

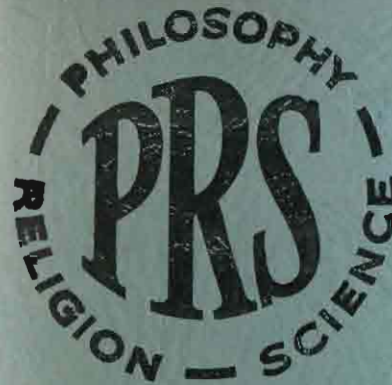
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THE EDITOR'S POINT OF VIEW

RELIGION IN AMERICA



IN view of the vast amount of publicity that religion in general and various religious groups in particular have been receiving in recent years, it may be worthwhile to consider the situation with some care. As has frequently been pointed out, the history of our country is almost an unbroken account of spiritual values and their numerous practical applications to the changing problems of the American way of life. The earliest explorers brought the symbol of the cross with them, claiming the new lands for God and the king. Early colonizers came here in search of religious tolerance and the right to worship according to their convictions of conscience. Unfortunately, they did not always practice what they preached, and sectarian feuds arose at an early date. Still in all, however, our forefathers gained strength and consolation from their faiths, and it would certainly never have occurred to them to support an atheistic or materialistic attitude or policy. George Washington strongly supported the church to which he belonged, was a Master of his Masonic Lodge, and in times of crisis, sought divine aid and protection. Although Abraham Lincoln was more or less of a free thinker, he was a very devout man, and through the long,

dark years of the Civil War, leaned heavily upon his native faith for guidance and inspiration. It can never be said that the democratic institutions we cherish or the basic ideals upon which our government was built were deficient in piety or spiritual overtones.

One of our difficulties, perhaps, has been our failure to realize that faith, like all other forms of knowledge or belief, is subject to the law of evolution. Religions must grow, and must continuously find interpretations through the immediate concerns of their followers. In this respect, the churches have been somewhat deficient. They have found it inconvenient to adjust their doctrines to the progress attained in other fields. No other country has advanced more rapidly in science, industry, and economics. By degrees, many progressive minds became absorbed in the social and ethical aspects of Western culture, and have allowed their religious interests to lag for lack of direct stimulation. In most cases, the church has been taken for granted. Every community maintains places of worship, and these are attended with considerable regularity. Unfortunately, religious services have become something apart from our immediate concerns. We hold certain beliefs to be self-evidently true; we accept them, but they do not seem to direct our conduct or support adequately the policies that we follow and apply.

It is always difficult to accumulate adequate statistical data on such subjects as religion. From the best available reports, the present population of the United States is approaching one hundred and ninety million, and will pass the two hundred million mark before the end of the century—perhaps sooner. Available figures indicate that nearly one hundred and twenty million of our people are members of religious organizations. In arriving at these figures, the memberships of two hundred and fifty-eight denominations have been estimated with some accuracy. It is also reported that another thirteen million have some kind of religious interest beyond mere passive acquiescence. Many of these people belong to small, independent bodies which have either been ignored by the statisticians or have been omitted due to some kind of prejudice or criticism. Yet this thirteen million represents a group that attends church at least irregularly. One survey takes the arbitrary attitude that those who go to church at least once a month should be included among the faithful. By a more negative approach,

an effort has been made to determine the number of rabid agnostics or complete atheists in the United States. Findings seem to agree that approximately two percent of our population is violently opposed to religion.

This seems to leave a large group unaccounted for, and I think we all know at least a few of these non-affiliated individuals. We cannot say that they are unbelievers or disbelievers. Many of them have decided to find their own way in religion. They are independent thinkers, but they are not scoffers. Religion may be more important to them than to a considerable percentage of churchgoers. Some of these liberals are inclined to the thinking of Emerson and Thoreau. A good many of them are associated with New Thought organizations, which are not listed among the major sects. There is every reason to believe, however, that in emergency or under stress, most of these people seek some form of spiritual help through reading, discussing religious problems with their friends, or keeping in contact through radio or television. The general feeling seems to be that about ninety percent of our population would, under direct questioning, be aligned with the basic principles of religious ethics and morality.

Oriental religions are represented in the United States by a comparatively small number of followers. Research would indicate that there are about eighty thousand Buddhists, most of them of Oriental birth. This in no way, however, reveals the interest this country has developed in Eastern religions and philosophies. The book trade indicates a steadily increasing demand for basic texts in Vedanta, Zen, and other Eastern doctrines. Some effort to estimate this interest has been made, but the results are dim so far as classification is concerned. It is my own belief, from many years of contact with the field, that Oriental philosophy influences the lives and conduct of at least a million persons in the United States.

How does this compare with the religious situation in other Western countries? With the exception of those who are born under a national or state religion, and are therefore regarded as solid units, although the degree of spiritual penetration is uncertain, the American figures show that this country leads all Western nations in religious affiliation and basic beliefs. In round terms, over seventy percent of our people believe in the existence of

God and, although it may seem contradictory or inconsistent, seventy-five percent believe in the immortality of the human soul. In West Germany, for example, only about thirty-five percent believe in immortality. Of all free Christian peoples whose religious choices are made voluntarily, we have the largest percentage that chooses to follow religious codes.

Assuming these figures to be reasonably correct—and we are assured that such is the case—the actual inroads of scientific materialism have been considerably less than is generally supposed. There seems no reason to believe that the American people want atheism or have any real desire to limit religious education in the public school or anywhere else. There was no problem until it was created by a small group of sophisticated intellectuals. We do not in any way question the right of these intellectuals to think as they please or to practice any belief or unbelief that they feel to be right. We merely want to point out that when they speak, they speak for themselves only, and form a very small if militant minority. The agitation that has sprung up has created an unfortunate confusion, however. Various sects have taken the opportunity to oppose the teachings of other sects, and have become acutely fearful that children will receive some indoctrination contrary to certain dogmas or creeds. After enjoying a fair degree of inter-sectarian peace and amity for nearly two hundred years, we have created a denominational crisis that will benefit no one.

According to the available statistics, religion in the United States seems to be growing at a reasonable rate. Various denominations report an increase of one and a half to two percent per year. This does not indicate extreme enthusiasm, but is about according to reasonable expectancy. Yet while these figures have a great deal of meaning to some folks, we cannot be too greatly influenced by the numerical equation alone. When we speak of religion, our first concern is not membership; our real problem is to what degree spiritual convictions are guiding and guarding the conduct of our people. To understand this more accurately would require a complete survey of the ethical state of the nation, and no one seems to be in a hurry to undertake this project. Most agree that the results might prove discouraging. Why should it be

that we lead the world in the support of our religious institutions, yet remain unable to cope with the present moral crisis in the United States? The answer seems to be that we are religious traditionalists. We acknowledge the value of beliefs, and even go so far as to recognize the personal need for spiritual consolation, but we accept our beliefs passively. Many people I talk to are saving their religion for their old age. When they retire, they will take a greater interest in spiritual concerns. Those who have retired, however, do not seem to develop a sudden fondness for God or their fellow man. To a degree, the churches are responsible for the trouble. They have never really taught the mystical side of religion. They have not reminded their followers that spirituality is fundamentally an attitude, not an affiliation. This is an age of science. More and more, we are inclined to demand facts. We want to understand our personal relationship with that Divine Power which abides at the source of life. We want to know why religion is necessary to us, and how it can perfect the values that we most admire.

I have always been interested in the pastoral side of the ministry. While good work can be done from the pulpit, the priestly function always includes personal counseling. Those spiritually troubled should be able to bring their problems directly to their pastor. The churches are so structured that this is possible without unusual difficulties or obstacles. The minister preaches two or three times a week, and this constitutes his set pattern of obligation. He therefore should have time to work with many individuals, and he should have the natural inclination to bring spiritual solace to those troubled in soul, mind, and even body. There has been considerable development in the area of pastoral psychology. I appreciate this and feel that it has a valid place in the program. Actually, however, the pastoral psychologist has, at least in a sense, aligned himself with science. He is using essentially the same technique as the professional psychotherapist. Perhaps he may best be described as an idealistic psychologist. The question arises as to whether this is the best approach to the situation. Should the minister be a Freudian or an Adlerian or a Jungian psychologist? Should he depend more and more upon the techniques of science, or should he explore the great field of religious guidance

which is his own peculiar province? In other words, must religion depend upon science to solve religious problems?

It may be pointed out, of course, that the members of the congregation who seek psychological help from their minister are actually suffering from ailments that lie within the boundaries of science rather than within the area of religion. If this is true, these sufferers have not gained very much from their church affiliations. Having been members in good standing for twenty years, they find themselves in the same dilemmas as those who have never cast their shadows on a church door. Religious guidance has to do with the spiritual causes underlying physical emergencies. The individual in trouble has broken faith with God, man, and nature, or he would not be seeking help. There may be advantage in a cooperation between the clergyman and the psychologist, but it does not seem that either can take the place of the other. Both have their own worlds, and experience shows that where religion is actually operating in the life of the person, he is less likely to require the aid of a scientist counselor.

A simple example lies in the area of divorce. Between four hundred thousand and four hundred and fifty thousand American homes break up every year. It is a well-established fact that a large percentage of divorced persons is nominally religious. The result has been a rather serious crisis. The Catholic Church, of course, permits divorce, but will not allow divorced persons to remarry, regardless of which one was to blame. Some Protestant sects are almost as severe in their rulings on this subject. Still others will not permit a minister to perform a marriage ceremony if the person responsible for a divorce wants to remarry. Even where divorce is tolerated, the persons involved are subject to unpleasant censure from other members of the congregation. In this area, religion should take a leading part in fitting individuals to marry, and to recognize the responsibilities of a home. There should be more help than can be given when the home is already on the rocks and the minister is called in to console the miserable.

If we look around the world a little, we shall find that some faiths do better than others in contributing to the happiness and security of their followers. This is not by imposing heavy dogmatic obligations, but rather, by making religion a more beautiful and

meaningful part of our experience in this world. Granted this is easier where there is less sectarianism, and where religious tradition has always exercised a strong influence. But if it can be done in distant places, it can also be accomplished here with care and thoughtfulness.

Several steps suggest themselves. The first is that throughout government, there should be a real and sincere respect, not for man's beliefs alone, but for right conduct founded in right conviction. When we say that a man is religious, we should bestow our highest commendation. Respect should be bestowed upon those who indicate every day that their conduct is moved by deep conviction within themselves. The simple acknowledgment that the American people are resolutely established in the principles of an enlightened faith would do much to raise the moral and ethical tone of the country.

While it is true that sectarian doctrines should not be taught in public schools, young people should come to know that the great principles of religion are above sectarianism. The belief in God, the immortality of the human soul, and the ultimate victory of good over evil, are not finally sectarian concepts. In these beliefs, we share with the noblest ideals of the human race, and there is no reason why children should not be taught to admire those qualities which are most admirable, respect ideals that are universally acknowledged, and practice a personal code that will make them respected and trusted by their associates. We cannot avoid all these responsibilities and evade the necessary decisions without ultimately regretting our own weakness of character.

Perhaps we should have the religious equivalent of a United Nations Organization, and end forever all open conflict between faiths. If we must divide mankind into some kind of a polarized classification, we should consider only the divisions of believer and non-believer. All believers belong in the same camp, whether they be Christians, Hindus, Moslems, Taoists, Buddhists, or free thinkers. If they stand for the principles of human enlightenment and fraternity, and are opposed to those evils equally censured by all faiths, they should learn to work together, live together, build together, and pray together. In this way, the dignity of religion and the boundaries of its sphere of influence would be clearly revealed.

In this world, we have about two and a half billion human beings who are by nature religious. If this force could be brought together, there is very little that is wrong that could not be corrected. If two and a half billion persons were resolved to end war, there would be no more war. If they were determined to prevent the exploitation of underprivileged countries, there would be no such exploitation. If they took the problem of crime seriously in hand, we would find a very marked improvement in the moral life of the people. By their very union, religions could contribute not only to the solution of man's inner uncertainties, but would probably lift much of the tension that contributes to mental, emotional, and physical sickness. In the modern world, religion must either be dynamic, or it cannot successfully survive the prevailing policies of selfishness and self-interest.

The United States is most favorably structured to lead the world in the advancement of inter-religious insight and cooperation. Nearly all the faiths of the world are represented here. In many cities there are districts of foreign peoples who have brought their beliefs with them and still practice them. We even have a number of primitive faiths within our boundaries, such as the nature worship of the old American Indian tribes and the survival of early Aztec customs in our Southwest. We have Taoists and Confucianists in our Chinese communities. We have over four and a half million members of the Jewish faith, and there are a number of small Moslem sects. If we really wanted to give an example of true religious cooperation, we could do it here by not only arbitrating the disputes of major denominations, but advancing that great cause of Christian unity that was so close to the heart of Pope John XXIII. The religious world begins to sense the problem, but so far, Christendom has not been able to realize the importance of non-Christian faiths in the preservation of a free world.

The Chinese situation is clearly and painfully indicative of what can happen where religions become scattered or lose leadership, or are not strong enough to prevent their followers from being indoctrinated by beliefs that are spiritually and morally unsound. Over six hundred million Chinese are now in political bondage to a minority group. The hard core of communism in Communist China has been estimated at between four- and eight million. All

the rest of the population is the victim of this powerfully organized, very small minority. Some have estimated that there are about four hundred million Confucianists in China. They have lost the right to develop the ideal socialistic policies that Confucius himself taught. Some say there are about one hundred and fifty million Taoists. These are also silenced by political machinery. Yet these Taoists originally held social convictions that could have led China to a constructive, democratic political system.

The strength of Buddhism in China is uncertain because all of the Chinese religions have overlapping memberships. We may say that there are probably a hundred and fifty million Buddhists, but Buddhism as a philosophy has strongly permeated both Taoism and Confucianism. Buddhists also grew tired and lax in China. The priesthood became lazy, the temples were neglected, and the general disruption of the country demoralized even the most pious. Buddhism had a sound policy for the advancement of the civil state of man. But two thousand years of bad government found China impotent to withstand a remorseless dictatorship when it came along. The point of importance is that six hundred million essentially idealistic persons could not cope with eight million organized opportunists. This should teach us all something. If we do not want dictatorship, we must protect and strengthen those beliefs which firmly advocate a constructive idealism in human relationships.

There seems to be a considerable drift in the American religious population. More and more thoughtful persons are experiencing a need which their churches do not meet. They still attend and support, but they are not completely happy. They do not find the sermons practical or the doctrines clearly stated. They ask questions, but they do not get answers. Here the trouble goes right back to the seminary. Young men planning to devote their lives to the ministry should be selected with greater care. There is complaint in most areas that there are not enough theological students to meet the pastoral needs of the future. I have talked to several young men who had hoped to prepare themselves for the ministry, and their reservations may be worth noting. Most of them were sincerely afraid that they would be too heavily domi-

nated by the restrictions of their churches when the time came for them to enter upon their life's work. They were afraid of church politics; they did not want to become totally involved in building fund drives, or committees, or other projects that are not essentially of a religious nature. They resented the possibility of being under the thumbs of wealthy supporters and contributors. They were also concerned over marriage and the raising of families. They were afraid that their congregations might ultimately break their homes with gossip and small talk. Most young theological students were prepared for the financial disadvantages of the ministry, although these have been corrected to some degree. They were simply not sure that they could ever make a truly idealistic contribution. According to their thinking, the church should grow. Many old ways should be discarded, and there should be a direct approach to the living needs of this generation. When they began to talk like this, they found strenuous opposition, or at least a completely negative reaction.

Religion has always regarded itself as occupying a unique place in the mortal sphere. The worship of God is the highest of all human activities. Religion is the noblest and worthiest institution existing among men. Its exalted place was assured by the descent of prophets and the authority of sages. It was not the duty of religion to bind men's minds, or to lock itself in conflict with science or philosophy. Rather, it was religion's place to ennoble science and make philosophy fruitful of immediate good. It was the province of religion to encourage the virtues of all professions, with the basic concept that if men were themselves good, all their works would be honorable and beneficial. The devout physician would be more thoughtful of the sick; the truly religious lawyer would guard the interests of his clients; the scientist who was inspired within himself by a rich faith, would devote all his skill to those labors that would preserve and protect men from the possible evils that might assail them. The truly religious businessman would give good value in his merchandise, and the God-loving craftsman would labor honestly for the wages he received. In art, music, literature, theater and the dance—all branches of learning which originated in religion—new and better ways would be found to arouse and inspire the best parts of man's nature.

Thus religion was to distribute the principle of good, causing men to respect it and live according to its precepts. In some way, this program has failed of action. Selfishness continues to dominate, and divided faiths lack the strength to lead us toward some promised land.

Perhaps some of that mysterious group of twenty- or thirty million Americans religiously unaccounted for is composed of persons who are trying to work out themselves the dilemma that society seems unable to handle. Certainly there are many isolated idealists today. They are really trying to live their principles sincerely, but they are not sufficient in number to be immediately noticeable. Also, they have learned that you cannot achieve a good end by evil means. You cannot destroy the convictions of others or discredit them or aggressively oppose them without hurting someone very badly. The real idealist, then, is locked with the problem of trying to achieve a spiritual victory in his own life. He is laboring with his own selfishness, trying to clarify the path of duty for himself. It is most confusing to such people to find that they are penalized for the simple practice of the common virtues.

