

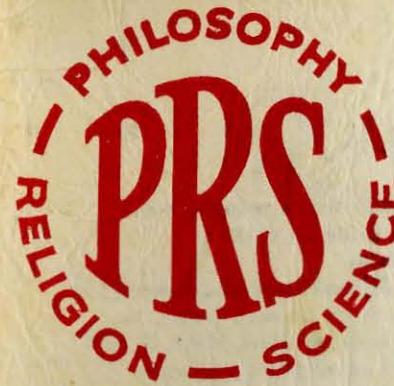
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MANLY P. HALL, EDITOR

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## THE EDITOR'S POINT OF VIEW

### NEW YEAR'S RESOLUTIONS



AFTER the Christmas season has inspired us with the true spirit of good will, we can approach the new year with courage and understanding. It is therefore a generally accepted procedure to make one or more constructive resolutions on the advent of New Year's Day. A resolution is a determination to accomplish some useful purpose by a special effort of the will. We decide that something needs to be done, and to the accomplishment of this end, we gather all available resources of character. Many resolutions have to do with improvement of disposition, correction of personal weaknesses, or a better adjustment with friends, family, and society. The basic thought is that we shall be better people by recognizing faults and failings and resolving to live more intelligently and kindly.

Too often such resolutions are not supported by very much real energy. They are quickly compromised or forgotten under the pressure of disturbing circumstances. One of the reasons why we fail to energize our resolutions is that we keep them very largely on a mental or emotional level. Unless we can externalize constructive convictions and apply them directly to some physical condition, they fade for lack of expression.



It has been customary to make New Year's Day the starting point for some new worthwhile project or use it to conclude a previous pattern of activities which recommends some conclusive action. We can summarize a few attitudes toward New Year's that have found favor with various cultural systems, ancient and modern, which have recognized and celebrated this day through the centuries. The first day of January, or its equivalent in the different calendar systems, was regarded as the end of a span of time composed of the previous year. Each year was a complete life in itself, a miniature of the larger span of human living. To enter a new year, was to be born again and to receive another allotment of opportunities to grow in wisdom and contribute to the well-being of others. In order that this new birth in time might be most fruitful, it should not be overshadowed by unfinished business from the past.

In some countries, it is a moral obligation to enter a new year without debt. While this is not always possible under our way of life, the thought offers a splendid challenge. There are a few debts that we must all carry for many years, such as payment on a home or business equipment or unexpected expenses that have been amortized and on which future payments must be made. We can, however, plan that by January 1, we will have met all small obligations, living within our means in those daily expenses that can descend upon us with disastrous consequences if we are too extravagant. In one Oriental country, for example, street bazaars are set up a few days before New Year's, and home owners sell their personal goods if necessary so that there will be no debt carried into the future. This is both a religious and a secular policy, as debt is regarded as a spiritual as well as a material calamity. Under the pressure of debt, men compromise their principles and are sometimes driven to dishonest actions. The highest status symbol is to be free from financial obligations on New Year's Day.

It may also occur that when the end of the year comes, others may owe us money they have not paid or services they have not rendered. In order that our hearts may be light and filled with goodness at the New Year's season, we should carefully consider what may be due to us. If we realize that our debtors are not capable of paying, due to sickness, age, or some contingency over

which they have no control, then it is our moral privilege to cancel this indebtedness in our own minds and with some binding written statement that relieves the other person of the obligation, so that he too may enter the New Year without debt. If the person owing us is simply dilatory or appears to be attempting to evade payment, then we should use whatever means are possible to inspire him or require him to meet his honest debt. This is for his own good as well as ours, for his failure to act honorably overshadows the new year for him, binding his mind and heart to a past obligation.

The next important problem is to examine our own inner lives to discover, if possible, any grievances or animosities or misunderstandings that have not been clarified. If another has injured us, we must make it as easy as possible for him to right the wrong. If friendship has been endangered by controversy, we must approach our adversary and offer any reasonable reconciliation. At least we must convey to him that regardless of his own attitude, we have forgiven him, and are perfectly willing to restore an old friendship or build a new compatibility. New Year's Day has been set aside as the proper time to make a valiant effort to terminate all feuding, and in countries where this procedure is generally approved, reconciliations are more easily accomplished than with us. Grievances are less likely to take deep root in consciousness if all concerned realize the sacred duty to begin each new year with only kindly attitudes toward others, even though they seem to have offended us.

The next step is an honest searching into our own attitudes and motivations. Are we carrying along through life a burden of negative thinking or destructive emotion? Do we observe a lingering tendency toward impatience, unreasonable criticism, or unkindliness in general, that may have survived in spite of previous new year's resolutions? If we have held attitudes that have hurt others, and very likely brought unhappiness to ourselves, we should determine that we will change our ways as rapidly as possible, preferably on New Year's Day itself. This is a kind of internal housecleaning. It has been noted that even if our neighbors do not keep up their property, there is no law against our maintaining the home in which we live as neatly as possible. By New Year's Eve,



the establishment should be spotless. What we no longer want should be distributed to the needy. Articles that remind us of unhappy circumstances should no longer be kept. They can be sold, for the new buyer will not associate them with morbid recollections. If possible, clothing should be put in good order, but it is not necessary, of course, to go into debt for fine raiment. In the old country, there was a grand wash day, so that everything was spic and span, and all the members of the family put on clean garments as a symbol of the new life that lay ahead.

In some areas, priests or other religious persons were brought into the home to sanctify it on the day preceding New Year's. Primitive people believed that where unkindness or cruelty entered into human relations, demons came and took up residence in some part of the house. One type of demon preferred to live under the front steps, where he made trouble for all who entered the dwelling. Perhaps we have been afflicted by such a demon occasionally, for some folks going home pause on the front steps and become fearful of the attitudes they will meet when they enter the front door.

Another common spot for demons to hide is in the kitchen, or perhaps behind the cooking stove. Wherever there is dissension in the family, food is not so easily digested. The nervous person has a stomach-ache, and the demon is held responsible. Actually, this demon is nothing but our own psychological tension. If a priest blesses the house, and casts out the demons, we sense a certain psychological relief. Also, of course, the visit of a member of the clergy was a reminder of the proper code of relationships between people, and it would be unethical, to say the least, to desecrate the home that a godly man had just consecrated. It all helped to support our natural desire to live a pleasant and harmonious life.

The next important function on New Year's Day was to congratulate everyone about everything. The elders were congratulated for living so long, and the younger members of the group were invited to give thanks for the protection and affection of the parents. On New Year's Eve, friends dropped in to bring small presents, usually of slight financial value, but indicative of thoughtfulness. It was customary to greet them with some kind of

refreshment. In several countries, the week between Christmas and New Year's was devoted largely to preparing small cakes, cookies, pies, or confections. They were of a special type, and not made at any other time. Often the homes were adorned with appropriate symbols. These could be painted on fences or over doors, or simply made for the occasion to decorate the rooms.

Always the festivities, though perhaps apparently only traditional, had something to do with gratitude and hope. When the family gathered, it was thankful that all its members had survived in reasonable health and fair prosperity. If someone who was greatly loved had passed on the previous year, there was a moment of quiet but peaceful meditation, for if it was good to live on in this world, it was also good to go on into that other world at the appointed time. All unreasonable grief, however, was controlled, for it was necessary to face the future with a quiet acceptance of loss rather than to carry negative memories about inevitables into the new year.

This more or less summarizes the general practices of our ancestors, but in some countries, in ancient times, slaves were freed on this festival, and it was the right of rulers to pardon their political enemies or release prisoners if they felt that circumstances justified such a procedure. It was all a kind of bookkeeping system, and just as we balance our accounts on the first of the year, theoretically at least, so we balance our personal lives. If there are credits, we are grateful; if there are debits, we seek to correct the fault.

So much for the past. The next consideration is toward the future, for a year is 365 days of opportunity, with an extra day every fourth year. It has been said that we should always plan the future carefully because we have to live the rest of our lives in it. The thought associated with new year's resolutions has always been that the future is strengthened and ennobled by right decisions. First we must benefit by the mistakes of the past. Certainly we should never repeat any situation that contributed to unhappiness in the past. For young people, the new year's resolutions may have to do with the selection of a career, with programs of study, or adjustment to employment. The right decision is always to use time and life in a way that will contribute to a



useful and pleasant career. There may also be projects in various degrees of unfoldment. We must resolve not to procrastinate or allow ourselves to neglect activities that are necessary. If we recognize failings in our own natures—that we are too quick-tempered or suspicious or inclined to gossip—we should assert the power of will over these negative tendencies. Most of all, perhaps, we must decide that there is a power within ourselves that can preserve us from common mistakes if we have the strength to stand firmly for what is right and proper.

Because time is life, so far as man is concerned, we should try to set up constructive programs for the right use of time. If we waste the days of the year, we have deprived ourselves of the benefits of one of nature's kindest gifts. It is nature that bestows opportunity, but it is man who must accept the responsibility for making good use of opportunity. We all need rest and relaxation, but we do not need to neglect everything that requires a little self-discipline. If the television program is not good, turn it off; if motion pictures are not worth seeing, do not attend them; and if the newspapers offend us by their partisanship and their exploitation of delinquency, we do not have to read them. Incidentally, the moment individuals express their convictions by declining to support what they do not believe, there will be a marked improvement in many parts of our society.

If you have abilities, resolve to strengthen them. If you fear that automation may take away your job, resolve to fit the mind for better employment. If you have neglected your loved ones, correct the situation. If you have developed too many negative attitudes, recognize the fault, and improve thinking by continuous vigilance. If you are living beyond your means, remove this pressure from your nervous system. If it is obvious that you are becoming psychologically disturbed or neurotic, try to plan some practical solution that can be energized during the coming year. Even if you do not accomplish all you hope, there is tremendous therapy in the simple resolution to try with all the energy that you have, and to keep up this effort in spite of discouragement and reverses. It is always easier to live with a plan than without one, and a good plan, even though it may relate to several years ahead, can sustain you through an immediate crisis.

Never make a New Year's resolution with the subconscious thought in your mind that you will break it in a few days. It is usually wise not to resolve to do something that is nearly or utterly impossible. Do not demand so much of yourself that there is little possibility of meeting the demand. Rather, choose a key problem, some area in which a reasonable accomplishment will do the most good. In this way, you sense from the beginning that your requirement upon yourself is not excessive. Sometimes a little self-pride helps, and there is something to gain by announcing your resolution to those most likely to be affected by it.

In early days, all festivals or important holidays had religious overtones. Each day was assigned to the keeping of a benevolent deity, and when a man made a resolution, he asked God to bear witness to his intention and his determination to keep the promise he had made to himself in the name and presence of the divinity. To the devout believer, such a commitment placed a real demand upon integrity. Today New Year's is almost completely a secular holiday. It is merely an opportunity for a social gathering, and perhaps the introduction to a new year of thoughtlessness and dissipation. It is a time for rejoicing, but very few are certain that they have anything important to rejoice about. If this drift continues, we will lose another invitation to the development of character. We have set aside numerous holidays, but perhaps we should realize that New Year's is peculiarly the day of self-discipline. It follows Christmas because we have been conditioned by the re-statement of our spiritual code. We have been reminded of the Ten Commandments and the new commandments given by Jesus through his disciples. It has been strongly revealed to us that by holy example, we have been shown a beautiful and idealistic way of life. We have celebrated the birth of the Prince of Peace, who came into the world to reconcile the difficulties of mankind.

At New Year's, we are invited to advance the cause of the brotherhood of man through the correction of our own faults. Acceptances and rejections have little meaning unless they lead to appropriate standards of personal action. No matter how we view the world today, the only remedy we have for the sorry state of things is the power to express constructive conviction through our own conduct. Unless individuals discipline themselves, society



as we know it must fall apart from its own weaknesses. The only good citizen is the self-disciplined person. The only good Christian is the one who has dedicated his own abilities to the labors required of him by his religion. This is equally true of all other faiths. Without self-discipline, there can be no honor among men and no honesty among institutions. It is self-discipline alone that can curb selfishness, vanity, pride, and corruption. The self-disciplined child has a great deal better chance for success than the undisciplined one. Self-discipline itself depends upon example. Where it is generally accepted, even in a small family group, it can work wonders.

If, therefore, we like to think of Christmas as a day set aside for faith, Thanksgiving as a day for gratitude, Easter as a day for hope—let us also think of New Year's as a very important holiday, set aside to good resolutions. Of all the holidays, it is this day, dedicated to discipline, that is best calculated to cause us to go out and do the constructive things which help to build a better world.



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## THE PSYCHOLOGICAL KEYNOTES OF THE LIVING RELIGIONS OF MANKIND

ACCORDING TO ARNOLD TOYNBEE

Out of man's efforts to solve the various problems of living, two essential kinds of religion have developed. The first might be called *homogeneous*, which means that the faith was adapted to the particular needs of a race or a nation. Most of the religions of this kind became associated so intimately with a time or a place or a condition that they never really broke through. In some cases, the religion was limited actually by the circumstances of birth, so that the individual had to be born into the faith in order to be able to belong to it. The religion, therefore, did not attempt to proselytize. It was more or less part of a social structure, applied to a people restricted to certain needs, and imposed upon that people. Very few members of such a faith ever left it, for to do so meant leaving all of their human relationships, their culture, and their blood stream.

These faiths therefore held very closely to a pattern that did not extend greatly beyond the boundaries of a restricted area of consciousness. Several of them did, in a measure, extend beyond the original confines, but for the most part, only as beliefs or philosophies or ethical codes that have been interesting to other people. Sometimes a religion is fascinating to non-members. They will never join it—perhaps the very laws of the faith prevent them from joining—still they are concerned about it, and appreciate its philosophical teachings and ideals. One such concept is Confucianism, which, while it is essentially a philosophy that was limited to China, did move gradually into Korea and Japan, and has affected Western man; it has become a part of our understanding of world sociology, not primarily as a religion, but as an ethical code. Hinduism, of course, is one of the classic examples of a religion that is tied so intimately to the lifestream of a people that it is identical with it.

The other type of religion might be termed *heterogeneous religion*. This type has from its very beginning made a bid for world



authority, directly or indirectly. It sends out evangelists and prose-lytes who seek to convert other people. Today we recognize three prominent examples of heterogeneous religion — Moslemism, Buddhism, and Christianity. These three have broken national, racial, and geographical boundaries, extending into areas far from those in which the faith itself had its beginning. They have also converted or profoundly influenced persons of many different psychological lifestreams. We may find Moslemism flourishing in the Philippine Islands, Buddhism setting up its temples in London, and Christianity establishing missions in Asia, Africa, and many remote regions.

These three faiths, therefore, have broken basic national boundaries, and their success has had to be due to something within themselves. There had to be some reason why they became acceptable to other peoples. One of the reasons was a certain inclusiveness in them, and another important factor was their appeal to the emotional psychic life of the individual. There was a certain warmth or tonality in these religions, by means of which they created a response in the psychic structure of persons of different racial or national origins. All this gives us a background, then, for an understanding of the four points that Dr. Toynbee brings out in his discussion of this subject.

Toynbee recognizes a psychological breakdown of the human mind and its functions. The terms are strikingly familiar to us because they have been used in many other contexts, and Toynbee brings them into focus on religion. He gives four steps or levels of thought to be considered—intuition, intellection, emotion, and sensation. These are good psychological terms, and as he uses them, they become keynotes of world religions. Thus he attempts to show how all these religions, to some degree at least, are associated with basic psychic patterns and stress concepts and values within the person.

According to Toynbee's reflections, Hinduism is the religion of intellection. In some mysterious way, Hinduism represents probably the most completely rationalistic concept of faith the world has ever produced. It is the one religion that seemingly achieved at a very early time a dynamic union with science. Of course,



the sciences of that time were not the sciences of today. They lacked much of the exactness, and certainly much of the penetration, that we know now. But the type of mind of the old Hindu is still present in the modern research technician. From the beginning, the Hindu mind seemed to be a researching mind, ever attempting to find facts to support and sustain beliefs. It was never satisfied merely to believe. Thus, at an early time the Hindu reached out as a geographer, a chemist, an astronomer, and a physicist. Perhaps his methods were not as advanced or as systematic as those that we know today, but even at that time he was a skeptic—he was just as skeptical as any modern materialistic physicist could be. He was not an easy believer in old times, and created whole schools of skepticism and even cynicism.

