly, the theme was reincarnation, a doctrine close to Dr. Bronson's heart, and the audience was composed of five persons. The freewill offering did not amount to much, but considering the size of the assembly, represented a fair average. After the meeting, the Doctor and I went to a nearby drugstore and spent the entire forty cents on two



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chocolate sundaes. The outstanding success of the venture led to a repeat performance, and shortly afterwards, I secured a second-hand stereopticon and had a couple of dozen slides made illustrating the magnetic fields of the human body. One member of the audience was profoundly suspicious of the moral implications of these slides, inasmuch as the representations of the arterial and nervous systems were not fully clothed.

Dr. Bronson felt that I needed a larger field for my endeavors, and suggested that I give lectures in Los Angeles. He had a contact with a group there which had facilities for meetings. The group in question was a polyglot, where speakers on numerous subjects held small but faithful followings. In due time, therefore, I made a weekly trip to the big city, giving my talks in a studio on an upper floor of the Black Building, located on the corner of Fourth and Hill Streets. As all the choice hours were already taken, I was assigned to 6:15 p.m. Later, I was promoted to 8 o'clock, and one rather humorous incident comes to mind. The accommoda-

tions were small, but the studio faced the elevator shaft. One evening the management graciously stopped all but one elevator on our floor, and seated the elevators. This was my first overflow audience.

The following year, the invitation was extended to me to take over temporarily the leadership of the Church of the People. This group had been founded some time before by a liberal evangelist by the name of Benjamin Fay Mills. The Reverend B. Fay Mills, as he was affectionately known, was not the soul of modesty, one of his popular sayings being, "If I can't do it, and my wife can't do it, and the children can't do it, it can't be done." In his later years, the Reverend Mills drifted back into more orthodox channels, and the leadership of the Church passed to Reynold E. Blight, a very gifted speaker, who received some consideration as a possible Secretary of Education in the Presidential Cabinet when the appointment for such a secretary was being agitated. Mr. Blight took a leave of absence, and I acted as substitute at the regular meetings, which were held in Blanchard Hall, named for a distinguished citizen who declined to run for mayor of Los Angeles because, he said, he had no intention of losing a lifetime of good reputation by becoming mixed up in politics. Later, Mr. Blight's resignation from the Church left me as its permanent head, and shortly thereafter, I was ordained to the ministry.

Through these rapid events, I came into increasingly direct contact with an astonishing situation which developed in the United States in the years following World War I. We remember this period as the "Roaring Twenties." This decade certainly marked a distinct era in our way of life. America's participation in the great war which had officially ended with the Versailles Treaty, was largely psychological, and the principal consequence was a rapid economic expansion. Those engaged in essential industries accumulated fantastic profits, and introduced an entirely new concept of high finance. The Prohibition Amendment followed closely after the first flush of war profiteering, and soon the bootlegger emerged as an honored and respected citizen. There was general disregard for law and order, and an incredible amount of the national wealth passed into the keeping of a criminal or semi-criminal class. The new attitude toward money, the security it

could bestow, the power which it gave, and the class of persons who accumulated it over-rapidly, threatened for a time to actually undermine the government of the country.

The war and its aftermath also influenced the religious life of the people. Prior to the war, orthodoxy prevailed, and dissenters constituted a small and ineffective minority. Some liberal groups had already been established, and Oriental philosophy was beginning to be of interest to isolated intellectuals. In the twenties all this changed, and to further complicate the situation, popular psychology, based upon a broad misunderstanding of the original teachings of Dr. Sigmund Freud, mingled its influences with religious liberalism to result in a strange compound. To a measure, the churches were responsible for this condition. They had refused to realize that America's war experience was bound to affect the thinking of the private citizen. Creeds and dogmas were weakened, and with the introduction of the psychological element, many questions were asked which clergymen could not answer, or about which they refused to commit themselves. What we term *mysticism* made a natural appearance. Thoughtful persons began to consider seriously the development of individual religions and faith, in defiance of traditional creeds. Add to all this the get-rich-quick urge generated by profiteering, and the sudden redistribution of wealth, and you have all the elements necessary for a major upheaval.

My experience was primarily in the field of these religious and psychological innovations. Even at my tender years, it was obvious to me that a dangerous and serious dilemma was at hand. It is not necessary, perhaps, to go into details, but between 1921 and 1929, the popular mind lost most of its reasoning power and all of its common sense. Self-appointed teachers arose without adequate backgrounds, knowledge, or credentials, and swept through the nation. It is entirely wrong to assume that this was a west coast phenomenon. It was distributed throughout the country, affecting all of the larger metropolitan areas.

Glamorous ladies in thousand-dollar evening gowns, waving ostrich-plumed fans, taught "prosperity" to the hungry poor at twenty-five dollars a course, and those with adequate promotion counted their profits in the millions every year. Mysterious swamis, yogis, and the like, entranced audiences of from two to four thou-

sand at a meeting, and these were followed by food experts who draped the facades of our larger auditoriums with garlands of raw vegetables. After a few days, incidentally, these festoons lost most of their attractiveness, and janitors had to scrub pastes and mashes of highly vitalized ingredients from the aisles of the theaters and the upholstery of the seats.

One Asiatic who, by the way, had lived in this country most of his life, gave lessons in meditation while seated cross-legged on a kitchen table on the stage of what was then the old Trinity Auditorium. It seated about fifteen hundred, and was packed for the occasion. While demonstrating true Asiatic repose, this pseudo-yogi went to sleep and fell off the table. It was rumored that he had entered Nirvana or Samadhi, and his crowds doubled thereafter. The government took an interest in a man whose estimated annual income from success and psychology lectures was reported at eight million dollars. He met the inquiry with the bland remark that it was none of the government's business. This secret was between himself and God.

My first reaction to all this was a combination of indignation and sympathy. How grown people could be so hoodwinked seemed incredible, and in the course of time, many victims of these impostures came to me for help. Some had become completely impoverished, for the peace, power, and plenty programs were successful only for those who filched from the purse of the gullible.

This made a very deep impression upon my thinking, and caused me to avoid in every way possible anything that could be regarded, even remotely, as exploitation. All through this period, I lectured only for freewill offerings, and collected a museum of small foreign coins, car tokens, bits of vari-shaped metal, and buttons. I published two books: first, *The Initiates of the Flame*, and a little later, *The Ways of the Lonely Ones*. So firm was my feeling against the commercialization of human ideals that I also distributed these books on a freewill offering basis. The result was rather discouraging to a young man starting out as an idealist. It was bad enough when people gave one dime for a book that cost a dollar and a half to print, but it was even worse when one rangy old gentleman put down his dime and asked for five copies. He got them, but the end could only be bankruptcy.

The involvement of popular psychology, dedicated principally to holding attitudes of prosperity, with names honored in religion and philosophy, seemed to me especially reprehensible. I talked against this continuously, and tried to give those who attended our lectures a concept of universal law, an understanding of the fact of cause and effect. Some realized the significance of this viewpoint, and our activities grew slowly, but steadily. I was fighting for honest scholarship and a reasonable and temperate religious viewpoint. As each new Mahatma hit town, my audience would diminish fifty per cent, and slowly grow again, as sheepish folks came back after wasting their money. Some took the attitude that I had no right to criticize anybody, and much conniving was done behind the American principle of religious tolerance. But I did not attack people; I assailed principles which I knew to be wrong.

One of the by-products of this tempestuous decade was a deluge of worthless books. Some of them were merely trivia, but others were distinctly detrimental. One course on advanced yoga was learnedly circulated by a veterinarian who had merely cribbed from other works, but had cribbed so unwisely that those who followed his recommendations became sick in body and soul. These catch-penny publications often misquoted the world's noblest teachers and scholars, and it seemed to me that it was high time to defend maligned doctrines in some comprehensive way. This led to the plan for my large book on symbolical philosophy.

Not being one of those born to opulence, it was necessary for me to finance every undertaking as best I could. First, I outlined the scheme and format of this book. One of the reasons why I wished it to be a noble volume was that, in this way, it would bring some honor and distinction to the memories of the great scholars and benefactors of the human race. Strengthened by the impetuosity of youth, I took my plans and layouts, very amateurishly prepared, to the H. S. Crocker Co. in San Francisco, where it was my good fortune to meet an amiable and well-disposed man by the name of Mr. Keast. I told him what I wanted, and he assured me that the facilities of the Crocker Company were adequate.

Then came the delicate matter of finances. It was estimated that the work would probably cost in the neighborhood of one hundred

thousand dollars—later, it did cost considerably more. Mr. Keast wanted to know if I had the necessary funds, and I explained to him that I had virtually nothing. This stopped him for a moment, but being every inch a gentleman, he decided to dispose of me as pleasantly as possible. He said that if I could secure the interest and cooperation of the great book designer and printer, John Henry Nash, the Crocker Company might even publish a book for a penniless author like myself.

Mr. Nash, a master craftsman in typography, must have suffered considerably when I exhibited to him my amateur layouts for the pages of the proposed book. He was intensely sympathetic, however, and seemed to feel that he would keenly enjoy the adventure of such a project. He offered his services without reservation—if the Crocker Company would print the book, which was too large for his presses. In due course, a contract was signed, and Mr. Keast told me afterwards that he actually thought I was suffering from some kind of mental aberration. The manuscript for the book required five years to prepare, and in the typesetting, each chapter ended to the exact line necessary to fill the page. A well-known book illustrator, Mr. J. Augustus Knapp prepared fifty magnificent water color sketches, and a local photo-engraving company sent to Germany for the necessary lenses and trained workmen to prepare the plates in full color.

While this was going on, I made many trips to San Francisco, and on one of these, continued up to Santa Rosa to spend the afternoon with Mr. Luther Burbank. It was one of those unforgettable experiences which we cherish in memory. He was a sweet-faced little man with a shock of white hair, and his hands were always dark with the earth of his garden. He explained some of his secrets with a quiet assurance weighted with utter sincerity. He told me that when he wanted his plants to develop in some particular and peculiar way not common to their kind, he would get down on his knees and talk to them. Mr. Burbank also mentioned that man is proud of his five senses, but that plants have over twenty sensory perceptions; but because they are different from ours, we cannot recognize them. He was not sure that the shrubs and flowers understood his words, but he was convinced that by some telepathy, they could comprehend his meaning.

Many young men came to study with Burbank. They watched him, and followed all his instructions with scientific care. The plants, however, did not obey, because these rather sophisticated students scoffed at the idea of holding spiritual communion with these small living things. Burbank told me that the most successful of those who worked with him was a Chinese gardener, who succeeded because he, too, had learned to explain to the plants what was desired. He talked to them, so to say, man to bush, and they understood him.