The human race has been trying to become civilized for well over a hundred thousand years, and still, most of our failings and weaknesses remain uncorrected. This can only mean that we have never really believed the teachings of Moses or the wisdom of Christ. Even in those days, when religion had the upper hand, when it was in the power of religious organizations to control the temporal affairs of mankind, we were never free from wars, murder, crime, and intolerance. We survived because we were comparatively weak in our own knowledge. In those days, science could not threaten the survival of mankind, and our misfortunes were largely limited to a group of states bordering on the Mediterranean Sea.

Today this is all changed. Survival is a primary concern. We look about us, and we find no optimism by contemplating the institutions we have fashioned for self-protection. We must face the old fact again—we must civilize man in his own heart; we must bring principles to bear directly upon his character. He must want to be good; he must prize virtue and reward it. He must have satisfaction in knowing that he is right and that what he is doing

is of the greatest value to others. The only possible way in which he can re-integrate himself around the original core of his own integrity is through religious understanding. Truths must be found and experienced intuitively. He must find once more his own internal life, and gain his greatest satisfaction by revealing his own innate divinity through his character and activities.

Thus we may say that in terms of organized religion, the United States is adequately provided for. It has enough churches, enough clergymen, priests, and rabbis, and enough religious literature to insure the moral well-being of the people. What it lacks is insight. It has not yet taught its own followers that veneration for God begins with self-discipline. It has not insisted that its members live their principles, nor has it set an example of universal brotherhood by accepting on equal terms all the constructive beliefs of the human race. As long as it remains bigoted, it will produce bigots; and as long as there are bigots, there will be crimes committed in the name of God.

There is nothing wrong with the religious life of the American people that true religion could not cure. With able leadership and dedicated followings, our vast religious majority can accomplish wonders in the next ten years. The crisis we are passing through is simply a clarification of facts we have chosen to ignore. Sometime we must soberly estimate the situation. With all our knowledge and all our skill, we must survive because of our faith, or else we shall perish for lack of faith. Other things can help, but man's inner communion with the divine Spiritual Power within his own nature, is essential for his maturity as a human being.



Mark Twain once remarked that he could go for three months on a good compliment.

Something New Under the Sun

We recently received a clipping describing two American ladies looking at a newly completed Buddhist church. "Buddhist—what's that?" asked one. The other replied: "Oh, it's one of those new religions that are springing up everywhere."

Man is the only animal known who can be skinned more than once.

—Anonymous

THE MASTER POTTERS OF OLD KOREA

The history of Korea, as recorded in the Chinese annals, began about 2300 B.C. Mythical tradition reports that a celestial being approached the earth in the form of a wind, seeking a suitable embodiment. This deity breathed upon a young woman, described as a virgin, and she bore a son by the name of Tangun, who was therefore immaculately conceived. This was the beginning of a dynasty that lasted over a thousand years. After his death, Tangun became a spirit guardian of the Korean people. He is said to have given miraculous support in times of emergency, inspired artists and writers, and protected the destiny of his chosen people. Shrines and temples were erected to his memory, and he was worshipped as a demi-god. About the 12th century B.C., Kija, a scholar refugee from China, traveled to the area now called Korea with five thousand followers, and established the kingdom of Chosun. This name, which has been translated "The Morning Calm," or "The Morning Brightness," is still the name by which Korea is best known to its own people. The introduction of magic, medicine, music, and religious ceremonial into the country is attributed to Kija. The Kingdom of Chosun, as founded by this Chinese sage, flourished for a millennium, and there is a semi-historical account of the forty-two kings of this dynasty.

During the 1st century B.C., three independent regions were set up in Korea, generally known as the Kokuryo, the Paekche, and the Silla. These divisions endured until about 668 A.D., when they were brought together under what is called the Unified Silla Dynasty. This survived for nearly three hundred years (A.D. 668-936), and was followed by the Koryo Dynasty, which extended from 918 to 1392 A.D. Then General Yi came into power, establishing the Yi Dynasty, which survived to 1910, when Korea came under the suzerainty of Japan. It was the Koryo Dynasty, incidentally, that inspired the name Korea, by which the country is best known to Western scholars and historians.

From the beginning of the Christian era, the cultures of Korea were heavily influenced by China. Broadly speaking, the Unified

Silla Dynasty corresponds, timewise, with the T'ang period in China; the Koryo dynasty, with the Five Dynasties, the Sung Dynasty, and the Yuan Dynasty of China; and the Yi Dynasty, with the Ming and Ching periods in Chinese history.

The history of Korea is clearly recorded in its ceramics, which not only reveal the borrowings from China, but also the rise of indigenous Korean culture. It should be noted, for example, that it was during the Koryo period, in the opening years of the 13th century, that the country was overrun by the Mongols, who attempted to use Korea as a base for the invasion of Japan. When this invasion failed, the Mongols continued to dominate the country for something over fifty years, and finally retired, leaving Korea to its own resources. During the Yi Dynasty, in the closing years of the 16th century, the Japanese militarist, Hideyoshi, attempted his ill-fated invasion of the Korean peninsula. Although his campaign failed to achieve its military objective, Hideyoshi brought back to Japan many skilled artists and potters, and the latter were largely responsible for the rapid development of the ceramic arts of the Japanese Empire.

Religion also played an important part in the development of Korean art and literature. It is probable that in the so-called prehistoric period, prior to the rise of Silla, Korean religion was patterned largely upon Chinese customs. Buddhism was introduced into the various regions of Korea during the 4th to 6th centuries, and almost immediately, its civilizing effect was felt. The Koryo Dynasty, which was the golden age of Korean culture, was completely dominated by Buddhism. One difficulty has been noted. Buddhism strongly emphasized pacifism, and its monks were exempted from military service. As a result, many young men turned to the Robe whenever the country was threatened by war. When General Yi, who was gravely concerned with the maintenance of national independence, came into power, he heavily restricted the political influence of Buddhism, and turned to Confucianism for a suitable national philosophy. Almost immediately, the arts, which had been brought to their highest level in the Koryo period, began to decline, falling ultimately into the same dilemma that afflicted China during the decadence of the Ming and Ching Dynasties. It is worthy of note, however, that it was the pottery of

the Yi Dynasty that reached Japan, which developed a profound admiration for this ware. Particularly admired was the tea bowl, which had originally reached Korea from China, but had developed numerous delightful characteristics en route.

Although Korea reached remarkable heights in art, literature, and science during the Koryo Dynasty, and is certainly entitled to universal recognition for its accomplishments, it received scant attention in the West until the beginning of the present century. The Chinese produced the most beautiful ceramics in the world. They achieved an extraordinary union of superlative artistry and consummate skill. The Japanese potters were less lavish in their productions, preferring simple forms distinguished by intense individuality and esthetic restraint. Overshadowed by the cultural achievements of her powerful neighbors, Korea was not appreciated until Western connoisseurs, following the Japanese lead, began to recognize the strength of primitive forms and designs, and the quality of folk art associated with the Korean productions.

Most of the Korean pottery of the Silla and Koryo Dynasties has been rescued by excavation. These beautiful objects were interred with the dead, for reasons not entirely clear even to this time. During the Silla and Unified Silla periods, graves of important persons were of the tumular type; that is, large artificial mounds or hillocks. In most instances, pottery was found in considerable quantities in these mounds, sometimes buried directly in the earth, and at other times enclosed in stone boxes or small rooms provided for the purpose. After the introduction of Buddhism, the cremation of the dead was commonly practiced, and special jars were provided for the ashes. It seems that it was customary for the earthenware vessels used by a person during his lifetime to accompany him in his journey to the other world. As the ceramic arts evolved, the interred wares were often of great beauty and value. Well-wishers nearly always contributed pottery to the wealth of the departing soul, and several hundred examples are often found in one tomb. In the first decade of the 20th century, there was a frantic outburst of excavation in these old grave sites, possibly inspired by Japanese appreciation for the styles and designs of Korean pottery. Masses of material came to light, mostly broken

or deeply stained by contact with the earth. Extraordinary examples in superb condition are among the treasures of the world.

Other sources of old pottery were the sites of early kilns. Some of these were privately owned, but the most famous were under the direction of the state. The Koreans must have been most prolific potters, for nearly every family had a potter's wheel on which to fashion simple utensils for its own use. These were definitely folk art, and the amusing forms and consistent crudity of the products endeared them to the Japanese soul. They bring a high premium when obtainable. There were also pottery guilds, with closely guarded secrets, and the guildsmen, though they never attained social prominence, were dedicated researchers, particularly in the use of glazes. They became so proficient in glazing that even the Chinese paid them homage. Around the old kilns, discarded pieces with various defects may be found, as well as quantities of shards. These contribute considerably to our knowledge of the types of clays used in various areas of the country. Examples of misfiring are often distinguished by an accidental beauty attractive to the connoisseur.

Most early Korean pottery was thrown on a potter's wheel, although some pieces were molded, especially the tea bowls. Although they accomplished wonders in their chosen art, the Korean potters were always confronted with certain difficulties. For the most part, they fired their wares at a very high temperature, and it would seem that the facilities were not entirely adequate. As a result, there was considerable distortion in firing due to the same causes that trouble the modern worker in terra cotta. Otherwise wonderful examples may lean or tilt at an unexpected angle; round bowls take on irregular, elliptical form; and deep cracks mar otherwise superb designs. We may say that such imperfections are valuable in determining the authenticity of an old Korean example.

It must be accepted that the dating of early Korean pottery is still somewhat uncertain. A piece now attributed to the 5th century A.D. may actually date as early as the 3rd or as late as the 7th century. We reproduce herewith an example of old Silla which was probably fashioned prior to the 6th century A.D. It is a cup



Left: Old Silla pedestal bowl, about 5th century A.D. Center: Larger pedestal bowl of Unified Silla Period, 7th to 8th centuries A.D. Right: Large jar with rounded bottom, hand stamped decorations; also Unified Silla Period.

with a bowl-like lid. It is of dark grey stoneware, with some interior glazing—an excavated piece with light brown earth affixed to several areas. The height is approximately 6 inches. There are traces of silicon glaze derived from the clay itself. The cup stands on a conical base pierced with rectangular openings. The lid is decorated with incised lines radiating from the top. The cover, if separated from the bowl and turned over, becomes an additional small dish standing on the upper knob, which serves as a foot. This example is indicative of the outstanding features of the old Silla ware. It comes in several shapes, but is always extremely hard and water resistant. The designs are of the crudest kinds, principally patterns of straight lines or parallel lines incised with a comb-like implement. The actual use of the particular form illustrated here is open to speculation. Some feel that it was the remote progenitor of the stemmed wine glass; others feel that it was used in serving food, being a kind of pedestal bowl still commonly found in China. Still others suggest that it may have been a brazier elevated on a stem to keep the heat from the table or stand on which it was placed. There is also a theory that it was used in certain

forms of cooking to prevent food from burning by direct contact with the fire.

The second example we show is a similar article from the Unified Silla period—7th or 8th century A.D. The conical base now has two rows of rectangular openings separated by a double raised band. There is also a wide band around the base and a narrower one where the stem joins the cup. The lid shows areas of ash glaze, with traces of grey-green. Decoration consists of three circles with a design of radiating lines composed of small dots made with a hand stamp. The height of the complete vessel is approximately 9½ inches. It is evident that the potters were already experimenting with the use of various glazes, but had not yet reached a degree of skill in which the glaze could be controlled during the firing. This is also an excavated piece, with light brown earth covering a considerable part. It is a fine example with no evidence of repair.

For some time, collectors of Korean pottery considered the Silla ware as important archeologically rather than artistically. The mood is changing rapidly, however, and such examples are now eagerly sought. A third example will more or less reveal the genius of the old Silla potters. This is a large jar, 8½ inches high, with a rounded bottom and without any trace of base. This style was highly favored during the Unified Silla period. The substance is grey stoneware, with a hard, semi-transparent greenish glaze, giving the vessel the effect of antique bronze. Around the cylindrical neck are five raised bands, enclosing three rows of a fine wavy line pattern made by the repetitional use of a hand stamp. The upper rim was made to receive a cover, which is absent as usual. The jar was probably intended for the storage of wine, water, or fruit juices.

With this background, we can approach the most dramatic phase of Korean pottery. In the 9th or 10th century, the Koreans received from China examples of a glaze now generally called celadon. The word *celadon* is of French origin, being derived from the name of a character in a 17th-century play (based upon *L'Astree* by Honore d'Urfé), who appeared on the stage in a costume of this color. The word is now used throughout the art world to distinguish a certain type of porcelain first made in China, but later manu-



Celadon wine cup and stand, incised and inlaid with chrysanthemum design in black and white. Koryo Period (12th-13th centuries).

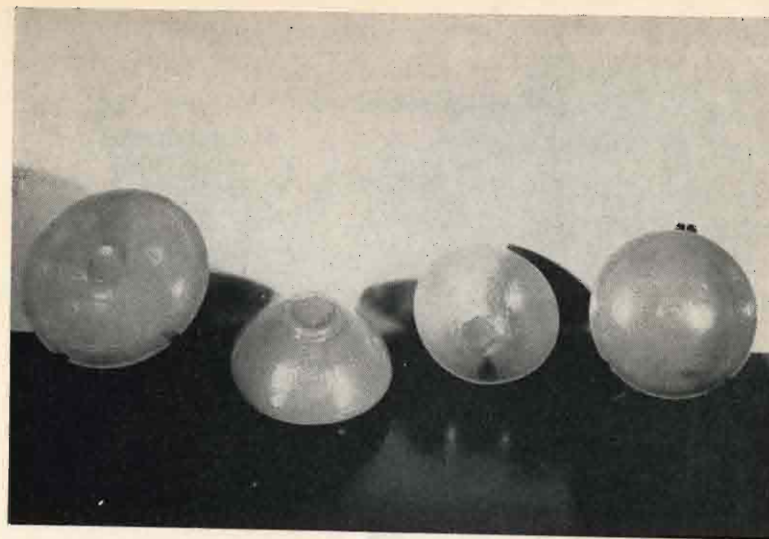
factured in other regions. The French word originally referred to the color only, but has been extended to cover the products of the celadon process. In the 12th century, the Chinese referred to celadon as "green ware," the pottery of Lung-ch'uan, or the "new porcelain." The Koreans of the same period called the best of their celadon *Koryo pi-saek*, meaning "secret color."

Most art collectors have seen examples of Chinese celadon, but the Korean specimens are less familiar. Celadon is a glaze containing iron, and occurs in almost countless shades of green. These shades range from the fabled kingfisher-feather green, which is a brilliant bluish tone, through paler variations, to apple green, dull yellow-green, a greenish olive, and a greenish grey. When such colors are buried for a long time in the earth, there is some oxidation, much as in the case of jade, and celadon can be found that has turned to brown or reddish brown. The glazed surface may be plain, almost resembling polished jade, or it may show fine or coarse crazing—a crackling of the glaze, in which it is covered by a network of fine breaks. The crazing is often limited to certain areas of the glaze, but could be induced to cover the entire object in a manner most attractive to the experienced eye. From the 10th to the 12th century, the Korean potters advanced their

skill in producing wares with this porcelaneous glaze, and in the late 12th and 13th centuries, the art reached its highest perfection. From that time on, there was a decline, although the work retains interest until the opening years of the Yi Dynasty. Then it deteriorated rapidly, and disappeared by the first half of the 16th century.

Korean celadon ware takes many shapes, of which the most common are cups, bowls, boxes, and jars. Near the end, vases with very small mouths were popular. Celadon ware was decorated in several ways. The clay could be incised with various designs prior to glazing. The glaze gathered somewhat more heavily in these depressions, producing an interesting color variation. Hand stamps could be used to impress various designs into the clay, and there are examples in which patterns have been molded in relief on both the interior and the exterior of vessels. A common and ingenious method consisted of incising a pattern and then filling it with slip—clay in a liquid state. If white clay was brushed over the grey surface of the unfired bowl, or one which had received a preliminary firing, it filled in the depressions of the incised lines. The remaining slip was then cleaned away, leaving the designs themselves in a greyish or creamish white. When the glaze was spread over this design, and the vessel was fired, the design itself showed in a slightly diffused way through the semi-transparent glaze. Occasionally, red or black was added to the incised patterns, especially in representations of birds and flowers. It was also possible to add designs by stamps, combs, and the judicious use of the fingernail.