We have every reason to believe that India was one of the most highly educated and highly advanced nations in the world. In an old, old time, the Hindus were very skilled, and the remnants of some of this skill survive down into the medieval period of Western history. In their researches and their efforts to analyze and understand the universe, the Hindu mathematicians and philosophers did an amazingly good job. Perhaps one of their great



systems was analogical. They came to the conclusion that the human body was man's most available key to the universal mystery. Whereas many nations ignored anatomy and physiology completely in the development of their religions and philosophies, the Hindu was very much aware of them. He sought in the functions of the human body to discover the keys of universal function. He sought in the study of the growth of man, in the conception of man himself, in the prenatal epoch, keys that he could apply to the structure of the universe; and while he did not arrive exactly at our concept of the nebular hypothesis, he came very close to it.

A very long time ago, the Hindu realized the immensities of our universe, the vastness of the space in which we dwell. He began to conceive, therefore, of a religion that had this powerful space dimension. He had a religion which not only carried through the three dimensions that we know, but was experimenting with fourth, fifth, and sixth dimensions long before we ever heard of them in the West. He was also working on the concept of the dynamics of smallness, searching for the structure of the atom. And to a degree, at least hypothetically, he came to the conclusion that there was a vast resource of energy within the atom, and if the atom could be split, there could be a tremendous, earth-shaking combustion. We know that in medicine he was also very highly skilled, and at a time when Western medicine was in a very bad state, the Hindu was successfully removing tumors from the human brain, and patients survived. So with his mind he came to many very extraordinary and realistic discoveries.

This seems to show one important thing about Hinduism—something that can have a definite bearing on the future of India, which is still psychologically largely under the broad shadow of Hinduistic belief and tradition. This important point is that India can adjust a faith to progress. It will never have to lock itself in a desperate struggle between religion and biology. It may have an occasional minor conflict in this area, but actually, the Indian philosophic-religious system is great enough to include within itself all progress conceivable to the human mind.

Because of this, and because of the scientific approach that Hinduism brought to bear upon the problem of human salvation, the Indian religious culture is rather unique. With his scientific,

rationalistic intellect, the Hindu came to the conclusion that the growth, the improvement, and the regeneration of man had to be scientific processes; that it was perfectly possible that the perfection of man was a great science, a great art; that it was not necessary for man to wander about in a world of uncertain believings, for the way of human growth was clearly distinguished by a pattern, a universal plan by which all things should live. Man could follow this plan, and if he did so, he would grow. But man could also anticipate this plan. He could come into more constructive relationship with the plan itself. In other words, he could help the plan that was helping him, just as a gardener going into a neglected garden can help the plants by clearing away the weeds and properly cultivating and watering the soil. The gardener does not create growth, but he releases it. He is not a dogmatic person who can stand by a plant and say, "Grow," but he can do those things that will help the plant to be itself.

In the Indian concept of man, this was strongly emphasized. The serious, thoughtful, enlightened person could cooperate with the processes of his own spiritual unfoldment. Therefore, sciences of regeneration, of enlightenment, of union between the individual and the Infinite were gradually developed among the schools of Indian philosophy.

I believe it is upon this basis that Toynbee develops the concept that Hinduism represents a great religious intellectualism. It proves beyond all doubt that the individual can think as far as he wants to think; that he can explore space as far as he can; that he can anticipate new discoveries, and in a thousand years from now, with much more knowledge than he possesses today, still have his complete religious convictions, without any danger of their being destroyed by any newness of knowledge that should come along. So the study of Hinduism may contribute to our understanding of this problem, for Hinduism has shown that it is possible to have a kind of religion that includes all progress and still preserves the great spiritual values that are essential to the moral life of man. Hinduism at an ancient time established this pattern, and it can be valuable to us today. For the last five hundred years, Western man has been in a conflict between religion and science, and this conflict has not been really solved; it has



not even been well arbitrated. It has been ignored, by mutual consent, but there has been no vital solution to it in the Western way of life.



In assigning the psychological keynotes to religions, the Toynbee chart relates Christianity to emotion. This should in no way be interpreted as derogatory. Emotion is as valid a part of man as any other element of his nature. In fact, in many instances, it is more valid than intellect. We seem to have an idea that intellectual people are superior people, but this is not essentially true. Intellect is one approach to things. Perhaps we use it most, and we use it more critically; therefore we regard it as the most valuable. Actually, our emotional values are of the greatest and most enduring significance to us, for it is out of our emotion that we finally bring into maturity the basic patterns of human affection, regard, and fraternity. Without emotion, friendship would be meaningless. Without deeply developed and matured emotion, love would be impossible. And without friendship and love and that type of understanding, life would be unendurable.

Toynbee is really telling us, therefore, that there is a religion the strength of which depends very largely upon the feeling it causes in the believer. We recognize this in the contemplation of Christian religious art. One of the great keys to Christian art has always been the death and resurrection of Christ, the infinite suffering of the God-man. This suffering moves us profoundly. I have been in great cathedrals where individuals, looking up at a magnificent stained glass window of the crucifixion, have broken into tears—not because they were devout, but because of the strange, mysterious, timeless pathos of this scene. It is something that touches us and causes us to have a deep regard for this man who gave his life and suffered so greatly for the good of a world that did not understand and could not follow directly in his footsteps.

Religion in the West has built very largely upon this tremendous emotional content. It has also built strongly around the concept of sin. The individual is sorry, heart-broken, repentant—moods which are highly emotional. The consecration of the person to religious life, the heroic dedication to an unselfish career, to go out and give all that we have to the ministry of the sick and the suffering and the heavy-laden—these are great emotional patterns. They are patterns of a faith which tells us that when we keep rules, we feel better; when we break the rules, we feel unhappy. As we analyze the rules more carefully, we observe a pattern in this—namely, that within our own natures there is an instinct to be sorry when we do what is wrong, to be glad when we do what is right. And right and wrong are not necessarily just creedal establishments; they have to do with those values which bring joy or misery to other people. They are attitudes that contribute to the progress of mankind or retard that progress. For the individual, right finally comes down to that which is essentially the best according to his knowledge; and wrong reduces itself to that which represents compromise or loss of dignity or loss of value in the patterns under which we live.

In Christianity, also, we have the concept of God as the Father. There is this relationship of family, of home, that is highly intimate. Such a relationship also existed in Confucianism, but that was a rather cold and more severe concept. Some of this severity and



extreme formality also came into Christendom in Puritan times, but for the most part, the Christian religion has been a family experience, an experience of people trying to identify the elements of religion with the patterns of daily relationships. Christianity, therefore, is an emotional experience. It is the enriching of emotion, the warming and deepening of the emotional content in human life.

Let us also bear in mind that as far back as we can follow the thread of history, Western man has been essentially an emotional creature, and perhaps it is because of this that this type of religion evolved among Western peoples. Western man has been far more emotional than the peoples of the Eastern world, and this becomes especially evident when we realize that under the heading of emotion we must also consider ambition. Emotion has produced the conquerors—Caesar, Alexander, Napoleon, Hitler, and the various examples of selfish determination to self-aggrandize. Emotion has also given us the tremendous pressure behind competition. It has given us this worship of status from which we are suffering so much at the present time. It is emotion that lies under the tyranny that arises in so many families; it is emotion that is beneath vanity and the innumerable style patterns to which we are enslaved; it is emotion that makes the individual determined to do what he wants to do. Against this emotion, some discipline has to be exercised, but day by day, we are rejecting discipline. We are trying to break away from every possible restraint, and most of the ailments of our psycho-neurotic generation are ailments of emotional disturbance.

This has been the grand pattern of Western man, and true to the kind of people we are, we have emotionalized our religion. We have here a religion in which what we feel, we believe; and what we feel and believe, to us is true. Our likes and dislikes thus become the basis of most of our certainties. Everything moves upon our emotions. Therefore, the great need of Western man today is for emotional maturity. If he does not develop this emotional maturity, he cannot survive. He cannot continue with the perpetual adolescence in which he has emotionalized self-control out of every project and pattern with which he is involved, and has compromised his principles to the satisfaction of his desires.

Western man would probably deny emphatically that the keynote of his major religion is emotion—he would want to be considered the world's great rationalist. But as we read the newspapers, and watch the careers of his politicians, we are forced to conclude that he is not as rationalistic as he thinks he is; in fact he is downright delinquent so far as common sense is concerned. He is governed very largely by the pressures of his own attitudes.



In his classification of the religions, Toynbee assigns Islam to sensation. Islam, as we understand it here in the West—or perhaps it would be better to say, as we misunderstand it here—has never been very close to the heart of Western man. From the beginning, he has felt it to be a kind of false doctrine, a caricaturing of his own Christianity. He resented its arising at a time when Christendom was making a bid for complete world supremacy. He has more or less viewed with disfavor the fact that it may be said with some factuality that Islam is the most rapidly growing religion in the world today.

Islam is a very powerful force. As a heterogeneous faith, it has extended itself throughout large parts of the world, and it does



have a very dedicated, even fanatical, following. It is therefore part of a great world pattern. We cannot deny the tremendous scientific contributions that were made by Islam at a time when Europe was passing through the Dark Ages. Through the Moorish colleges of Spain, it brought learning back to Europe after a tragic period of darkness. And certainly, Islam is not without its mysticism, its beauty, its literature, and its art—all the wonderful glory that is associated with the reign of the caliphs of Baghdad.

In considering Toynbee's classification, we must realize that sensation is a perfectly valid part of human equipment. Man has a series of sensory perceptions through which he becomes capable of experiencing values in the world around him. Sensation makes him keenly aware of life. One of the great examples of what might be called an idealistic sensation is found in the ideas of Thoreau, the New England Transcendentalist—his back-to-nature concept, the ability to sit quietly and simply enjoy the marvelous relationships between things seen and heard and the invisible world of things understood or dreamed about. Sensation, therefore, is a way in which man seeks to discover truth. He seeks to know God by the wonders of God's creation.

To a certain degree, sensation is also close to modern science. The scientist, making a certain kind of discovery, is moved by the tremendous revelations that have come to him through his own sensory perceptions, perhaps fortified with a certain amount of instrumentation. There is a way of finding God through measuring the orbits of planets. There is a way of coming very close to the Infinite simply by watching the seasons as they pass. Nature worship is almost entirely a worship of sensation, in which the individual comes to sense, in a rather subtle way, the direct relationship between the natural processes of life around us and something deeper and greater.

The Moslem concept of life as the cultivation of the pleasant sensations within the individual is, of course, associated with sensation. Because of this, the Moslem has long been regarded as a person dedicated to luxury and emotional excess. As we study the works of the Sufis and the Dervishes and other Moslem mystical sects, however, or even read the mysterious double-talk in the quatrains of Omar Khayyam, we begin to realize that much of

this so-called emotionalism or sensationalism in Islam is symbolical rather than literal. Actually, to the Moslem, the sensation of complete satisfaction, which is perhaps the keynote of the entire thing, cannot be divided from the nature of the good. In some way, the individual is never satisfied unless he is right. So in order that his body may sing with pleasure, in order that the whole personality may abound with the sense of well-being, there has to be essential goodness or value within the person himself. The only way the individual can be happy, is to keep the rules. And in the symbolism of the Moslem mind, happiness is a sensation associated with friends gathering, with the stars rising over the desert, with the distant sounding of the camel bells, or with the voice of the priest chanting from the minaret. All these things make fertile and beautiful this garden of Allah where we live.

To the Moslem, therefore, this garden world, this pleasant place, is more or less the proper abode of the religious. When he departs from this mortal sphere, he will, if he is a good Moslem, go on to a pleasant place, and the pleasantness of it becomes its goodness. The true Moslem has very strong moral instincts, so that in a way, it almost inevitably follows that this pleasant thing is the good thing, the right thing. But instead of saying, "I am good," he says, "I am comfortable;" and yet he would not be comfortable if he were not good.

All in all, therefore, in spite of the fact that the Moslem has been often stirred up politically, has been associated with a great many dynamic movements of conquest, has been a ruthless enemy and rather fanatical in many of his allegiances—a great part of this does not touch the common people of this belief. Those who have lived among the Moslems, as some have whom I personally know, have gained an ever greater respect for them. They find that these people like to be comfortable to such a degree that they prefer at all times to be honorable, fair, and basically right in their conduct. They do not want to live with a bad conscience, because this is disagreeable; and the only way to be really comfortable is to be friendly, kindly, and if necessary, return good for evil. A large part of the Moslem code is almost identical with the Christian and Judaistic code, and actually, the common village dweller, the man who lives in the little town by the edge of the



desert, lives a very simple and honorable life, because it is the way that is most comfortable.

The concept of comfort has many philosophical overtones. For example, the Moslem is not going to own more than he needs, because to do so is to lose comfort. The moment he has more, he has to take care of it; the more he has to take care of, the less time he has to enjoy himself, and that is very bad philosophy for him—because after all, on the level of sensation, if you are not happy, you are nothing. The only way you can be happy, therefore, is to want less, and use what you have moderately and kindly. The Moslem will not be a glutton, because if he overeats, he is not comfortable. He has been traditionally an enemy of alcohol, because he finds that in the long run, alcohol destroys comfort. It makes him a difficult, impossible person, destroys his self-control, and lends itself easily to those excesses which make community life dangerous and bad. He therefore simply does not cultivate these things.

The Moslem keeps these simple rules of good conduct as a part of the practice of his faith. Now, it may be that his motivation is not the glory of God, but in order to achieve obedience to the will of Allah, the simple keeping of the rules by means of which he fulfills the basic concepts of the Moslem code, he has to be a fairly intelligent, well-disciplined, well-purposed individual. And the reward for all this is that it pleases the individual. If he behaves himself properly and lives a good life, he will live to see his children and their children gather around him, and they will all respect him and honor him. This is pleasant; it makes everybody feel good. But the only way a person can have that kind of a family is to keep the law from the beginning. The individual has to earn his happiness by keeping the laws revealed through the Koran.

The fourth of Toynbee's psychological keywords is *intuition*, and this he assigns to Buddhism. Toynbee points out the tremendous importance of the intuitive faculty. Intuition can provide the individual with a very strong inner life, and give him a different way of finding out about life. Buddhism is founded entirely upon the concept of personal internal experience; it does not accept tra-



dition as the most valid form of knowledge. This internal experience is not an experience that rewards, but one that discovers. In Buddhism, intuition is the basis of all factual knowledge.

In almost all the Eastern nations where Buddhism has been strong, the people have developed a very powerful sense of internalization. To them, all outer living must arise from certain facts that have been intuited within the self. There is no gospel that bestows these facts, no church that can control them, no ministry that can guarantee them. In Buddhism, these facts are the result of intuition; and this intuition is the result of self-discipline. Thus, discipline becomes very important. The individual must make his own private, personal adjustment with the Infinite; he cannot depend upon any common sectarian adjustment.

This point of view contributed a great deal to the spread of the religion because, being a highly personal thing, it permitted individuals of various groups and cultures, and of various previous religious backgrounds, to find this experience in terms of their own needs. When Buddhism went into China, it became Chinese; when it entered Tibet, it became Tibetan; and when it entered Japan, it became really the soul of the Japanese people. Each of



these culture groups interpreted it according to its own instinctive nature. Thus, we see that the principles underlying Buddhism can be variously clothed. They are never lost, but they appear in different likenesses, always identical in substance, but adapted to the particular requirements of a group or a cultural level.

The Buddhist doctrine, therefore, is based upon a series of inwardly realized, or experienced, truths. This inner recognition comes from the quietude of the person himself. The same concept is also found in Western religion, but we seldom use it. Actually, all the basic religious principles are present in all the religions, but they are emphasized in varying degrees in the different groups. In Buddhism, the concept, "Be still and know," which we also have in Christianity, is very strongly emphasized. All knowledge, all guidance, and all true wisdom arise from the ability to be still, and this in turn requires a tremendous dedication of life to principle. It demands the resignation of the personal to the universal. The individual must develop a certain pattern of acceptances. He must accept the universe, and not struggle against it. He must accept the sovereignty of universal law, and not try to raise his own ego above it. He must accept patterns that have always been, and realize that if he violates these, he must suffer; there is no way he can break law with impunity. And finally, he must make his peace within his own consciousness.

