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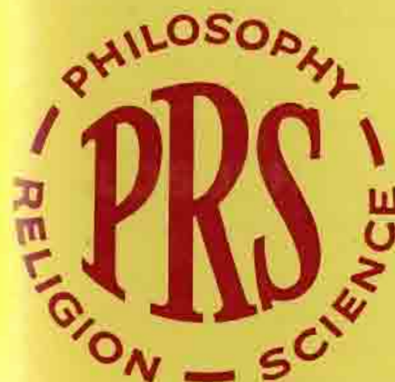

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THE EDITOR'S POINT OF VIEW

THE PROBLEM OF LIVING ALONE

Exhausted with contemporary pressures, many persons feel an almost irresistible impulse to seek peace in solitude. They attribute their difficulties to the confusion around them, but seldom pause to consider the confusion within them. Experience seems to indicate that a person who cannot live with others, will also have trouble living with himself.

There are exceptions to all rules, and for thousands of years many tired and disillusioned folks have sought refuge in monastic orders, or have turned from great cities to what they consider the peace and quiet of rural living. Much depends, of course, upon the conditions that inspire a voluntary retirement from society. Religion has always been a refuge for the world-weary and has probably been the safest of all forms of escapism. Monasteries and convents today are highly disciplined institutions. They require as much stamina and patience as secular society, and most of them are practicing useful trades and occupations. Some monastic orders have large agricultural projects. Others have schools and hospitals, and worthwhile reclamation projects. The sisterhoods provide school teachers and nurses, and the lives of these kindly people are fruitful of practical good.

It has been my experience that the individual who carefully plans to avoid and evade the responsibilities proper to his human estate, pays a very high price for what he likes to think is his personal

liberty. He gradually passes from an unsocial state to an antisocial condition. In this process he creates a variety of excuses for his attitudes. Most common is a resolute determination not to co-operate with a "system" which he regards as unreasonable. He wishes to be considered a hero, resolved to sacrifice wealth and security to preserve his integrity.

Usually the escapist is either selfish or frightened. He wishes to do as he pleases at all times, and is therefore reluctant to accept the responsibility for a home and family. Lacking maturity, he refuses to accept a way of life meaningful and satisfying to those of stronger character.

There are circumstances which occasionally make it necessary or advisable for a person to live alone. If a man is engaged in some project wherein it is not likely that he can establish a reasonable and compatible family situation, then obviously he should be most careful of intimate associations. Today, as always, religion has played an important part in this situation and nearly all ancient clergies were celibate. A dedicated priest certainly has the right to live in a state of self-imposed poverty. If he marries and has a family, however, it would be unfair to require his wife and children to be denied advantages and benefits only possible to those with normal income. A family forced to live in a state of mendicancy is likely to become rebellious. A missionary who intends to devote his life to the conversion of primitive tribes, must think twice before he involves a wife in such a career. Those engaged in extremely hazardous occupations may leave a family destitute at any time or they must give up the only career for which they are fitted. Test pilots and astronauts are typical of this group.

Any individual who realizes that he is psychoneurotic, hypercritical, hysterical, or fanatical, should hesitate before involving innocent parties in relationships which are not likely to prove constructive. If an emotional attachment develops, the neurotic should do everything possible to correct his own temperamental difficulties before marriage.

Experience indicates that women are more successful than men in maintaining a single existence. The average man is not psychologically equipped to maintain a home without help. His experience in the business world may provide him with economic skill, but

this has given him slight training as a housekeeper. He is likely to abide in an atmosphere of disorder and may lose pride in neatness and a considerable measure of his self-esteem.

There is a story told of a man who lived most of his life alone in a sparsely inhabited area. For many years, in fact until the end of his days, this gentleman dressed for dinner, set a formal table for each meal, with fresh linen, sterling silverware, and cut glass. His small house was immaculate, for as he expressed it, "no one has a right to deteriorate simply because he has no friends to notice or care."

We must all prepare for the possibility of being alone at some time in life, as the result of inevitable and unforeseeable occurrences. The death of a marriage partner may well result in years of solitary living. In the old days lonely parents were welcomed into the homes of their children. It was unthinkable that a father or mother should be left to the indifference of strangers. This attitude has largely changed. Many parents do not wish to intrude upon their children, and therefore choose a retirement community when it is no longer possible to maintain a separate establishment. Children, likewise, find parents a financial responsibility and very often a dispositional dilemma. In these days, persons determined to protect their own freedom and resolved to escape further involvements, prefer to be considered selfish rather than interfere with their own chosen pattern of living.

One thing is certain: every human being should so equip his inner life that it is possible for him to live alone with dignity, if the need arises. It is also wise to realize that a lonely old man or woman testifies clearly to the operation of the law of karma. The person who does not wish to be lonely at sixty should develop in early life a kind of disposition that will be attractive to other people. I was once the executor of the estate of a lonely pensioner who died in a county hospital. It was a very sad case, for this person had exhausted the kindness and amiability of five persons, who one after another had provided a home. Self-pity is never an asset, but when we add to it perpetual criticism, suspicion, jealousy, and a negative skill for conspiracy, it is only reasonable that life should end in a public institution.