The accompanying illustration shows a group of Korean celadon ware, some plain, some with embossed designs, and other showing the slip technique. In this group, the colors range from a pale bluish-green to a dark olive green. The bowls are from 5 to 7 inches in diameter, and there are additional details of their manufacture which are interesting and unusual. In examining one of these bowls, it is noticeable that it may have on the inside near the bottom a number of small rough areas forming an approximate circle. If you turn the bowl over, similar roughened areas will be found on the rim of the base. These are called firing spurs. The potters had trouble keeping the bowls upright during firing,



Early Korean celadon bowls, 12th to 14th centuries. Bowl at left shows structure of base and inlaid decorations. Second bowl, inverted, with incised design of lotus petals. Third bowl shows firing spurs on the inside, and faint over-all design. Bowl at right is decorated with incised bands and flowers of white slip.

and they placed small mounds of sand or clay under the rim of the base to steady the vessel. Multiple firing was frequently resorted to. Further heaps of sand or clay were placed inside the bowl, and another bowl stood upon this, until several were so stacked. They were then fired together. Experience shows that these spurs can often be removed, but that the glaze under them is imperfect. There are other examples in which a fine gravel was used, which imbeds firmly into the base of the pottery.

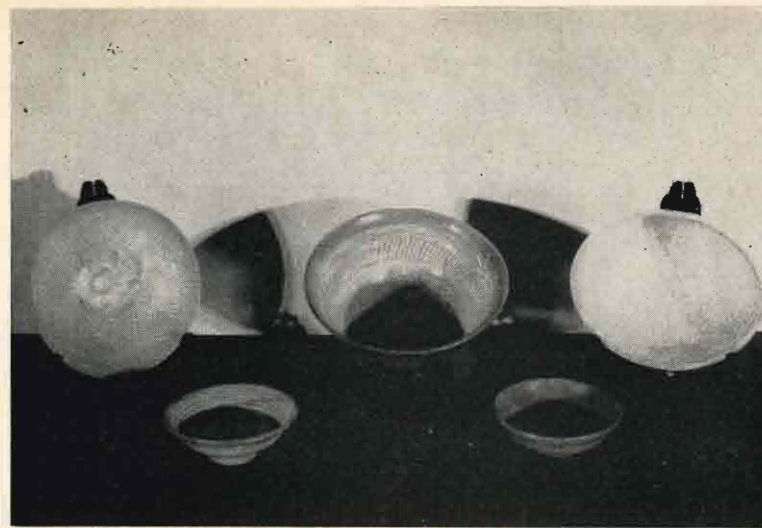
Although interest in Korean ceramics is definitely increasing, useful handbooks on the subject are none too plentiful. Most of the recent publications are almost completely pictorial, the text limited to a general introduction of a dozen or twenty pages. The information necessary to the amateur collector is notable for its absence. There are splendid publications in Japanese and Korean, but again, only the pictures are of practical assistance. Brief translations from the text of these official publications are amusing and a bit bewildering unless liberally edited. One completely literal translation reads: "Blue porcelain incense burner covered with the lid of a mandarin duck." The meaning is that the cover is decorated

with an effigy of this esteemed bird. Another example is stimulating: "Plate patterned by two fish." The meaning is "pattern of two fish." Some of the notes almost defy translation. Consider the following: "Incense burner of blue porcelain fixed by the pattern of vine. This is named MA-SANO-BAI, meaning that it will be used on horseback." That this delicate vessel was intended to be carried about by an equestrian seems most unlikely. A closing example is somewhat of a masterpiece of confusion: "A plain pot sculptured by the tool of hand. Baking name is 'SAM TO'. Sam To is equals 'three Ireland.' 'Three Ireland' baking is rather mild than that of Korea Dynasty in the early stage of Korea Dynasty." Such helpful handbooks are enough to discourage all but the most resolute.

For the ceramics enthusiast, the following handbooks may be useful: *Catalogue of the LeBlond Collection of Korean Pottery, Victoria and Albert Museum*, by Bernard Rackham, London, 1918; *The Ceramic Arts of Korea*, by Chewon Kim and G. St. G. M. Gompertz, New York, 1961; *The Arts of Korea, An Illustrated History*, by Evelyn McCune, 1962; *Masterpieces of Korean Art*, produced by the Ministry of Education of Korea in 1957.

For the beginner, therefore, a few practical points may be of value. Old and valuable items may appear in unusual places, and the informed purchaser may get an exceptional bargain. We have described in pictures the wares of the Koryo Dynasty in some detail. An additional point to examine is the base ring on which the vessel stands. In Chinese and Japanese ware, and in most modern reproductions, this is apt to be left unglazed. In the old Korean pottery, the glaze covers the outer wall of this ring and usually the circular base inside the ring. Sometimes the edge of the ring is ground smooth so that the vessel will stand more evenly. Frequently, however, it is exactly as it came from the kiln.

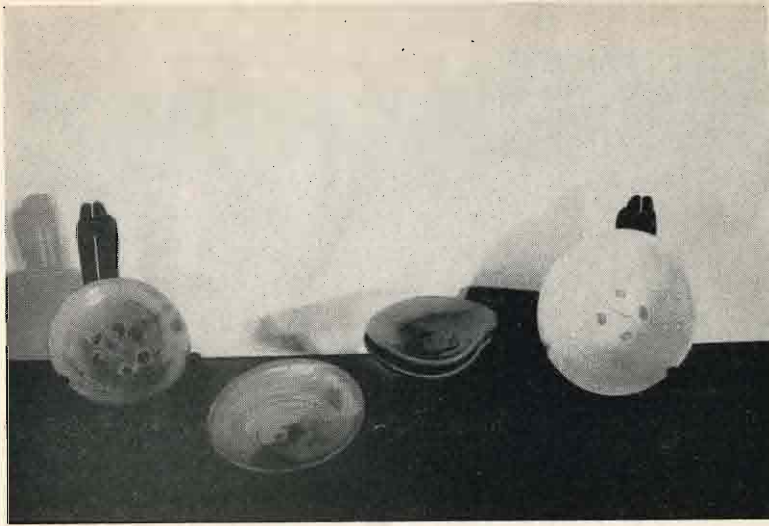
The sand spurs, both outside and inside, are excellent testimonies to the genuine antiquity of the piece. The celadon glaze is nearly always defective in an antique specimen. It is sometimes pitted with small depressions, and the glaze darker in one area than another. The pieces are seldom perfectly shaped. Bowls that should be circular are oval, and jars and vases are indented or in other ways deformed. The basic clay is usually grey, but in firing, the



Examples of Punch'ong ware, with Mishima design. These more elaborate patterns, mostly incised or molded, distinguished Korean ceramics of the 15th and 16th centuries.

unglazed base ring may turn to a brick- or brownish-red color. Decorations are usually in white, sometimes touched with black or red, and being under the glaze, the design is not quite clear, almost as though it had a thin coating of ice over it. As the design is made by brushing slip of thin whitish clay over the pattern, there is likely to be a smudgy look to the design, and there may be areas of white slip that has not been removed before firing. If most of these factors are present, there is a good possibility that the item is genuine and dates between the 12th and 14th centuries.

In the transition period between the Koryo and the Yi Dynasties, a very interesting type of ware appeared. It was a continuation of the celadon theme, but drifting away from the formality of the Koryo technique. This type of ceramic is decorated in the Mishima style, a Japanese name applied to productions of the early 15th century. So far as is known, it was not manufactured after the 16th century. The name *Mishima* is applied to a peculiar design known to the Koreans as "the rope curtain" ornamentation. In Japan, a kind of calendar consisting of vertical columns of Chinese or Japanese writing, was issued in the city of Mishima. The designs on the pottery suggest these vertical columns of writing,



Examples of Korean ceramics of the Yi Dynasty, 15th to 16th centuries. In the examples reproduced here, the firing spurs on the inside of each bowl are clearly visible. The design consists largely of slip hastily and irregularly brushed on the surface before the glaze is put on and fired. The two little dishes second from the right were fused in firing and cannot be separated.

although they are not composed of actual characters. The formal Korean name for this ware is *Punch'ong*. The accompanying illustration shows several examples. The curtain effect is usually bordered by horizontal bands, and the design may appear on the inside or outside of the bowl, or both. The inside bottom of the bowl also is frequently ornamented with impressions of flowers, made with small stamps. The entire design is then filled in with slip. In some instances, the slip is not rubbed away at all, so that the bowl is a creamy white over which the semi-transparent celadon glaze is added before firing. In some cases, also, the slip is partly wiped away before glazing, leaving the impression of a greenish-grey background after the piece is fired. There is some dispute still as to the exact dating of this ware. Korean handbooks often list it as early as the 14th century, and consider it part of the Koryo pottery.

The wares of the Yi Dynasty become quite diversified. The designs are more forceful, coloration more intense, the celadon glaze disappears, and in its place is found a bluish white glaze, so that

the finished product resembles somewhat crude white porcelain, often ornamented in a light blue. Apparently there were still many skilled potters working at the time Hideyoshi invaded Korea. Thus, the late style strongly influenced the early Japanese techniques. When the Korean potters set up their kilns in Japan, they had to use available materials, and modifications of both design and technique were immediately noticeable. Much of the Japanese Satsuma was inspired by the Korean artisans, including the 19th-century styles featuring elaborate gilding and groups of rather ferocious-looking holy men in magnificently designed robes.

We include a few examples of early Yi work to round out this survey of Korean pottery. Much of this work is distinguished by what is called "the pathos quality," somewhat akin to the Japanese idea of *shibui*. The Oriental mind finds a nostalgic pleasure in crooked little cups and bowls leaning sideways on an uneven base, the glaze imperfect, the color not entirely successful, and the shape distorted by unintentional lumps and hollows. We have a tendency to be kindly to such objects; they fascinate us with unintended graces that are not to be found in the perfect workmanship and uniformity of commercial productions. The more we become associated with the products of an informal folk artistry, the more we enjoy its individuality. It shows much of the striving of man, and hints of the years and generations of patient experimentation that lie behind the arts of the world. These are good meditation pieces, for they are rich with overtones. The very accidents that afflict these ceramics are like the accidents of nature. In the end, all is beauty.



Try, Try Again

The pursuit of truth shall set you free—even if you never catch up with it.
—Clarence Darrow

"Who without Books, essays to learn,
Draws water in a leaky urn."
—Austin Dobson

Lest We Forget

If parents would only realize how they bore their children.
—George Bernard Shaw

OKAKURA KAKUZO

A MAN OF CULTURE



The transformation of Japan from an isolated feudal country to a major world power was accomplished during the reign of one man, the Emperor Meiji, who occupied the throne from 1869 to 1912. The restoration of the temporal authority of the monarchy, which had been overshadowed for centuries by brilliant families of princely dictators, was no small task. Japan suddenly found itself forced to renounce an age-old policy of seclusion, and mingle its destiny with the common fate of nations. To most of the Japanese leaders of that day modernization

was synonymous with Westernization. Those who worshipped efficiency bowed to a soulless god. Old ways were too hastily abandoned, and fifteen centuries of a rich cultural heritage with its intellectual, moral, and esthetic overtones, were cast aside in the mad scramble for political, military, industrial and economic parity with Western nations.

Mary Fenollosa summarizes the situation in the following concise statement: "Just at this moment the Japanese themselves were turning from all their old traditions and indulging in an orgy of foreignism. Italian sculptors and painters were imported. Foreign teachers, missionaries and adventurers flocked in from all parts of the world. European costumes and customs began to be adopted. In the break-up of the feudal system many of the proudest old lords, or 'daimio,' had been reduced to poverty. Their retainers suffered a similar fate. Collections of paintings, porcelains, lacquers, bronzes and prints were scattered, and treasures that are now almost priceless could at that time be bought for a few yen. It is

even said that among the extreme foreignists some of these collections were burned as rubbish. The abolition of Buddhism as a national religion, so to speak, came with the downfall of feudalism, and, as a consequence, the treasures of the temples fared only a little less badly than those of private homes and castles." (See *Epochs of Chinese and Japanese Art*, Preface).

The "Western or worthless" mania could only be a passing phenomenon, but it resulted in a pathetic and almost ludicrous situation. Monstrosities of Western architecture vaguely reminiscent of the Crystal Palace, the Bank of England, and Boston's old Faneuil Hall began to mutilate the landscape. During the 1890's, artists whose delicate paintings in water color won for them universal admiration, began daubing oil on canvas in the best approved style of the French impressionists. By a strange twist of fate, these same French impressionists, at that very moment, were gaining inspiration and delight from the woodblock prints of Hiroshige III, which the Japanese themselves considered little better than worthless. No aspect of Japanese life was left uncontaminated. A number of European and American critics added to the confusion by solemnly affirming that Japan was esthetically defunct. When these reports reached the Japanese people, they were accepted without question, and the landslide toward mediocrity was accelerated. The importation of German officers to train the Imperial army of Japan stabilized nothing but the armed forces.

At this critical time (1878), when it seemed that all might be lost but "progress," Professor Ernest Fenollosa, an American educator of Spanish lineage, was appointed Professor of Political Economy and Philosophy at the University of Tokyo. "Thus," writes his wife, "he entered a veritable wonderland of new thought, new influences and new inspirations. From the first moment he felt himself at one with the Japanese spirit." As his knowledge and understanding of the arts of Japan broadened and deepened, Fenollosa threw himself wholeheartedly into the struggle to preserve for more enlightened times the artistic treasures of the Island Empire. He also fought to protect the creative artists of Japan from the contaminating influences of European art theories which were already passing into decadence in their own lands. His eloquence and enthusiasm were contagious, and he drew about him

a small but respected group of Japanese artists and intellectuals, and this select company of dedicated men was largely responsible for the preservation of the authentic artistry of the Japanese people.

Among those who rallied to the call of Ernest Fenollosa was a young man of high spirit and versatile genius named Okakura Kakuzo. He was born in 1862, the second son of a successful silk merchant with strong pro-Western interests who owned a store in Yokohama and had regular contact with foreign traders. Okakura was first taught English in his childhood home, and at seven began the formal study of the language. His remarkable fluency in English was later to add luster to his name. During his leisure time, he studied water color painting from the famous woman painter Seiko Okuhara. He also took lessons in Chinese poetry, and became a competent musician on the koto (Japanese harp).

To Fenollosa, this gifted young intellectual was a godsend. He served as interpreter for the Professor's lectures, and translated for him many rare books and manuscripts on Oriental art and history. Thus, while often referred to as a student of Fenollosa, he was primarily indebted to the American for inspiration rather than for facts. In due time, the Professor and his Japanese friend became dedicated co-workers on a footing of complete equality. Fenollosa also inspired the distinguished artist Hōgai Kano, whose scroll painting of Kannon, the Compassionate Mother, is one of the world's masterpieces. Hōgai gave further direction and maturity to Okakura's artistic instincts.

As his sphere of influence increased, and the circle of his friends enlarged, it came about, according to common practice, that Okakura received a special name. By his friends and admirers, he was called Tenshin, which implies the nobility of his soul. This nobility, however, often took on strange appearances. He had spells of insufferable arrogance, indulged a flair for dramatic exits and entrances, even in the classroom, dressed eccentrically, had an unpredictable temper and a sharp tongue, which he used with consummate skill. He might have survived these peculiarities, however, had not changing times worked to his detriment. The struggle between Eastern and Western esthetic convictions passed from a critical to a chronic state. In those days, peaceful co-existence

between the two schools was not possible. The classic masters were held up to ridicule by the rising groups of modernists, who longed to live, think, and paint according to the fashion of the Parisian Latin Quarter. These angry young men were determined to have their way, and at latest report, they are still increasing in numbers and many of their productions are ever less comprehensible.

In 1898, Tenshin, as we shall now call him, was virtually forced to resign as principal of the National Art School, where he had served faithfully for ten years. His detractors resorted to the most despicable of all means to dislodge him—anonymous letters. Seventeen nationally known members of the faculty, seeing the handwriting on the wall, resigned as a group.

Finding it no longer possible to serve his cherished ideals in his own country, Tenshin, still completely dedicated to the preservation of a national Japanese art, decided he could serve best by bringing the knowledge of Japanese esthetics to other nations. He visited several countries, including India, where he found in the Indian poet Rabindranath Tagore a man after his own heart. The admiration was mutual. Tenshin, with his small retinue, reached Boston, Massachusetts, about the time Mrs. Belle Gardner began holding audiences in her palatial Italian-style residence, Fenway Court. Mrs. Gardner's career brings to mind Denver's unsinkable Molly Brown. Belle's *elan vital* was fabulous. Tenshin's eccentricities paled to insignificance when compared to those of John Gardner's widow. Fenway Court housed over three million dollars worth of art treasures, including many of first importance. In assembling her establishment. Mrs. Gardner imported original 18th-century balconies from Venice and a mass of ancient statuary. She received her guests while standing majestically on a 1st-century pavement from the villa of the Empress Livia of Rome.

We have found no record of what Tenshin thought of the art, but he certainly found Mrs. Gardner stimulating and graciously helpful. Whether Belle appreciated Tenshin's dedication, or regarded the arrival of the Japanese in their colorful native costumes as another occasion for a social triumph, is also uncertain. We will give her the benefit of the doubt, however, for in the cosmopolitan atmosphere of Fenway Court, Japanese art, culture, philoso-

phy, and no doubt religion, had a brief but intense flowering in America.