Buddhism has the concept of a universe that is to be experienced as absolute peace. There is no struggle of gods and godlings in space. There is no fall of man, no time when any creature was ever disobedient to the Divine Power and survived. Everywhere in space there is a quiet, orderly inevitable purposefulness. Everything is moving from where it was to where it is; from where it is, to where it is going. Everything is moving from a lesser state to a greater state of its own nature, for growth is eternal, and life is an evolving situation. Buddhism will never attempt a dogmatic statement of finality or of ultimate causation. Man has a job to do here and now, and this is the job he should be giving all his attention to. The knowledge of universal laws and procedures is important only insofar as it guides man in immediate decisions.

Through experience, Buddhism has come to the conclusion that the law of causality is absolute and infinite. Everything func-

tions by cause and effect. Therefore, anything worthwhile in the universe must be the result of proper causes. A generation of corruption can never result in peace or security. An era of selfishness can never contribute to permanence. Only that which is good can cause good, and only that which man has earned can come upon him. The great philosophy of life, therefore, is to earn what is right and what is necessary. Man gains all that nature wants by the simplification of his own purposes and the bringing of his own way of life into harmony with the universal laws of existence.

The mysterious symbolism of Buddhism, the strange and complicated iconographic structure of this religion, has to do with man's intuitive understanding of the principles that are represented by the pictures and images and rituals. In Buddhism, everything moves on a very subjective level. The individual moves out from within himself to perform whatever may be regarded as reasonable action, and then returns into the quietude of himself again. The indestructible, inevitable security of internals is his hope of glory in every sense of the word. Thus, he is truly intuitive because he is attempting to discover inwardly all that is necessary to guard him outwardly.

Thus we have what Toynbee believed to be the psychological keynotes of four great religions of the world: intellect for Hinduism; sensation for Islam; emotion for Christianity; and intuition for Buddhism. We must admit, of course, that there are many other faiths and doctrines of various magnitudes, but I think we would generally accept the idea that all of these probably also have a powerful psychological trend toward one of these four directions. If you want to understand your own religion a little better, therefore, you can quietly attempt to determine which of these areas is closest to your own approach to religion. As an individual, your psychological integration may differ from that of your neighbor, or even from that of other members of your family, and you have a right to your own religious integration and interpretation.

Whatever we may be, we belong to one of a small group of basic attitudes, and these attitudes, by their colorings and their various emphases, determine our relationship to principles and philosophies and religions and truths. If we feel a tremendous



need for scientific proof of everything we believe, we are interested in Hinduism, whether we know it or not. If, on the other hand, our essential idea of religion is simply the wonderful warmth of devoutness, of piety, of this great sense of our longing for kinship with the simple story of the life of Jesus, then we are certainly functioning on the religious-emotional level. If we are nature worshippers, and never feel as close to God as when we are out on the side of a mountain looking at the sunset, then there is a streak of Islam in us, even if we do not recognize it. And if we are moved constantly to try intuitively to strengthen the inner understanding of our lives, if we are searching for inner guidance primarily, then we are almost inevitably in the Buddhist area of religious thinking.

If we can get to the point where we can appreciate these different patterns without getting dogmatic over them, and without feeling that someone else is a heretic, we get along so much better. We must finally come to recognize the religious phenomenon for what it is—an essential part of man. Man himself must have faith; he must love the beautiful; and he must serve the good. He must seek for truth, and he must answer questions. These things are part of his natural destiny. If religion does not exist for him, his education loses part of its meaning, the sciences lose most of their value. For man is not trying to become a calculating machine—he is not created to be only an instrument of some kind. He is created to take knowledge, pass it through his own consciousness, enrich it, and apply it to the solution of those problems that are essentially human. Computers cannot do this. They can come out with numbers and sums and figures, but they cannot come out with sympathy, warmth, or insight. They cannot give courage to the weary, or peace to the troubled. They may produce many facts, but facts will not save situations unless these facts are interpreted in terms of needs and values, of hopes and aspirations and dedications. The only thing the fact can do is reveal the need for these dedications—in that, it is useful; by itself, it is not solutional.

The world today is in need of deeper, broader religious understanding. We have come part of the way in trying to bring the denominations of Christianity closer together, for they, in turn,

represent psychological sub-divisions within the concept of a faith. But we still have the rest of the world to consider. We still have to realize that, however we may feel about it, Christianity is a minority religion; it does not hold the majority of the people of the world. It is the largest single religion, but it still has to face a strong, dedicated religious world with other beliefs and other convictions, but with essentially identical moral and ethical concepts. Except for slight deviations for local situations, the great ideals of world faiths are identical, in the service of one divine principle, the source of all things.

It would seem, therefore, that we could achieve a brotherhood of mankind if the intellectual factors of human attitudes can be gradually matured and unfolded and enlightened. If we could begin to think of religions as being interpretations of the one eternal quest for inner reality, we could then become more patient and understanding, and we could perhaps find in other people's paths much good that we have overlooked. And through the contributions of other religions, we may become more keenly aware of the intent of our own belief, which perhaps has become obscured as the result of centuries of comparative failure to stress true religious values. Any interpretation—historical or philosophical—that helps us to put the world together into some kind of a unified purpose, with the proper differentiations within that purpose, but the purpose itself never divided, will save us a great deal of sorrow. We will come more rapidly to an understanding of other people, we can do much more through international organizations than has yet been accomplished, and we can meet at council tables with a good spiritual kinship, a good fraternity based on eternal principles. The more we can do this, and the more we can live these principles, the more rapidly we are going to solve the imminent problems of mankind.

(The four symbolic figures illustrating this article are details from a large painting by Dr. Luigi Bari Sabungi, former secretary to the last Sultan of Turkey.)





## THE DECLINE AND FALL OF A GREAT ART

It is exceedingly difficult to make a general statement covering the long and complicated history of Chinese art. The magnificent bronzes of the Shang (1766-1122 B.C.) and the Chou (1122-256 B.C.) Dynasties are among the most prized artistic treasures of the ancient world. The celebrated Eumorfopoulos Collection included fabulous specimens of early Chinese bronze-casting. Most examples of Shang and Chou art so far discovered are of stone, bronze, or clay, highly stylized, with a superb sense of ornamentation. Carving of the Han (206 B.C. - 220 A.D.) are greatly admired, and tomb bronzes of this period are most intriguing. It is in the art of the Six Dynasties (222-489 A.D.), which included Northern Wei, that the effect of Indian Buddhism is first observable. At this time, the creative arts of China were ensouled by a tremendous spiritual force, which came to its flowering in T'ang (618-906 A.D.). This flowering bore its most perfect fruit in Sung (960-1279 A.D.). The momentum carried through into Yuan (1280-1368 A.D.), but declined abruptly about the middle of Ming (1368-1644 A.D.). By the beginning of Ching (1644-1912 A.D.), Chinese art passed into a decline from which it never recovered. About the only noteworthy artistic productions of the Ching, or Manchu, Dynasty were in the fields of ceramics and ivory and jade carvings.

According to an old Chinese saying, there is a reason for everything under the sun, and the sudden collapse of an important culture is worthy of investigation. We might note that archeologists have been hard at work exploring and excavating during the present communist regime in China. While they have made many valuable and interesting discoveries, their findings have not changed the broad pattern set forth above, nor have they brought any new light to bear upon the circumstances contributing to the rapid deterioration of Chinese esthetic insight during the last four hundred years.

Ernest Fenolosa was of the opinion that the artistic triumphs of the Shang and the Chou were products of what he termed an

ancient Pacific culture. The designs and patterns are traceable to a vast diffusion of motifs and ornaments distributed from Alaska to the islands of the South Sea. It was during Chou that China produced her greatest sages—Lao-tse and Confucius, who flourished in the 6th century B.C. The influence of Taoism was comparatively slight at this time, but Confucianism did direct artistic trends toward a more adequate recording of historical and literary subjects. Some of the choicest inscribed stones from which rubbings have been made suggest ceremonial scenes based upon the Confucian proprieties.

The coming of Buddhism during Han certainly provided a powerful stimulus to all forms of creative artistry. Buddhist tradition, mingling with the indigenous systems of Lao-tse and Confucius, enriched the minds and souls of men, and directed their attention to the idealistic elements always obvious in the maturing of a civilization. That which was begun in bronze was perfected on silk. Of the many arts of China, painting was the most highly developed. In painting alone, we observe the minglings of the three great spiritual-ethical systems that contributed so positively to the progress of Eastern Asia. It was the art of the T'ang that reached both Korea and Japan, and in this art, the religious themes dominated all others.

The delicate balance of what has been called "The Three Religions" was maintained for several centuries, largely under the leadership of Buddhism. This Indian philosophy did not attack Taoism or Confucianism; rather, it overwhelmed them, subordinating, but not actually assailing their doctrines and beliefs. China has always had some secular art, and leads the world in the early development of landscape painting. The techniques were based upon Chinese calligraphy, and the picture was at first only an unfoldment of the ideoglyph. There was considerable expression of Taoist mysticism during T'ang and Sung, and meditating sages in rustic backgrounds were familiar themes. Always, however, man was subordinated to nature, unless portraiture was specifically intended. Scenes suggested poems, and these were often added to the picture, either by the original artist or by later owners inspired to pay tribute to the sentiments expressed in the painting.



During the Ming Dynasty, those inevitable changes which follow the vicissitudes of empire disturbed the equilibrium of the three religions. Gradually, Confucianism came to the fore through the rise of a powerful literary and intellectual group. Buddhist idealism and Taoist mysticism felt the keen displeasure of the long-frustrated Confucianists, who had been unable to hold their own against their glamorous rivals. It should be pointed out that the Confucianism of the Manchus of the Ching Dynasty cannot actually be blamed on Confucius himself, who had been dead for nearly two thousand years. By the time of the Ching, the teachings of the ancient master had been heavily diluted with commentary and interpretations, so that Confucianism represented an extremely conservative traditionalism. In its favor, however, was its emphasis upon the development of a strong central government and a powerful directive policy calculated to contribute to that mysterious and intangible motion that we call progress.

The 16th-century Confucianist regarded himself as an emancipated intellectual. He believed in the autocracy of mental attainment as expressed through philosophy, the rudimentary sciences, literature, and a tradition-bound art. On the ground that rulership should be in the hands of superior men, these intellectuals set up their own standards of superiority. For one thing, the intellectual must be addicted to criticism. He must find fault and pass judgment; these are his natural prerogatives. He must be skeptical of all metaphysical matters—primarily, of course, Taoist speculations and Buddhist meditations. The intellectual must also be emancipated, at least to a degree, from all the insidious influences of theology. Chinese religion must be founded upon the oldest of historically recorded customs. Deity might be respected as an abstract being whose regent on earth was the Emperor of China. The traditional forms were observed simply as proprieties and symbols of cultural maturity.

China was becoming dimly aware of an outside world, and a few travelers had penetrated the country. This seemed to make it all the more expedient to nurse an intelligentsia capable of solemn reflection upon the changing course of events. The indispensable prerequisite to status was a diploma from one of the great academies, preferably the Imperial School. Examinations

were numerous, slow, ponderous, and exceedingly difficult. Candidates were isolated in cells, where they often could not even sit down. Cheating at examinations was known in that time, condoned in principle, but bitterly condemned in practice. Armed with a diploma, the Confucian was lord of all he surveyed. Having learned to write great poetry, it was obvious that he would make an ideal prime minister. If he drew the characters well, and could read ten thousand ideographs, he could well become Generalissimo of the Armies. It was inevitable that there would be an appalling turnover on the executive level. Prime ministers fell like showers in April, and each was succeeded by another who seldom lasted long. These intellectuals lost touch entirely with the people whose destinies rested in their hands. The system flowered into the mandarin, an aristocratic feudalism which accumulated wealth and authority and considered it perfectly proper to exploit the weak and the humble. Great theories were everywhere, and there was almost no consideration for those hard facts upon which political systems are traditionally built.

Obviously, the Manchus were not well versed in the psychology of ancient China. They had their own purposes, which were both immediate and mercenary. As the power of these Manchurian lords and their Confucian ministers increased, Chinese culture began to disintegrate. Secular art became more prominent, and its quality declined. The only exception here was the monochrome painting of the Zen monks. The Zen sect simply refused to change its ways, and because its principal retreats were in comparatively inaccessible areas, the monks were not directly molested. In time, however, the sect more or less shifted its center to Japan.

Not having been especially brilliant in handling the cabals of state, the intelligentsia turned its attention to art. Considering themselves to be emancipated individuals with strong humanistic leanings, these literary men felt it a solemn duty to preserve China from the classical art tradition. Probably they were motivated, at least in part, by an eagerness to rescue the Chinese mind from its addiction to Buddhist painting and sculpting. The literati took the ground that classical Chinese painting was decadent and tradition-bound. The masters of the various schools of painting were little better than exquisite technicians. Their subjects were re-

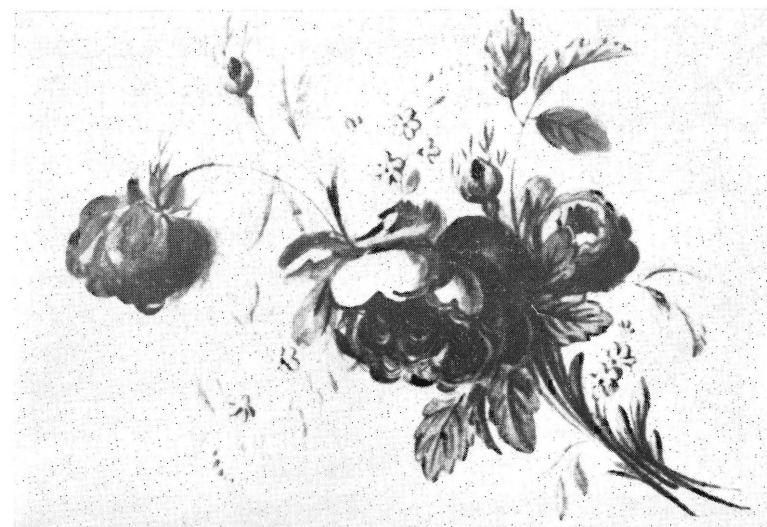




A little of everything, by an ambitious student. Nanga style, early 19th century.

ligious; therefore, decadent. All this should be changed, and in the place of technique should come creative abandon. And who was better fitted to introduce the new art than the literary men themselves? True, most of them had never studied painting, but this was unimportant. Valid art was self-expression, and it should have strong social overtones.

In the course of time, the new art gained distinction and prestige because it was supported by the intellectuals and very largely produced by them. It was a wonderful bluff, and it worked exceedingly well for the moment. The Japanese called these Chinese literary artists *Bunjin*, which can be translated "scholar painters." Anyone not too palsied to hold a brush, could produce a masterpiece. One critic has said of this type of art that it lacked strong lines and clear purpose. There was no evidence of that freedom of skill which can only result from years of patient practice. The productions of the *Bunjin* always give the impression of being fussy, and a dignified term has been bestowed upon this school—



Water color painting from an 18th-century German friendship book.

amateur artistry. It was certainly strictly amateur. There was little regard for composition, but much emphasis upon freedom.

As might be expected, Western collectors and critics developed a moderate enthusiasm over the *Bunjinga*. Perhaps it reminded them a little of the European rebellion against technique and tradition. In both the East and the West, the problem was the same. If a thing cannot be done better, then there is a certain distinction to be gained by doing it differently. The intellectual painters often produced little albums, which could almost be described as sketch books. They decorated the pages with minor masterpieces, obviously dashed off with spirited abandon. The accompanying illustrations show several of these artistic productions. It will be noticed that in spite of the fact that the *Bunjin* painters were striving desperately to be original, they were nearly always copyists to some degree. They took the old themes, added a note of Zen detachment, and insisted that it was up to the viewer to discover the inner meaning of the art and sometimes the actual subject intended.