A short time later, Luther Burbank became involved, quite innocently, in a controversy involving religion. He was branded an atheist, and received a great deal of annoying publicity. He was so completely misrepresented that he was heartsick over the entire episode, and it is generally believed that it shortened his life. Actually, Mr. Burbank was a completely spiritual man, but he did not have any definition for spirituality. He simply lived with a serene love for life itself and a quick sympathy for all creatures. He told me that if his little fox terrier, a faithful and affectionate dog, had no afterlife, and could not go to heaven, there was something very wrong about theology.

Our large book came off the press in the Fall of 1928, and by that time, we had pre-subscribed nearly a thousand copies. Naturally, the printer was very happy, and one of the first copies of the book was sent to Hawaii, where it won the first award as the best piece of printing done in the world that year. One interesting episode has humorous implications. As is so often the case, there were last-minute delays, and the book failed to meet the publishing deadline by about six weeks. Before it was off the press, one of the contemporary organizations, of rather dubious integrity, published a review of considerable length, depreciating the work, and attempting to disprove its basic premise. It was later demonstrated that the reviewer had never seen a line of manuscript or proof, and had manufactured his review on the assumption that the book would be issued before his statements were printed. Everyone involved in this episode was either embarrassed or amused.

While minister of the Church of the People, I met Mary and Walter Young. Mrs. Young was at that time secretary of the organization. After the tragic death of their son, I took up residence

in their home. It soon became apparent that we were going to need some printing facilities, so we set up business in a double garage behind the Young's house on West 20th Street, Los Angeles. Two close friends serviced this plant with me—one as linotype printer, and the other as bookbinder. Here we produced a number of publications in the best approved medieval method. I often ran the press, and we still have in the library several examples of my bookbinding. The Youngs remained closely associated with our activities for the remainder of their lives.

During these same years, I began the assembling of a basic library. The scope of it can be estimated from the bibliography of our large book, most of the volumes quoted being from my collection. The library began with the donation of a set of the writings of Jakob Boehme, presented by a little old Scottish lady nearing her 90th year. She was a spry person, with utter disdain for traffic regulations. She bore a charmed life, however, and would frequently appear with books under her arm, which she handed over with full protocol. Those were more leisurely days, and I spent many happy hours browsing through old bookstores. Later, I extended my researches to London, and made several important discoveries of manuscripts in the basement of an old shop near the British Museum. One reached the basement through a trap door in the floor and a rickety ladder, and I am sure the proprietor did not visit these gloomy depths once in five years. Among the important items rescued from this oblivion were an illuminated Rosicrucian manuscript and a very fine early scroll of the Cabala on vellum. In the first twenty years of our library, virtually every item was selected personally, and the collection, as it now stands, would be difficult, if not impossible, to duplicate.

The great center of learning in England is the British Museum, with its miles of bookcases, which caused De Quincy to sit and weep because he could not read all the volumes. In order to gain access to the two principal departments of the museum—one of rare books, and the other of manuscripts—it was necessary to be appropriately sponsored. I had the good fortune of becoming acquainted with General Sir Francis Younghusband, the man who led the British expedition into Tibet in 1903-1904, and camped



1927

his army at the foot of the Potola at Lhasa. While dining one day at the Officers' Club, Sir Francis confided to me that he was known as the conqueror of Tibet, but he regarded this as a dubious honor. The real fact, he said, was that Tibetan religion and philosophy had conquered him. A note from Sir Francis immediately gave me admission to the most valuable parts of the British Museum, and I was able to examine the originals of many of the world's most priceless books and manuscripts.

The "Roaring Twenties" came to an abrupt termination with the collapse of the stock market in the Fall of 1929. One by one, the glamorous personalities in the fields of prosperity, psychology, and popular metaphysics vanished from public attention. All the formulas, affirmations, and prosperity-rituals had come to nought, and the public passed into a dazed and disillusioned state, from which it did not recover for many years. We were very fortunate, for while available funds were meager, truth seekers became more thoughtful and conscientious, and began to see the fallacy of auto-hypnosis. We survived and grew, and the general scholarship greatly improved, as discrimination took the place of blind acceptance. By rigid economy, we met our obligations, and in

1935 were able to begin construction on permanent headquarters buildings at our present location.

In the twenty-five years since the establishment of the P.R.S. as an educational corporation, there has been a gradual but consistent growth, and an ever widening sphere of influence. I have lectured in most of the principal cities of the United States, and the publications of our Society are now distributed all over the world. Radio and television have helped to spread the work, and many visitors have made use of the facilities of our Library. Our achievements over the years would not have been possible without the wonderful friendship and devotion of our first friends and those who have succeeded them. We still have among us a number who attended my early lectures in 1921 and 1922. They have been with us through many adventures, but they have never failed in kindly interest and support.

In the beginning, it appeared that I was a champion of lost causes, but I have lived to see most of the principles which I advocated coming into broad acceptance in the fields of comparative religion, philosophy, and psychology. Because I was so young when I started, amusing incidents become increasingly frequent. A lady told me not long ago that her grandmother used to attend our lectures regularly. The phone will ring and a voice will say, "You performed the marriage ceremony for my husband and me. We would now like you to do the same for our son, who is establishing a home." Then there is the enthusiastic gentleman who wrings my hand like a pump-handle and exclaims fervently, "So happy to know you. I thought you died fifty years ago."

Occasionally, someone will ask, "If you had your life to live over, what would you do?" And I am perfectly sincere when I say that I would do exactly the same, in principle, only I would hope to do it better. There is nothing more important in this world than to bring security, peace of mind, and a good working philosophy of life to those around us. If we can help to do this, even in a small way, we fulfill the real purpose for existence.

mfr



In Reply

A Department of Questions and Answers

QUESTION: *Would you please discuss the psychological significance of the seven sacraments?*

ANSWER: The sacraments are certain religious rites or rituals described as outward signs of inward grace. From the beginning, therefore, it is implied that they are symbolical instruments of faith, possessing certain mystical or magical properties or powers, having peculiar virtues in the preservation or restoration of man's sanctity. Although the sacraments are now intimately associated with Christianity, it cannot be denied that sacramental rites are to be found in other religions, and were in use long before the beginning of the Christian era. They have been noted in the initiation rituals of Greece, Egypt, and Rome, and are sanctioned by practices set forth in the Old Testament. The word *sacrament* itself implies *sacred*, or set apart from profane concerns, dedicated to the service of God and the glorification of holiness.

It is possible that the sacraments of the early Christian Church were strongly influenced by the ceremonies of the Egyptian Mysteries, and there is a tendency among the better informed of the Eastern Church to favor this assumption. It is not essential to trace the historical descent of the sacraments in Western Christianity for our present purposes. It is sufficient to say that the Church came finally to recognize seven sacraments. Since the time of Peter Lombard (circa 1100 to 1160 or 1164), whose theological texts heavily influenced Western Christendom, the sacraments are: Baptism, Confirmation, The Eucharist, Penance, Ex-

trement, Unction, Orders, and Marriage. In a sense, all these are reminiscent, at least to a degree, of the *sacramentum* of the pagan Romans. This was a pledge deposited by parties to a lawsuit, or the oath of a soldier giving allegiance to his commander. The Councils of Trent integrated the findings of medieval scholasticism, as these bore upon Church doctrines, and endorsed the sacraments as just listed.

In the writings of the Early Fathers, the element of mystery was emphasized. Much was made of the sacraments as outward signs representing a mystery that could not be evidently or substantially manifested in its own nature. As light bears witness to a principle of light, or the bending of a tree branch reveals the motion of the air, so the sacraments stand for meanings which must be inwardly known or experienced. Although the Church did not acknowledge that the virtue of its rites depended upon faith, it admitted that the efficacy of these ceremonies in the life of the individual required a broad understanding and a willingness to seek grace according to the institutions of the Church.

It has gradually come to be assumed that all the sacraments exist by authority of Christ and his immediate disciples. This is strictly true, however, only of Baptism and the Holy Eucharist. The other sacraments must be sustained either by interpretation or logic, or by the extension of doctrines held to bear upon this subject. As a result, Protestant Christianity regards mostly the two sacraments which can be sustained directly from the Scriptures. Even the Councils of Trent held that the sacraments were not all of equal spiritual significance. It is affirmed that the Eucharist is first in dignity, and Baptism first in necessity, and this pronouncement may have influenced the early Protestant communion.

Five of the sacraments, excluding Matrimony and Orders, are essentially personal. Orders, by preparing man for the priesthood, establishes a ministry for the benefit of society. Matrimony establishes the home, protecting the several members thereof and supplying an environment for the rearing of the young. The Anglican Church recognizes two greater and five lesser sacraments, the two greater being, of course, the Eucharist and Baptism. The full sacramentarian in the Church of England affirms the validity of all

the sacraments, as contributing to grace and the salvation of the human soul.

The average modern person seeking the enrichment of his inner life, is not overly impressed by the historical or theological dogma bearing upon the sacraments. Seeking to restore a mystical association with the Divine Power, we are now inclined to the personal practice and experience of God-seeking and God-loving. The pressure of daily existence, and the trend of the times in which we now find ourselves, gravitate against the continuing remembrance of the immediate availability of the Divine Power and the Divine Presence. In our search for internal security, we experience a hungering after righteousness and a very present need for the strength of spiritual overtones. Those suffering from infirmities of the flesh or the common sorrows which afflict humanity, seek comfort, but the increasing number of those psychologically troubled are in still greater need of religious directives. The old magic is deep in their hearts and minds, and that which is strengthened or sanctified by ritual, exercises a more lasting influence and makes greater demands upon our personal integrity.

Statistics indicate that religiously solemnized marriages have a better probability for permanence than those performed by a justice of the peace. This can only mean that, as inspiration to right conduct, sacred memories, or rites involving the mystical aspects of our natures, are accepted with a fuller measure of conscious and subconscious responsibility. The sacraments, therefore, support faith by involving it in a mystery, and furthermore, add the weight of tradition to our resolutions. The sacraments remove some of the remoteness which separates God and man by an intellectual interval. We become conscious of the immediateness of God and of the all-pervading Spirit in which we exist. Life is rescued from a mechanistic hypothesis, and is restored to an essential sacredness.

Dependence upon internals is always more vital than dependence upon externals. It is not enough that we should be supported ethically by the world in which we live, for we cannot observe that society is ethically mature or dependable. Especially those psychologically troubled need a sense of well-being, a feeling of

realities that are positive and protective. The average Christian, also, in the performance of his ordinary tasks, may lose sight of the spiritual importance of simple actions. He may find consolation and relief through the realization that all good works are done in memory of the Divine Source of good and the Giver of all virtue.