It was during his association with Mrs. Gardner and her circle of celebrities that Tenshin wrote one of the gems of English literature, *The Book of Tea*. It passed through numerous editions, and has been translated into several languages, including Japanese. Few foreigners have ever been able to use the English language so effectively and with such consummate artistry. *The Book of Tea* reveals something of Tenshin's personal philosophy of life, his sensitive grasp of the principles of Zen Buddhism, his appreciation of Taoist mysticism, and his clear comprehension of the psychological interval between Eastern and Western culture. It becomes evident why this curious and complicated man gave so much of himself in the effort to preserve the wisdom and beauty of old Japan. Tenshin wrote several other books, for which there is a new demand since World War II. Most of these, unfortunately, are out of print. He contributed to early issues of *Kokka*, the outstanding Oriental art journal, and prepared descriptions for the paintings which appeared in the first limited edition of the elaborate work *Japan*, edited by Captain Brinkley and published in 1897.

Although Tenshin had his own impressive credentials, and was thoroughly qualified for a position of responsibility in the world of art, Mrs. Gardner is generally credited with having smoothed the way which finally led to his appointment as Curator of the Department of Chinese and Japanese Art of the Boston Museum. He served with distinction in this capacity until the year of his death. As Curator, he traveled to many parts of the world, including China, and helped to make the Boston Museum outstanding for its Oriental collection. Because of failing health, Tenshin returned to Japan in 1913. In August of that year, he sat in a meeting of the Committee for the Preservation of Old Shrines and Temples. Though ill at the time, his eloquent and inspired speech contributed greatly to the passing of a resolution for the preservation of the magnificent 7th-century murals of the Horyuji Temple. This was Tenshin's last public service; he died shortly after, at the age of fifty-two years.

Tenshin Okakura's name is still deeply entangled in the artistic controversy that raged during his lifetime. The modernists sel-

dom miss an opportunity to disparage him in some way. They insist that he gave his life in the defense of a lost cause, and that he is virtually forgotten in Japan. This may be an accurate description of the attitude of twenty-five years ago, but it is no longer true. Take, for example, the case of the Horyuji murals. They might well have been discarded as worthless old plaster without Tenshin's impassioned appeal. Yet when these were accidentally damaged by fire in 1949, the loss was considered little less than a national disaster.

Tenshin might have been happy to know that his memory would grow greener with the passing of years. Perhaps he was convinced of this in his own heart. The magnificent works of art which he helped to save are now among the greatest treasures of the Japanese Empire. Even during World War II, aviators bombing Japan were instructed not to damage the shrines of the national art. The tangible and intangible assets of the state, a term which includes both artists and their art, are now guarded with all care. The old master painters have found serious disciples to carry on their work. Innovation is now being skillfully blended with tradition. Of course, there is a "left bank of the Seine" along the Sumida River, but it is more generous, more sympathetic, or at least more diplomatic, than in years gone by.

On November 3rd, 1952, Japan issued a postage stamp honoring the memory of Tenshin Okakura. The special cachet printed in connection with this stamp is reproduced herewith. The strange, bombastic, forlorn little man who used to ride around the college campus on horseback, is now officially recognized as a "man of culture," whose love for his country was only equaled by his love for eternal beauty. Another stamp of the same series commemorates the accomplishments of Hogai Kano. The cause these noble and great-hearted men served so well did not fail. In public galleries and private homes everywhere, gracious works of Oriental art are radiant ambassadors of good will between the hemispheres. Had it not been for Ernest Fenollosa, Tenshin Okakura, and Hogai Kano, much of this beauty would have been lost forever.

MYTHS THAT NEVER DIE

THE WISDOM LEGENDS OF ANCIENT GREECE

It has been truly said that mythology is a kind of pre-history, dealing not only with the twilight ages of the world, but with the complex processes that brought the cosmos into existence. The Greek myths sprang up around a basic concept concerning the creation of the universe, and gradually expanded to cover every attitude, aspiration, and occupation of mankind. Out of the Age of Fable, we can select a few stories which may give some insight into the philosophic history concealed within these legends.

Atlas was the son of Aether and Gaea (air and earth). He was one of that order of primordial beings who are called Titans. It is said that the Titans rebelled against the kingdom of Zeus, who in due course defeated them, inflicting upon each certain punishments. Atlas was sentenced to bear the heavens upon his shoulders. We must understand by the Titans the first operations or strivings that arose among the primordial forces of existence. Sanchuniathon, in his *Phoenician History*, describes how the conflicting forces of heaven and earth brought forth monstrous shapes, some of vast stature, others many-armed and multi-headed. From the warring of the primordial giants, there was set up a terrible combustion. Space was filled with fire; mountains were heaved up from the darkness of the lower regions; volcanoes burst into eruption, and molten lava streamed to meet the waters of the sea. Huge masses of steam arose. There were sounds everywhere, terrible and terrifying. The description, in substance, is not so different from what is now generally believed as having occurred in the formation of planets.

When Zeus, as Universal Law, became regent of the divine plan, he conquered the Titans and brought their energies under the discipline of the reign of reason. He permitted no further manifestations of blind force or energy, but he did reserve for himself the thunderbolts of the giants, for they became the remnants of force

by which law governs creatures. One of the natural expressions of primordial force would certainly be its use as power to support the entire fabrication of the created world. By strength or force, the planets are held in their orbits to circle, in endless march, the blazing altar of the sun. Upon each of the giants, therefore, was imposed a task, which took the form of a punishment, for they were forced to bring order into the very mass of combustion which they had fashioned.

In the course of time, the myth of Atlas was enlarged and developed to have new, but equally significant, meanings. Plato mentions that Atlas was the first king of Atlantis, and in legendry, this Titan has been identified with the Atlantis Continent itself. Eventually Atlas was sentenced to descend into Tartarus, the subterranean region. Here, with his feet planted in the region of shadows, he still bore the vast body of the sky. In this interpretation, Atlas becomes the partly submerged Atlantis, for upon the shoulders of the lost continent, the world as we now know it is raised up. The forces that destroyed Atlantis were the very combusive agencies of the Titans themselves, now used by Zeus in the form of his scepter of lightning and thunder. Thus the whole globe is supported by almost inconceivable energies, which, if they escaped from control, would roam again as destroyers upon the face of nature.

When Hercules, in his labor of securing the golden apples of the Hesperides, approached the mountain upon which Atlas stood (the Atlas mountains of Africa), the Titan offered to secure the apples for him if he, the strongest of mortals, would support the heavens until the giant could return from his errand. Hercules agreed, but when Atlas brought him the apples, the giant tried in every way possible to escape his former burden. Hercules, by a stratagem, asked Atlas to hold the heavens for a moment while he found a suitable pad for his shoulder. Atlas agreed, and once he was again securely supporting the celestial sphere, Hercules hastened away.

Here an ethical myth is implied. Hercules, of course, symbolizes the heroic human being who has gained skill and knowledge in the manipulation of universal energy. When man, however, attempts to take over the support of the universe, he finds the labor

far too great, and by a stratagem, returns the task willingly to the Titan. By Atlas must also be understood the vast body of primordial knowledge that sustains the super-structure of modern civilization. It is interesting that early anatomists, in selecting a name for the upper vertebra of the human spine, upon which the skull rests, called it the Atlas. The term also implies the final knowledge of all things knowable, which must, in the end, support the new heaven and the new earth, which are to come forth through the achievement of the world hero. To date, however, all heroes have been vulnerable, whether in the Greek myths, the Egyptian, the Nordic, or the Gothic. In every case, the hero fails, and must continue to do so until the curse of arrogance and ambition for worldly power has been overcome by the true humility of enlightenment.

Prometheus was also a Titan, and in his legend, he is combined with another of that tribe of cosmic agencies—Epimetheus. The word *Prometheus* means “the fore-thinker,” and personifies the faculty of fore-knowing. It is Prometheus who is able to sense or realize what is to come, and because of this faculty or power, he has been called the friend of man. Epimetheus is the “after-thinker,” and is likened to the faculty of memory, or of reflection upon the meaning of events that have already transpired. Both of these principles, vast giants in themselves, infinitely diffused throughout creation, have contributed their power to the consciousness of man, who therefore has the power to foresee part, but not all, of his destiny, and to reflect upon the consequences of his own actions.

When Prometheus learned that Zeus was determined to destroy the remnants of mankind which had survived the flood of Deucalion, he resolved to bestow upon the human being the spark of eternal existence. To do this, it is said that he approached the chariot of the sun, captured a spark from the flaming orb, and concealed it within a hollow fennel stalk. There is another version of the myth, in which Prometheus becomes associated with the Egyptian deity Pta, who first fashioned man on a potter's wheel. Prometheus fashioned human shapes from mud, and then, because of his infinite pity for the creatures he had fashioned, he concealed within each of them a tiny ray of the flame which he had stolen. When



Prometheus chained to the peak of Mt. Caucasus, with the vulture gnawing at his liver.

this occurred, man became a living soul. Zeus could control the body of man, but this soul he could not reach. He could seek whatever vengeance he would, but this soul must survive and ultimately escape from his domination.

In punishment for disobedience to the will of Zeus, Prometheus the Titan was chained to the peak of Mt. Caucasus, and a vulture was set over him to gnaw eternally at his liver. There he must remain until one of the creatures to whom he had given the spark of life should rescue him. In some old accounts, Prometheus is described as crucified upon the rocky face of the mountain, where he remains in continuous agony, but in his heart, he has never regretted his action.

Here is certainly a version of the story of Lucifer, the Light-bearer, and we are in the presence of a very early symbolism bearing upon the beginning of human consciousness as distinct from

the animal state. The ancients believed that the body of man evolved under the guidance of Zeus—that is, it was gradually perfected by the operation of natural law. At a certain time, this body was quickened, as is also described in Genesis and in the Book of Enoch. The flame which Prometheus brought conferred upon the animal forms the spark of self-determinism. The same story occurs in the Gnostic tradition. Once man had received the principle of self-will, which is an aspect of the Titanic power, he escaped from the laws that previously confined him. He became the thinking creature, capable of his own resolutions and resolved to build a destiny for himself apart from the dictates of Zeus. The disobedience in the Garden of Eden is held responsible for the fall of man. Once consciousness became indwelling, man had to work out his own salvation with diligence, and the long weary cycle of human evolution came into existence. The Greeks honored Prometheus, and paid tribute to his memory. It was only Zeus who was offended. In the course of time, every enlightener of mankind has been likened to Prometheus, but there must be a continuance of conflict between self-will and natural law. Until this is solved, Prometheus must remain enchained.

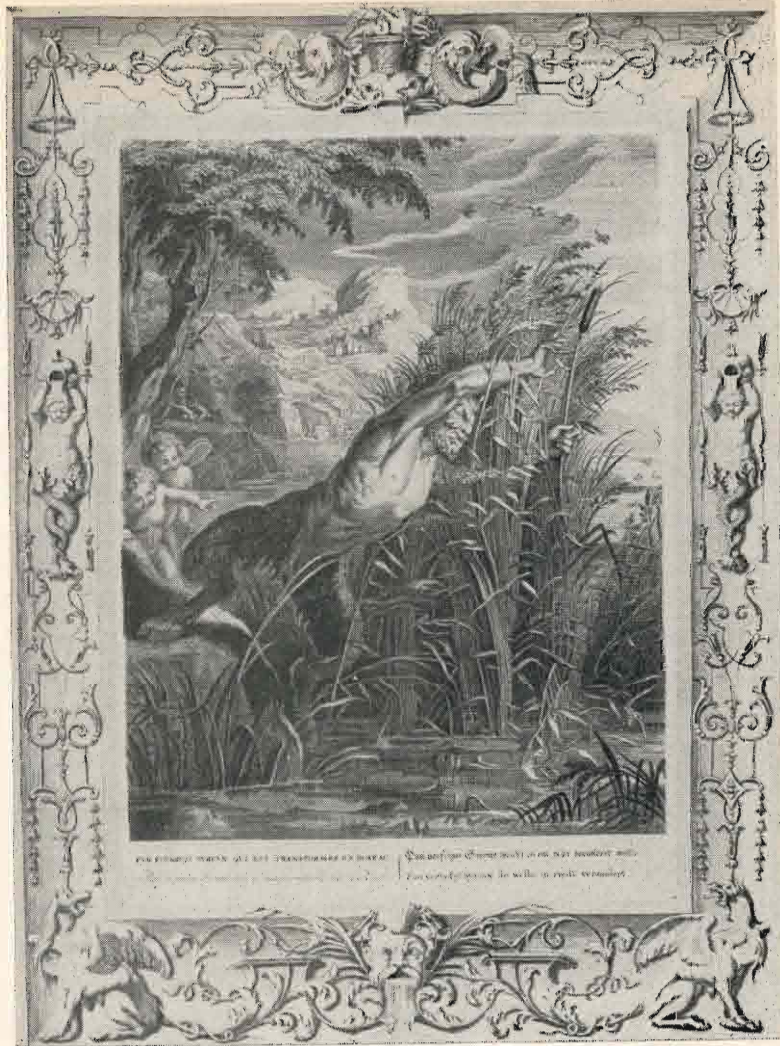
The wide diffusion of the broad earth—its pleasant fields, shaded forests, placid lakes, and flowing rivers—gave rise to a nature deity called Pan. The name itself means "All," for it represents the totality of the world in which we live. Thus *Pantheism* is actually nature worship—man deriving his spiritual inspiration from the observation of the beautiful, wonderful, and even terrifying region in which he dwells. Pan is described as the son of Hermes and Penelope. It is not likely, however, that this Penelope was the same as the wife of Ulysses. Hermes was the personification of fire in one of its forms—in this case, the enlightener of the mind. Penelope was the personification of natural resources. She embodied all that is unknown but intriguing in the phenomena of man's environment. Pan is usually depicted as partly human, but with his head and lower limbs patterned from those of a goat. He has small curly horns on his forehead, just the suggestion of a stubby tail, and he lives in the lush vegetation along the sides of streams. From the reeds about him, he fashioned the syrinx, a musical instrument composed of reeds of various lengths. In legend, syrinx is also a

nymph with whom Pan fell in love, which may suggest that he was enamored of his own music.

We have come to assume that Pan, with the fauns and satyrs belonging to his sphere of influence, is little better than a pastoral godling. This was not true, however, in the Greek thinking, for to them, he signified not only nature itself, but nature's wisdom. He was the teacher of primitive peoples. He brought them up through the simple experiences of daily living. He taught them to build shelters for themselves, fashion clothing, and prepare food. He gave them their first armament of stones and sticks and clubs. More than this, however, he taught them to venerate the natural world and its creatures. He admonished them never to kill for sport, never to destroy recklessly, never to abuse the resources of the beautiful garden in which they dwelt.

Pan indoctrinated the people with philanthropy and kindness, and somewhere in his instructions was the concept of the one world, with all men brothers. He bestowed simple worship upon these people, teaching them to love the beautiful and to bring offerings of fruits and flowers to their altars. When things went wrong, Pan himself was overtaken by a strange fear or foreboding, which was a rudimentary form of self-protection. It is said that when Isis, in Egypt, was seeking for the body of her murdered husband, she heard the sorrowful wailing of the Pans along the side of the Nile. The natural fears that arise in untutored hearts resulted in what we call panic, or the confusion natural to the human being in a world that he does not understand.

The Romans accepted Pan with other gifts from Greek legendry, and he even appeared, on a few occasions, to early Christian saints. Because he was a personification of man's tendency to worship all the forms of life around him—a tendency still found among primitive peoples—he came under the strong disfavor of the early Christian Church. From Pan, therefore, was fashioned the conventional devil of Christendom, complete with horns, tail, and cloven hoofs. He was said to preside over a legion of demons, and was exiled to the somber regions of Pandemonium. Pan is still venerated, however, by all who cling to the traditions of the folk and admire the arts and crafts that have come down from one generation of simple people to another. He is folk medicine, with its herbs and simples,



The god Pan in his favorite haunt, the rushes by the side of the stream.

and all the wisdom of the tribal elders. Later he was identified with the witches and sorcerers who were guilty only of keeping alive the old traditions of human mutual assistance.

In Greek mythology, the Cyclopes were gigantic beings resembling men, but each with a single eye in the center of his forehead. According to Hesiod, they were the titanic sons of Uranus and Gaea. There are many fables associated with the Cyclopes, but in one of the most familiar, they are described as three in number—

Arges (the shiner), Steropes (the lightning), and Brontes (the thunder). They represent the primordial forces of nature through the minglings and combustions of which the mortal world was brought into existence.

The Neoplatonists considered the Titans as representing two distinct and apparently contradictory principles. In relation to mankind, the Cyclopes were the unbridled passions of primitive humanity. Every mortal, in his journey through life, must, like Ulysses, outwit the Cyclopean forces within himself. He must defeat and overcome the native wildness which he has inherited from the remote savages of long ago. In each of us there are violent and destructive instincts. In moments of anger, we injure each other and bring misery upon ourselves. It is only through the disciplines of philosophy that we are able to overcome the lust for power that survives in the subconscious parts of our compound structures. By the subduing of the Titans, we integrate resources within ourselves that ultimately become useful servants of our higher purposes.