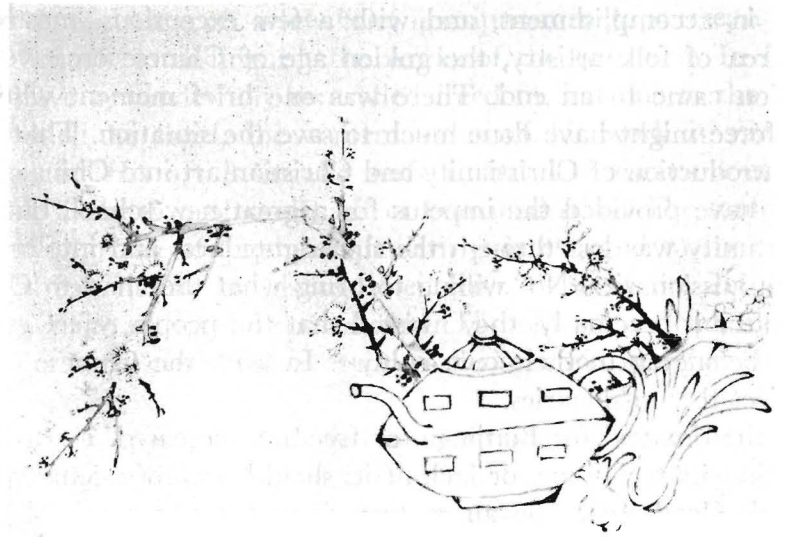
Among the favorite subjects of this school were landscapes—mostly overburdened with detail, elderly gentlemen fishing in a boat, a scholar in his mountain retreat, interminable sprays of flowers or branches, and still life. No one can question that many



of the drawings are amusing, but probably this was not the original intention. For comparison, we are adding a little picture from a German friendship book, also drawn by an enthusiastic amateur. From this it will be obvious that there was a distinct parallel between inner artistic release in Asia and esthetic freedom in Central Europe. Both productions are of approximately the same date, and each in its own way has influenced modern painting.

In late Ming, the school of the literary painters reached Japan. Here a slight problem arose. The Japanese had no class of literati that compared to the Chinese, but they did their best to make up for the defect. Painting became the pastime of statesmen, merchants, and those otherwise employed. In both China and Japan, some reasonably good work was done by these non-professionals. Natural talent cannot be denied. But the Japanese, with their own peculiar type of mind, produced almost immediately a professional group of amateurs who developed the Nanga School of "scholar pictures." A certain amount of Confucianism also slipped into Japan along with the cult of amateur painting, and was very noticeable during the Edo Period, when the shogunate was emphasizing the importance of loyalty and austerity. During the 19th century especially, there was an eruption of Nanga technique in Japan, especially among itinerant intellectuals and those with unfolding social consciousness. Most of the pictures found in old Japanese inns and hostels were the productions of these untrained or semi-trained artists. They also made a few pennies by giving brief courses in art, extending only for two or three weeks, at the end of which time the student was left to his own creative instincts. Naturally, the productions were rather bad.

The decline of Chinese art must, therefore, be traced directly to the loss of esthetic integrity. The intellectual group simply outlawed good painting, and insisted upon the general acceptance of the new art concept. According to the *Bunjin*, art should be regarded primarily as a literary accomplishment. It should have no deep or important meaning. It should be pretty, but not beautiful; witty, but not deep; and it should express the convictions of the painter, whether he actually had any convictions or not. Only in this way could it break from the great religious pattern that had previously prevailed. To subordinate the religion, it was necessary



Painting in the Nanga style. The teapot is especially intriguing. Japanese, early 19th century.

to disparage its art. A new set of critics arose, who extolled the glories of the mediocre. These intellectuals, however, were so weakening the fabric of the Chinese way of life that the whole structure finally fell apart in their hands.

As the people lost the guidance of a powerfully directive faith, their own social securities were undermined. Taoism and Buddhism, held up to scorn by the intellectuals, developed inferiority complexes of their own. The level of the priesthood was lowered, and the quality of the following deteriorated. Without religious leadership, superstitions increased and multiplied, until the effect of religious guidance on the character of individuals became negligible. As morality and ethics failed, lawlessness increased. The intellectuals deplored this lawlessness, analyzed it in the most abstract terms, shook their heads gravely, and then did everything possible to perpetuate the catastrophe they had brought about.

Art is a powerful civilizing force, and when a society is deprived of a mature standard of beauty, the results are immediately visible. The quality of craftsmanship declined. There was no longer



pride in accomplishment, and with a few exceptions, mostly in the area of folk artistry, the golden age of Chinese creative expression came to an end. There was one brief moment when a new force might have done much to save the situation. That was the introduction of Christianity and Christian art into China. This could have provided the impetus for a great new school, but the opportunity was lost through the shortsightedness and intolerance of the missionaries. Not willing to bring what they had to China and offer it graciously, they insisted that the people reject everything belonging to their own culture. Instead, the Chinese chose to reject the missionaries.

As the demand for Bunjinga, or free art, increased, it was natural that its technique, or lack of it, should be professionally cultivated. Good artists began to turn from their own schools and follow the new fad. It is difficult to spoil a good artist, and most of these converted traditionalists painted meritorious pictures. The general difficulty was an evident weakness in their productions. Things became too ornate, and ostentation took the place of outstanding merit. This is one of the things we do not like about Ming art. It is flamboyant, excessive, and gaudy. The wonderful simple lines of the old times are gone. The magnificent carvings of the Han are no longer seen, and almost anything that is good is merely a copy of something older. No new inspiration came because the fountains of creativity were blocked by an uninspired and uninspiring intellectualism. It is quite possible to say that art can become too technical, and this is no doubt true. But the magnificent productions of the T'ang and the Sung were not too technical; they were a free expression of idealism, made possible by an extraordinary skillfulness. Technique never dominated; it was the servant of man's own consciousness. When the painter is deprived of consciousness, technique then becomes sterile; but if both consciousness and technique fail, the result is incredibly bad.

One of the most interesting of the Japanese Nanga painters was Kazan Watanabe (1793-1841). He was a progressive statesman whose constructive and noble sentiments brought him only disgrace politically. In the end, he committed suicide. Among his works is a series of sketches called "Sights and Scenes of Four Provinces." His work is amazingly similar to that of Vincent van Gogh. In

fact, if you leave off a few brief inscriptions in Japanese, it would be difficult to distinguish the works of the two men. In Kazan, we have a wonderfully controlled freedom, but due to the period in which he lived, the content value of his work is somewhat deficient. His art is on the surface, but it does not touch any depth likely to profoundly affect human destiny. The same is increasingly true of Japanese modern painters, and many of their works can hardly be distinguished from those of the French impressionists and post-impressionists. The old art is dead, and it is not certain when great creativity will rise again in either the East or the West.

There is an important lesson for us all to think about. Artistically, politically, and sociologically, China fell into mediocrity when its ideals were undermined. The great art of every people has been an expression of some kind of profound conviction. The Chinese bronzes of the Shang and Chou were valid expressions of a constructive art tradition. The bronze vessels and implements were made for the temples, the palaces of respected rulers, and the graves of the illustrious dead. Men worshipped through their work, and this is the story of the creative artisan from the beginning of time. When forces beyond his control led to disillusionment and the loss of self-dignity, the spiritual light behind the man grew dim and sometimes flickered out. When the light is gone, skill may go on for a little while, but it serves no worthy end. The attainment of skill is a long and difficult task, and if it is not recognized, rewarded, or respected, it fades away. Everywhere, materialism has brought a harvest of decay, but this is nowhere more evident in historical perspective than in the arts of China.



#### *Eight Immortals*

In the Japanese city of Yokohama is a remarkable structure called the Haseiden. This was built by Adachi Kenzo (1864-1948), an eminent statesman and a man of unusual religious insight. The building is octagonal and contains statues of the "Eight Sages of the World." The persons honored in this sanctuary are Buddha, Confucius, Socrates, Christ, Prince Shotoku, and the famous priests of Japanese Buddhism: Kobo Daishi, Shinran, and Nichiren, each of whom founded a sect. In the center of the building is a large mirror symbolizing the universe. The shrine is open to the public daily. There is no admission charge, and thousands of visitors have made pilgrimage to this unusual place.



## GREAT BOOKS ON RELIGION AND ESOTERIC PHILOSOPHY

### PART I

The printed word is now the most convenient method for perpetuating exact knowledge and of transmitting human ideas from one generation to another. The number of books available is so vast, and the areas of interest so diversified, that only huge institutions like the British Museum or the Library of Congress can hope to attain a general coverage. Even in cases of this kind, many areas must of necessity be neglected and preference given to popular works in constant demand.

For nearly forty-five years, I have been a book collector, and my interests have been directed principally toward work dealing with the religions, philosophies, and mysticism of mankind. In more recent years, psychological books have increased in number and have become deserving of special consideration. Translations from Asiatic languages have also become more readily available, providing many new vistas for inquiring minds. In the last twenty years, the popularity of the paperback has become the outstanding phenomenon of the publishing world. Many books previously rare and expensive are now available in economical form. The taste in literature has also shown a marked change. In the non-fictional areas, the demand for self-help publications is increasing constantly, and beautifully illustrated volumes on fine art are appearing in large numbers.

In the fields of our interest, it is rather sad to report that recent publications are neither especially numerous nor profound. Some have good ideas, but they lack the evidence of painstaking research and thorough scholarship. The art of important writing has suffered greatly in this generation of rapid production. Another difficulty has been the reluctance of publishers to distribute books with mystical or metaphysical overtones or implications. There is a strong prejudice against any type of preaching, and to the average publisher, this includes "teachment" of any kind.

There is an obsessing fear that any moral or ethical statement will offend some reader, and the present policy behind quantity publishing is that a book must offend no one. If this is not quite possible, then it must offend only unpopular minorities.

It naturally follows that the reprinting of classical works is a large and promising field. Copyrights have expired, there is no one to claim royalties, and if the work has a long, traditional appeal, there is a ready market. Thus today, many books that were rare a few years ago are obtainable in popular reprint. For example, the two-volume work by Ernest Fenollosa, *Epochs of Chinese Art*, a highly desirable item, sold until recently for forty to fifty dollars. It is now available in an attractive paperback for less than six dollars. All students will do well to watch the publishers' lists for titles of this quality.

Until a few years ago, the second-hand book dealer was the best source of rare and elusive volumes bearing upon the esoteric sciences. For some reason, however, these dealers are slowly fading away. The old familiar stores are closing, or specializing in other fields. I have asked several dealers why this has happened, and they report that good used books of this type are no longer available. The owners will not dispose of them, the foreign markets—especially England—are exhausted, and when these books do appear, the prices are so high that the dealer cannot make a reasonable profit. There is no reason to doubt that these are the facts, and our experience supports the dealers' statements. Fortunately, however, there are still a few shops where these books can be found, and it is sometimes possible to order them by advertising in trade journals. Many public libraries also have some of these older titles. Still the hunting is harder today than it was in years gone by. This can only mean that greater demand has exhausted the limited supply, as most of the world's really important books were issued in limited numbers. Of Thomas Taylor's *Theoretic Arithmetic of the Pythagoreans*, for example, less than a hundred copies ever existed until we made a small reprint a few years ago (which is now out of print).

If books are intriguing, manuscripts are even more so. I have never been a collector of missals, antiphonals, or breviaries, for while I respect their artistic appeal—some of them are great works



of art—I feel that they have little if any educational value. Nor do I have much sympathy for the numerous historical manuscripts so lovingly guarded in our great institutions. Under such heading might be included the romantic personal letters of Marie Antoinette, or an indiscreet correspondence between Lord Horatio Nelson and Lady Emma Hamilton.

There are areas in which book collecting comes very close to the field of fine art. Rare bindings, for example, are often collected for their own sake or as association items. In older books the original binding, though a trifle shabby, adds substantially more to value than an elaborate modern cover. Fore-edge painting, extra illustrations, tipped in autographic material, or annotations by a celebrated person, may result in a uniqueness that enhances the value of the book. But these fine points are of interest only to specialists, who must be prepared to pay according to the scarcity of the item.

The collecting of first editions of literary works, poetry, and fiction has long been popular. The first published forms of the writings of Dickens, Thackeray, Scott, and Burns command considerable premium. The field of first editions requires familiarity with the typographical peculiarities and variances found in early issues. The collector must also have considerable available funds, as well as adequate library space for the storage and care of valuable books. First editions of such classics as the Shakespeare Quartos and Bunyan's *Pilgrim's Progress* are extremely expensive, and may run from \$25,000 to \$100,000 each for highly desirable copies. Fortunately, no such expenditures are necessary for the scholar who is interested primarily in the knowledge contained between the covers of significant books.

Assuming that we have resolved to secure several standard volumes in some field where we wish to enlarge our understanding, how shall we approach the vast accumulation of the written word available to the public? My experience is that the perfect book on any really profound subject has never been written. It is rare indeed to find an author who has not written from some prejudice of his own, or has not been restricted by the boundaries of his own insight. Frequently, a comparatively unsatisfactory reference text is still the best available, or for that matter, the only worthwhile

contribution in the field. Take, for example, the writings of the English mystic, editor, translator, compiler, and interpreter, Mr. Arthur Edward Waite. We are heavily indebted to him for making available to the English-speaking public a quantity of recondite information. We are grateful, but we cannot overlook the extreme opinionism everywhere apparent in Mr. Waite's literary endeavors. One of his books, *The Brotherhood of the Rosy Cross*, is beyond question the best reference work on the Rosicrucians. It represents a great deal of research and considerable scholarship. It mentions, refers to, and quotes most of the early pamphlets and productions of this 17th-century mystical group. It provides an invaluable check list for the researcher, who can carry on his studies more effectively with the help of the bibliographical listings set forth therein. For example, it was through a reference in *The Brotherhood of the Rosy Cross* that I became aware of the existence of the Sachse manuscript version of the Rosicrucian instruction book which had been brought to Lancaster, Pennsylvania, by one of the early Pietists. I was able to find the daughter of Dr. Sachse, and through her, to see the original manuscript and take notes therefrom which were later incorporated into my publication of the *Codex Rosae Crucis*.

Yet Mr. Waite constantly plagues us with misleading opinions, interpretations, and conclusions. In all of his publications, he is apologetic for his text material. He would like to impress the reader with the fact that he is intellectually superior and mystically far more advanced than the scholars he quotes or translates. Every so often he has a burst of esotericism that would be more fitting to a popular cult writer than a serious scholar. Consider, however, his extremely useful work on Cabalism, *The Secret Doctrine in Israel*. It is certainly an outstanding text in its field, and while in this case there are others of equal or even greater value, this in no way detracts from Mr. Waite's accomplishment. Thus we are compelled by circumstances to develop a certain discrimination. We have to read, but not be overwhelmed by the erudition of our author. We must realize that he is almost certainly a person with whims and fancies of his own. Only our own common sense can distinguish between the useful and the useless. We can never allow some writer to do our thinking for us; nor can we



lean upon him too heavily for conclusions that should be arrived at by our own discrimination.

We have many requests for that perfect book which tells everything about a certain subject—the book that has breadth, depth, and combines the highest scholarship with deep spiritual understanding, and presents it all in simple words. Sad to say, these greatly desired volumes do not have actual existence. There is no book that tells all about everything, nor is there any author so completely adequate that everything he says can be accepted without question. This means that it is nearly always necessary to compare a number of works dealing with the same general area in order to gain adequate perspective in the field. For example, I am frequently asked what is the best book on Buddhism, or what is the most accurate translation of the Bible; or again, what is the most reliable life of Christ. It would seem that such questions should not present any special difficulties, but in practice, they are impossible to answer in a meaningful way. Each of us responds in a different degree to the contents of a printed page. Some prefer to receive their inspiration from highly mystical writing; others require a more prosaic, factual style. The text that seems to meet the needs of one person leaves another hopelessly confused. That wonderful book that answers everything for everyone will not be found. It has not been written because man himself is incapable of reconciling all conflicts of opinion within his own nature. Truth has been diffused, and fragments have come to be scattered through the works of countless scholars, sages, and saints. They must be gathered up, these pearls of wisdom, as they were scattered, one by one.

In older days, the library was the most important room in the house. In contemporary living, it is likely to be two or three shelves alongside of a real or simulated fireplace. The modern collector does not wish to be burdened with a vast weight of literature. It is expensive to move from one place to another, a major consideration with apartment dwellers. What little shelf space there is, must often be divided according to the different interests of the members of the family. Even if a small bookcase is introduced, it is essential that accumulations of books shall be held to a realistic minimum. The broader the interests of the student, the more he

must sacrifice penetration to coverage. It is probably best, therefore, that he uses the facilities of his public library as much as possible, reserving his private space for volumes difficult to secure in public sources.