The sacrament of Baptism was, in ancient times, a rite of purification for those approaching a holy place, associating themselves with other consecrated persons, seeking the forgiveness of sins, or preparing for a higher moral or spiritual life. The first converts to Christianity were mostly persons of mature years. Baptism was conferred upon them as a symbolic and magical rite to cleanse them from the sins of unbelief or false doctrines. They were washed, inwardly and outwardly, and were made clean and new, so that they might have a better and richer life in truth.

With the passing of the ages, Baptism came to be performed upon infants to assure their inclusion among the congregation of the faithful. The parents thus placed their children among the anointed, regarding this action as the greatest benefit they could bestow to preserve not only the outward life in purity and charity, but also the soul in goodness among the redeemed. Baptism literally signifies that those who enter upon a spiritual way of life must be cleansed, or be subjected to what the Greeks called *cathartic disciplines*. They must be purged of ignorance, and of ordinary and extraordinary vices. Purification was the beginning of enlightenment, and therefore the most necessary of the sacraments.

Even today, the mystic understands that an individual can never be better than he is, unless he chooses to cultivate improvement. Until this choice is made, there is no reason to hope that conditions around us will change. We must always sacrifice the lesser to the greater, and we must deliberately renounce our vices if we would cultivate our virtues. We may perform this sacrament in the secrecy of our own hearts, but if it is earnestly and honestly experienced, we have the immediate feeling that we merit a better fate. We have kept the law, have accepted it as our guide, and have proclaimed our fealty. Therefore, we may look to the law with hope and expectation. This new and more positive attitude of



The hands of Christ, as he supplicates divine assistance in Gethsemane. Detail from "Christ on Mount Olivet" by the master of the Vyssi Brod Cycle.

our own, supported by conscious sincerity, must have constructive results.

That which is begun in Baptism is perfected by Confirmation. This is usually performed after the child is old enough to be consciously aware of the meaning of spiritual obligation. When a child is placed in the keeping of his faith, this may be done in the presence of his parents, his relatives, his friends, and even strangers. He becomes part of a group bound together by the same convictions, ties which are stronger than those of the flesh. When we place a little one in the keeping of our God, we also place him under the protection of all who believe in that God. This was the ancient concept. Anyone who slighted the child, slighted his God; who neglected the child, neglected his God; who broke faith with the child, broke faith with his God. In the congregation of the anointed, there can be no strangers. It is the natural duty of all embracing the religion to direct and influence that child's life with love, thoughtfulness, and sacred care, as though that child were standing constantly in the presence of God. Such an attitude, if really held as a sacred truth, would have a very healthy effect on relatives.

By the early sacraments, the child was set aside from those who were called "strangers," meaning "not of our faith." He became the child not of his own parents alone, but of the entire communion into which he had been baptized or confirmed, because it was one family. If the life of the child was thus placed in the keeping of God, a magic ring of spirit was placed around the little one. If such a child should die, its soul would return to God, the guardian of its spiritual destiny. If at any time this child raised its voice in supplication, the presence of God would stand as its champion.

The moral value of the symbolic sacrament then begins to make sense. It reminds us of our most kindly and natural obligations. It means that even the most helpless of children is protected and defended by the full power of heaven. If we feared this magic enough to be thoughtful, considerate and reasonable, the modern home would be stronger and there would be fewer delinquent children and juvenile criminals. Those who believe in Deity cannot remain essentially selfish. If they are selfish, it simply means that they do not believe, regardless of their protestations of a vital

faith. As religion was taken out of the daily thinking of man, and locked into creedal forms, we lost the continuing realization of the presence of God in all our works.

The Holy Eucharist is one of the most beautiful and universal of the sacraments. Based upon the Last Supper of Jesus and his disciples, on the occasion of the Passover, it is a powerful statement of the source of man's total nutrition. Christ, as the Divine Power, caused his disciples to partake symbolically of his blood and his body. This was regarded as representing the nourishing of the spiritual part of human nature, for as man's body must be nourished by food, so his soul must be nourished by beauty, and his spirit by truth.

Today, we can sense a broader implication. All living things exist because of the immortal principle of life. All creatures bear witness to this life, differentiating it according to their kinds. It is this life which makes the grass to grow and the rain to fall. It is also this life which makes all creatures fertile to reproduce their kind, our hearts fertile to do good, and our minds fertile to think true. If, therefore, we live upon one life, the perversion of this life-principle, or the misuse of its energies, powers, and potentials is a cardinal sin, perhaps the unforgivable sin referred to in the Scriptures.

To the materialist, life is merely force, to do with as he will or he can. But to the devout person, life is God, and must ever be served with reverence and understanding. To transform the power of life into an instrument of death is an offense against that life which we call God. It is also an offense against natural law, which is the manifestation of the divine in the created universe. We cannot pervert life or misuse it without bringing a heavy penalty upon ourselves. This is not because Deity is revengeful, but because life has ways of its own which are right and proper. To neglect these ways, or to act contrary to them, is to be cut off from the proper flow of life, and thus to experience sickness, sorrow, and death.

The early Church concept that the Eucharist furnishes us with our daily spiritual food may lead naturally to the recognition that our nutrition depends upon the sacrifice of countless creatures that perish in order that we may survive. Even though these lesser



—from Picart's *Religious Ceremonies*

CHRIST ESTABLISHING THE SACRAMENT OF THE EUCHARIST

lives may not seem important to us, we have no right to sustain a useless existence at the cost of other beings, great or small. As we accept food, therefore, we should properly express our gratitude and give assurance that our energies will not be wasted or devoted exclusively to selfish or trivial projects. Nutrition is more than a science; it is a continuous testimony to the dependence of life upon life—a part of the Eucharistic mystery. Man being of superior endowments, with a mind capable of creative insight and understanding, and faculties suitable to advance the destinies of all living things, must acknowledge his indebtedness to nature, and seek to be a faithful gardener in the garden of his Lord. Nothing can be taken for granted in this world, and the sacraments remind us of our proper duties and restore our faith in the benevolence of the universe.

In a simple way, grace spoken at the table, is reminiscent of the Eucharistic sacrament. A brief prayer of thankfulness that we may break bread together, helps us to preserve a mood of veneration and give heed to immediate blessings. Such a mood is therapeutic, releasing the constructive emotion of reverence, friendliness, and mature graciousness. We can think of the grain growing in the field, the plants of the earth, the fish and the fowl, and even the invisible lives in a glass of water, and we can imagine that each of them, with its "all-obliterated tongue," is telling us, "This is my body, broken for you." United by such noble and profound in-

stincts, we can live more beautifully, and with greater nobility of spirit.

The sacrament of penance must work in harmony with the universal law of cause and effect. It implies that the individual may voluntarily recognize his mistakes, and compensate for them, as moral obligations, by appropriate action. It may well happen that a particular wrong involving other persons cannot be directly corrected, but the wrong-doer may atone by a voluntary constructive act which is of equal spiritual intensity as the wrong he has done. Penance first implies regret for an evil deed. This regret, disturbing conscience, must be given some real and immediate expression. The ancients believed that by an act of sin, man isolates himself, depriving his life of immediate participation in divine beauty, truth, and goodness. To restore his relationship with God, he must seek atonement, which literally means restore at-one-ment, or unity, with the Divine Principle. Many religions practice penance in some form which leads to a new experience or realization of reality.

Religion always implies that the devout person must conduct his life in a manner consistent with his belief. When, through some pressure of circumstances, he breaks faith, he loses the inner sense of well-being; he is disturbed, troubled, and afflicted with anxiety. This often leads to serious psychological problems, and while the symptoms may be so complicated that it is difficult to interpret them, even in analysis, the sufferer is always the one best equipped to know his own fault, to accept it humbly, and to make amends for it by a vigorous exertion of his inner self. The simplest and most practical form of penance is to regret wrongdoing so consciously and rationally that we will not easily repeat our mistake or remain unmindful of the sadness and suffering we may bring to others.

The early institution of the Confessional was intended to assist in the release of inner tensions and pressures and the re-integration of character upon a higher level of ethical conduct. We must beware, however, lest self-censure become irrational. We have no right to condemn our lives because of some incident which occurred years ago, or to regard ourselves as hopeless sinners because we cannot practice perfectly all the virtues of our religion. Penance must always lead to a constructive attitude, so that retribution is

not only punishment, but actually a positive experience assisting us to a fuller appreciation of universal benevolence, wisdom, love, and grace. To simply blame ourselves, is in no way solutional; but to recognize faults, and labor to correct them, contributes to evolutionary procedures, and advances our total growth in the physical world and in the realm of the spirit.

The sacrament of Extreme Unction may be derived, at least in part, from pre-Christian or non-Christian sources. The ancient Egyptians had ceremonies to prepare the soul for transition from the mortal world. The Tibetan ritual of the dead, called the *Bardo*, consists of magical rites, prayers, and sermons, which are continued for several hours after death, on the assumption that the consciousness of the deceased, confused by the change of its estate, needs the continuous stimulation and instruction of its faith. In the Christian form, it is a sacrament of detachment from things worldly, and a final settling of earthly accounts. Its purpose is to reconcile mortal doubts and uncertainties, in order that the soul, entering into the eternal life, shall be strengthened, dedicated, and duly prepared for reunion with God and the redeemed.

There are schools of thought which also suggest that Extreme Unction was originally part of the magic of primitive medicine. It was the final effort to restore health by the removal of fears and emotional pressures. There are a number of cases in which, after the sacrament of Extreme Unction, the sick person has recovered, almost miraculously. This would point out that the recuperative forces of nature operate more effectively if relieved of the moral burden of guilt, with its attendant fears and psychic disquietudes.

Correctly speaking, the individual should live in a state of perpetual readiness for transition. He should so conduct himself here that he has no reason to fear or doubt that he is entitled to a state of future good. Most religions do not affirm that man must be perfect in order to have hope in the hereafter. He must, however, possess some right and proper attributes, and his character must be essentially benevolent. In the Egyptian negative confession of faith, the individual must face the judgment of his own conscience, personified as the ancient gods and jurors. Some religions teach that transition is merely an incident in the eternal unfoldment of human consciousness. If this is properly understood, and fears are re-

moved by such rites and ceremonies as may stimulate faith and trust, departure from this life can be a relatively serene experience. Philosophy tells us that a good death is the reward for a good life, and that the gradual unfoldment of the human character, through dedication to wisdom, beauty, and truth, naturally provides against all emergencies. Thus, if we conduct ourselves in reasonable and kindly ways, the fact that we leave this life is not important. What is important is that we leave it as conscious citizens of the ever living universe.