It is probably for this reason that Proclus identified the Cyclopes with the soul or over-self of man. The single eye was a psychic faculty which lacked the power of perspective bestowed by the two eyes. The Cyclopes were held to be irrational because they had neither moral nor ethical discrimination. It is difficult, for this reason, to understand why they should be regarded as a soul symbol. It may be that the Greeks recognized the soul as the source of those unreasonable appetites and instincts that drive mankind to every kind of excess and intemperance. The regeneration of the Cyclopes must in some way bear upon the redemption of the vast field of energy that lies behind the thin veneer of the civilized person. Arouse primitive instincts, and man becomes a one-eyed being, aware only of his own purposes, his selfish desires and his relentless determination to sacrifice every other consideration for the satisfaction of his own ego. The eye becomes associated with *I*, self-centeredness, self-will, and self-gratification.

During the reign of Uranus, the Titans were cast into Tartarus, or the abyss of matter, the outer darkness of utter materiality. Here they were also forced to remain during the empire of Cronus. When, however, Zeus declared war against his father, he enlisted the aid

of the Titans. Here is a veiled symbolism of the use of violence to achieve control of either worlds or empires. Zeus gave to the Cyclopes certain rights and privileges so long as they obeyed him, suggesting the compromise by which destructive means are employed to further the ends of ambitious persons. The Titans supplied Zeus with the thunderbolts with which he slew the great physician Asclepius. It seems that the deity of medicine was restoring so many to health that the god of the dead feared that the realm of shadows would become depopulated. He appealed to Zeus, who destroyed Asclepius and then lifted his soul to kinship with the gods in the celestial region. Apollo was so angered at the Cyclopes for supplying their weapons to Zeus that he destroyed them all.

It must be remembered, of course, that this is only one account of the fate of the Cyclopes. In the different local religions of the Greeks, other legends are preserved. Apollo, as the principle of light and the patron of the interior illumination of mental consciousness, vanquished the Titans by the victory of reason over the irrational. This also becomes the private duty of every human being. Thus, most of the institutions that sought the liberation of human consciousness were under the patronage of Apollo, who was also the slayer of Python, the monstrous serpent of time and destiny. Light therefore also becomes the power which breaks through the action of eternal causation, making possible the final victory of the divine in man over the endless cycles of re-embodiment.

Theseus was one of those who are known as the Heroes of the World. In Greek theology, there were three orders of what may be called intelligent life. The first order was the gods, the *unmoved movers* of the world. The third order was man, referred to as *the moved* because energy and power are bestowed upon him from superior sources. In man, the divine processes are deeply obscured, and only continuing existence is assured. The second order, suspended between gods and men, was called the *heroic race*, or the *self-moved movers*. They were derived from mankind, and were said to belong to the empire of Poseidon, lord of the humid diffusion which occupied the space between heaven and earth. The heroes, like Theseus, Ulysses, and Achilles, performed certain ex-

ploits or labors by which they merited a unique destiny. Some of them were lifted up after death to become constellations, or were privileged to dwell with the gods upon Mt. Olympus. Nearly all the heroes came in the end to some kind of tragic death; their mortality outwitted them. Because they had opened their interior perceptions, however, they achieved an immortal life beyond the grave.

In ethical philosophy, the heroes are the initiated sages, the world teachers, the illuminators of mankind. They had passed through the symbolic death, as dramatically set forth in the initiation rites. The stories of their lives are therefore veiled accounts of the tests, trials, and hardships imposed upon candidates seeking adeptship into secret schools. In the case of Ulysses, for example, the fateful journey home after the Trojan War summarized the twelve labors of the human soul seeking perfection, and this is also set forth in the twelve labors of Hercules.

The story of the hero Theseus is also an account of man's quest for enlightenment. It seems that the Athenians were responsible for the murder of Androgeus. In payment for this offense, they were forced to pay tribute to the king of Crete. The tribute consisted of seven maidens and seven youths selected from the noblest and most virtuous of the Athenians. These were sent to Crete to be sacrificed to the bull-headed deity of the Cretans. When, for the third time, Minos, King of Crete, demanded this tribute, Theseus elected to become one of the seven youths, for he was resolved to destroy the monster worshipped by the Cretans. When he reached the court of Minos, Ariadne, the daughter of Minos, fell in love with Theseus. The bull-headed god, called the Minotaur, dwelt in a subterranean maze called the labyrinth. This was so constructed that a person who entered it could not find his way out, even if he should escape the Minotaur. Ariadne provided Theseus with a thread, so that when he entered the labyrinth, he could unwind this slender cord as he advanced. Thus he would be able to find his way out by following the thread back to the entrance. Theseus was able to kill the Minotaur in the dark subterranean recesses of the labyrinth, and when he was safely free from the curious maze, he departed from Crete, taking Ariadne with him. Later he deserted her on the Isle of Maxos, where she

was comforted and befriended by Dionysos. Partly because of his desertion of Ariadne, Theseus, like Hercules, came to a tragic end, but enjoyed a later kinship with the immortals.

The labyrinth was one of the most interesting and extraordinary symbolical devices found in Greek mythology. It is, of course, a symbol of the world in its physical or material aspect. Here are the endless blind turns and false passageways that lead from one confusion to another. Without the special assistance of Ariadne, the intuitive faculty in man, there is no escape from the horrible abode of the Minotaur. This creature corresponds with what Jesus called "the prince of this world." It is materialism devouring everything that comes within its realm. The fourteen victims demanded by the Cretans correspond with the fourteen races believed by the Greeks to have existed on the earth. The number fourteen also appears in East Indian mythology, where it is likewise associated with the fourteen manus who are the personifications of the racial spirits.

Thus all human life, descending into birth, is claimed by the Minotaur as its victims. Theseus, the hero, is one form of the eternal liberator who must free man, but can accomplish this only under circumstances that lead to his own death. We find him again in the Siegfried legend of the Gothic people. Siegfried's Rhine Journey parallels the dangerous wandering in the Cretan labyrinth. There are ancient figures and symbols that show the labyrinth as a form of the solar system. The hero is always a solar divinity, and the journey of the sun through the year appropriately fulfills the old requirements of the myth. At that time, the vernal equinox occurred in the sign of Taurus, and it was in this sign that the sun annually died and was reborn.

It is probable that part of the myth was purposely concealed so that the analogy would not be entirely obvious. Only the initiated received the full explanation. Ariadne's thread is another version of Homer's golden chain. The hero was provided with a secret teaching which would enable him to pass through the cycle of mortal embodiment without becoming completely overwhelmed by the illusion of materiality. In various systems, the heroes had protective devices assigned to them. To Anneas, for example, was given the golden bough, which enabled him to enter the realm of

the dead and return alive. The labyrinth must likewise correspond to Hades, which is only another name for the state of human ignorance. The Neoplatonists substituted their secret instruction for the golden bough, for by the rites of purification and the secret instruction of the temple, the candidate who was to become a hero overcame worldliness in himself—the slaying of the Minotaur—and was then able to return again to the regions of the blessed.

The failure of Theseus to keep his promise to Ariadne was the inevitable factor of negation which prevented the hero from ascending to heaven without first experiencing death. This is the same as the vulnerable heel of Achilles and the spot in the shoulder of Siegfried that was not touched by the dragon's blood. It was through this vulnerable point that Hagan thrust the spear that ended the earthly career of the hero of the world. Some of the Greeks held that this spot of vulnerability represented inevitable death. All men must renounce the physical body, which is the vulnerable part. The early Christians went so far as to point out that the peculiar virtue of their faith lay in the physical resurrection of Christ, because in this circumstance alone he excelled the heroes of the classical world.



TWO IMPORTANT REPRINTS

THE NOBLE EIGHTFOLD PATH—Always popular, this booklet has been out of print for many months, and is now again available, in its seventh edition. Manly P. Hall explains the basic philosophy of Buddhism, the Ten Commandments of the Buddha, the Two Great Laws, the Two Great Virtues, the Noble Eightfold Path, and Nirvana. The reprint is a 32-page, 6 x 9 booklet, with the original cover illustration\$.75 a copy

RESEARCH ON REINCARNATION—A four-part study of the Buddhist doctrine of reincarnation, originally published in Vol. 16 of our Journal (1956). Manly P. Hall discusses the problem of proof for the doctrine; the universal laws that bear upon the concept, and how these laws work together to release the universal potential in man; the state of the personality in the intervals between embodiments; the nature of the super-ego and its relation to embodiment. 48 pages, art-paper cover, 6 x 9 format\$1.25 a copy

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HAPPENINGS IN THE WORLD

The American Way of Death

Two books have been published recently which set forth in some detail the circumstances contributing to the high cost of dying in this country. These volumes have caused a considerable stir, and have been reviewed or digested in a number of publications. I have gone through these books with much interest, and sympathize strongly with the basic stand of their authors. I am sure that they have gathered their facts carefully, and have just cause for righteous indignation. There is no doubt that some morticians, to increase their profits, have taken unfair advantage of families suffering from the shock of bereavement, psychologizing survivors into making exorbitant funeral arrangements. Most churches are opposed to extravagant or bizarre funerals, and some denominations, including the Catholic Church, will not conduct services unless the casket is closed. Ostentation is seldom a genuine evidence of affection, esteem, or respect.

A wealthy or nearly wealthy family may spend from \$10,000 to \$50,000 to launch a debutante daughter upon the ocean of high society. Weddings can cost \$5,000 to \$10,000 if the refreshments are included in the bill. It is inevitable that funerals will follow the prevailing trend. No one really needs a \$10,000 automobile or a \$25,000 fur coat, but they sell every day, and are regarded as important status symbols. While the public is determined to waste money, opportunities will always be provided.

For more than forty years, I have had some contact with funeral procedures. I have assisted many families through this sad but inevitable crisis in human affairs. Personally, I have never had any difficulty in finding morticians who will provide simple but dignified funeral arrangements at fair and reasonable prices. I am not convinced that it is wise or constructive to abolish religious rites for the dead. A minister, if he is thoughtful and sincere, can do

much to ease the grief of bereaved families, and remind those assembled of the solemn certainty we all must face. The clergyman's first responsibility is to assist the living by emphasizing the power of faith to sustain the human heart in loss, and to encourage all concerned to the quiet acceptance of the Divine Will and the universal plan. A funeral is not a pagan ceremony unless it loses its quiet and gentle meaning and becomes a public spectacle.

It seems to me that the whole issue can be clarified if the public can be encouraged to give a little serious thought to the subject. Most families want to provide the kind of funeral that the deceased would have wished. Funeral arrangements should be settled in advance, just as a person makes a will or selects beneficiaries for his insurance. If an individual wants a modest funeral, he can leave a signed statement expressing his desires, and no censure will come to his family if they carry out his request. Many families now ask that money usually spent for flowers be given instead to charity in the name of the deceased.

Considerable strain can also be lifted if a bereaved family leaves the final funeral arrangements to a trusted friend. This friend will not be emotionally disturbed, but will carry out the instructions he has received in spite of the bewitching salesmanship of the funeral director.

I have always advocated refrigeration for three days instead of embalming, and feel that cremation is more desirable than interment. In these details, however, family feelings must be considered, especially if the deceased has not left proper instructions. Elaborate monuments are usually in bad taste, unless the person is extremely distinguished. I am opposed to families or relatives of moderate means making long and expensive journeys to attend funerals. Proper memorial services can nearly always be arranged in their own churches at home, if they are sincerely concerned.

It is often the practice that the heads of nations and high dignitaries of the Church should lie in state and receive the last homage of their countries, but the open casket is not appropriate for the private citizen. It has been shown that the viewing of the remains of the dead, even if they have been artistically prepared by morticians, is not good for children, and usually works an unnecessary emotional hardship on everyone concerned. The casket should be

palled if possible, so that no one can tell what it cost or admire the silver handles.

Death is one of the most sacred experiences that the human being must face. If the survivors are devout, they should be inspired to assemble in the consolation of their faith in a dignified and modest manner, appropriate to the seriousness of the time, and there should be no consideration for status factors. Death levels the high and the low, the rich and the poor, the famous and the unknown. It is exceedingly bad taste to waste on an extravagant funeral funds that may be desperately needed to care for the living, provide educational opportunities for the young, medical care and attention for the members of a family, or to create a difficult debt for the survivors to meet.

IMPRESSIONS OF MODERN JAPAN

by MANLY P. HALL

Students of the writings of Manly P. Hall will be interested in his impressions of Japan, based upon his visit to that country last spring. His reflections bear directly upon the philosophies, religions, culture, and social conditions of this important Asiatic country. Mr. Hall's new publication includes:

Visits to important shrines, temples, and gardens . . . Three great religious monuments of Japan . . . Observations on the amazing traffic conditions of the country . . . Impressions of the people in their daily activities . . . Japan's unusual program for bringing children to understand their cultural heritage . . . Notes on the Japanese attitude toward older people . . . A buying trip among the stores, shops, and book dealers . . . the language barrier . . . Sports and entertainment . . . Japan's hope for world peace . . . Psychological considerations and comparisons between present conditions and the Japan of forty years ago.

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Happenings at Headquarters



We have had a full program of activities at Headquarters during the summer months. Mr. Hall's Sunday morning lectures continue through September 20th, with a Labor Day recess on the 6th. In July he gave two Wednesday evening lectures on the religious and art treasures of Japan, illustrated with slides. This was followed by a class on "Buddhist Wisdom for Modern Man," in which he continued his comprehensive survey of Buddhism begun in the Spring Quarter. On September 16th and 23rd, he will give two lectures on the subject of "The Wisdom of Omar Khayyam."

Henry L. Drake, our Vice-president, gave three Wednesday evening lectures in June and July on the Socratic-Platonic Tradition, in which he discussed a number of Plato's most important philosophic concepts. Dr. Framroze A. Bode lectured on Tuesday evenings. In June and July his class subject was "Great Teachers of the World." On August 4th, he began a series of six classes under the general title, "Some Basic Religious Concepts," which will conclude on Sept. 8th with "The Soul in Eastern and Western Religions." Dr. G. Ray Jordan, Jr., will give two Wednesday evening lectures in September. On Sept. 2nd, he will speak on "Freudian Theory in 3rd-Century B.C. China," and on Sept. 9th, "Spiritual Values and the Education of Children," a lecture in which he will speak from his practical experience as Director of Happy Valley School in Ojai, California.

* * * * *

Friends in the Bay Area will be glad to know that Mr. Hall is scheduled for a series of six lectures in San Francisco at the Scottish Rite Temple, 1320 Van Ness Ave., this fall. The dates are: September 27, 29, October 1, 4, 6, and 8. The Sunday lectures will be at 2:30 p.m.; the Tuesday and Thursday lectures, at 8:00 p.m. During this visit, he will also be guest speaker for several groups. On Monday, Sept. 28th, he will address the El Cerrito-Albany Chapter, Order of DeMolay, to which he is an Advisor. On Saturday afternoon, Oct. 3, he will lecture at the San Francisco Theo-

sophical Society, and on Sunday morning, Oct. 4th, he will speak for Creative Thinking, Inc., of San Francisco.

* * * * *

Our Summer Open House was held on Sunday, July 26th. The buildings were open from 10:00 a.m. to 4:00 p.m., with many interesting things to see, and our gift shop featured a preview showing of our new Christmas card line. The Hospitality Committee provided a delicious lunch on the patio after Mr. Hall's morning lecture, with a number of friends contributing home-cooked specialties. At 3:00 p.m., in the Reading Room, Mr. Yau Wing-Jim, the gifted Chinese artist whose work formed the library exhibit for July, demonstrated the Chinese method of brush painting. He also completed the cutting on a personal seal made especially for presentation to Manly P. Hall on this occasion. Our sincere thanks goes to the Friends Committee members and other good friends whose work and planning made possible this most enjoyable day.

*"Birth and death, they are dreams;
Life is eternal."—Bhagavad-Gita*

For many years, Mr. and Mrs. Charles Beers have contributed their time and efforts to helping our Society, and their generous assistance at our book table on Sunday mornings has been appreciated by us all. Our deepest sympathy is therefore with Mr. Beers in the passing of his wife, Laura Ione Beers, who departed from this life on June 29th. She was a kindly and cheerful person, and we feel her loss keenly.

* * * * *

Mr. Arnold Benson suffered a fatal heart attack in June while on a trip east to visit his mother. Mr. Benson was an active member of our Men's Committee, and had long been interested in the work of our Society. He was always ready to pitch in and help when there was work to be done, and we will all miss his sincerity and quiet enthusiasm.



Mr. Hall's trip to Japan was a complete success. The weather was perfect, and he was able to visit a number of outstanding religious and cultural centers. He was especially impressed by the ethereal beauty of the Byodo-in Temple, located in the important tea-growing area of Uji. He took several photographs of this unusual building, one of which is reproduced herewith. The ground plan of this temple is a phoenix bird with wings spread, and the greater part of the building is raised on slender supports, giving the illusion that it is floating in the air.

During his trip, Mr. Hall explored book stores and art shops, and made a number of interesting discoveries. Packages are still arriving by sea parcel post and freight. With all his activities, Mr. Hall was able to get a fair measure of rest, and is now hard at work on his writing projects, which include a survey of the trip, with its special meaning for him (see p. 46).