Many students really do not know how to approach a research project. They need a springboard of some kind to get them started. The best possible answer to this need is a substantial encyclopedia. Small condensed versions, popular-priced editions bought for a few cents per volume in supermarkets, will not suffice. In my own experience, I have found the *Encyclopedia Britannica* the best available. This does not mean, however, that the student must possess the most recent edition. This depends largely on the material with which he is concerned. If he wants to know particularly about discoveries—scientific or archeological, political trends, national histories, etc., affecting the last ten years, he will need an up-to-date set. If his interests, however, are classical, dealing with old and well-established systems of philosophy, the great heroes of ancient learning, or the broad developments in art, literature, and culture through the centuries, an edition of the Encyclopedia published ten or twenty years ago will prove reasonably satisfactory.

The first lead in research may come from this encyclopedia. At the end of all principal articles are lists of suggested reading, or of authors referred to in compiling the article. Some of these books will probably be hard to find, and a number may be in foreign languages, but there will nearly always be a few that can be consulted in larger public libraries. After looking them over in some public collection, the student can determine whether he wishes to purchase the works for continuous reference. Each book he acquires will also mention other books, and he will gradually develop a fairly comprehensive reading list. After he has reached a certain degree of familiarity, however, he will probably read less, and try to organize mentally the material he has already accumulated within his memory. It is a mistake to continue reading beyond the point of digestion.

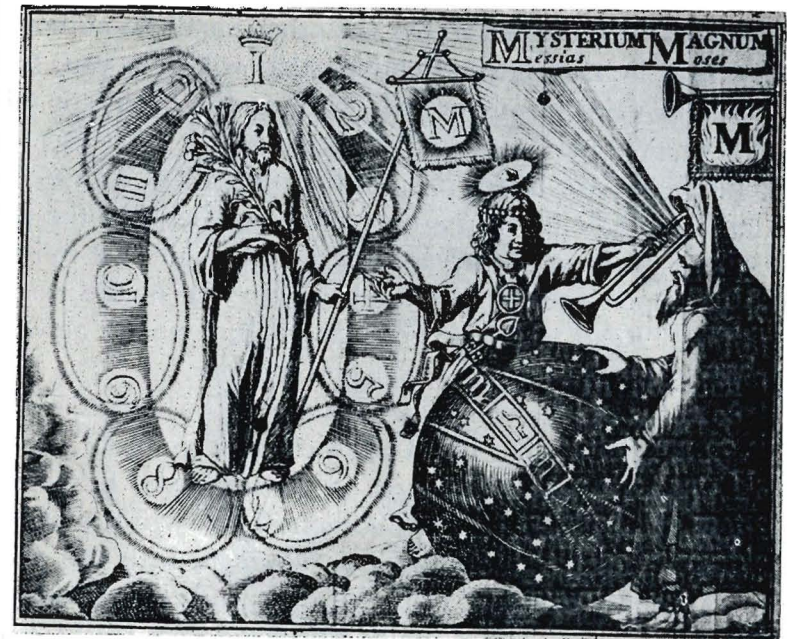
There are also specialized encyclopedias for those who are interested within a specific field. Every subject has a few handbooks that are most generally useful. If the field is of any size, some type of encyclopedia or dictionary is probably available dealing



especially with the subjects in the area. It is always advisable to have an adequate dictionary, but the unabridged is not usually necessary. For specialists, there are dictionaries of medicine, psychology, anthropology, music, art, philosophy, and religion. No one can have them all, but he can have one or two close to his specialty, and he should use them frequently. It is a pity to find that we have lost the entire meaning of a concept because it involves a particular and unusual usage of some familiar term.

It would be nice to believe that a good working library could be built up with a carefully selected group of books numbering not over a hundred volumes. This can probably be accomplished, but only through a gradual process of careful selection. Books at first included may later be rejected because the material is presented more authoritatively in a more comprehensive volume. This brings up another point. In recent years, there has been a great deal of cribbing from old authorities. Many modern writers are merely paraphrasing the ancients, or quoting or misquoting standard texts that are rather too dry to invite general reading. My experience has been that if we are sufficiently interested in any subject to study it at all, we should be willing to read the texts of its original and principal exponents. If we think Plato is worth reading, we should read Plato, and not a score of small popular digests, extracts, opinions, criticisms, or essays bearing upon this great Greek thinker. By eliminating second-hand material, we can save ourselves a great deal of confusion. In the last twenty years, the tendency generally has been to disparage the great spiritual and cultural leaders of the past. Their works have been assailed by immature minds, their characters have been slandered, and their writings have been translated by highly prejudiced authorities. This can all be avoided if we cling to what may be termed authoritative texts.

Most readers are working on a voluntary basis. They are taking time from other activities to study a little in quest of self-enlightenment or spiritual consolation. This means that no reader should drown in his books. Do not read until your mind is worn out and you are past comprehension. Do not attack the subject as though you must master it in a few hours or even a few weeks. Many who know how to read words, do not know how to read



Engraved frontispiece of the 1730 edition of Jacob Boehme's *Mysterium Magnum*.

meaning. Philosophy is no field for scanning; nor does it help much to study beyond a point of endurance. Old Dr. Elliott, the editor of the famous "Harvard Classics," recommended not over an hour a day—but let it be a good hour, undisturbed by other conditions. Let the attention be quietly pointed to the theme. Let each sentence be read slowly and pondered in relation to context. If the subject enters unexpected areas, look up the meanings of unusual words, and familiarize yourself with other authors suddenly introduced, or personages and events that may be used to point out a moral or clinch an argument.

Take plenty of time to explore the author's general perspective. What is he trying to tell us? What cause is he defending? What fallacy is he attacking? In the use of weapons, is he fair and just, or is he allowing skill alone to give him advantage over others perhaps wiser than himself? Is he charitable, patient, and obviously sympathetic with the vital concerns of mankind? It is good to become familiar with the author as a person and as a scholar, but remember that no author is so great that he has a right to



your unquestioned allegiance. On the other hand, no author is so poor but that he may have something that will help you. In any case, you will gain inward growth, because the book is a mirror held to your own face, and you will get out of it what there is in you. Some books are better mirrors than others, of course. Some draw forth one side of our natures, some another, but the power of the book is its power to release your own thought, not to impose its thoughts upon you. As you read, be mindful of the words of Lord Bacon, "Read not to accept, nor to deny, nor to agree, nor to criticize or condemn, but to weigh and consider."

We have already pointed out the scarcity of early texts, especially those in English. In our effort to reach back to source, we must sometimes therefore have recourse to foreign texts. Is there any practical value in owning a first edition of the writings of Jacob Boehme, the Teutonic Theosopher, in German, with the illustrations of Johann Gichtel? Of course, this depends on whether such a copy can be found—but assuming that we do not read German, should we buy this book at a fairly substantial price? There are cases where I think we should, especially if an English translation of the same work is obtainable. The chances are a thousand to one that the English version will not contain the symbolic diagrams of Gichtel, and there are often other small illustrations in the text, figures or symbols, which are not brought across into English. The German diagrams usually have short descriptions, either in German or Latin. Sometimes the meanings of these descriptions are obvious enough even to a person not familiar with the foreign language. Many German and English words are quite similar; nor is it impossible that some friend could read a few paragraphs for us if need arose. The important point is that in the course of translating and editing a work into a modern printing, something is very likely to have been left out. Due to the nature of Boehme's material, the diagrams and plates added to the early edition are often indispensable to the student. They are worth more than the text, for they constitute the essential key.

This is true also in the case of writers like Robert Fludd, the English Rosicrucian mystic. The best of his material is not available in English, but must be read in deplorable Latin. His volumes, however, are magnificently illustrated with symbolic diagrams,

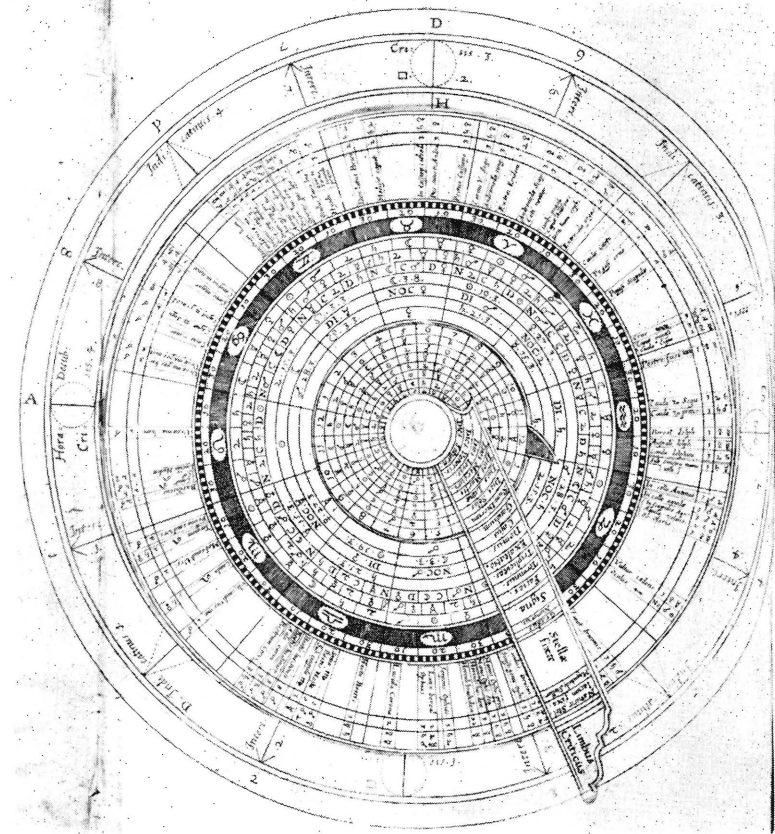


DIAGRAM WITH MOVEABLE PARTS, FROM FLUDD'S *Opera*

and the plates bearing upon the Pythagorean theory of music are unique. There are therefore reasons why we may sometimes include a rare edition three or four hundred years old, in a foreign language, to our little shelf of select items. There is also a certain psychological comradeship in the touch of an old book. If we can say to ourselves, "This was printed while the author was alive; perhaps he even touched this copy, or it belonged to one of his friends,"—we seem to annihilate something of the distance that separates us from some learned friend. A few old books, therefore, belong to the atmosphere of scholarship, and are not to be regarded as luxuries.

All honest and honorable books give us an understanding of human nature, human hearts, human minds. They are valuable and



good. In times of emergency, stress, or pain, a great book is a good friend. Those who never develop an appreciation for good books, are failing to provide for those later years of living when restrictions of vitality and health may make it impossible to carry on the numerous activities that once took their time. We may all be faced with years in which we will have to depend upon our inner lives for richness of experience. These can be very good years, but if we have never found the friendship of books, if we have never found the kinship of thought, if we have never reached across the intervals that unite or divide minds and consciousness, we are in danger of long and lonely years. So each person should learn to love good books, and should use them with care and thoughtfulness, not taking his philosophy out of books, but finding in them the release of his own dreams, the enrichment of his own purposes. Books deserve a dignified place in our plan of life, and persons who use their moderate means for the enrichment of culture, will spend more wisely than those who are content to spend for creature comforts.

There has been some discussion concerning the relative merits of reading as distinguished from and contrasted to actual attendance at lectures and cultural programs. I am still inclined to feel that there is more to be gained, in many instances, by reading than by listening, especially where the qualifications of a speaker are uncertain. We have a tendency to be over-influenced by the spoken word. We appreciate this fact in politics, but are inclined to overlook it in education. We can be disarmed by oratory. The glib speaker may hold us spellbound, but add very little to our real knowledge. Often, also, we are required to make decisions too rapidly because of the continuing flow of ideas over which we have no control. In some areas, verbal instruction can be a useful supplement, but I doubt if it is ever an adequate substitute for the slow, quiet, plodding method of laboring with the written records of man's achievements. It is also true that home study will facilitate the advancement of scholastic programs. If a person long out of school wishes to continue his education, he can prepare himself in advance by reading carefully and wisely in selected fields. Not only will he be better equipped so far as knowledge

is concerned, but he will have established good study habits, which will save much time and energy.

For the person interested in the culture of a single country, there are often official or semi-official publications that can be ordered individually or as a set. For example, nearly all areas of Japanese culture—art, history, religion, philosophy, folk crafts, and even food—have individual handbooks published by the Japanese Tourist Bureau. The volumes are attractively prepared, well illustrated, and for the most part, sympathetically and carefully written or compiled. The entire series is listed on the dust jacket of each book, so if you secure one, you can order the others at your pleasure.

The cultures of various peoples are also the subject of learned journals, and runs of these occasionally appear on the market. They are best suited to the needs of advanced specialists, and often contain translations from sacred books, philosophical dissertations, medical essays, etc., that never appear in book form. The best method of gaining information about these journals on particular countries or cultures would be to write a note to the Library of Congress or the Library of the British Museum. These institutions are very cooperative in supplying any reasonable data along these lines.

Runs of the *National Geographic Magazine* can prove helpful, and in most large cities, there are dealers who specialize in supplying back numbers. For general reference, the *National Geographic* can usually be consulted in public libraries. Indexes to this publication are available; nor should the indexes of other periodical literature be overlooked. It is hardly practical to own these massive volumes, but they are available in the reference rooms of most public libraries and universities. It takes considerable hunting, but in older journals especially, amazing articles can sometimes be found. Incidentally, this is a splendid source of information for graduate students preparing theses. Very few turn to this source, where information usually overlooked may be lurking.

A good point to bear in mind in gathering references is to try, wherever possible, to secure indexed editions. Some reprints and paperbacks omit indexes, and abridgments and condensations usual-



ly suffer from this fault. A massive volume without an index is extremely unwieldy, entailing considerable waste of time and energy. Even if it costs a little more to have a well-indexed copy, it is well worth the difference.

In buying new books, most readers promptly throw away the dust jacket. If you are a serious student, pause for a moment and examine the jacket. It may well be the only source of information concerning the author or editor of a book, his qualifications, his motives, and the point of view which he expects to develop. There is also a possibility that the back flap or outside of the jacket will include a list of other books by the same author, or related books by prominent authorities. In books of popular price, the dust jacket is often in color, and may include an illustration. In some instances, a plate in color on the dust jacket is reproduced in black and white only within the text, or is missing entirely. While dust jackets are not attractive on shelves, and quickly become torn and disfigured, important ones can be filed away for future reference. It is unwise, however, to paste fragments of the dust jacket onto the inside covers of the book itself.

It is not usually necessary to index a small library, but some collectors like to keep a card file or a loose leaf notebook listing their volumes. One advantage of this process is that if a book is loaned, the name of the borrower can be recorded on the index card, and removed when the book is returned. Many a book is lost simply because the lender cannot remember who borrowed it. File cards also permit annotations about matters of special interest discovered in books. I have noticed that even in volumes reasonably well indexed, many choice items have been overlooked in the listings. For some reason, this is consistently true with references bearing upon metaphysical or mystical matters. A rather reputable author whose book was well indexed, made three references to astrology, but these were ignored by the indexer, who evidently believed he was doing his author a kindness.

In recent years, digests have become increasingly popular. Many extensive works are available in condensed form. In the case of fiction, this is often a great improvement, but even the most expert abridger of texts cannot hope to do complete justice to a

long set of books, like Frazer's *Golden Bough* or Toynbee's *History of the World*, if he attempts to condense them into popular reading length. Something has to be left out, and idealism is most commonly the victim of deletion. Choice statements about Oriental religions or the place of Eastern ethics in Western living will fall by the wayside in favor of more space for a detailed study of Hannibal crossing the Alps.