Holy Orders is that sacrament of ordination by which an individual sets himself apart to become a minister or a priest of his religion. Within this structure itself are several levels of ordination by which one advances to the highest ecclesiastical estates. In the Early Church, ordination involved the Apostolic Succession, or the descent of the spiritual grace, bestowing a peculiar kind of sanctification. Man is not merely initiated into the priesthood; he receives certain spiritual benefits, becoming a living channel for the revelation of God's will and the out-flowing of the Divine Presence and Power. This sacrament is still generally practiced, but in the Protestant communion has lost most of its magical overtones. Ordination is dedication; the voluntary determination of the individual. It is not assumed to be essentially metaphysical, except that it clearly states conviction and supports the determination to serve honorably as a disseminator of sacred teachings.

To some degree, however, all dedication to truth, on any level, is a kind of ordination. We may minister to congregations, or we may minister to our families, our associates, and our communities, in various ways. Initiation into medieval guilds, dedication to a trade or a craft, may set the individual apart through the acceptance of certain ethical and moral responsibilities. We are all priests of the living God, and as we become aware of this proper state of ourselves, we will be good Samaritans, helpful and trustworthy. There is no profane world, unless we profane the world. There is no essential difference between matters sacred and matters secular, unless we cause such a difference. Gradually the wise have come to know that creation itself is one vast cathedral. All constructive workers are priests before the altar of life itself, and each member of the congregation is potentially sanctified to the

ministry. As children of one Father, we are the anointed priests of the Father. This can affect us every day, and the serene acceptance of our holden duty will make us mindful of our deeds. We preach through our example, our words, and through the contributions we make to society. To realize this, is to live more lovingly and more wisely, and to serve with greater understanding in the congregation of the living.

The last of the seven sacraments is Marriage, and this, also, is solemnized by some rite or ceremonial among most of the peoples of the earth. According to the Early Church, the primary duty of parents is to prepare a healthful moral and spiritual environment for the raising of their children. The family is an institution sanctified by God, in order that the young may be raised without confusion, and in no way deprived of affection and good example. Ancient sex rites are thus elevated to spiritual mysteries. Love is victorious over passion, and sometimes compassion is victorious over both.

The true union of two lives, so that they shall become of one flesh before God, is an ideal state not often fully achieved. It is obvious, however, that there is a greater probability of success if both persons hold strong convictions of the sacredness of life and the spiritual rights of each other. Without religious overtones, holy matrimony loses most of its psychological value. It becomes too easy to divide the bonds, and in this way, deprive the members of a family of unity and common affection. The modern trend is to regard marriage as a civil institution, held together by legal restraints or merely mutual self-interest. Much of our psychological tragedy arises from the prevalent phenomenon of the broken home. All involved in this tragedy carry a certain amount of self-censure, take defensive or evasive attitudes, and often fall into neurosis or frustration.

It cannot be said that all homes can be preserved, but there is a greater probability of success if there is deeper spiritual and psychological insight. Selfishness is a universal ailment, and the only remedy is dedicated understanding which raises us above the merely personal and gives us a vital awareness of common need and common good. There can be no benevolent experience for the individual unless he is willing to assume certain personal responsi-

bilities. He grows by outgrowing himself, and marriage offers many enriching experiences to those who are willing to share rather than to demand. Marriages contracted for ulterior motives nearly always lead to psychological disasters. Our own spiritual insight is our strongest defense against self-seeking and self-gratification. To be mindful, therefore, that the sacrament of Marriage is symbolical of a divine relationship which helps us to fulfill our proper place in life and society, can be a continuous source of courage when human problems arise.

Altogether, the sacraments symbolically set forth those unseen laws and rules upon which the security of our visible life is built. When we add grace of soul to our works, our labors are glorified, and we become more directly aware of the ever present strength of the Divine Power. Right-mindfulness is the sovereign remedy against thoughtlessness. It is not that we should live sanctimoniously, forever proclaiming our spiritual virtues; it is, rather, that we should live continuously in the gentle realization of the world of realities which interpenetrates our mortal sphere. Man has his roots in heaven; his strength, his wisdom, and his skill come from the ever flowing fountain of his divine potentials. Realizing this, and dedicating his works to the fulfillment of the law by which he lives, he walks serenely in the way of Heaven, and he shall never be alone.



—EASTER—

THE UNIVERSAL FESTIVAL OF RESURRECTION

A very special article by Manly P. Hall in the next issue of the
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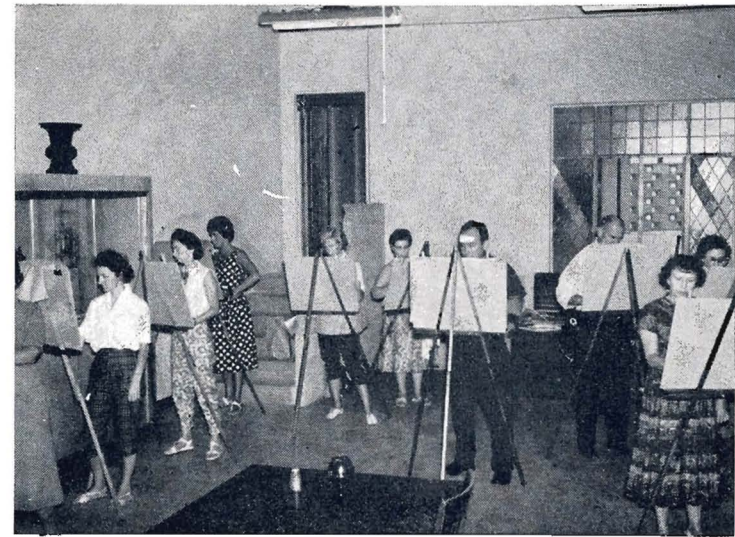


A Very Merry Christmas To You and Yours



The Fall Quarter of 1959 has been marked by unusual activities in all phases of the work of our Society, made possible by our new facilities, the Auditorium and the Library Extension reading room. Special events in our new Auditorium included four Sunday morning lectures by Dr. Framroze A. Bode during September, and three Saturday evening lectures by guest speakers. On November 7th, Dr. Bode gave a talk on "Indian Culture Revealed in Its Arts and Architecture," illustrated with slides prepared by the Indian government. Dr. Bode worked personally with Mahatma Gandhi during India's struggle for independence, and is a faculty member of the P.R.S. On October 17th, Dr. Floyd H. Ross, who was in Japan in 1958 on a Rockefeller Research Grant, spoke on "Applying Japanese Psychology and Religion to Living Issues." Mr. Gerald Heard was guest speaker on December 12th, on a subject especially close to his heart: "Training For a Life of Growth—Can Human Nature Be Changed?" Mr. Heard was educated at Cambridge and was a lecturer at Oxford University.

Our spacious new reading room provided facilities for two new projects this Fall. On Saturday afternoons, Miss Marjorie McDonald brought art instruction to our Headquarters with a beginner's course in oil painting. Miss McDonald, a well-known portrait artist, is a successful teacher in the field, and we are happy indeed to have such creative expression as part of our cultural program. On October 11th, a children's Sunday School Program,



ART CLASS AT P.R.S. HEADQUARTERS

on an experimental basis, was inaugurated in the reading room. This program, set up on a cooperative participation plan, is under the direction of a special committee of parents and others interested in working with children. Through the years, we have had many requests from young parents for such an activity, and we sincerely hope that this endeavor will prove richly rewarding for both children and adults.

In addition to the special activities, the regular Fall program included Mr. Hall's Sunday morning appearances, beginning October 11th, and two series of Wednesday evening classes; one on "Zen and Western Psychology," and the other based on records and manuscripts in the collection of the Society. Our Vice-President, Dr. Henry L. Drake, introduced a group counseling class, beginning October 17th at 1:30 p.m. It is planned that this group therapy activity will continue indefinitely. This class will comprise work in the area of consistent self-improvement and will deal in a factual way with personal situations. On Saturday afternoons at 3:15 p.m., Mr. Ernest Burmester gave the second part of his series "Telepathy as a Means of Communication." Beginning on October 16th, Mr. Byron Pumphrey conducted a ten-week seminar on the modern theater, being a psychological and philosophical in-



JAPANESE SCROLL PAINTINGS ON EXHIBIT AT PASADENA CITY COLLEGE

quiry into varieties of dramatic experience. Mr. Pumphrey, a well-known lecturer on general semantics and literature, is also lecturing on the new educational FM station, KPFK.

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We wish to take this opportunity of expressing our deep appreciation to Mr. George Steinmetz of San Francisco, who is the proud possessor of a very complete hobby shop of woodworking tools in the basement of his home. Mr. Steinmetz, who is well known as a Masonic writer and lecturer, offered to make appropriate mountings for our rare Oriental scrolls. When they arrived, in due time, they were magnificent examples of skill and care. In addition to the complicated scroll mountings which permitted the paintings to roll in the frames, Mr. Steinmetz also prepared a special cabinet for our original Egyptian papyrus of the Book of the Dead. Soon after the scroll mountings were delivered, they were exhibited at Pasadena City College, and we reproduce herewith a photograph taken at the exhibit, showing two old Japanese painting rolls in their new frames. Friend Steinmetz is so intrigued with this method of exhibiting such manuscripts that he is willing to consider building similar frames for interested persons. He can be reached through our Society. As far as we are able



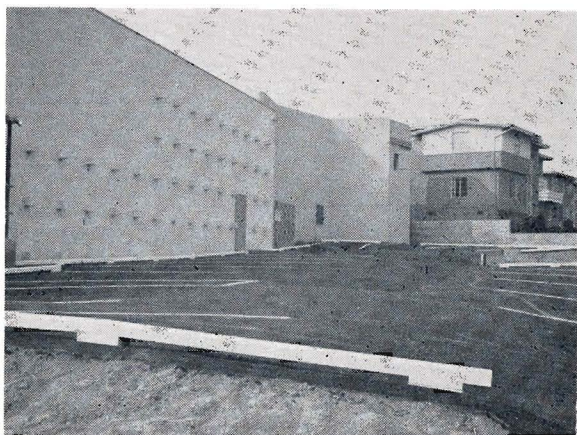
The Auditorium with its permanent seating duly installed looks most attractive. The chairs are finished in natural wood and upholstered in a contrasting shade of light bluish-gray.

to learn, these roller frames are the best possible means of protecting valuable scrolls and at the same time making them available in the home or for exhibition purposes. We feel that Mr. Steinmetz has performed an outstanding service for our Society.