* * * * *

Some months ago, our Vice-president, Dr. Henry L. Drake, was asked by Warner Brothers' record department to prepare a script on The Socratic-Platonic Tradition for a long-playing stereophonic recording to be released by the studio. The distinguished motion picture actor Mr. Sidney Poitier, Academy Award winner for his performance in "Lilies of the Field," flew from New York to give the reading. Special background music was composed for the

recording. Dr. Drake hopes that this project will result in the Socratic-Platonic Tradition becoming more widely appreciated.

* * * * *

The Fall exhibits at P.R.S. Headquarters will feature material that Mr. Hall brought back from his recent trip. The current display (through September 27th) presents "Buddhist Arts of Tibet, China, Thailand, and Japan," including many important objects, most of which are being shown for the first time. The October exhibit (October 4th through 25th) will be devoted to Oriental flower, bird, and landscape paintings—a delightful collection of colorful works. In November, we will show remarkable specimens of Eastern handicraft under the theme "Japanese Fabrics as Fine Art." Examples will include weaving, embroidery, and batique processes as developed over the last three centuries.

* * * * *

Over the past few years, we have had many compliments on our carefully chosen line of Christmas cards. This year we have added to our stock a number of delightful Oriental cards that Mr. Hall found in Japan. We urge our friends in the Los Angeles area to drop in early for the best selection. For unusual items, come and visit our gift shop during the week or before and after the Sunday lectures. Beginning in October, the shop will also be open on Wednesday evenings from 4:30 to 8:00 p.m.

For those who are unable to visit our headquarters, but would like to support the work of our Society by buying their Christmas cards from us, we are offering a plan for ordering groups of assorted cards personally selected and packaged by us. Mr. Hall always supervises the selecting of our Christmas stock, and we are sure you will find these cards appropriate and in good taste. All cards are sent with a money-back guarantee. (Please use original wrappings on returns). The messages are simple Christmas and New Year's greetings. Each of the following assortments contains at least 5 different designs:

No. 1: Twenty 5c cards for \$1.00; No. 2: Fifteen 10c cards for \$1.50; No. 3: Ten 15c cards for \$1.50; No. 4: Eight 25c cards for \$2.00. Please add 10c for postage on each assortment; on orders of \$5 or more, we pay the postage. If you live in California, please remember to include the 4% sales tax.



LOCAL STUDY GROUP ACTIVITIES



By the time this magazine is distributed, each of the P.R.S. Local Study Groups will have received a complimentary copy of our new publication, *Short Talks on Many Subjects*. This is a collection of short essays written by Manly P. Hall between 1955 and 1960, intended originally to be used as discussion material in our Study Group Program, which is now approaching its tenth year of continuous activity. At the beginning, these letters were type-written with carbon copies. As the program expanded, we moved on to mimeographed productions, but the distribution never exceeded about forty copies. Because of the interesting material contained in these virtually unobtainable letters, and the fact that the more recently formed study groups had no access to them, we have decided to print the collection of Mr. Hall's letters in more permanent format.

Through this publication, these letters are no longer limited to study groups, but are being made available to all persons interested in Mr. Hall's writings. The original questions that accompanied each letter are grouped together at the end. They will be useful not only for group discussions, but also for the individual who wishes to practice a private program of self-improvement by focusing his mind on a few questions of philosophical importance each day. A few of the titles will indicate the diversity of material covered: *Predestination vs. Free Will*; *The Case of Bridey Murphy*; *Mysticism in Islam*; *The Fables of the Ancients*; *Interplanetary Travel*. The book is in typescript, reproduced by offset printing, 8½ x 11, 44 pages, with art-paper cover, and sells for \$2.00 (plus tax in California). If the idea meets with general approval, we have enough material to publish a companion volume in the near future.

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

THE "UNWORTHY" ONE

THE VIRTUOSI



It all began the day that Mr. Nakamura took the "up" train to Tokyo. A bonze (priest) attached to a dilapidated temple located in a small fishing village on the inland sea of Japan, had brought to the city some old paintings that had been stored for centuries in the almost ruined Buddhist shrine. He hoped that by selling these scrolls, funds could be raised to rebuild the sacred edifice. Viscount Toda had examined the pictures and suspected that one of them might be an original Sesshu. The Viscount had wired my friend inviting him

to pass judgment on the collection. Thus it happened that Mr. Nakamura, wearing his good suit and the homburg hat, took second-class accommodations on the afternoon express, and arrived in the Imperial City at the exact moment specified in the railway timetable.

Viscount Toda, who had made frequent use of Mr. Nakamura's skill in evaluating rare works of art, had profound admiration for my friend's diversified abilities. The examination of the paintings took place in the viscount's villa. The bonze was present, and the meeting lasted several hours. It was finally decided that the Sesshu was an early and excellent copy. Mr. Nakamura pointed out that the original was included in a private European collection of unusual distinction. Another scroll that at first glance had seemed less attractive, proved to be an original Noami, and the bonze returned to his temple with enough money to completely rebuild the edifice several times. In due course, the Emperor, whose

esthetic tastes were superlative, added the Noami to the palace collection, and proclaimed it a national treasure.

While he was in Tokyo, Mr. Nakamura was entertained lavishly by Viscount Toda. For the last evening, a box had been reserved at the Imperial Theater, where a Japanese symphony orchestra, in white ties and tails, supported by a group of German guest vocalists, presented an all-Wagner program. Included in this Kulturfest was Siegfried's Rhine Journey, Brunhilde's Immolation Scene from the *Gotterdammerung*, and the Good Friday music from Parsifal. Mr. Nakamura mentioned to me afterwards that although the performance was heralded as an outstanding triumph by the critics, he found long recitative singing in German rather incomprehensible. He preferred Schumann Lieder, which had deep symbolic meaning and were considerably briefer.

On the evening of his return from the great city, I joined Mr. Nakamura in the back room of his little store. It was immediately obvious that he was resolved to cleanse his Buddhist soul from the contaminating influence of the Wagner spectacle. The discussion drifted to a comparison between Eastern and Western music. This served as a prelude to my friend's principal theme—Japanese musical theory.

"It must be understood," he explained, "that according to our point of view, music is not actually produced by instruments, but through instruments. As the painter perfects his picture first within himself, and then transfers the mental image to the silk or paper, so the musician disciplines his inner nature until the instrument he plays becomes merely an extension of his own voice. Only in this way can he achieve the highest virtuosity. It is for this reason it is best that the instruments themselves should be as simple as possible."

He went on to say that the most ancient of Japanese musical instruments were the flute, the harp, and the drum. It was evident that the little art dealer had special fondness for the flute, on which, he pointed out, the most beautiful portamenti can be produced. The Japanese horizontal harp (the koto) served much the same function as the European pianoforte. It has also been likened to the dulcimer, except that it is played with plectra worn

on the fingers rather than with hammers. Drums were of many sizes and types, and on some of them, the pitch could be adjusted to the requirements of the occasion. There was also the biwa, shaped like an oversized mandolin, which probably originated in Egypt or India; and the samisen, somewhat similar to a small banjo, which was imported from the Ryukyu Islands about the beginning of the 17th century. Both of these are struck with a plectrum. It was at this point that Mr. Nakamura, in a burst of enthusiasm, invited me to accompany him to a very special musical concert that was to be held in the near future, on the night of the full moon.

At precisely eight o'clock on the following Thursday evening, Mr. Nakamura met me at the entrance of my hotel. He was riding in a double ricksha drawn by two smiling men with white towels tied about their heads. My friend was placidly unconcerned when I occupied about two-thirds of the available seating space. I learned that our destination was a famous Buddhist temple, the rambling buildings of which were surrounded by extensive parks and gardens. The Abbot, a most venerable man, of vast erudition, was the director of the musical ensemble which we were about to hear. When the weather was fine, as on the present occasion, the concerts were held in a charming pavilion which stood on a small promontory extending into a miniature lake.

As we reached the gate of the temple grounds, Mr. Nakamura said very seriously, "There is only one thing to remember, Haru San; do not speak or make any unnecessary sound while the concert is in progress." Passing through the heavy gateway which guarded the sacred precincts, we followed along a curving path bordered by carefully tended shrubbery. Suddenly we found ourselves on the shore of the tiny lake. Across a narrow expanse of water was a graceful structure similar in general form to a pergola or garden house. The sides were open, giving an unobstructed view of the interior. The great white disc of the full moon hung like a silver mirror above the shadowy masses of ancient trees. By the pale light, we could see that several men in dark formal costume were sitting in Japanese style on the mats that covered the floor. Instead of conducting me to the building, Mr. Nakamura

motioned that I should sit down on a long stone bench and wait quietly.

Several minutes passed, and then, drifting through the night air, came a soft, barely audible, plaintive sound, which I assumed was produced by a flute. The concert was starting. It is virtually impossible to describe the music that followed. No particular instrument could be distinguished, and it seemed that the sounds were coming from a vast distance. They hovered in the air, completely diffused, sometimes rising to considerable volume, but more often fading away, leaving only ghostly aftertones. At the end of each composition, there was a pause of several minutes. It occurred to me that some of the themes were religious, and occasionally I thought I could hear a low chanting. Other compositions appeared to accompany poems with a single voice reciting, often with slight regard for the accompaniment.

I tried to decide how such music could be played with Western instruments. There seemed to be no mechanical factors. The drums could be heard, but there was none of the staccato quality that usually accompanies percussion. Strings were certainly struck by the plectrum, but they seemed to sing without conveying any impression of technical skill. It seemed to me that the nearest instrument of Western music would be the pipe organ, played very softly by a master musician. Accustomed to the rather strident notes of the samisen, it appeared incredible that the concert we were listening to could be produced by such instruments as Mr. Nakamura had described to me.

The program was in every way enchanting—almost hypnotic in its ethereal quality. Time passed very rapidly as the moon moved sedately across the sky. At last there was a long pause, and Mr. Nakamura motioned me to rise and follow him. We walked out onto the little promontory, and stood at the entrance to the pavilion. My friend indicated that we should not enter the actual building. The light of the moon was sufficient for me to see clearly that there were six musicians arranged in two rows of three, facing each other, and several feet apart. At the far end, between the rows, was the Abbot directing the ensemble. Each musician was as immovable as an image, and it was obvious that all were in an advanced state of meditation. In front of each was a flat

cushion on which rested his musical instrument. Before the director was a low stand of highly polished wood.

As we stood there, the director reached out his hand and placed the tips of his fingers very lightly on the table before him. Immediately, the soft notes of what impressed me as a romantic composition seemed to fill the air. The theme increased in complexity until all the available instruments were in use. I turned to Mr. Nakamura and very nearly spoke. He pressed my arm tightly, shook his head, and led me away. We hurriedly left the garden and paused for a few moments on the temple steps leading to the road outside.

Feeling that it was now safe to speak, I turned to my Japanese friend. "But Mr. Nakamura, what I have just seen is obviously impossible." "On the contrary," he said, "we have given such concerts as these since the beginning of our national history, but not many non-Japanese have ever attended them."

Observing that my bewilderment only deepened, the little art dealer took over the conversation. "As you probably surmise, these gentlemen performed in a state of self-induced trance. They were hearing these melodies within themselves, and had reached such a degree of proficiency that they could hear in common."

"But Mr. Nakamura, I observed these musicians most attentively. They sat with their hands folded in their laps. Not one of them touched the musical instrument in front of him; yet each was playing it superbly."

"Yes, Haru San, but very softly, for he was touching the strings with the fingers of his mind, bringing the flute to life with the breath of his soul, and striking the drum by an intense application of the energy of his will. We learned this secret art from China centuries ago. We have learned how to become one with the instruments. If you touch a tuning fork, another of the same pitch will echo the sound. When there is no difference between the musician and the instrument upon which he plays, they are one, and each responds to the other without visible contact."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE PATH OF SALVATION

In 18th-century Europe, there was a spectacular revival of interest in the systems of Egyptian and Grecian symbolical philosophy. The emphasis was upon the rituals of initiation into the Mystery Schools of these ancient nations. Egyptian lore was especially fascinating to scholars in Germany and France. The Rosetta Stone had not yet been discovered, and the restoration of the classical learning of Egypt was based upon Greek and Roman interpretations of the sacred rites of the peoples dwelling along the banks of the Nile. Neither the Greeks nor the Romans were profoundly versed in the lore of the Egyptians, and their contact with Egypt was largely limited to that period in which the old schools of wisdom had been corrupted by invasion and civil strife. It is understandable that doctrines held in profound secrecy were never fully committed to writing, and authors like Porphyry, Iamblichus, Apuleius and Plutarch, who were among the last to be initiated into the Egyptian Mysteries, were obligated to preserve inviolate the secrets that had been committed to them in the sanctuaries of temples.

The 18th-century restoration therefore consisted largely of improvisations based upon hints and vague references often contradictory. Undaunted by the poverty of available information, various writers on many levels of scholarship produced fascinating, if not entirely reliable, books and pamphlets. The outstanding Egyptolo-

gist of the French Academy was the distinguished savant, Court de Gebelin. He is remembered for a number of interesting hypotheses, his research in the origin of playing cards, and the fact that he was the one selected to interrogate Cagliostro on Egyptian Freemasonry. Dupuis was compiling a learned work on the history of ancient cults, Lenoir was attempting to trace Freemasonic origins to the Rites of Ancient Memphis, Ragon broadened his area to include researches in Hindu metaphysics.

Perhaps the most completely fascinating of the ingenious fabrications was an esoteric novel entitled *The Life of Sethos*, presumably taken from the private memoirs of an ancient Egyptian. This little volume appeared in French in 1731, and was translated into English the following year. The authors of the libretto of Mozart's Masonic opera *The Magic Flute* were profoundly indebted to *The Life of Sethos*, especially that part which described the initiation of Orpheus into the Egyptian Mysteries. Out of the sudden abundance of esoteric literature, some of which undoubtedly did include authentic fragments from early sources, a number of comparatively modern secret societies were able to compose impressive symbolic rituals. Unfortunately the secret orders of the 18th century lacked the facilities for elaborate presentations of their ceremonies. These groups met mostly in rooms over inns or taverns, and had to keep their regalia in locked chests between meetings. As a result, a simplified kind of symbolism was devised, and a large part of the rite was communicated in the form of lectures. Even so, the ceremonies were impressive, and had considerable flavor of antiquity.

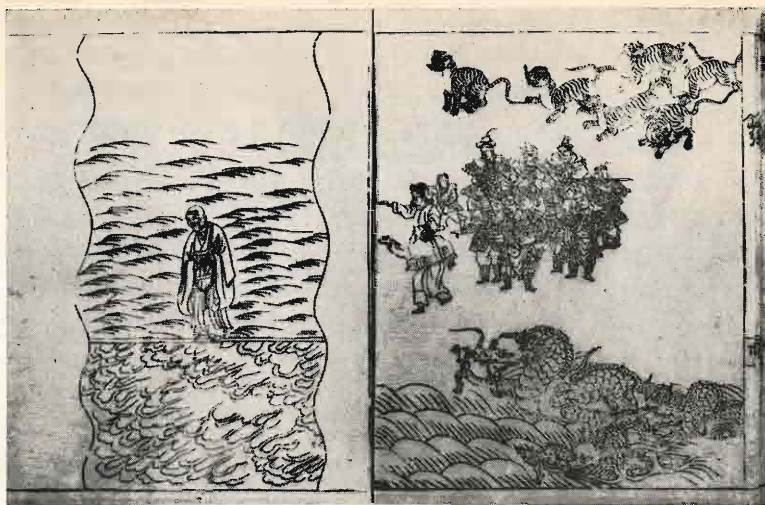
Prominent among the revived rituals was the account of the initiation of candidates by causing them to pass through four distinct trials or tests associated with the four elements. Originally such rites were performed in subterranean crypts under temples, or at night on a sacred island from which the profane were excluded, as mentioned by Plutarch. Even without this appropriate setting, however, it was possible to convey the impression of the old procedure. Situations were set up in which the candidate had to attain a symbolic victory over earth (mortality) by struggling against the corrupt forces of materialism, personified by the horrors of war, political intrigue, and social corruption. The initia-

tion of water could actually include wading or swimming across a real stream, or a reasonable facsimile thereof painted on cloth and laid on the floor. The meaning was purification and the conquest of imagination. The initiation of fire could likewise be simulated by a smoke-filled room or a flame, burning upon an altar, through which the candidate had to pass his hand.

To overcome the fire element, meant the subduing of human passions and ambitions. The initiation of the air element suggested an ascent into an imperial region or into a beautifully illumined place, and implied the enlightenment of the mind and the regeneration of the intellectual activities of life. In the following century, Richard Wagner used the device of the four elements in the development of *The Ring of the Nibelung*, which was presented in three acts and a prologue. The slaying of the dragon represented the initiation of earth; the theft of the Nibelungen gold from the depth of the Rhine, the water initiation; the awakening of Brunhilde from the ring of flames, the fire initiation; and the ascent to Valhalla on the flying horse of the Valkyrie, the air initiation.