Many fine pictorial works, such as those issued by UNESCO, have become available in recent years. There is no doubt that pictures help, but they are not a substitute for a sound text. The UNESCO publications are usually fairly satisfactory, but like all books directed toward the general public, the volumes devoted to the arts of various nations are not especially profound. They do not answer the questions of curious students, but they do present to his view rare material in the fields of religion, mythology, and folklore, which might otherwise be very difficult to see. When purchasing a new work which you hope will prove valuable to your primary interests, skim over it and see how many pages of text precede the plates. If ninety percent of the book is pictures, it may be wiser to seek a more comprehensive presentation of the subject matter. It does not take long to produce a book if it consists principally of writing captions for illustrations. I have items in which a book appears to be of substantial dimensions, and yet the text would hardly constitute a fair-sized pamphlet.

The world of religious and philosophical thought is a vast region not quickly to be explored. It cannot be assumed that anyone can accomplish much by simply diving in without some kind of an organized plan. As most readers are of mature years, they already have partly awakened interests which they wish to improve. They want to add to their knowledge of some subject that already concerns them, or for which they have evidenced an affinity. Sometimes this interest has arisen from the personal problems of living; perhaps the individual has been challenged and needs deeper insight to sustain himself through an emergency. A good many have belonged to organizations, and have been disillusioned. They have begun to ask themselves whether the organization was as sincere and genuine as it claimed to be. It



seemed that only some discreet investigation could answer such a question.

Most metaphysically inclined people were born with some sensitivity in this area. They always liked to read, and they preferred inspirational types of literature. As one expressed it, he "always liked worthwhile books," and by "worthwhile" he actually meant writings that contain lofty ideals and sentiments. Some, in older years, seek consolation literature, and there are a few who simply take up reading to kill time, or as a hobby, or perhaps to support another hobby. Today self-help books are very popular, and many laymen are exploring advanced texts in psychology and psychiatry. As the human problem becomes more complicated, we are less interested in criticism and negative kinds of literature. We want to believe in a good world and in an essentially benevolent humanity. Books that inspire us to positive thinking seem to equip us to withstand some of the pressures of the time. These rather optimistic publications are usually not especially profound, but they touch a sense of need in ourselves, so that demand for them continues and increases.

In the selection of a hundred-volume library, we must work from a larger list, as there is no way of being sure of the pattern of books that will best meet the needs of different persons. Nearly everyone who will read this discussion of building a library also has favorite books of his own. Like as not, we will fail to mention them, and this will be regarded as a serious omission. We plead guilty to the fact that there are many good books that we cannot include in a simple list, but we do believe that a certain basic group will form an appropriate nucleus, and around this, a collection of any size desired can be accumulated.

It is rather surprising how many fields seem to interest the philosophically minded. They have cosmopolitan tastes, and all the basic ideas of human beings are grist to the mill of the thinker. What we will try to do, therefore, is to set up a series of brief categories, or general classifications, limiting the entries in each to a few serviceable texts. The books we have selected have for the most part stood the test of time. They have not been best sellers for a few years and then disappeared entirely from sight.

They have been admired and respected by those seeking knowledge for a long time, and the ideas set forth by their writers have stood the test of diversified applications. It is not assumed that these books are absolutely perfect, or that everything in them is beyond discussion or debate. As far as I know, however, they are as good as can be found, and in the hands of a sensible person, can contribute to self-improvement.

(To be continued)



## WORDS TO THE WISE

A PRACTICAL GUIDE TO THE ESOTERIC SCIENCES

by MANLY P. HALL

There is an ever-increasing number of people who have decided that neither orthodox theology nor material science solves the problems of inner life and inner experience. These seekers after a nobler and fuller code of living have turned naturally to mysticism and metaphysical philosophy for a solution to their needs. The result is that in America there are literally hundreds of thousands of men and women searching about among the beliefs and opinions of the day for convictions that will give life meaning and purpose.

In this book, Manly P. Hall shares with his students the fruits of many years of intimate experience with nearly every branch of metaphysics. In this day of a thousand cults and innumerable isms, *Words to the Wise* is an indispensable work for all sincere persons who want to know the facts about what they believe, and desire to develop discrimination in their search for esoteric truths.

The 1963 printing of *Words to the Wise* is its second edition and includes a new 7-page preface by Mr. Hall.

Cloth bound—169 pages—\$3.50 (plus 4% tax in Calif.)





## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

### EX LIBRIS

The designing and printing of bookplates should be included among the minor arts of modern times. These labels constituted a convenient way of indicating the ownership of a book in days when volumes were scarce and highly prized. Bookplates were of many sizes and shapes, some no larger than a postage stamp, and others of postcard proportions. They were printed by letterpress, engraved in steel, copper, or wood on vellum, paper, or leather. They were commonly rectangular, but a number of odd proportions are also known. Coats of arms were most popular in earlier days, and some were colored by hand. Portraits found favor if they were designed by artists of the caliber of Durer or Holbein. More recently, the trend has been largely decorative, and there has been a sharp decline in quality. Stock designs, with the name of the owner imprinted, are now available, but evoke only slight public interest.

The earliest records of bookplates indicate that they originated in Germany about the time of the invention of printing—the middle of the 15th century. There are important collections of early and rare bookplates in private and public libraries. They were originally affixed to the center of the inside cover of the book. The value of a volume may be considerably increased if it contains the bookplate of some celebrated person. The importance



MODERN JAPANESE BOOKPLATE FEATURING OWLS

of these labels as a means of identifying ownership decreased when it became popular to provide rare books with armorial bindings decorated with the crests of the owner or his family. These crests were stamped in gold on the front of the cover, or less commonly on the back rib of the book. Public libraries soon found that bookplates were slight protection against pilfering. They could be easily removed and others substituted. This led to the practice of marking books by means of small stamps which were impressed directly on title pages and repeated on various pages throughout the volumes. Private book owners today are usually content to write their names on the inside covers or title pages of their volumes, which is an unfortunate habit if the work is rare or expensive.

Although the *Encyclopedia Britannica* gives a most satisfactory summary of the history of Western bookplates, and includes excellent illustrations, it makes no mention of their Oriental equivalents. In China, Korea, and Japan, seals of various kinds were used to identify the ownership of books and manuscripts from





JAPANESE BOOKPLATE (RECENT)

very early times. These seals were usually impressed at the upper right-hand corner of the first page of text. As ownership passed from one person to another, other seals were added, running down the right-hand margin of the page. If space gave out, any blank areas on the first page might be used, or the seals, usually in red, were stamped directly over the text itself. Rare and treasured old works may be ornamented with twenty or thirty such seals. Imperial seals were of considerable size, and were given the most conspicuous place in Chinese ownership markings. In Japan, most of the monasteries had extensive reference libraries. In olden days, such institutions also identified their books by the use of hand stamps. These were mostly inscriptions in Chinese characters within an upright, rectangular frame. They gave the name of the temple, and frequently had four-word signs indicating that the book should not be taken outside the gate of the temple.

With the opening of Japan to the West, there was a considerable flurry of interest in bookplates. One of the earliest of these

was adopted by the Tokyo Library, founded in the 5th year of Meiji, and carrying the equivalent date, 1872, in English. The design was typically European, and much of the lettering, including the motto "The pen is mightier than the sword," was in English. This label was produced by copper-plate engraving, and is remarkably deficient in charm. As most Chinese and Japanese books are bound in flexible reinforced paper, they did not adapt themselves to the bookplate as easily as the more substantially bound volumes of the West. In spite of this, however, simple labels began to appear, resembling the earlier seal impressions, but suitable to be pasted into books. Since Japanese books are read from what we consider to be the back, their bookplates are normally affixed to the upper right-hand corner of the inside back cover of the book.

A number of outstanding modern Japanese artists have turned their hands to designing bookplates. Up to now, however, it has been only a sideline, as interest and demand have not yet been sufficient to establish specialists in this field. Some artists have made bookplates for their own use or at the request of their friends. Many of these productions are extremely interesting. The beautiful hand-made papers for which Japan is famous, combined with the charm of the wood-block printing process, result in a distinctive product. The tendency is for these bookplates to be rather small, square or rectangular, and brilliantly colored. The designs have a modern quality about them—some are rather impressionistic—and European inspiration is evident in quite a few. Taste and usage influence subject matter, but the treatment is likely to be whimsical. The inscriptions accompanying the designs are usually in Japanese, and the owner's name in English, although this is not a fixed rule. One collector used only the simple statement, "It's mine," with his name below.

We are reproducing herewith a very quaint example. The inscription at the top reads, "A talisman to protect books." In the center is a goblin of humorous appearance, who is supposed to punish anyone who steals or mutilates the volume. The inscriptions on each side of the central panel give detailed instructions as to the proper handling of the book. Down the right side it



says: "Do not make dog's ears boldly." Down the left side, the reader is admonished: "Do not moisten fingers at lips while turning leaves."

The reading habits of the American people have changed markedly in recent years. The home library is being replaced by television and pictorial magazines. Quiet evenings with good books have lost most of their charm, and children, especially, are no longer taught the pleasure of good reading. This may explain to some degree the poor reading habits of young people today. In any event, books are cherished only by those of specialized interests who find it necessary or desirable to maintain proper reference material. Space is also a problem, and the individual with one or two short shelves of books considers himself well supplied. Under such conditions, the bookplate is a meaningless affectation. The moral of these remarks seems to be that bookplates can be collected separately by those who have no space to store books or time to read them.

*Nothing But the Truth*

Cicero once attended a dinner where an elderly lady announced that she was forty years old. When another diner whispered that the lady in question was much older, Cicero replied, "I must believe her, for she has said the same for the last ten years."

**BACK IN PRINT**

**ASTROLOGICAL ESSAYS**

by **MANLY P. HALL**

In this collection of four essays, which has been unavailable for over ten years, Mr. Hall relates astrology to infant mortality, marriage, death, and suicide. While the material will be of primary interest to the astrologer, it is presented in such a way as to be easily understood by the layman. The reprint is a 32-page, 6 x 9 booklet, with the original cover design. Price: 75c (plus 4% tax in Calif.)



***In Reply***

**A Department of Questions and Answers**

*QUESTION: I am not accustomed to being close to sickness, and am now faced with making the adjustment of living with an invalid whose disposition is becoming increasingly difficult. Can you give me some advice as to the proper attitude to take in this relationship that will be of the greatest benefit to the invalid and to myself?*

*ANSWER: Most persons during the course of a lifetime, are confronted with some phase of this problem. To a considerable degree, our attitudes under stress of this kind depend upon the temperament with which we have been naturally endowed. A person who is normally patient under stress is likely to remain willing to accept new crises that may arise. I know several cases in which a family has risen splendidly to the challenge of a mentally retarded child for whom no cure is probable. In nearly every instance where a constructive program was established, the parents gained strong support from their religious convictions. The most difficult decision for them involved the placing of the child in the proper institution. This had to be fought out with considerable emotional strain. Once the values involved were clearly understood, however, the parents accepted the inevitable facts and resigned themselves to a condition that they could not change.*

*Another special area of emergency arises in the closing years of life. The aged are subject to certain infirmities, and it may be*



difficult to meet these situations with graciousness of spirit. We must bear in mind that illness often affects temperament adversely. A person actively occupied, and with a normal area of interests, may keep his emotional intensities under reasonable control. If we limit his self-expression, however, and place him in a situation in which he has too much time to think about himself, his disposition is likely to suffer. Many chronic diseases are known to intensify negative conduct-patterns. The sufferer may become unpleasantly self-centered, develop a variety of fears, worry inordinately, and reveal hyper-critical tendencies. It must be remembered, however, that his disposition was not perfect before he was sick. Unless there is real mental deterioration, we are confronted only with an exaggeration of natural inclinations. The spoiled child and the humored adult generally carry illness badly. We should mention that temperament is often a contributing cause for the sickness that ultimately appears.

A very deep affection between persons is probably the greatest possible asset in cases of invalidism. If the sick person really loves those who are trying to take care of him, he will be as patient as possible, and if he does have bad moments, he will sincerely regret them. If we love the sick person, our devotion seldom requires rationalization. I know one case in which a husband cared for a completely paralyzed wife for nearly thirty years and never for one moment felt that he was heroic or the victim of a tragic situation. While this is an exceptional instance, it is true that affection compels us to consider first the one we love, and forget ourselves in ministering to that person's need. In practical terms, however, this degree of affection is not common under the stress of present-day living. We may try, but if the other person does not respond, even the best of us can become discouraged.

Unfortunately, a health crisis is seldom the best time to attempt a reformation of a sick person. Many unpleasant temperamental traits that have been tolerated for some years, may appear unendurable when combined with the responsibility for ministering to the sick. We are all rather childish, even when in good health, and most children have a streak of tyranny hidden somewhere in their characters. Children learn that when they are ill, they become the center of attention. Everyone is concerned about them,

doctors are consulted, tests and examinations are made, and money is spent on their behalf. They learn also that they can have their own way more easily if they are not well; no one wishes to cross them, for fear that emotional disturbance will aggravate the illness. If a child is a natural neurotic, he can become a little tyrant, playing upon some real or imaginary illness to dominate the family and get his own way. If he is allowed to become a dictator because he is delicate, he can make a fine art out of exploiting the sympathies of his elders. When such children grow up, they will ultimately make life miserable for those around them and get a strange sadistic joy out of the process.

If we have to deal with a person who is capitalizing on sickness to tyrannize over others, we may as well face the fact. Unfortunately, tyranny of this kind can never be satisfied. No matter how much we cater to such a person, he will still be miserable if he does not have his own way. If we are acquainted with the background of one of these psychotic invalids, we will most certainly find an unstable childhood. He grew up with very little real affection, and was often what we call today a problem child. He was critical and rebellious of his elders, was poorly adjusted socially, and may well have had one or two poor marriages in which he revealed a bad selection of marriage partners or very little willingness to sacrifice his own pleasures or attitudes to maintain the teamwork necessary in the home. His affections will be eccentric and usually partial, and he is likely to have a long record of ailing, despondency, irritability, and self-centeredness.

As this person's problems build, and his own resources for adjustment fade, he may also develop a considerable medical history. His health may be damaged by too much medication, which he may be using for the ultimate purpose of freeing himself from the realization of his personal responsibilities. These types cater too much to their own desires, demand respect that they have not earned, expect obedience from others when they themselves have never been obedient to anyone, and frequently become more irritable because their own way of life has interfered with their earning capacity and their general standard of living. I know several cases in which the general pattern we have described has produced chronic invalids who have imposed upon others and driven their



families to distraction for half a lifetime. Incidentally, most of them survive their more healthy relatives.

In estimating the proper attitude to hold when dealing with the sick, some of these contributing factors should be weighed and analyzed. If we are convinced that the person stricken by illness has lived a gracious and constructive life, and has made reasonable efforts to carry his infirmity with dignity and patience, he is entitled to good and thoughtful care. Under these conditions, those around him must accept their heavier responsibilities as part of proper and necessary experience. It is then their privilege to grow through their own unselfishness and to express their affections through dedication to the needs of the sufferer. Where the pattern is normal, these duties are usually accepted, not perhaps with complete insight, but with right effort and good intentions.

There is some question, however, as to how much the unpleasant and unreasonable invalid should be babied. Once he has his family intimidated, he can work a real hardship upon all who come within the area of his bad disposition. We have a natural reluctance to reprimand the person who is down and has a pathetic look on his face. Also, we may have the deadly horror that we will make him worse if we reprove him in any way. No one wants to feel responsible for preventing the recovery of someone who is ill. After all, however, the patient's own bad disposition is his worst enemy, and nature has no intention of permitting him to be healthy and unpleasant at the same time. Also, the patient gains very little if he turns those around him into nervous wrecks. The more unfair he is, the more others will rebel, and he is ultimately going to realize that everyone begrudges the time and effort that must be expended in catering to his moods. No matter how hard we try, we cannot protect other people from themselves.

I know several cases in which a kindly and dedicated relative has completely sacrificed his or her own life to caring for an irritable eccentric. Nothing was gained in this process. The eccentric finally passed on in a self-generated temper fit, leaving behind another human being whose life was ruined. If a person is sick, it is vital to find out the exact nature of the illness and what course of procedure the patient and those attending him should follow in order to hasten recovery. When the facts are

available, the patient must cooperate in every way he can, and follow whatever regime is required. If he refuses, or reveals that he has a natural tendency to impose upon other members of his family, it is far better to place him in a rest home if this can be economically accomplished. Here he will come under the influence of impartial persons, who will do what is necessary and will have little or no time for his moods. Case histories indicate that when this is done to a disagreeable person, he is likely to recover more rapidly.