* * * * *

Mr. Hall's Fall lecture tour was most successful, and our thanks and appreciation are extended to the many friends in these areas who contributed so generously of their help and efforts in this campaign. In addition to his regular program in San Francisco, Mr. Hall appeared as a guest speaker for five groups in the Bay Area. From San Francisco, he flew to Denver, Colorado, for three appearances at the Phipps Auditorium. In Denver, also, he made guest appearances, and took the Sunday morning pulpit for the First Divine Science Church. Mr. Hall's first Sunday afternoon lecture in Denver, "Basic Fears and How to Correct Them," was broadcast complete (ninety-minute tape recording) by radio station KOA, which reaches all over the west, and was heard in Los Angeles.

Several outside lectures are scheduled in Los Angeles for the Fall and Winter. On November 3rd, Mr. Hall spoke for the New Age Bible Center at Santa Monica, on the subject "Keys to Bible



The new parking lot is now ready for use, and adds greatly to the pleasure of those attending our activities.

Interpretation." On December 3rd, he will give the first of a series of three seminars of instruction for the Second Year Religious Science Course at the Glendale First Church of Religious Science, outlining fundamental principles of religious philosophy. The remaining seminars will be held on January 28th and February 26th, 1960. On December 7th, Mr. Hall will fly to Oakland to address the Scottish Rite Bodies on the subject of the life and Masonic works of Albert Pike, and on December 10th, he will again be in San Francisco for his annual talk before the Masonic Research Group, of which he is the Patron.

* * * * *

During August, Dr. Henry L. Drake spent five days at Ojai, California, attending an important research conference devoted to advanced psychological theory and technique. The meetings were under the direction of Dr. Hans Selye of Montreal, Canada, an outstanding leader in the field of medical research, and the particular purpose of the gathering was to share with Dr. Selye his vast researches in stress and its effect upon the body and the psychic nature. The general tone of the discussion indicated increasing signs of interest in values which tend to reduce psychological stress. During these meetings, Dr. Drake advanced the concept of *acceptance* as a means of alleviating stress. If the individual can face

realities without creating imaginary overtones, and accept conditions as they are while working to change them, he will have greater energy with which to solve problems. Confusion over a problem, as Dr. Drake pointed out, is often more detrimental than the problem itself.

Dr. Drake's recent book, *The People's Plato*, continues to receive very favorable comment and attention. It was displayed at the 1959 American Library Association Convention, and from reviews and letters received here, it is evident that this book is accepted as a valuable contribution to the field of Platonic literature.

* * * * *

On September 10th, The American Philatelic Society opened its 73rd Annual Convention at the Statler-Hilton Hotel. More than a thousand delegates attended this four-day event, and world-famous collections of stamps, including two sent by foreign governments (Switzerland and Egypt), were on exhibition. On Saturday evening, September 12th, Mr. Hall flew down from San Francisco to award the prizes for those fortunate exhibitors who won various awards. Among these prizes was a special one, the Tel-Aviv Award of Distinction, given for the first time. In connection with this show, Mr. Hall appeared on television (KTLA-TV), showing a number of unusual items from his own collection, and commenting on aspects of stamp collecting.

* * * * *

The outstanding success and unusual educational value of our exhibits provided to schools, colleges, and libraries, has made it appear advisable to add to our collection further material appropriate for such usage. We have recently acquired eight very fine examples of 16th- and early 17th-century printings dealing with the subject of herbs. These consist of illustrated leaves from rare herbals, each illustration hand-colored by a contemporary artist. Such leaves are as dramatic as pictures, and are worthy of careful study by students of herbalism and early printing. We have also added several volumes on religious art and an exceptionally fine set on Japanese ceramics, illustrated with magnificent plates produced by stone lithography. In due time, all of this material will be available to those who study in our library.



LOCAL STUDY GROUP ACTIVITIES



The Fall season always brings special activity among the Local Study Groups. Plans for systematic progress are most timely, and we have received several letters indicating interesting lines of research and discussion. Several new groups are in the making, and we will announce the details as soon as possible. There have also been expressions of appreciation from friends who feel that group discussion has become an important regular event in their lives.

In the present issue, you will note that we reproduce, in our article "The Psychic Content of Japanese Art," a *chawan*, or ceremonial tea bowl. There are many fine examples of Oriental artistry that are within the means of the average person. The search for such items is a rewarding activity in itself, and brings into the home significant cultural articles. Some may feel that they do not have the knowledge or skill to select wisely or to prevent themselves from being cheated or deceived. This suggests selective reading and the securing of a few standard reference books. Having familiarized yourself with the basic rules for the judging of art, you may proceed with a reasonable sense of security. Even if you are mistaken, you will be ultimately rewarded by increasing knowledge and better discrimination. Most reliable art dealers will be glad to assist a sincerely interested individual, and a new world may open for you. Knowledge of art sharpens the faculty of intuition. We often sense more than we can rationally explain. It is also significant that our art appreciation changes as we mature. We outgrow art as we outgrow attitudes, opinions, and beliefs.

Every family should have some good art in its home. It is important to both young and old, and helps us to preserve our cultural instincts against the pressure of everyday living. If we can afford good clothes, new cars, television, and beauty parlors, we can also afford to nourish the faculty of psychic appreciation. We are not better simply because we are wiser. In every walk of life, we are

also wiser because we are better. As the consciousness in us matures, and we become capable of recognizing true beauty, and inclined to serve and cherish it, we find our dispositions, likewise, becoming happier and more stable. All studies should be accompanied by a contemplative acceptance of values. Good art helps us to enrich the soul, just as good thinking helps us to enrich the mind. When the soul and mind unite in gentle and kindly moods, daily problems often seem to solve themselves. Art is a mirror for our own consciousness, and we desperately need the ministry of beauty, and should be willing to sacrifice something less important for the enrichment of our souls.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *ART AS IMPULSE AND IMPACT—PART 2*

1. Explain the symbolism of "heaven and earth framing" as this is shown in the works of the Tosa School.
2. The great canon of triads used in Japanese art can be applied to numerous familiar objects. Analyze familiar decorations in your own home—pictures, ceramics, and furnishings—in terms of this concept.
3. Explain the philosophy of "blank space," and how it adds dignity to the details of the picture.

Article: *THE SEVEN SACRAMENTS AND PSYCHOTHERAPY (In Reply)*

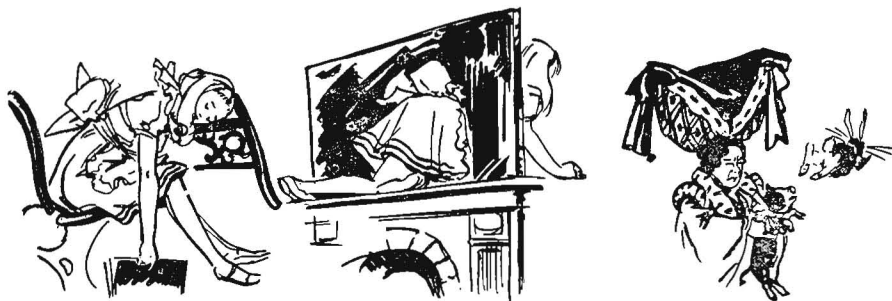
1. Among the less familiar sacraments is that of Confirmation. Explain this in terms of mystical philosophy.
2. Would you consider self-imposed penance as a good philosophical discipline?
3. Why is a marriage consecrated religiously more likely to endure than one in which the rite is entirely secular?

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



The Wise Traveler

Make wisdom your provision for the journey from youth to old age, for it is a more certain support than all other possessions. —Diogenes



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE PASTORAL STAFF

Among the emblems and insignia of the early Christian Church was a staff, the upper end of which was bent over and inward to resemble a shepherd's crook. In early times, this staff was probably of wood, with considerable functional significance, but later, it was of metal, richly ornamented, and was carried primarily as a symbol of ecclesiastical office or dignity. The crosier is conferred upon bishops at consecration, and may also be carried by mitred abbots. In practice, however, it has more liberal usage, and the right to carry a crosier may be conceded to various dignitaries, usually with religious implications.

In the Eastern Church, the *crocia*, which is approximately equivalent to the Western crosier, is surmounted by two serpents, opposed, their bodies so entwined as to form, in general, the Greek letter T. In this version, the crosier is reminiscent of the caduceus of Hermes. In some old versions of the caduceus, only the opposing serpents are represented, but the staff itself is usually shorter. The crosier is from five to six feet in length, and its ornamentations may be so arranged as to permit the staff to be assembled in sections, separable for convenience in transportation and storage.

It is generally assumed that the pastoral staff is associated with the concept of Jesus, as the Good Shepherd, and of the bishop, as the custodian of the flocks of anointed and consecrated souls. Representations of Jesus and Orpheus, in the catacombs and other ancient remains, frequently show the insignia of the shepherd. Hermes, bearer of the caduceus, was also called the *psychopompos*, or the shepherd of souls. It is further believed that the crosier descended from the *lituus*, the rod carried by the Roman and Etrurian augurs as an instrument of divination, perhaps more familiarly known as the magic wand, by which the mysteries of sleep or enchantment were induced.

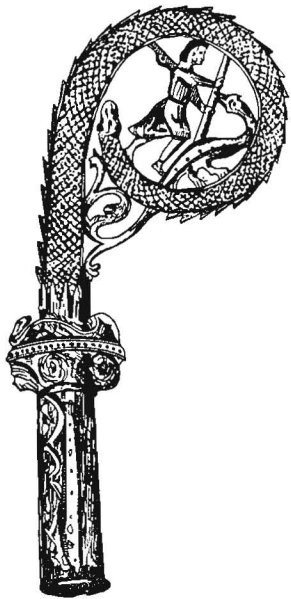
The practical use of the shepherd's crook among Near Eastern and North African peoples may have contributed to the veneration in which it was held. It was useful not only in controlling sheep, but served as a support in age or weariness. It came to be considered a patriarchal emblem, appropriate to the leader of a household and, by extension, to the head of a government, especially if this ruler had certain sacred as well as temporal powers.

It would hardly be fair not to point out that the shepherd's crook was an important religious symbol among the Egyptians, long before the beginning of the Christian era. The illuminated papyri and ancient monuments and carvings depict Osiris bearing a crosier. By further extension, Osirified rulers, the human counterparts of the god, or those who had passed into union with Osiris in the afterlife, might also bear this emblem. A study of Egyptian amulets indicates that the *Heqt*, or royal crook, is extremely rare. The name seems to have been derived from *Heq*, which is a verb meaning "to rule." Petrie, the distinguished Egyptologist, mentions only one example of this amulet, which is of blue glaze and is in the Turin Museum.