It is obvious that these initiatory rites must have some secret meaning, and as some form of them can be traced in nearly all ancient religions, they seem to bear witness to some kind of archetypal pattern in human consciousness. The path of initiation through the mystery of the elements might properly be called, therefore, the narrow path of salvation. The whole concept implied the unfoldment of man's inner life, the victory of spirit over body, a regeneration through purification. By this concept, the rituals become a mystical alchemy, part of the Hermetic heritage which at an early date even found favor with the Christian Church.

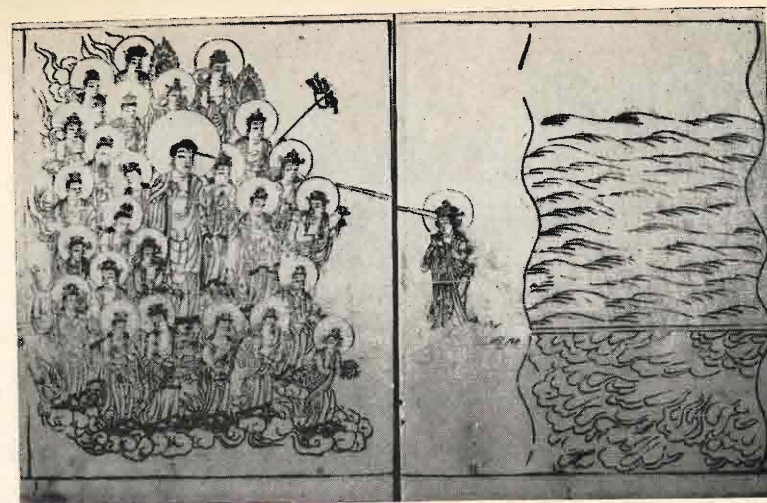
A simple and suitable example will be found in the initiation scene in Mozart's *Magic Flute*. Although this is staged in several different ways, the setting is always arranged so that the candidate for initiation is confronted directly by two of the symbolic elements—fire and water. On one side of the stage is the portal to a flame-filled room, reminiscent of the fiery furnace described in the Bible. On the other side is another gate, beyond which is a falling sheet of water. Present also are two knightly figures entirely covered with dark armor. This is rather incongruous, for although the general setting is intended to be Egyptian, these



The Buddhist monk walking the narrow path of salvation. Behind him are the symbols of worldliness, and the narrow path he walks is bordered by fire and water. From *Yamawake niga byakudo esho*.

knights are directly from the age of chivalry. The other elements of the initiation ceremony have already been met and passed before the neophyte enters the place of the greater ordeals. Having attained victory over the elements through which he passed uninjured, the initiate comes in the end to a magnificent place where the hierophant welcomes him, and there is a majestic swell of music and universal rejoicing; all of which sums up to the idea that the new initiate has been born again out of darkness and ignorance, and is worthy to be invested with the proper insignia of his new rank. It may be fair to say that *The Magic Flute*, to some degree at least, approximates surviving descriptions of the ancient Egyptian Mysteries.

The point of special interest which justifies our survey of the European restoration is a little book published in Japan in 1666. The title is *Yamawake niga byakudo esho*. This is translated *The Narrow Road to Salvation*. It is a rare and early Buddhist illustrated book, and is not included in the Toda Catalogue. It sets forth the perils that the true believer must experience before he can reach salvation. The book is illustrated with six woodcuts—four double page, one triple page, and one single page. The illustrations show a priest proceeding along the narrow path, and



Having successfully crossed the narrow path, the monk, now transformed into a bodhisattva, is received by Amida and his entourage. From *Yamawake niga byakudo esho*.

from the symbolism, it is evident that the work belongs to the Amidist doctrine. The book is notable in that it is one of very few original Japanese contributions to Buddhist literature.

A brief summary of the contents tells us that the principal figure is that of a priest wearing a dark robe. He is advancing through a dangerous region, which is infested with tigers, dragons, and warlike human beings. In the first scene, the priest is approaching a stream or river. The four cardinal points of the compass, which were also anciently used to signify the four elements, are so arranged that it is apparent that the priest is moving in a westerly direction—toward Amida's Western Paradise. The stream he confronts is divided horizontally in such a way that he must cross on a very narrow bridge bordered on one side by fire and on the other by water. In the second scene, the bridge and the stream remain, but behind the stream, in the world from which he is departing, are the symbols of worldliness and illusion.

The third double picture indicates that the priest has inwardly contemplated upon the mystery of the preserving power of the Buddha, an image of which is now behind him, rising over his head. The stream remains as before, and on the far bank is the figure of a Buddhistic divinity floating on clouds, and perhaps

most significant of all, a large branch of pine has suddenly been introduced. In the next picture, the Buddhist priest, holding his rosary, now stands in the midst of the stream on the narrow path. His robes have turned from black to white, and the material temptations behind him reach out in vain to interfere with his progress. The next picture covers three pages. The priest has now passed across the stream and has reached the safety of the "other side." In this process, he has suddenly become invested with the attributes of a bodhisattva. He wears beautiful robes and a kind of coronet; his head is haloed, and his hands are clasped in prayer. Approaching him from the left is a magnificent assembly of enlightened beings floating on clouds. In the midst of them is Amida Buddha, and a ray from his forehead reaches out as a benediction upon the newly enlightened devotee. The last illustration, which is one page only, is a general scene of the Western Paradise, and on a platform in the foreground is the newly enlightened sage, receiving the nutriment of heaven from a radiant figure.

The parallel to the scene in *The Magic Flute* opens several interesting areas of speculation. Did the early Buddhists actually have an initiatory ritual, as is intimated in the oldest of their writings? We might well ask whether the European symbolism is not best explained by the Eastern figures. In any event, the narrow road to salvation, in the Japanese version, preceded by over a hundred years the glorious pageantry of *The Magic Flute*. If we wish to assume that the European restoration was based upon an Egyptian original, we may also remember that the Egyptians themselves claimed that their most important ceremonies came originally from India. The idea of the narrow road to salvation is also present in early Christian symbolism. The Buddhist would say that the entire initiatory ritual revealed man's inner journey through the various levels of his own personality to that transcendent peace of victorious enlightenment. As we view the final moments of *The Magic Flute*, we experience this same sense of spiritual victory. It would seem that both East and West share the same vision of eternal truth.



In Reply

A Department of Questions and Answers

QUESTION: *Why do the people who claim to understand the inner mysteries of life differ so greatly in their teachings? Why do they not agree on what is true and what is right?*

ANSWER: Most of the great teachers of humanity have admitted that the nature and substance of absolute truth is beyond human comprehension. Insight arises from experience, and only a person who can experience perfectly and completely, and is entirely free of the human equation, could have complete insight into the universal mystery. Many of the wisest philosophers have flatly refused to discuss the subject of absolute truth, affirming that any effort to define the Eternal Nature must in the end defile it. There is probably more agreement than we realize, therefore, on this basic point, and the more enlightened a person becomes, the more modest he is likely to be when estimating his own knowledge. Most of the debate over the final substance of truth is carried on by minds deficient in spiritual and philosophical insight. They have assumed that truth is a kind of intangible object, something that can be possessed, has boundaries and dimensions, or which can be broken up into smaller units that can fall into the keeping of average mortals. We can all have our convictions, our feelings, and our beliefs about final reality, but there is no way of proving the degree of accuracy we have attained. This is one of the reasons why dogmas have always led to confusion and discord.

Actually, there is not too much to be gained by attempting to resolve the final mystery of existence. It is not certain that such knowledge would be beneficial even if we possessed it. It might well lie so far beyond our rational powers that we could not cope with its implications. For practical purposes, therefore, we must deal with secondary manifestations of universal principles. From the thoughtful examination of what can be known, we gain a measure of insight into that which transcends our normal faculties. For example, the study of natural law reveals a great deal about the structure of the universe and the cosmic processes that sustain life. If we very thoughtfully and impersonally contemplate available facts, we shall be impelled and inspired to assume that behind all phenomena is a noumenal principle of some kind. The magnificent patterns everywhere obvious must have some source, some all-pervading power or principle. These patterns are not unrelated fragments; they are not spontaneous growths emerging without rhyme or reason. Science has already demonstrated that universal processes are at least relatively unchanging, certain, definite, and dependable. No matter how far we explore into the conceivable dimensions of space, we find the lawful unfolding of patterns, all of which seem to imply the presence of an all-pervading intelligence. From such observations, it is scarcely more than reasonable that the devout individual should become at least dimly aware of a divine image. This image may be divine only in the sense that it is so infinitely splendid that the human being instinctively venerates it, and as time has passed, has come to worship the realities which he senses but cannot properly define.

Scattered across the face of the earth are many civilizations—some old, and others relatively new. Those that exist today have been raised upon the foundations of older cultures that have passed away. Each civilization has its own traditional heritage. It is influenced by the land area upon which it stands, by the climate peculiar to the region, by differences of race and language, and by the psychological pressures of customs, habits, and practices. It can hardly be expected that all men can interpret the unknown in the same way. Until very recently, we did not have common explanations for such simple things as thunderstorms, earthquakes, and pestilences. All cultures have evolved

their own religious institutions. Each has deities according to the level of insight that has been attained. In the course of time, religions have become highly competitive. This is understandable when we realize that all religions are in the keeping of human beings. Priesthoods are not composed of angelic creatures; they are drawn from the civilizations in which they live. They may be dedicated to the service of God, but this does not mean that they are perfectly enlightened. In the course of time, dogmas build up, and even progressive thinkers are held within the confines of the collective convictions. This is true even in a progressed scientific society such as our own. The average believer must therefore either estimate correctly the implications of comparative religion, or be confronted with apparently irreconcilable opinions and beliefs.

If the subject has troubled you, a little thoughtfulness will ease your mind. You can say to yourself, "I have listened to three persons; all three claim cosmic consciousness, yet they cannot reconcile their own opinions or come to any general agreement. What should my attitude be?" First of all, we can ask a question or two: "Is there any real evidence that any one of the three actually knows what he is talking about? Is the conflict between principles, or between self-appointed interpreters of these principles?" If we can recover from the glamor of noble pretensions, we will probably find that each of the three is speaking from conviction rather than from knowledge. He may claim to have had mystical experiences, to be clairvoyant, or to practice esoteric exercises suitable to purify and clarify his inner nature. He may well have done these things, but this has no bearing upon the major issue. We can all increase in knowledge and enrich our internal contemplative abilities, but it does not inevitably follow that we will then know all, understand all, or escape from all the restrictions of our complex psychological temperaments. If we are discriminating, therefore, we will realize that there is no reason why these three persons should agree or be expected to. If their instruction is helpful, it may contribute to our well-being, but this does not mean that we shall suddenly become firm in truth and incapable of error.

Comparative religion helps us also to find that there is more unity in the systems of the great world teachers and others of extraordinary insight than we might at first imagine. Between each of these teachers and the present state of his doctrine, there has been a long lapse of time. The basic teachings have been interpreted, re-interpreted, and misinterpreted for a thousand years or more. Nearly all misinterpretation has magnified differences, and most philosophies and religions, as they exist today, have no justification for survival except their claim for special infallibility. They are not looking for ways to unite with each other; they are more concerned with maintaining uniqueness and affirming that they, and they alone, possess the truth of the matter. It is easy to understand why this is so, and we should not be too critical. In a hundred ways, we exhibit similar criticism in the smaller matters of personal living.

Some years ago, a brilliant scholar set up a calculation for comparing the principal deities in the living and dead religions of the world. He hit upon the Cabalistic number seventy-two, and came to the simple conclusion that the seventy-two names applied to Deity by the principal faiths of the world all mean essentially the same thing. In each case, the name represents the highest title, or designation, which a language could provide to distinguish the sovereign principle of reality, truth, good, wisdom, and love. There is really very little conflict here. Mystics and scholars in each of these faiths readily admitted that the true inner character of this divine power could not be understood. It was therefore given a name, which was not a description of its nature, but a term of respect indicating man's experience of the Infinite in his personal life and his social environment. There is really no trouble here except secondary dogmatic intolerances, which have arisen among people who have no comprehension of the beliefs which they are attempting to support or assail.

Most human beings are also in common agreement on matters of religious ethics. The Golden Rule appears in over forty religions. We may not agree as to the exact nature of good, but we are committed to the existence of a principle of goodness, which we interpret according to our own sense of values. We believe in justice, peace, truthfulness, and honesty. We are not quarreling

over these words, for they represent principles which we acknowledge, even though we may lack the moral courage to practice the virtues we admire.

Now let us take another situation, one where we might sense a legitimate conflict. A small part of mankind does not believe in life after death. A few religions and philosophies have been more or less sincerely materialistic. A considerable group of devout persons believes that after death, the soul does survive, and that the deceased person, according to his virtues or vices, will pass through a state of heaven or hell, or require purification in a purgatorial sphere. A third group is convinced that reincarnation is the answer, and that the individual will be reborn in this world until he has exhausted the mental and emotional errors which bind him to the cycle of metempsychosis. Here, surely, there should be some way of attaining a unity of opinion. Somebody should be able to decide, once and for all, which of these three convictions is finally and inevitably true.

It would be only fair, however, to ask how this certainty is to be discovered. The only instrument by means of which man can explore the universal mystery is his own invisible psycho-spiritual organism. A man like Buddha attains a high degree of illumination, and gravely states that reincarnation is a universal law. How can he prove this to the satisfaction of anyone who wishes to reject his doctrine? The only possible proof would be that all men would commonly experience the fact of rebirth; that we would all come into the world knowing that we had lived before, and be able to accurately describe our previous conditions in a way that could be verified beyond any doubt by research techniques. Man is not so born, or so equipped. He makes no such pronouncements except in rare cases, which are generally disregarded. It is equally true that we have no substantial evidence or reports bearing upon souls in heaven or hell. If an occasional psychic tells of contacting decarnate entities, nothing decisional is achieved. Those who believe with the psychic may be strengthened in their belief, but the unbeliever is not converted. Of course, the materialistic point of view can expect only negative support, for no part of its concept goes beyond the immediate and the obvious.

When we search for truth, therefore, we must always be satisfied with the reasonable. That which cannot be demonstrated physically beyond any possible doubt, will not enjoy common agreement. No matter how sure we may be in ourselves, we will always find someone who is equally sure about his own beliefs. This is not wrong; in fact, we must resume our search for the real explanation of the situation. If it were necessary in the mysterious plan of things that man should possess faculties capable of the immediate apperception of ultimate knowledge, he would have these faculties. Obviously, therefore, he is not intended to arrive at immediate agreement on abstract subjects. He is expected to unfold his own resources, to discover good and evil by experiences within himself. He must create his own code, establish his own convictions, and fashion his own answers to the universal mystery. Some part of his inner nature demands this process. The real explanation is that he must build the necessary equipment and gain the needed skill before he can cope with the finalities locked within the Divine Essence. He is approaching, but he has not arrived.

The more solid doctrines of religion and philosophy will help the individual in his growth. He may finally reject them, but he needs them while his own insight is not strong enough to properly direct his conduct. The fact that we do not agree does not mean that there is no subject involved about which agreement is necessary. The materialist who insists that difference of opinion about God proves that God does not exist, is completely wrong. We have fifty opinions at the moment as to the cause of cancer, and a hundred opinions about what will cure the common head cold. This mass of opinionism does not in any way disprove the need for an adequate insight. It simply points out that where opinions conflict, the facts are not known. Of course, there is always a chance that one of the opinions might be right, but until this is clarified, it cannot be clearly distinguished.

Students of philosophy therefore should not be unhappy because of the numerous sects and beliefs that flourish in the world. Each of them is contributing to the needs of groups who are satisfied with the teachings which they are receiving. When they

are no longer satisfied, these folks will move on to more advanced beliefs. The soul of man will never rest until all differences of opinion have been reconciled by more complete knowledge. But before the human being can know all, he must become a far more perfect creature than he is today. Differences of belief are merely evidences of inevitable imperfections. All we can really do is make sure that we use our own understanding as wisely as we can; and if it shall happen that we have found a beautiful faith, live that faith as completely as possible.

THE WHITE BIRD OF TAO

by MANLY P. HALL

Complete Manuscript Notes of a Class of Three Lectures

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Huang Ti, the Yellow Emperor

Library Notes

by A. J. HOWIE

ACUPUNCTURE

PART II

THE TREATISE

OF THE YELLOW EMPEROR

ON INTERNAL MEDICINE

Theories as to causes of all material things—and their proper care and manipulation—frequently are beyond the ready comprehension of the average man. This is true especially in matters of health. We are vitally associated with a body from birth, and yet we approach old age with a distressing lack of absolute knowledge of or, too often, concern for even the most basic functions of our physical complex. The balance between health and disease at its onset is delicate, and any imbalance is not observable ordinarily until the body is ravaged and tissues destroyed beyond repair. The common cold, for instance, if treated at the first sneeze, will not progress into the more uncomfortable stages. Yet how few of us observe and practice the little that we know about colds. Man in health tends to drive his body and to expend his energies beyond limits, so that recovery becomes slow and inadequate. Neither immediate nor remote causes of disease are obvious, nor are they always identifiable.