Catering to the sick is not usually helpful, except perhaps in cases where the ailment is likely to prove fatal. Terminal cases of all kinds are certainly entitled to every consideration and sympathy, and we must also be exceptionally patient in cases of senility, or where sickness has impaired the clarity of the mind. Otherwise, however, a sick person is still a human being with social obligations. The fact that he requires help in his emergency should cause him to be deeply appreciative of the assistance he receives. He knows that he is adding to the problems and expense of family life, and he should do everything possible to preserve a congenial atmosphere, even though he may be uncomfortable. If he will follow this general pattern, he will probably shorten the duration of his illness because he has not allowed negative and destructive feelings to increase the toxic load that his body must bear. Even the sick must earn and preserve the respect of those around them. If they do, they will receive better care and more kindly consideration.

In past generations, sick persons were consistently more thoughtful than they are today. Perhaps it was because many of them believed that God sent sickness upon them to test their spiritual integrity. Where this belief was held, illness was carried with patience, serenity of spirit, and prayerfulness. These people also seemed to have less tension and pressure in their personalities. They did not demand so much, and they were grateful for small favors. Today we are not generally a grateful people, and we demand large favors as our birthright. If we let this attitude take over, we must expect others to resent contributing to our comfort.

Each person who must take care of someone who is sick, brings to this emergency his own basic disposition. If sickness drags on,



the disposition with which we carry our share of the burden may show signs of wear and tear. We are also likely to do better if we have a religious background, for faith is a source of strength. If, however, we notice that we are becoming more critical and are convinced that the invalid is acting badly, it may be necessary for us to think the whole problem through as honestly and wisely as we can. If our sense of values has been outraged, this will ultimately endanger our own health, for no very good purpose.

If it appears from sober consideration of all the elements involved, that an unpleasant condition must continue, at least for a time, we must then adjust ourselves to the decision we have made. Convinced that we must wait for a better occasion for a major decision, we must use every means in our power to sustain ourselves in a proper frame of mind. A really bad disposition is a form of ignorance, and the impossible person is ignorant, regardless of the amount of education he has enjoyed. The worst form of ignorance is to believe that we can live as we please without consideration for the rights of others. If we have to live with this kind of ignorant selfishness, we gain some consolation from realizing that the offender is a perpetual adolescent who has never grown up, and may not reach maturity in the present lifetime.

We put up with a certain amount of annoyance from children because we know they cannot help being immature. The tyrannical adult is simply a child, and can only be treated as one. We get exasperated with children, but we recover, and even learn to enjoy some of their eccentricities. We take them for what they are, and expect no more. Sometimes we must do the same with adults. We must come to understand that often they do not even realize they are hurting us. They forget their own unkind words in a few minutes, while we remember them for weeks. They are irritable because they do not feel good; and when children do not feel good, they are irritable. A child with summer complaint is irritable; a child teething is irritable; and during adolescence, irritability can become monumental. We accept these things and hope to survive them. We must take the same attitude toward a difficult and over-demanding adult.

I have noticed that most persons do not weigh their words. They make some sudden cruel statement, and are completely unaware

of the damage they are doing. It may help to believe that we all become children when we are sick. This does not mean that we must be pampered, but rather, that certain irritabilities must be tolerated. We simply refuse to accept the impact of a sick person's discourtesies or unfairness. We try to remember the good points we have admired, and we look forward with reasonable hope that when the person recovers he will have better control of his own attitudes.

Unless we have been sick a good deal, we cannot always appreciate the demoralization that illness brings. There is often a blind fear, a terrible anxiety, a sense of complete helplessness, which is hard to bear if we have few internal resources. Among the most difficult illnesses to bear are heart afflictions, malignancies, and acute respiratory ailments. In time, however, the patient can adjust to his condition if he really wants to. But assuming him to be on the level of the majority, he will have to fight out these problems within himself. We should try to help him to win, and give him every possible reason to assume that we are willing to cooperate and anxious to bestow all possible strength in this crisis. Experience also teaches us, however, that we have to keep going. Others depend upon us, as well as the sick person. We may have children to consider, responsibilities of business, employees whose interests we must guard, social and civic responsibilities that must be met.

The only way we can survive without too much scar tissue is to keep pressures as low as possible within ourselves, discover every possible argument that will protect us from the sense that we are the victims of injustice. Try to imagine how you would react if you were suddenly stricken. Could you face your own problem with dignity? Try to set aside a few minutes every day for a dozen deep breaths and a heart-to-heart talk with yourself on life and its natural uncertainties. By combining as much insight as we can muster, as much patience as we can command, and as much forgiveness as we can generate, we may be able to carry the responsibilities of the sickness of a person close to us with a fair measure of courage and relaxation. There is no general remedy except the light in our own heart. If we can find the truth of the matter, we can bear it, even if it is hard. If we really understand the other



person, we can know why he reacts as he does, and not feel that this reaction is an attack upon ourselves.

We cannot expect others to be more than they are, but we can try to be a little more than we are if we believe that our basic attitude is wiser and better. The most mature part of us must lead, or the child in us will be locked in misery with the child in the sick person. When any member of a family is suddenly weakened by sickness or any other type of adversity, someone else must become stronger. Strength in such cases means greater insight and the instinct to guide a complex pattern to some safe and happy solution. If we succeed in rising to such a challenge, we are better people, even though perhaps we have had to accept a measure of injustice from one who did not have the strength to live above pain or disability.



## HEALING, THE DIVINE ART

by MANLY P. HALL

*"I have tried to tell in this book something of the simple and eternal truth of health, as it has been taught by the wise of all ages."*  
—Manly P. Hall

The subjects covered in this book include: Magnetic healing, faith therapy, mental healing, suggestive and auto-suggestive therapy; medical speculations of the alchemists, Hermetic philosophers, and Rosicrucians; esoteric physiology and anatomy, including man's etheric body, the invisible energies behind physical processes, and the pineal gland. There are also numerous case histories demonstrating dramatically many of the less-known psychological factors contributing to sickness, as well as valuable suggestions for those who desire to help themselves and others.

Illustrated, cloth bound, 341 pages. Price: \$4.00

(California residents please add 4% sales tax)



## HAPPENINGS IN THE WORLD

### *Downpayment on the Moon*

The cost of our present space exploration program is, appropriately enough, reaching astronomical proportions. It has been suggested that we are trying to put the national income into orbit. There can be no doubt that for a group of scientists, the whole project is wonderful, gratifying, and of top priority. For those who are not directly under the glamour of the program, however, the expense is appalling and the returns on the investment remote, if not dubious.

We have recently seen some of the close-up photographs taken of the moon. At first look, they are rather disappointing, and even the scientists themselves do not appear to be entirely overwhelmed by the tangible results obtained. To the layman, the moon appears very much as it did before, only a little nearer. It is generally assumed that the old luminary is a dead world, uninhabited, and for all we know, uninhabitable. To make sure of what we have always suspected, we are expending billions of dollars, which perhaps could be more wisely spent taking care of some immediate problems here on earth. In addition to the money involved, there is the time and skill of many brilliant minds, which might also be directed to more immediately useful ends.

Men have speculated about the moon for thousands of years, and one by one, some of the most charming and satisfying beliefs have been discarded. We no longer believe, as do our Asiatic brethren, that there is a little rabbit in the moon who spends his time compounding, with pestle and mortar, the medicine of immortality. We have also reluctantly given up the notion that a certain unpleasant mother-in-law was sent to the moon by the gods to give her relatives on earth a long rest. The man in the moon has been relegated to lore and legendry, and by the beginning of the present century, it was generally decided that our



one and only moon is a barren, pock-marked sphere which may be in the process of slow disintegration. One superstition, however, that invites our continued attention is the association of the moon with lunacy. Some of the old Hindus called our natural satellite "the mad mother of the earth," and insisted that continued exposure to its noxious rays could cause mental unbalance. There seems a slight drift in this direction at the moment.

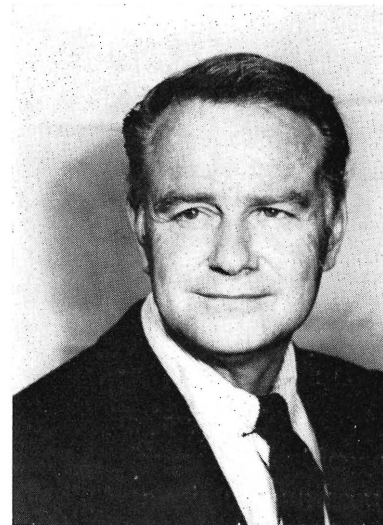
If we are deluding ourselves with the idea that placing an explorer on the moon will give us a distinct advantage over the Russians, it seems likely that we will be disappointed. What will impress them most is the rapidity with which such incredible expenditures can bankrupt a capitalistic nation. We do not want to say that in some more auspicious time it would not be enjoyable to race for the moon, but in the midst of the present world-emergency, other matters seem to have priority. At the present rate, the moon is going to cost us in hard cash more than it is worth. Even if we buy it completely, we will have little to show for our investment except scientific satisfaction.

We are concerned in this country with a number of programs that are going to be very expensive. We must still cope with poverty, crime, ignorance, superstition, and fear. Many of the most important diseases that afflict man are without adequate remedies. We spend a few dollars helping the human being to stay alive, and billions in the hope of ultimately landing a human being on Mars. For all we know, we may be getting ourselves into serious interplanetary trouble before we have achieved civilization and security on the earth itself. We are coping with many hazards of overpopulation, atmospheric pollution, shortage of water, and the exhaustion of soil.

Are we doing the same thing when we aim at the moon that we have done in almost every other phase of our living—that is, choosing to ignore the problems at home for the more glamorous exploration of outer space? It might be well to hold back a little, and continue to look somewhat wistfully at the moon while we make sure that our own planet will be in safe and sound condition for a few more thousand years at least.



## Happenings at Headquarters



MR. LEW AYRES

By special arrangement with Mr. Lew Ayres, we had the privilege of presenting his documentary films, "Altars of the East," in our auditorium. The series consists of eight films in full color and sound. In addition to the narration by Mr. Ayres, the sound track has authentic music, chanting, and fragments of religious liturgy. Mr. Ayres, who is well known as a motion picture actor, visited the principal religious centers of Asia to make these remarkable films. Thus the rites, sacraments, and ceremonials shown

were recorded on the spot, and include views of celebrated shrines and places of pilgrimage, visits to holy men, saints, and mystics, and interviews with noted religious leaders. The religions depicted are Hinduism, Sikhism, Jainism, Parsiism, Northern and Southern Buddhism, Confucianism, Shintoism, Judaism, and the faith of Islam. In the section on Parasiism, an authentic Zoroastrian wedding is shown, with Dr. Framroze Bode officiating as the High Priest. These films have been widely heralded as an outstanding contribution to the cause of inter-religious understanding. They have been shown in many of the important religious, cultural, and educational centers of the world, and we were able to present them here because of Mr. Ayres' personal interest in the work of our Society.

\* \* \* \* \*

During our Fall Quarter, which extends through December 20th, we have had a full program of Sunday, Tuesday, and Wednesday lectures. In addition to his regular Sunday morning lectures, Mr.



Hall gave two Wednesday evening classes: "The Universe According to Esoteric Philosophy" and "Psychology and Religion." During Mr. Hall's lecture series in San Francisco at the end of September and early October, Dr. G. Ray Jordan, Jr., was guest lecturer at our headquarters on two Wednesday evenings, speaking on "Mysticism and Drugs—Can Pills Produce Mystical Experiences?" and "Chuang Tzu, Man or Butterfly—Reality as Absolute Relativity." Dr. Framroze A. Bode gave two Sunday morning talks during Mr. Hall's absence, as well as two series of Tuesday evening classes: "Eastern Teachings and Their Value for Modern Man" and "Exploration of the Inner Self."

October 25th was the date of our fall festival, which has come to be a traditional event that is always a happy occasion. Mr. Hall's morning lecture, "An Astrological Analysis of the 1964 Presidential Election," drew a full house, and after the lecture, the Hospitality Committee, with the help of many friends who provided sandwiches and home-made delicacies, served a delicious luncheon in the patio. Visitors then had ample opportunity to view the library exhibit and to browse in the gift shop and at the book tables. At 2:30, Mr. Hall spoke in the auditorium on "The Sacred Symbolism of Eastern Art," giving much fascinating information about the unusual items on display in the library. We are grateful indeed to all the good friends who helped to make our Open House a most successful day.

\* \* \* \* \*

It happens annually, but it is not every year that it happens in Los Angeles. Recently this city was host to some five thousand members of the American Psychological Association. Dr. Drake, our Vice-president, who is a member of the Association, took part in the post-doctoral activities in the area of hypnotherapy. He was also present at many of the several hundred papers and symposia presented during the convention. He reports that consideration was given to changes in the instruction curriculum for those preparing themselves for a life of psychological service. There were also symposia dealing with the meaning of man, and with the idea of establishing a science of human personality. Dr. Drake's overall summation of the meeting is briefly stated as a conviction that psychology is finally coming to consider seriously the inner struc-

ture and dynamics of the human psyche. This is to the end not only of determining man's fundamental nature, but of understanding how man must function in order to fulfill his own essential requirements.

\* \* \* \* \*

We are happy to report that a complete air-conditioning system has been installed in our library. We have long felt the need for this, especially during the summer months. It will not only add to the comfort of visitors and readers, but will help to protect the valuable material that has been assembled here. It is the responsibility of all who appreciate learning to guard the ancient records that have become fragile with the passing of years. One way is to maintain a reasonably even temperature and a balanced humidification. Only one more major task confronts us in the library. There is need for improvement of the lighting facilities. Several plans suggested by lighting engineers were too complicated and expensive to be practical. We believe we are now on the right track, and if the new idea works out, we will announce the glad tidings in a future issue of the Journal. Slowly but surely, things get done.

\* \* \* \* \*

On September 18th, the Japan America Society of Southern California held its meeting in our Auditorium. Mr. Hall was the speaker of the evening, giving a lecture on "Art Treasures of Japan," illustrated with slides. The Japan America Society's October Cultural Series program was also presented in our auditorium, with Dr. Floyd Ross speaking on "The Place of Shinto in the Culture of Japan."

\* \* \* \* \*

The September exhibit in our library and reading room, "Buddhist Arts of Tibet, China, Thailand, and Japan," created so much interest that we extended it through October 25th. This has made it necessary for us to revise our schedule of exhibits for November and December. November was devoted to "Oriental Flower, Bird, and Landscape Studies," and the display for December features Christian religious art. This exhibit continues through December 31st, but will be closed December 25th through 27th. We have assembled an interesting group of material from our permanent





Fragment of Japanese fabric showing batik work, embroidery, hand painting, and gold applique on figured satin. 18th century.

collection bearing upon the origin and rise of the Christian Church. The display includes several great Bibles, manuscripts of the Ethiopian Gospels, an unusual illuminated Armenian New Testament, and fragments of old Coptic commentaries on the Bible. Original wood engravings by Albrecht Durer, including "The Flight Into Egypt," are also featured. It is hoped that this exhibit will enrich the viewers' appreciation and understanding of our Christian heritage.

The exhibit originally planned for November, "Japanese Fabrics as Fine Art," will be shown from January 10th through February 21st, 1965. The arts of weaving and embroidery were developed in Japan in the 4th and 5th centuries A.D. From the beginning, the artisan weavers combined many techniques in a daring and original manner. The art of brocade weaving reached its highest development in the period from the 16th to the 19th century. Dur-

ing this time, fabrics were produced which often combined tie-dyeing, batik technique, hand drawing and painting, embroidery, and applique work on a single example. The materials were made to serve as borders for scroll paintings, priest robes, costumes of the No Theater, the binding of books, and decorations used to drape floats and shrines carried in street processions. Later the artistry was adapted to the kimono and the elaborate sash, or obi, worn by women. The old methods are still used, particularly in the weaving of brocades, some of which are still made by hand and require weeks for the completion of a few inches of the design.

In our exhibit, we have swatches and fragments showing a wide variety of patterns, some larger pieces, and fine examples of old obi. The accompanying illustration shows a fragment of a priest's robe, beautifully ornamented with an elaborate wheel of the law design applied in gold thread and braid. There is no phase of Japanese art that reveals the perfection of detail and the patient skill of the artists more than the field of fine fabrics. Several examples of Chinese weaving and embroidery are included in this exhibit. It is a rare opportunity for those who appreciate fine materials and designs.