The principal sceptres of the deity Osiris were the anubis-headed staff, the flagellum, and the concoupha. The first of these was surmounted by the head of a jackal, or similar creature. The second was formed like a flail or whip, and has been sometimes referred to as a *van* or winnowing instrument. The third sceptre of the deity, the concoupha, or *uas*, was a short-handled crook, and most Egyptologists assume that it was the original design for the medieval and modern crosier. The *senb*, or simple crook, of Osiris

was often carried as the only sceptre of the deity, according to monuments of the 12th dynasty. It was held to represent a healthful and peaceful life, and was called in the magical papyri, the "birth of the living Horus." A deity is often seen seated on the summit of the crosier, or there may be a representation of a bird's head or some sacred ornament or talismanic design.

The three sceptres of Osiris indicated his authority over the three regions of the universe—heaven, earth, and the underworld. The



THE CROSIER OF CASHEL

Early Irish form, in which a curved serpent arises from a base ornamented with the early Christian symbol of the fish.

—from Forlong's *Rivers of Life*

anubis staff corresponds to heaven, the shepherd's crook to earth, and the whip to the region of the dead. By his anubis sceptre, the wisdom aspect of Osiris as creator of the world was emphasized. By the shepherd's crook, the love and protection aspect of the deity was shown, and he was revealed as the father and keeper of his people. By the whip, or flail, Osiris was identified as the supreme judge, lord of the quick and the dead, reigning over the palace of the two truths.

Among the ornaments found in the tomb of Tutankhamen was the symbolic crosier, and this was among the proper sceptres of an earthly pharaoh, who was also initiate of the State Mysteries, and high priest of the cult of Amen-Ra. There can be no doubt, there-

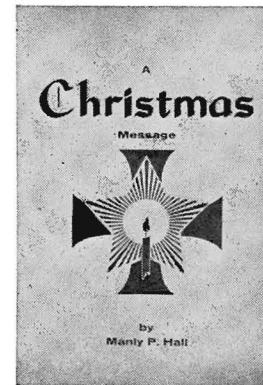
fore, that for many ages the crook or crosier signified the ruler as agent or minister of Deity and the good shepherd of his people, guarding and guiding them by both authority and example. As much of the sacerdotal symbolism of Egypt passed directly into the early Christian Church, together with many of the rituals and insignia of the older faith, I believe we may safely assume that the Episcopal crosier is the survival of the sceptre of Osiris, the symbol of the good and faithful ruler, guarding with his divine prerogatives the well-being of his flock.



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THE "UNWORTHY" ONE

IN THE INTEREST OF SCIENCE



HE morning mail included a somewhat formal invitation from Mr. Nakamura. The note was neatly written in English, upon a small sheet of native paper which had then been curiously folded into a shape suggesting a bird in flight. The message solicited my presence at his antique shop at exactly 1 a.m. the following Thursday morning, "in the interest of science."

Although the hour was unusual, and the problem of transportation somewhat troublesome, I managed to be punctual, and entered the front room of his store a few moments before the appointed time. My Japanese friend beamed and bowed, and immediately ushered me into his familiar back room.

Two elderly and obviously distinguished gentlemen, in native costume, rose as I entered, and Mr. Nakamura introduced them in his most courtly manner. One was Dr. Sano, a physicist of renown, and the other was Professor Nogi, an outstanding astronomer. After deferential handshaking and murmured courtesies, we seated ourselves around the massive cherrywood table, which, incidentally, was strewn with photographic equipment. Mr. Nakamura then explained, for my benefit, the significance of the occasion.

"Dr. Sano and Professor Nogi are indeed extraordinary persons, for they are not only scientists of distinction, but men of the deepest insight and understanding. They are here to verify, if possible, an account that is little less than fantastic." He then unfolded a curious story, in substance as follows.

About 1845, a Catholic missionary traveler by the name of Abbe Huc made a long and difficult journey to Tibet, finally

reaching Lhasa. Along the way, he visited the Lamasery of Kumbum, where the monks, thinking him to be one of themselves, displayed for his benefit many of the treasures of their sacred house. Among the marvels the Abbe beheld in this remote land, was a painting on simple canvas, representing a moonlit landscape. The lunar orb, however, though merely drawn upon the picture, was strangely endowed with a magical life, for it followed and duplicated all the movements of the original body in the heavens. It rose and set, increased and decreased its phases, seemed to pass behind clouds, and its movements in every respect appeared to be astronomically correct. Yet the painting could be examined at all times, and there was no mechanism of any kind. When Abbe Huc returned to Europe and described this marvelous painting, he was accused of dishonesty and suffered persecution and ridicule.

Mr. Nakamura then explained that through the kindness and cooperation of his dear friend, the Lord Lama of Peking, the only reincarnate abbot outside of Tibet, the humble shopkeeper had succeeded in securing the loan of an ancient and most celebrated astronomical thang'ka, or banner.

The tokanoma, or recess in the wall, of Mr. Nakamura's back room had been specially cleared for the occasion. Our host rose and, excusing himself, returned in a few seconds with a long lacquered box, brilliantly ornamented with sacred Tibetan designs. He opened the case and removed the rolled painting, which was wrapped in several scarves of yellow silk. When hung on the back wall of the tokanoma, the painting was still veiled with five curtains of what seemed to be varicolored chiffon. Mr. Nakamura raised these veils and tucked them behind the wooden roller which supported the upper edge of the thang'ka.

The painting was about three feet high, and its width was slightly less. It was bordered with exquisite sections of brocade taken from the robes of venerated priests. The impact of the drawing itself was terrific. Against a field of deep and mysterious blue, was the leering front-view face of a hideous monster with round protruding eyes and huge tusks. The demon wore a crown of human skulls, and between its wide-open jaws it held a disc of silvery white. In the midst of the gleaming field of this disc, was the

graceful figure of a woman in flowing robes and carrying a lotus flower.

Dr. Sano was the first to speak: "An amazing work of art." Drawing in his breath with a low hiss of surprise, Professor Nogi nodded his head in agreement. "It is indeed fabulous, and if I am not mistaken, it portrays an eclipse of the moon."

Mr. Nakamura turned to me. "Now you will understand, Haru San, why I have called this most special meeting. As you probably know, there will be an eclipse of the moon tonight. Professor Nogi has been gracious enough to calculate, with extreme accuracy, the exact timing of this eclipse.

The astronomer rose to his feet with dignity, cleared his throat, and consulted a small pad of notes. After a careful and detailed description of the phenomenon, Professor Nogi concluded: "This is a comparatively brief eclipse. The shadow of the earth on the moon should be first visible to the unaided eye at 1:40 a.m. Thank you."

After bowing ceremoniously to the astronomer, Mr. Nakamura continued: "In order to record anything of unusual interest that may occur, Dr. Sano has been kind enough to provide a special camera and extremely sensitive film. We are therefore in a fortunate position to check the story told so long ago by Abbe Huc."

Dr. Sano set his camera on a sturdy tripod and focused it upon the demonic face. Professor Nogi went over to the painting and studied it carefully with a large magnifying glass. "I see nothing unusual about the colors except that the moon disc is remarkably bright, considering the age of the work." Mr. Nakamura arranged four massive chairs in a row facing the tokanoma, and about ten feet from the thang'ka. Consulting his large and complicated watch, Professor Nogi suddenly spoke: "The eclipse, gentlemen, will begin in exactly two minutes."

We all seated ourselves, and Dr. Sano checked the shutter mechanism on his camera. "The moon is about to enter the shadow of the earth," announced Professor Nogi softly but distinctly. We all gazed intently at the painting, hardly knowing what to expect. In the complete silence, I could hear the rather heavy breathing of Dr. Sano.

For several minutes, nothing of note occurred, then gradually

and very slowly, it seemed to me the jaws of the monster on the painting appeared to be closing over the lunar disc. I glanced quickly at Mr. Nakamura and the two scientists, and it was evident that they had seen the same thing. First a quarter, and then a half of the silvery sphere was covered by the leering lips. The mythological monster was devouring the moon.

Suddenly came a flash. Dr. Sano had taken his first picture. The painted head of the demon did not appear to be animated in any way. It was simply a picture, but the mouth continued to close until only a silvery streak of the moon was visible between the locked tusks of the horrible face.

Then the eclipse became total. As this occurred, the entire area became strangely luminous, and a corona of greenish light poured from the hidden moon. Again Dr. Sano snapped the shutter of his camera. Mr. Nakamura sat placidly in his chair, but Professor Nogi leaned so far forward that he seemed in danger of falling to the floor. A rose-violet glow appeared to be flowing from the tight lips of the eclipse monster. After a time, the mouth began to open again, and the corona disappeared. Gradually the moon emerged from the demon jaws, and in due course, the painting resumed its original appearance.

The scientists were evidently puzzled and disturbed, and for several moments no one spoke. Then Mr. Nakamura broke the tension with a discreet cough. Professor Nogi heaved a sigh. "I am embarrassed to say that I have no immediate scientific explanation for what we have seen. I would like to say that we have been hypnotized, but unfortunately, I do not believe this myself." Mr. Nakamura then spoke softly: "Might I point out that the corona marking the totality of a lunar eclipse is rather challenging."

"The question that disturbs me," announced Dr. Sano, "is rather basic. To what degree is this an example of Tibetan magic, and how much of it can be considered astronomically correct? The demon devouring the moon is strictly in accordance with ancient Asiatic symbolism, and we know that this is not scientifically true. I am not sure, however, that the appearance of the moon during the eclipse totality can be accepted as entirely symbolical."

"You express my thoughts entirely," replied Professor Nogi with a vigorous nod. "If the phenomenon we have witnessed is true, the

moon is not a dead body moving about the earth. It has a source of energy within itself which can affect the earth's atmosphere. In fact, the moon could be inhabited, or at least support some kind of life. In this painting, does the moon goddess carrying the lotus signify beings that can live on the moon?"

Mr. Nakamura lifted himself briskly from his chair, and, walking over to the tokanoma, removed the painting, rolled it carefully, covered it with the yellow silk scarves, and replaced it in the lacquered box. It was evident that as far as he was concerned, the meeting had adjourned.

There was a cordial but subdued handshaking, and the learned guests expressed their deepest appreciation for the privilege of being present. We drifted together into the front room of the store. Then Professor Nogi turned suddenly to Mr. Nakamura. "I would indeed like to explore this lunar mystery much more thoroughly. Gladly would I dedicate my life to the solution of such a problem, but I am somewhat at a loss how to proceed. I am afraid that we have passed beyond the scope of available knowledge. Would you have anything to suggest, my esteemed friend, for I know you to be a man of profound understanding?"