Some 4600 years ago, according to Chinese tradition, the Emperor Huang-ti turned his thoughts to these problems with the purpose of formulating principles for the maintenance of health, the curing of disease, and the achievement of longevity. His questions and the answers of his adviser have come down to us as the *Huang Ti Nei Ching Sui Wen*, "The Yellow Emperor's Classic of Internal Medicine."

A capable and apparently sympathetic translation by Ilza Veith was published by The Williams & Wilkins Company, Baltimore, 1949. Dr. Veith has illustrated the work with a small sampling of charts from early Chinese commentaries on acupuncture. Her bibliography reveals how little material is available in English on the subject.

The *Nei Ching* has exerted a dominant influence among the healers in China for more than 2000 years. And for that length of time, the *Nei Ching* has been only partially understood, subject to interpretation, comment, and speculation. It is not known if the author actually was Huang-ti, nor is it known just how much of the present text represents the original manuscript copy.

Doctors in China were arbitrarily placed among the craftsmen—a relatively low social status. The result was that neither scholars nor philosophers nor "gentlemen" would be seen reading or consulting literature that would be considered beneath their station or dignities. The *Nei Ching* scrolls gathered dust in the libraries, they deteriorated, became mutilated, lost, or partially destroyed. Occasionally a reader would insert his interpretation or explanation, sometimes making it difficult to tell what was original text and what was commentary. By the time the T'ang scholars began their research into an authentic text, the answers to exegetical questions were pretty well lost in antiquity.

There is no doubt but that the origins of acupuncture theory could have been forgotten long before the traditional reign of Huang-ti. Acupuncture methods are frankly derived from intuitions as to man's nature, and the acceptance of philosophic beliefs about the patterns of heaven, earth, man, the Tao, and the forces

of *Yang* and *Yin*. There was no science in the sense that we define it today.

Dr. Veith has assembled much material that has not been readily accessible to the English-speaking world. Her book should be consulted by the student who wants to concern himself with the letter and detail of the subject, the possible scientific correlations. This paper is more concerned with the abstractions, the implications, the intent of acupuncture as a possible new approach to health and longevity in an alien environment and material world. This should not be interpreted as an "other-worldly" approach. It seems more like picking up another thread among the obscure traditions, additional testimony that man's body is the temple of the living God. Children should be taught shortly after birth to respect the body as an irreplaceable instrument for living effectively in the here and now. Instruction could be in terms of Tao, or an equivalent terminology more acceptable to an age of science and individual ideologies.

Wherever an individual is placed in the gamut of racial, social, religious patterns of living, the human body seems to resolve itself into anatomical, physiological patterns, subject to identical laws. The color of the skin offers no advantages in the process of aging or maintenance of health. Religious beliefs offer no immunity when the laws of health are violated or accident overtakes the physical body. So far, no culture has discovered a panacea or fountain of youth. Modern hygiene and science have gone far to lengthen the span of life, but adding years in order to continue a purposeless existence would seem of little value. Only when we have a devout recognition that there is more to life than is represented by the successful accumulation of wealth and power that must be left behind at the grave, can we begin our obedience to Tao.

We do not have to regress in time back through 4600 years to the environment and thinking of the court of the Yellow Emperor to appreciate the lack of reasoning in the acceptance of the physiological functions of the body, in the treatment of disease, in the blind desire for longevity. Personal hygiene still is by no means universally observed. Hunger and the presence of food still dominate the eating habits of mankind; indulgence in overeating is com-

mon, and gluttony follows when a surplus of food makes it possible. Men today, no more than they were 4600 years ago in China, are not alert to the relationship between bodily health or disease and hygiene and diet habits. Such observations might be extended indefinitely to dramatize the slow progress of the human race.

But one thing does not change—the individual desire for health when disease strikes or death threatens. The stricken are helpless, urgently in need of instruction and care.

All of which makes the *Nei Ching* seem all the more remarkable. Before the history of China became exact, the formulations of simple answers to these universal problems were being sought.

Mankind seems to value highly longevity, and Huang-ti's first question in the *Nei Ching* concerns old age. He had heard that in ancient times (prior to 4600 B.C.) men had lived an active life of more than a hundred years, but in his time men failed and became decrepit at only half that age. His question was, "Why? Was the world changing from generation to generation? Or did men neglect the laws of nature?"

The interlocutor goes far beyond the immediate query. In ancient times there were men who understood Tao and patterned their actions upon the Yin and Yang in harmony with the arts of divination. They were temperate in their eating and drinking, regular in their hours of rising and retiring, living simply. Thus they maintained the union of body and soul. The leaders taught those beneath them to restrain their desires, to live with peace in their hearts, without fear, and to toil with a minimum of fatigue.

He traces a descent of the tradition of this idyllic state. The so-called *Spiritual Men* were the earliest. They mastered the universe and controlled Yin and Yang. They breathed the essence of life. They lived in accordance with Tao, the Right Way.

Later the *Sapient*s carried on the tradition. They preserved their virtue and upheld Tao. They lived in accord with Yin and Yang, in harmony with the four seasons. These retired from the world of affairs, that they might save their energies and preserve their spirits. These roamed the universe, and at last they attained the state of the *Spiritual Men*.

These were succeeded by the *Sages*. The Sages attained harmony with Heaven and Earth, adjusted their desires to worldly affairs.

They did not harbor hatred or anger in their hearts. While they were indifferent to custom, they did not separate themselves from the activities of the world. They did not over-exert themselves either at physical labor or with strenuous meditation. They regarded inner happiness and peace as fundamental, and contentment as the highest achievement. It was said that their bodies could never be harmed, nor their mental faculties be dissipated.

The Sages were succeeded by the *Men of Excellent Virtue* who followed the rules of the universe and emulated the sun and moon. They studied the arrangement of the stars; they foresaw Yin and Yang and obeyed them. They followed the ancient ways and tried to maintain their harmony with Tao.

Interpretations made from a translation of a much-edited work are subject to dispute and/or reservations. But it seems obvious from the opening "intimate conversation" that there was an ancient and respected tradition built up around a hierarchy of men at several grades or levels of attainment. The Spiritual Men were said to have "mastered the universe," the Sapients "preserved their virtue," the Sages "adjusted their desires to worldly affairs," while the Men of Excellent Virtues "followed the ancient ways." The Spiritual Men "lived in accord with Tao," the Sapients "upheld Tao," the Sages "were in harmony with Tao," but the Men of Excellent Virtue "tried to maintain harmony with Tao."

Regardless of who perpetuated the tradition, or the method pursued, the *Nei Ching* asserts that long life is dependent upon the full expression of Yin and Yang in harmony with Tao, the Right Way. Emphasis is placed upon the importance of the simple life. The method for the protection of one's life is stated: "After a night of sleep, people should get up early, walk briskly around the garden, loosen their hair and slow down their movements During this period (one's body) should be encouraged to live and not be killed; one should give freely and not take away; one should reward and not punish."

Just what place ministering to the sick had in the early philosophy of the *Nei Ching* is not quite clear. Directions are given for diagnosing and ministering to the sick, and yet the text very definitely states that the sages did not treat those who were already ill; they instructed those who were not yet ill. The idea

seems to have been that "the Yin and Yang, the two principles in nature, and the four seasons are the beginning and the end of everything and they are also the cause of life and death. Those who disobey the laws of the universe will give rise to calamities and visitations, while those who follow the laws of the universe remain free from dangerous illnesses, for they are the ones who have obtained Tao, the Right Way."

Hence those who were ill had rebelled against Tao, and disobedience presaged death. There seemed to be some moral problem in dispersing the inward rebellious spirit. "To administer medicines to diseases which have already developed and to suppress revolts which have already developed is comparable to the behavior of those persons who begin to dig a well after they have become thirsty." It is certain that the Chinese did minister to the sick, but it has been said that their physicians were paid as long as the patient was healthy, but had to minister to the patient without pay as long as he was ill.

The *Nei Ching* repeatedly asserts that the principle of Yin and Yang is the basic principle of the entire universe, the substance of creation and parenthood, the source of life and health. But Yin and Yang are considered responsible for disease and death as well. The *Nei Ching* states: "Yin and Yang must be respected to an equal extent." "Through the interaction of their functions, Yin and Yang, the negative and positive principles in nature, are responsible for diseases which befall those who are rebellious to the laws of nature as well as those who conform to them." Everything is subject to the invariable rules and regulations of Yin and Yang. In health, the two principles are in harmony. To cure disease, they must be brought into harmony.

"Those who are wise inquire and search apart from each other. Those who are stupid and ignorant do not exert themselves enough in the search for the Right Way, while those who are wise search beyond the natural limits." "Those who search beyond the natural limits will retain good hearing and clear vision, their bodies will remain light and strong, and although they grow old in years they will remain able-bodied and flourishing; and those who are able-bodied can govern to great advantage."

The text states that the people should share this wisdom, implying that if one searched for the Right Way, it was possible to be instructed in the maintaining of the harmony of Yin and Yang, and of resolving any inharmony.

The sages themselves held aloof from worldly affairs, and were dignified and tranquil in their pleasures and joys. They never directed their will to any purpose that was devoid of meaning.

Acupuncture was not the only method of therapy; aside from various kinds of needles, there were poison medicines, cauterization (moxa), breathing exercises, massage, and exercises of the hands and feet. "The ancient sages combined these various treatments for the purposes of cure, and each patient received the treatment that was most fitting for him Thus the circumstances and needs of each disease were ascertained and the principle of the art of healing became known."

The *Nei Ching* repeatedly contrasts the ways of "olden times," of the "ancients," of those who knew Tao, the Right Way, with the ways of the "present" generation (2600 B.C.). For instance: ". . . . in olden times the treatment of diseases consisted merely of the transmittal of the Essence and the transformation of the life-giving principle. One could invoke the gods and this was the way to treat. The present generation treats internal disease with the (5) poison medicines and they treat external diseases with acupuncture, and sometimes the patients are healed and sometimes the patients are not healed."

"But the present world is a different one. Grief, calamity, and evil causes inner bitterness, while the body receives wounds from the outside; moreover there is neglect against the laws of the four seasons, there is disobedience and rebellion and there are those who violate the customs of what is proper during the cold of Winter and the heat of Summer. Reprimands are in vain. Evil influences strike from early morning until late at night; they injure the five viscera, the bones and the marrow within the body, and externally they injure the mind and reduce its intelligence and they also injure the muscles and the flesh."

* * * * *

"The most important requirement of the art of healing is that no mistakes or neglect occur. There should be no doubt or con-

fusion as to the application of the meaning of complexion and pulse. These are the maxims of the art of healing."

* * * * *

"When the minds of the people are closed and wisdom is locked out they remain tied to disease."

* * * * *

"When the body is worn out and the blood is exhausted, is it still possible to achieve good results?" (Just think, the Chinese recognized "tired blood" 4600 years ago.)

"No, because there is no more energy left."

"What does it mean, there is no more energy left?"

"This is the way of acupuncture; if man's vitality and energy do not propel his own will his disease cannot be cured."

* * * * *

"Once the spirit has turned away it will—as a rule—not return. If, however, it should return, it will not improve; thus the moving power of nature is lost."

* * * * *

"Those who are habitually without disease help to train and to adjust those who are sick, for those who treat should be free from illness. Therefore they train the patient to adjust his breathing, and in order to train the patient, they act as example."

* * * * *

Quoting scattered fragments from the translation of the *Nei Ching* is no injustice to the text because the work has been assembled and edited many times from scrambled, incomplete, and damaged fascicles. Our purpose in selecting passages that seem to present a coherent picture of the Taoist attitude toward life, health and disease, longevity, and healing, is not to convert any thinking to a possible "wonder" therapy. In fact I have quoted the translation verbatim regarding the fact that the vital force is inherent in the individual, and once that vital force is depleted, outside efforts to restore it can give but temporary, fleeting results.

The whole concept of life as an expression of a universal principle is not unique; in the *Nei Ching* it is called *Tao*, but it might just as well have been translated by other terminology, except that the Chinese apparently felt that the concept transcended definition. The idea of Tao manifesting as the positive

and negative forces of Yang and Yin certainly is not in conflict with many of the most recent scientific postulates. That health is a manifestation of the harmonious balance of Yang and Yin, and that disease is an imbalance, are generalizations that do not conflict with modern medical diagnoses.

The greatest obstacle to an open acceptance of acupuncture as a therapy is that it was arrived at *intuitively*, an impossibility and a heresy in an age that worships science. The points, the meridians, the zones were diagrammed thousands of years before the principles of anatomy and physiology were formulated as we have them today. It is disconcerting to find that Western "discoveries," dependent upon recent equipment and techniques, are restatements or re-discoveries of what was understood and taught by the earliest Taoists. It seems traitorous for an encephalograph to verify their intuitions instead of discrediting them.

With all due respect to the efforts of modern therapies to heal disease, we might suggest that doctors and scientists are attempting to play God by manipulating chemical and vital energies—call them Yang and Yin or any other name—in their efforts to restore health, to rejuvenate, to prolong physical life.

Consider the humble words of the *Nei Ching*:

"How excellent that I now know the essentials of the pulse, the final destiny of everything below heaven, the five colors, and that the changes which the pulse might undergo can be calculated and prefigured. And it is strange and wonderful that Tao, the Right Way, is in each of these and combines them into one entity.

"When the spiritual powers are passed on and transmitted they can no longer turn back; and when they turn back they cannot be transmitted, and then their moving powers are lost to the universe. In order to fulfill destiny man should go beyond that which is near at hand and consider it as trifling. One should make public upon tablets of jade that which was hidden and concealed in treasuries and storehouses, to study it from dawn until night, and thus make known the precious mechanism of the universe.

"The five viscera receive the impact of the life-giving force from those who generate them, and they pass it on to those whom they subjugate. Their force of life is bestowed upon those whom they beget, but they bring death upon those who cannot overcome their

diseases. Moreover, death naturally takes preference in summoning those who have reached the state where they cannot overcome their diseases and must thus die. This means that living in opposition to the breath of life brings about death."

* * * * *

"I understand from the great master that a great many physicians of extensive learning are not able to overcome destiny. I should like to know the requirements of the correct procedure, in order to assemble (this knowledge) so that I can transmit it to my sons and grandsons and make it known to posterity.

"I shall take an oath that I will not venture to receive this information were I to use it recklessly or neglect it."

* * * * *

"Covered by Heaven and supported by Earth, all creation together in its most complete perfection is planned for the greatest achievement: Man. Man lives on the breath of Heaven and Earth and he achieves perfection through the laws of the four seasons. The ruler as well as the masses share their utmost desire: the wish for a perfect body.

"Since the circumstances and the facts of the ailments and diseases of the body are unknown, the daily excesses are continued and become profoundly manifest upon the bones, the marrow, the heart, and the private parts, which suffer and contract diseases.

"I desire to know whether and how acupuncture will remove these diseases."

The answer to this question is of interest to every sufferer. It would be impertinent for a layman to suggest that a successful physician might improve his ministry by considering the questions and answers preserved in the *Nei Ching*; and yet instinctively most persons sense spiritual overtones in health and disease. Most illnesses can be traced to avoidable causes, and the emphasis that the *Nei Ching* places upon instruction to the healthy seems reasonable. So much of our modern medical research is focussed upon curing existing diseases rather than upon how to train people to preserve health. A startling recent example of the emphasis on healing without regard for moral instruction is in the field of venereal diseases. Remarkable cures were found that could have wiped out the ravages of the two most common offenders. But an

easy cure only encouraged careless promiscuity and indulgence. Similarly, surgical marvels are being performed to stay the hand of death for a brief time, even when there is no hope of active usefulness for the patient.

Emotional attachment to our friends, to our loved ones, makes it seem necessary to comfort and cure the sick; and certainly we want that relief for ourselves when ill. But it does seem more constructive to attend the physically fit and keep them that way. If we accept the premise of the *Nei Ching* that the ailing are rebellious against the laws of the universe, treatment should begin with strict instruction and discipline in the ways of right living. There are few of us who do not need guidance in constructive living. Our doctors have splendid modern tools, but often their interests are directed to their own fees, financial security, leisure, fame, and many of the ephemeral values that are foreign to the dedicated healer. It takes time, patience, and devotion to educate mankind in the ways of right living.

I hope that this article will stimulate enough interest in the information in Dr. Veith's translation of the *Nei Ching*, and her copious notes and explanations, for those trained in the ways of healing to seek out the book and add the wisdom of Tao to their fund of modern knowledge. I have barely touched on the contents of this wonderful book. The open-minded physician likely will note many important ideas that would escape a layman like myself.

(To be continued)



The Reasonable Doubt Department

According to *The New Age*, Mark Twain's monument, erected to his memory by his daughter, bears the following inscription: "Death is a starlit strip between the companionship of yesterday and the reunion of tomorrow." Considering recent controversy over Mark Twain's religious attitudes, the question has been asked—did he compose this epitaph himself, or was it written by some more pious person, possibly his daughter?

The Big Fish Story

In Japan, Buddhism forbade the eating of the flesh of any four-legged animal. In old times, venison was sometimes offered on the market under the name "Mountain Whale," and was bought by those who lacked piety. Rabbits were also advertised as "Land Fish." Even today, however, most devout Buddhists are vegetarians.

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