*Surely, goodness and mercy shall follow me  
all the days of my life: and I will dwell  
in the house of the Lord forever.*

We announce with profound regret the passing of Mr. Cecil M. Smith, on October 13th, 1964. Mr. Smith was a member of our Men's Committee, and contributed generously of his time and skill to various P.R.S. projects. He was a devoted friend of our Society for over twenty-five years, and we shall always remember him with sincere regard.







## LOCAL STUDY GROUP ACTIVITIES



The September 1964 issue of *The New Age Magazine* contains an article by J. Edgar Hoover, Director of the FBI. In this article, Mr. Hoover lists what he considers to be the fundamental forces that are the lifeline of our country's vitality and greatness. He lists them as faith in a supreme being, individualism, courage, integrity, discipline and self-discipline, and vision. He tells us that discipline and self-discipline are vital in a nation governed by laws rather than by men. This point seems to be of special interest. In philosophy, we think of a universe governed by laws rather than by persons. We also realize that discipline means obedience to universal law, and self-discipline involves our personal acceptance of the sovereignty of those great principles in space which ordain the ways of life for every living creature.

It would be very constructive to consider a program of self-discipline in connection with study group activities. We must all learn that it is not necessary for us to follow every impulse or obey every attitude that may arise within ourselves. We always have the right to censor our own conduct. If a sudden impulse arises within us to do something that is contrary to our own best knowledge and understanding, we have the will power to refuse to follow such an impulse.

Make a little project out of controlling the thoughts and emotions that arise within you. It only takes a second to put a good thought in the place of a negative one. By this simple act alone, we may prevent unnecessary sorrow for both ourselves and others. We will find that in a very short time, the habit of self-censorship is not as difficult or frustrating as we might at first imagine. If we can establish this habit of disciplining our own hearts and minds by being especially thoughtful and careful for two or three weeks, we will find that the process will become automatic.

One way to vitalize such a program is to have open discussion at the end of a fixed time of experimentation. Each person can report on what he has accomplished, and may also find it solutional of immediate difficulties. Some of the common negative habits that we have are impatience, intolerance, hyper-criticism, excessive worry, and general pessimism. None of these is useful or likely to advance the purposes of living. If we can correct wrong attitudes as they arise, preventing them from bringing their harvest of regrets, we will not be plagued with unhappy consequences. We accept this constructive concept as a general truth, so now is a good chance to apply the principle of discipline to a small group of particular situations. I suspect that everyone will be pleased with the improvement in his disposition and social relationships that will result from special thoughtfulness in this area.

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

### Article: PSYCHOLOGICAL KEYNOTES OF LIVING RELIGIONS

1. List the keynotes of the four religions discussed.
2. What was the major contribution of Hinduism to science?
3. What was the outstanding contribution of Moslemism to mysticism?

### Article: NEW YEAR'S RESOLUTIONS

1. List your resolutions for the new year.
2. What is the psychological meaning of "demons"?
3. What is our greatest contribution to the security of society?

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



#### *Air Conditioning*

While on the battlefield, Antigonus, King of Macedon, was told that the enemy had so many flights of arrows that they darkened the sun. "Good," replied Antigonus, "the weather is hot, and now we can fight in the shade."

#### *The Perfect Tribute*

In the deep South, a well-respected citizen was rewarded with the following epitaph: "He was honest, even though he was a Republican."



# Library Notes

## ACUPUNCTURE

by A. J. HOWIE

### PART III: MODERN RESEARCH

These several articles on acupuncture were suggested by the correspondence from a friend of the Society several years ago, calling attention to items mentioned in a semi-monthly journal entitled *Technical Translations* published by the U. S. Department of Commerce. He wrote: "This journal announces the availability of translations of foreign technical and scientific literature. The translations have usually been made by other agencies of the U. S. Government, or by private organizations, or sometimes even by foreign governments. Actually, anyone who has a translation to sell of a foreign scientific or technical document can send a copy to OTS for announcement in the journal." In an earlier letter he had mentioned that copies of the journal are available at the University of California Engineering Library and at the Department of Commerce Field Office—both in Los Angeles. Also he advised that there is a large quantity of literature on acupuncture available for consultation at the National Library of Medicine, 9000 Wisconsin Avenue, Bethesda, Md., much more material on the subject than there is in the Library of Congress.

Sample card announcements relative to acupuncture reported research on a wide range of afflictions—cardiac action, radiation dermatitis, epilepsy, bronchial asthma, facial paralysis, hypertension, glaucoma, deaf mutism. Recent Western books provide charts describing specific acupuncture points for the treatment of diseases, tensions, and vital functions. All claim a diversity of benefits that suggests a panacea, the results of acupuncture treatment by Western doctors and researchers. The revival of interest in acupuncture therapy is quite in keeping with the Western development of wonder drugs, miracles of surgery, the mechanization of diagnosis—but with some important differences in basic

premises. However, any therapy which promises hope for unqualified relief makes good publicity.

Western therapies tend toward the mechanical, impersonal, and material approaches to healing. The causes of disease are traced to bacteria, viruses, mechanical malfunction—all particular causes, and in recent times tensions have been recognized as contributing factors. Treatments have been developed from purgings, bleedings, medication, and surgery. Medical science has been opposed to manipulation, relegating treatment with the hands to the realm of undiagnosed massage. Aspirin, tranquilizers, and sleeping pills are an important part of the patent medicine kit, a sort of therapy *en masse*.

Eastern acupuncture necessarily is highly personal and individual. Health is considered a state of balance between the twin manifestations of *Yin* and *Yang* in the small world of the individual. Disease is evidence of imbalance. Diagnosis is made by tactile analysis of numerous pulses ignored by Western therapies. The acupuncturist cannot relegate his diagnosis to a battery of technicians, blood tests, chemical analyses. He cannot have an assistant prepare the patient and appear only to administer a shot and give a written prescription with a brief verbal instruction. He cannot hurry through a treatment, nor increase his practice by reducing the time spent with each patient.

An acupuncturist in the tradition of the Tao is an anomaly in the field of Western healing. The research for his profession was begun thousands of years ago without thought of laboratories, statistics, or fame. Acupuncture is not a new discovery, even if it is unfamiliar to Western science, and its testimonials are recorded throughout the history of the Oriental peoples.

Western science has been accustomed to entirely different methods. Acupuncture is a living method, performed and operating only *in vita*. It is doubtful if any of its secrets will ever be captured in a test tube, or even be significantly recorded by the encephalograph tracings of its sensitive points. The acupuncture needles have no parallel comparable to switchboard plugs that can reach specific points without affecting or being affected by a chain of unpredictable, highly personal reactions.



One of the readers of our first article on acupuncture has come forward to describe a personal experience which throws some further light on the contrast between the Eastern and Western approach to diagnosis, and the opportunity for acupuncture to contribute to the relief of suffering in our modern world. This person suffered an unexplainable and sudden immobility of the right thumb, which remained flexed and could be unflexed only when assisted by the other hand. She consulted her physician, who examined the thumb and gave his opinion that the condition would pass, and advised her not to worry. On several subsequent visits he repeated his first advice. The condition persisted, and finally the thumb became completely paralyzed in the flexed position and refused to be unflexed.

She made an emergency appointment with her physician, who referred her to an orthopedist. After his examination, he injected cortisone to relieve the pain, and gave his opinion that she would never regain the use of her thumb.

While on a trip to Japan, she was referred to a woman acupuncturist who, it developed, was blind. One treatment restored the thumb to normal. The cure has been permanent, although as a precaution, she had one more treatment before she left Japan.

Later, as the result of physical and emotional strain, she developed a bursitis in the shoulder, which was successfully treated by a Los Angeles masseur who uses acupuncture. He, also, is almost totally blind, receiving his training because of his impaired vision. He works entirely by his sense of touch.

The credit for the successful introduction of the practice of acupuncture to the Western world belongs to George Soulie de Morant. He was not the first to mention the therapies of acupuncture and moxa in a Western language, nor the first to advocate the practice, but he was the first European to study in China with Chinese teachers, and the first European to be granted a license to practice acupuncture in China.

The Jesuit missionaries and the East India Company agents early reported the practice of acupuncture and the superstitious faith of the people in its efficacy. Several French doctors had experimented with coarse needles in the mid-19th century, but they were completely untrained in Oriental techniques.

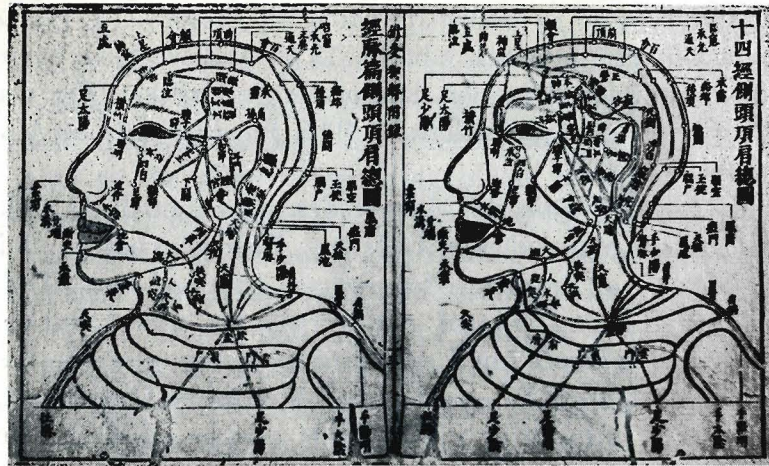
Our library copy of Soulie de Morant's *Precis de la vrai Acupuncture Chinoise* is a 6th edition, 1934, and we have been unable to secure the publication date of the first edition. The earliest date in his list of publications is 1903 for *Elements of Mongol Grammar*.

In his *Precis*, Soulie de Morant describes himself as follows: "Consul, Sinologue, and man of letters, I only became a Chinese doctor because of the marvellous effects obtained by so feeble a means, and thinking only of studying an art almost miraculous in my eyes. The skepticism I encountered on my return to Europe quickly prevented me from speaking." But due to the interest, enthusiasm, and research of a number of doctors whom he names, the subject became popular, and he wrote his book to clarify many misconceptions.

He gives some very logical reasons why missionaries and Western doctors refrain from studying Oriental methods. 1. Language is a difficult barrier even with grammars and dictionaries. Both spoken and written Oriental languages are subtle and quite different from the Romance tongues. 2. Lack of knowledge or familiarity with the intricacies of Oriental formalities and dignities makes difficult, if not impossible, an introduction to the educated classes. 3. Occidentals go to the East for trade and to teach Western methods. They expect to teach and not to learn. Thus they feel that they will lose face if they put themselves under the instruction of a native teacher in any field, even should opportunity present itself.

Dr. Soulie de Morant overcame all of these limitations. He witnessed many veritable miracles of healing. He found a Chinese doctor willing to instruct him, and he applied himself sufficiently to be granted a license to practice acupuncture in China. In his book he set the format for describing acupuncture theory and techniques, which is essentially followed by all later writers. He acknowledges that European doctors quickly achieved some remarkable successes even with a superficial knowledge of acupuncture techniques, but observes at the same time that many of the effects were temporary and incomplete. He is gently critical of the irresponsible use of the needles by doctors who were quick to capitalize on the publicity given to successful cures reported.





Acupuncture points and nerve channels of the human head. From an 18th-century Japanese medical book.

The technical information in Soulie de Morant's *Precis* is of little use to the layman. Scanning the various chapters, the reader can obtain some idea of what to expect from an acupuncturist in the way of diagnosis, and what is reasonable to expect in the way of results. One can begin to appreciate the interval in thinking that must be bridged by a Western doctor who wishes to practice the techniques of acupuncture. The chapter on "The Chinese Pulses" should be convincing. Soulie de Morant identifies 6 pulses at the left wrist and 8 pulses at the right wrist. The strength or weakness of each in relation to the rest is important in the diagnosis. The indications that there is a flow of energy entirely unrelated to nerves, arteries, and veins is part of the new thinking.

The discussion of what acupuncture can cure distinguishes between the functional causes that acupuncture treats and the lesions that surgery and other methods relieve without affecting the organic substratum. Acupuncture accelerates or restrains organic function. Certain organs obey readily and definitely; such is the liver. Others, on the contrary, are less easily restored to normal, among which the kidneys are the most resistant. He claims sovereign benefits for the constitution in general. Muscular contractions can be abated. Diseases caused by micro-organisms yield rapidly; it is stated that the Chinese even cure cholera in a few hours. The

sensory organs may be helped—deafness and eye trouble have been improved by use of the needles.

A recent book, *Acupuncture, the Ancient Chinese Art of Healing*, by Felix Mann, M.B., Random House, New York, 1963, brings the subject up to date with reference to modern research data and a current bibliography. The numerous manikin figures are quite specific for locating the acupuncture points, which the author correlates to the knock-out points of Judo, the Indian points of the chakras; and he suggests the relationship to the points at which the mahout prods an elephant in directing him to obey commands. A 3-page chapter on "Preventative Medicine" will help a patient cooperate with the acupuncturist. Also the Chapter "Diseases that may be treated by Acupuncture" will answer the questions as to what relief can be expected from acupuncture treatment.

*L'Acupuncture "a vol d'oiseau"*, Dr. Yoshio Manaka and Marc Siegel, Odawara, Japan, 1960, generously illustrated with photos, diagrams, and two plates, is an interesting text because it is a translation of a modern Japanese work. The French is simple, so that any interested student can take advantage of the mnemonic devices used to associate the various symbolic terms used—which the reader is cautioned not to take too literally.

*Chinese System of Healing*: An introductory handbook to Chinese massage treatment at the Chinese acupuncture points for influencing the psyche, with diagrams, repertories and indexes by Denis Lawson-Wood, Health Science Press, Surrey, England, 1959. The foreword describes the author as the Reverend Lawson-Wood, a competent physiotherapist whose interest in the subject was aroused while training in the art of Judo. He was quick to correlate the esoteric Judo pressure points with the acupuncture charts.

This book is intended for the layman as well as the professional healer. "This book aims to set out in very simple terms enough essential data to enable any average intelligent person to use his fingers to heal himself and others. There are very many minor complaints and ills for which one does not ordinarily dream of going to a doctor . . . . but which one tries to cope with at home within the family."



The June 1964 issue of *Vogue* reproduced an excerpt on acupuncture from *Fringe Medicine* by Brian Inglis. The issue is off the stands, but any interested person should make the effort to obtain a copy for reference until Mr. Inglis' book is published in the United States. His comments are sympathetic and fair.

Acupuncture deserves a higher status among the healing arts than is indicated by being classed as "fringe medicine." However, a physician who intends to administer the needle should know the *Tao*, should think of himself more as priest than surgeon or dispenser of drugs. The successful therapy of acupuncture depends upon disciplined intuitions and sensitive fingers.

It is unlikely that acupuncture therapy will be welcomed by our modern medical practitioners. Whatever valid research is being done, efforts will be made to discover a mechanized version of the ancient techniques. Our hope must be that there always will be a number of dedicated researchers who will attempt to preserve the effective wisdom of a therapy that has a healing tradition spanning several thousands of years of recorded history.

This later emphasis on healing, repairing damage that is done, restoring flagging energies, calming frayed nerves, was not part of the original doctrines. Men were taught to work in harmony with the *Tao*, to avoid rebelling and unbalancing the forces of Yin and Yang within the human body. Our way of life is alien to much that would sustain health, and no matter to what therapy the ailing may turn, each patient will have to adjust within himself his thoughts and actions in accordance with the law, the right way, to turn to the way of peace, before he can regain health and well-being.



*Courtesy Beyond the Call of Duty*

In Japan, if you mispronounce a Japanese word, you will never be corrected. If your requirement is understandable at all, it will be met without question. The Japanese will go even further than this to save you from embarrassment. If you tell a friend that you are going to "Nagasuki" (when you mean "Nagasaki"), he is likely to say, "You will have a wonderful time. I was in Nagasaki myself last week."

## MIMEOGRAPHED NOTES OF LECTURES BY MANLY P. HALL

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