Mr. Nakamura smiled rather too sweetly. "If you seriously wish to explore the universe more thoroughly, it is possible that I can secure several of these astronomical thang'kas for your study." He paused and added demurely, "In the interest of science, of course."



Depth Psychology

The sea is deep because it never rejects the tiniest rivulet.

—*Digest of World Reading*

Keep Your Temper in a Cool Place

The more hot arguments you win, the fewer warm friends you'll have.

—Burton Hillis

With God All Things Are Probable

Shortly after Benjamin Franklin had invented the lightning rod, the elders of a church asked him: "Would you really think, Doctor, that a house of God needs your invention to be protected from the elements?"

"Gentlemen," said the witty Franklin, "I would not hesitate to put that lightning rod on top of your church. Being a religious man, I cannot believe that God is biased when distributing his lightning!"

Library Notes

By A. J. HOWIE

ORENDA

THE MISSING INGREDIENT IN THE WHITE MAN'S FORMULA
FOR WORLD PEACE?

Each Christmas in the Western world, we commemorate the birth of one whom we describe as the "Prince of Peace," yet after centuries of annually proclaiming "peace and good will on earth," wars and rumors of wars continue to plague us. Prayers, treaties, leagues, private efforts, all seem to fail, and hope of peace in our time fades with each new crisis. But before the coming of the white man to the American continents, there governed a league of Indians who had learned to cooperate in maintaining peace among their several tribes and, through their unity, to minimize and resist the aggressions of their neighbors.

In two articles in *Horizon* (now the *PRS Journal*), Mr. Hall covered exhaustively the essence of the scant information known regarding this League of the Iroquois as reconstructed from their lore: *The Great League of the Iroquois*, Summer 1947, and *Paracelsus on the Mystery of Moral Energy*, Summer 1954. In each case the term *orenda* was discussed intensively, but in neither instance given index reference. Mr. Hall's speculation as quoted in the title of this article, suggests that perhaps the idea might well be reviewed and further research encouraged.

The literature on the subject of the American aborigines seems to be difficult to evaluate. Scientists study the artifacts of a primitive culture in a cold and rather routine fashion—in a sort of on-the-outside-looking-in fashion — with no freedom to vitalize their interpretations; for them, the art forms and crafts, the shards and midden heaps, are all that remain of a dead culture. On the other hand, sentimentalists deplore the injustices of the white man as they depict an ideal of the noble red man. By all, the Indian

lore and legend is treated as tinged with superstition and cosmological error.

But the Indians were human beings with brains, and there is no reason to assume either that they had no great thoughts and ideas or that those thoughts and ideas died with them. The American aborigines that inhabited the various portions of the American continent were far from being "naked savages," even though they did not build the same kind of houses and maintain the same type of communities with which Europeans were familiar. They were evolving human individuals, clans, tribes, nations, and even though the Indian patterns of action may differ from what we have been taught to consider "civilized," there is a growing wealth of evidence being accumulated to prove that the Indians did not live a crude life bent on the extermination of a world of enemies, and our immediate concern is with the considerable evidence that the Indians were strongly imbued with a sense of the importance of the welfare of the community that could be extended to include all creation, the husbanding of the fruits of the soil and nature as the gifts of one Great Spirit, and that in general the Indians had a high sense of chastity and moral values.

The North American Indian attributed no importance to the exact dating of tribal history, and the span of time in years between events probably never will be exactly determined. All that can be said of the progenitors of the Iroquois nations is that they lived in the vicinity of Montreal upon the northern banks of the St. Lawrence River, as a subject nation of the Adirondacks, a branch of the Algonquin race. When they had progressed in the arts of husbandry and war, and their numbers multiplied, they attempted to assert their independence in the possession of the territory. The powerful Adirondacks subdued and decimated them. To escape extermination, the remnants of their people migrated southward and eastward into what is now the general area of New York State, pre-empting large areas of land at the expense of the weaker tribes they found already there. Gradually differences developed and several groups later came to be identified as nations, named after the regions in which they established their supremacy. This took place in the course of moons, years, decades, centuries(?). There are many estimates. At any rate, there was

time enough for them to become individualized in speech, loyalties, lore, in spite of their common origin, which was most obviously reflected in their cognate languages and the similarity of the creation and other myths.

Inevitably, their differences were sufficient to lead them into war with each other as well as with their neighbors. And this is where we pick up the legend of Deganawida and Hiawatha, who devised and organized the League of the Iroquois into an effective instrument for peace. Longfellow, in his poem *Hiawatha*, has idealized and popularized a misconception which is adequately discussed in various other places. The story of the founding of the league is astounding enough without any fanciful embellishment.

The Iroquois nations had no written language. Their chiefs and sachems were the sole repositories of the rituals and esoteric doctrines, and they were little inclined to communicate them. Those researchers who have penetrated deeper than the superficialities, first have had to win the confidence and acceptance of these most uncommunicative custodians. Even when sincere white men have been initiated into the ancient tribal rites, or when a full-blooded red man has decided to preserve in writing the wisdom of his people, almost insurmountable obstacles are encountered in establishing meaningful English equivalents for the abstract Indian terms. It is not surprising that homesteading and trading European immigrants should have been unaware of and/or ignored the lofty idealism of the leaders of the Iroquois nations; but it is fortunate that patient and tireless researchers have recovered the legend of Deganawida and some of the facts concerning the "Long House." Out of this information, perhaps we may recover the secret working power that established peace among uncounted primitives who enjoyed large areas of our United States for many moons before the coming of the white man.

Independently and long, long before contact with Christian missionaries, the Iroquois nations were reciting in their rituals of the "Long House" the virgin birth of Deganawida, his miraculous preservation in babyhood, his youthful evidences of superior powers, his awareness of his mission to establish peace among the nations of the Iroquois, and the incidents of winning the five nations to the league as formulated by Deganawida. The league proved

an effective working instrument for peace, which not only survived in the free forests and prairies, but was invoked even after the encroachments of the European immigrants.

Deganawida was born into the Huron nation, which never became a part of the Iroquois League. There may be some significance in this fact as a link to the ancient past in assigning Deganawida's descent from a people in the region from which the ancestors of the Iroquois nations had migrated. According to the legend, his virgin conception was disclosed in a dream to his grandmother, who, in spite of this revelation, was not reconciled to her daughter and the child until after several attempts to destroy the infant had been thwarted in a miraculous manner. Deganawida's mother also was comforted by a dream, during her pregnancy, with the assurance that her child was destined to bring peace to the warring tribes.

After many discouragements, Deganawida won the support of several chiefs, but Atotarho, chief of the Onondagas refused to listen. The legend runs that in his youth he was gentle, but one day while hunting in the mountains he killed a strange bird with beautiful plumage. He plucked its bright feathers to decorate his head, meanwhile inhaling their virulent poison which entered his brain, maddening him. He returned to his village in an insane rage, seeking to kill anyone he met. The poisonous fire burned in his brain, distorting his features. His mind became so powerful that it could project a thought many miles through the air and kill whomsoever he desired. He could divine the thoughts of others, and prophesy. In this frenzied state of mind, he ruled over the Onondagas with despotic energy. This was the one man Deganawida must win to support the league.

He took Hiawatha with him and prevailed upon Atotarho to kindle a council fire. Throughout the night Deganawida and Hiawatha sang the Peace (Law) Song, and Hiawatha explained the words of the law (peace).^{*} Through the *orenda*, the mind of Atotarho was calmed; his powerful mind now could be used for

^{*}According to Paul A. W. Wallace in *The White Roots of Peace*, "To the Iroquois, peace was the law. They used the same word for both. Peace (the Law) was righteousness in action, the practice of justice between individuals and nations."

good, and Deganawida arranged for him to be the chief sachem of the "Long House."

Membership in the league was allocated in fifty sachemships between the five member nations (though not equally). Deganawida's plan provided the organization and methods for carrying out the purposes of the league. The plan was so flexible that it could be extended to include all peoples, to the ends of the world. The principles upon which the league was established were expressed by three Indian terms which represent three pairs of doctrines:

- | | |
|--|---|
| 1. Health of mind and body | Peace among men and women as individuals and among organized groups of persons. |
| 2. Righteousness of conduct, thought, and speech. | Equity or justice in the adjustment of right and obligations. |
| 3. Physical strength or power, as military power or civil authority. | The <i>orenda</i> of the people or their institutions. |

Webster's New International Dictionary defines *orenda* as "Magic power or potency—the Iroquoian term for *manito*." *Manito*, in turn, is defined, "Spirit, God. Among the Algonquin Indians one of the powers or spirits which dominate the forces of nature."

The *Forty-Third Annual Report of the Bureau of American Ethnology*, article *Iroquoian Cosmology*, defines *orenda*: "The Iroquois name of the fictive force, principle, or magic power which was assumed by the inchoate reasoning of primitive man to be inherent in every body and being of nature and in every personified attribute, property, or activity, belonging to each of these and conceived to be the active cause or force, or dynamic energy, involved in every operation or phenomenon of nature, in any manner affecting or controlling the welfare of man. The hypothetical principle was conceived to be immaterial, occult, impersonal, mysterious in mode of action, limited in function and efficiency, and not at all omnipotent, local and not omnipresent, and ever embodied or immanent in some object, although it was believed that it could be transferred, attracted, acquired, increased, suppressed,

or enthralled by the orenda of occult ritualistic formulas endowed with more potency."

Mabel Powers, in her *The Indian as Peacemaker*, in describing the boyhood of Deganawida, states that the Indians say he was possessed of a "powerful orenda" which gave him command of every situation, and that *orenda* is defined as "power within more potent than the natural powers of man."

In his brief biographical sketch of Harriet Maxwell Converse, Arthur C. Parker writes: "With the Indians the term 'medicine' means a mystic potence, or to use Hewitt's word, it means *orenda*. There is no English equivalent of the word which the Indians term 'orenda,' though it is erroneously and ambiguously interpreted *medicine*. The 'Medicine' Society, therefore, does not necessarily imply an organization devoted to the compounding of drugs or the mixing of nostrums." This is a most suggestive clue to remember when reading his article on *The Guardians of the Little Waters, a Seneca Medicine Society*, from which we quote:

"The most important and influential fraternity among the present day (1908) Senecas is the one commonly called the Secret Medicine Society, its name literally meaning 'guardian spirits.' It is a fraternal organization instituted primarily to preserve and perform the ancient rites deemed necessary for preserving the potency of the 'little waters', popularly called the secret medicine, and the method of its administration.

"Of the twelve native societies that have survived among the Senecas none remains more exclusive, more secret or so rigidly adheres to its ancient forms. No brotherhood among the Senecas is so strong nor does any other hang so well together. There is never internal dissension nor jealousy and never any division of opinion. Unanimity is the rule in all things and discord of any kind would be in variance with the very fundamental teachings of the order. No organization among the Senecas today is so mysterious, nor does any other possess the means of enforcing so rigorously its laws. It is without doubt a society of great antiquity, few Iroquois societies, perhaps, are more venerable. One authority has contended that it is a tribal branch of an organization found everywhere among Indians throughout the continent and produced good arguments to support the theory, but an examination of its traditions

and ritual would lead to the opinion that it is purely Iroquois. No doubt similar organizations existed and perhaps were affiliated with it, but it does not seem probable that it should have been widely found."

The ritual legend describes a young chief of olden times, who was a great hunter who killed only as he needed to, and carefully disposed of those parts he could not use for helpful purposes. He never killed out of season, nor took advantage of a helpless animal. All the animals were his friends because he was good.

On one occasion, an enemy tribe captured him, cut off his scalp lock, and left him to die. At night the animals scented blood, came and recognized their friend. They took council and each advised how to help—the owl, the whip-poor-will, the crow, and the buzzard, the swift hawk, the eagle, the snipe, the white heron, and also the great chief of all the birds, Shadahgeah, who is the eagle who flies in the world of our Creator above the clouds. These are all great medicine people and in their council they said, "He must not be lost to us. We must restore him to life again. Let each one of us look in our medicine packets and take out the most potent ingredient. Then let us compound a medicine to give him."

So the animals compounded a wonderful medicine, and in its preparation, some gave their own lives to provide ingredients to be mixed with the medicine roots. When the medicine was made, all of it was contained in the bowl of an acorn. This they poured down the throat of the man, and the bear, feeling over the body, found a warm spot over his heart. Then the bear hugged him close in his hairy arms and kept him warm. The pigeon hawk, the swiftest of the birds, flew off and recovered the scalp. A big crow helped clean it so that it might be fastened back in place, and Shadahgeah plucked a feather from his wing and dipped it in the pool of dew that rests in the hollow of his back and sprinkled the water upon the scalp. The dew came down in round drops and refreshed the dry scalp as it does a withered leaf.

Then the man felt a warm liquid trickling down his throat, and with his eyes yet shut, he began to talk the language of the birds and animals. They sang a wonderful song; he listened and remembered every word of it. The animals told him that it was the medicine song of the medicine animals, which he might sing when

he felt grateful. They also taught him the ceremony and the dance. The animals instructed him to form a company of his friends, and upon certain occasions to sing and dance the ceremony, for it was a great medicine power which called all the medicine animals together. When people were sick, they would devise a medicine for them. They cautioned him not to fail to perform the ceremony and throw tobacco for them. At this point the chief asked what the ingredients of the medicine were. They promised that the secret would be imparted, but he could not receive it because he had been married. Only virgin men may receive the first knowledge of mysteries. When such men were found, they would call him with the medicine song.

The chief gathered his warriors in a secret place and sang the medicine song of the animals. After a time while out on the chase, he dispatched two young men to look for game while they encamped. As the youths approached a spot, they heard the sound of a wonderful song floating through the air to them. They were entranced, and throughout the night they listened, learning sections of the song. In the morning, they returned to camp and reported what they had heard. The chief said, "That song is for the good of the medicine. You must find the source of the song and discover the medicine that will make us powerful in war and cure all of our ills. Now you must purge yourselves and go again on the morrow."

The youths obeyed. Following the strains of the song along a difficult trail, they found the source of the singing at the top of a mountain. They saw nothing there but a great stalk of corn springing from a flat rock. Its four roots stretched in the four directions, north, east, south, and west. The corn was a medicine plant from which the music emanated, and life was within it. Then the winged light sang for them to cut the root and take a piece for medicine. They first made a tobacco offering and then cut the root. As they did, red blood flowed out from the cut like human blood and then the cut immediately healed. Then an unseen speaker said, "This root is a great medicine and now we will reveal the secret of the medicine." The voice told them the composition of the medicine that had healed the chief and instructed them how to use it. They taught the young men the medicine song that would make the

medicine strong and preserve it. The voice said that unless the song were sung, the medicine would become weak and the animals would become angry because of the neglect of the ceremonies that honored their medicine. Therefore, the holders of the medicine must sing the all-night song for it. After the youths were instructed in all the laws of the medicine, the singing light guided them back to the spot from which they had started.

The foregoing is only a rough sketch of the fascinating and instructive lore that can be assembled regarding the Great League of the Iroquois and the mysterious *orenda*. The information will reveal an entirely different concept of the American aborigines from that which has been taught for generations, and it may cause us to pause and reconsider our attitude toward the ways of life that we have been taught to admire. The comparisons will not all be in favor of the white man's ways.

Before the coming of the white man, the Indians had a concept of property rights, but the rights were in a collective rather than personal sense. The tribe, nation, could not maintain those rights at all times in peace, without war. And there were tribes and nations that were aggressive and domineering. But none of them was rooted so deeply in any soil that the group could not move for good reason to another place where water and game would sustain life. They did not have to steal for gold, for material possessions—such things had little value where strength and skill in the chase and fishing provided the proteins to go with the maize that was planted and harvested with rites that recognized the power of the Great Spirit in granting the food. Ornamentation was personal, so there was little incentive to covet the primitive jewelry, wampum, or feathered regalia of others. Women had a dignified and important place in the life of the tribe. Scalping was not as general as we have been led to believe; in fact, scalping was encouraged by the opposing factions of European armies, who paid high bounties for the scalps of their enemies. In this life, the Indians as groups possessed their hunting grounds, and in the life hereafter, each brave was believed to pass to the Happy Hunting Grounds.

Wars of survival are not happy subjects—whether they occur among primitive hunters or among our large nations of today. It

is unlikely that many chieftains enjoyed war, strife, carnage; it is far more likely that the wisdom of the chief was considered greater when he resolved tribal differences by parley, by peaceful means. But the Iroquois League seems to have been the successful culmination of the idea, the mission, the inspiration of one man—Deganawida.

Deganawida, the author of a great plan for peace, is not made a heroic figure in the legends. He was not considered divine, even though he uniquely and definitely was said to have been immaculately conceived. I have not found in my reading any mention of spiritual interplay or visitation to explain how it happened. There is just the flat statement that his virgin mother found herself with child. Her family and her tribe were just as skeptical as modern sophisticates would be. Both mother and child had to live under the stigma of suspicion until the virtue of their lives survived in spite of prejudice. From early youth, the superior qualities of Deganawida were manifest, and when the time came to begin his mission, according to tradition, he left in a stone canoe which by its swift motion through the water signified that he was sustained by powers stronger than ordinary, for otherwise the stone canoe would have sunk.

However, Deganawida was a poor mouthpiece for himself; some say that he had an impediment of speech. At any rate, his choice of a front man fell upon a most unlikely man, one who had been known to indulge in cannibalism—Hiawatha. The legend tells that while Hiawatha was preparing a lonesome and gruesome stew over the fire in his tepee, Deganawida climbed up and peered down through the smoke vent. His image, as reflected in the pot, was observed by Hiawatha, who, without looking up, thought it was the likeness of himself. After studying the beauty and nobility of the reflected image, he began to believe that this was what he really looked like, and that his present mode of life was not at all in keeping with such a fine person. Thus he was easily convinced when Deganawida approached through the regular entrance and said that he was the man to join forces with him on his great mission for the peace of all tribes. And the name of Hiawatha lives on as the man who did the talking in the councils, while it is only recently that the proper importance has been attributed to Degana-

wida. It is most interesting to speculate on the power of suggestion in Hiawatha convincing himself that the image reflected what he really was, his later proving up to the complete reform in himself, and his successful part in the mission of establishing the peace of the "Long House."

From infancy, Deganawida was sustained by a power within himself which he seemed to impart to those who associated themselves with him in his project. Hiawatha experienced it. Atotarho responded to the singing of the peace song and listened receptively to the expounding of the law. With such a vast understanding that enabled Deganawida to devise a simple, comprehensive plan for the organization and operation of the League of the Iroquois, it is unlikely that he would have failed to provide some means for continuing the transmission of the vitalizing spark which he seemed to possess.

There has been such a common misunderstanding of what the Indian medicine man really is, that we were glad to find Parker's definite statement that there is a tradition in the organization of The Guardians of the Little Waters that the society is a repository for the perpetuation of the *orenda*, the potency that sparked the effectiveness of Deganawida as a person and the League of the Iroquois as an instrument for peace.

In the legend of the medicine (and we now are considering that a term for the *orenda*), we note that personal virtue played an important role in its revelation. The chief whose life was saved was a virtuous man, but he could not receive the revelation of the formula because he was married. But he did learn the songs and dances, and he was instructed to teach them in secret to carefully selected braves, and to observe the rituals in times of need—not personal, but for the needs of the group. But the mystery was revealed to two virgin youths, in a high place, by a voice from within a giant maize plant, which instructed them to cut a piece of its flesh from its roots; the wound bled as with human blood, but quickly healed over.

The mystic pattern in the various fragments, as they can be pieced together, is quite consistent with the mystic speculations of the alchemists, religious ecstasies, and other symbolical writings. But we must remember that the legends of the *orenda* of

Deganawida were formulated long before contact with the white man, and hence could not have been influenced by philosophical or mystical speculations which might have served to detract from this example of pristine inspiration.

Something made the League of the Iroquois work under conditions that would make reason say it could not be done. There is much in the definition of *orenda*, as quoted, which indicates that the purpose for which *orenda* was generated was impersonal; not for individual well-being but for the good of the group; and that group could be an ever extending and inclusive thing—the world as the Indians knew it, the world as we know it now.

The songs and rites of the *orenda* were not child's play. Before performing the rituals, everybody participating had to perform the various purifications—fasting, sweating, discharging personal obligations. The ceremony was no brief, transient prayer—the chanting and dancing continued without pause during a whole night. The mystic potency was not the product of one person, or of a few, but it depended upon the entire assembly. Also, the medicine, the *orenda*, had to be renewed in potency with the complete ritual at regular intervals. The aid of the medicine animals and birds could be invoked, but they must be called, even if no need existed to continue their contributing the powers to the *orenda*. Thus the *orenda* was the living product of the concerted efforts of the people and the medicine animals and birds, something which must be nourished, cherished, and used only for the good of the tribe, the members of the "Long House," those who lived together under the one roof of the law.

The *orenda* seems to have ignored special interests. It was not invoked for personal power because it was the product of the ritual of the assembled council in which each contributed his part after full preparation and dedication, some of whom had to die that others might live in well-being. The *orenda* could well be "the missing ingredient in the white man's formula for world peace!"



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