Many cases I have known, which involved pleasant and cheerful oldsters, have had an entirely different and happy ending. If we can bring sunshine into other lives, we will seldom be alone. If we are helpful, there is always someone who needs help. And if we live to give rather than to gain, we are likely to be the most popular member of the family. A lady who once came to me was suffering from an unusual dilemma. She had three daughters and two sons, all married and with families, and they were competing almost to the point of strife to provide her with a comfortable home. They all sincerely wanted her, perhaps largely because she preferred to maintain her independence. It worked out well in the end, however. She chose a daughter who was injured in childbirth and devoted herself to helping in the management of the home and the care of the children, with a most gracious spirit.

As a defense against loneliness, an education in the developing and maintaining of a good disposition is of first importance. In a practical way, it may take precedence over business training or the attainment of a trade or profession. The secret, of course, is to so enrich and mature the inner life that no matter what happens in our worldly affairs, we cannot be bored and will not develop self-pity. It is both practical and rewarding to begin a new profession or hobby or craft after retirement. The less association we have with other people, the more obvious it becomes that we must make our own lives dynamic. If we are involved in constructive activities, we will have no time to feel that the world is against us, has neglected us, or is indifferent to our problems.

Usually it is unwise for an older person to make too great a change in his pattern of life. If he has been in business in a large city, he can dream of the pleasures of farm life. He soon finds out, however, that through the years he has developed the wrong set of muscles and a different standard of values. Emerson, the well-known American philosopher, heard that a vegetable garden was a healthy outlet for older folks. After a few enthusiastic days, he found every muscle aching and was so physically exhausted that he could not continue his mental activities. After this experience, he considered himself a retired farmer and returned to his familiar pursuits.

There is a long pattern which seems to hold true in the majority of cases. Those who are raised in rural districts have a tendency to drift back to them in older years. The person whose life has been physically active, finds joy and fulfillment in a garden or even in building his own house. There is no satisfaction, however, if there is no trained aptitude. For the unskilled there can be only disappointment and discouragement.

Philosophically, there is a factor which must also be considered. Why are we in this world? The answer would appear to be that we are here to learn as much as we can, help others to our fullest ability, pay for past mistakes, and build for a better future. It is difficult to imagine that these ends can best be accomplished by a precipitous retirement from society. We do not really grow by taking up our abode in some lonely place, where we have little contact with our fellow men. The fact that we have grown to heartily dislike other people is no excuse for a solitary existence. What we should really be doing is learning how to like other people. The more we nurse our grudges and grievances, the more unrealistic we become. The person who lives alone nearly always builds a private universe in which he can do as he pleases and is the undisputed ruler of all he surveys. For practical purposes, he has simply departed from this world for a number of years prior to his actual death. It is soon enough to leave when the appointed time comes, and as long as we live we can learn.

It is not easy to convince those still in their twenties that they should prepare for their retirement years. By the age of thirty-five, however, some serious thought should be given to the certainties and uncertainties of the future. By middle life, the individual is in a position to estimate his probabilities with far greater accuracy. He can count the years before his children graduate from school and prepare for their own careers. He can also meditate upon his financial expectancies. He knows what his retirement pattern will be and what economies he must be prepared to make.

Along with these practical observations and contemplations, he should be thinking beyond mere physical survival. How can he best use the evening of his lifetime? What has he planned to do with himself? Has he envisioned anything beyond a moderate home, the companionship of his wife and occasional visits from children and

grandchildren? In other words, has he given even the slightest thought to a well-balanced program of personal activity after sixty-five?

At the moment, he may be content to look forward to freedom from business responsibilities and a long quiet rest. It is generally assumed that things will continue as they are. Only a pessimist will admit that these quiet years are likely to be burdened with failing health, or even family tragedies. If the marriage partner should pass on, the house may prove too large, and many plans looked forward to with keen anticipation never materialize.

One of the great difficulties is that many good-hearted folks have never built defenses against sudden shocks of providence. Yet it is almost certain that we must all prepare for those years when our activities will be curtailed. How can we prepare ourselves for the changes taking place within us and around us? How can we adjust to future situations?

The time to begin organizing our resources is between thirty-five and forty years of age. By then we can contemplate the natural direction of our interests and examine our disposition, to discover as far as possible both positive and negative tendencies. First of all, do we have a naturally sunny temperament? Have we already faced a number of reverses and come through with a proper combination of cheerfulness and patience? Speaking of patience, are we easily annoyed by the complications of daily living? Are we the nervous type? Are we resentful and self-centered when our small privileges are restricted by circumstances? Are we the type that must turn to aspirin or more powerful sedatives because the children are noisy, debts are piling up, or relatives are moving in for a vacation?

Sensitivity of this kind will burden the years ahead. Nervousness also prevents one from advancing personal interests in a thorough and organized way. A hypersensitive person does not study well, becomes impatient with any restraint, mistakes haste for progress, and tires easily. Precious time that might be dedicated to the development of constructive avocational outlets, is wasted in worry, irritation, and ill-humor.

The process of aging is hastened by a negative psychological attitude. While the human body has a limited span of duration, most

persons could lengthen the useful years of living if they planned their careers more skillfully. Among the defeating attitudes, the worst is the rising feeling of futility. The older person is certain to outlive a number of his acquaintances. Each funeral he attends reminds him that he may be next.

Retirement is a definite statement that a man is considered too old to work. He looks in a mirror and realizes that his face is furrowed with the scars of years. His hair is grey, thin, or absent. He has reached the time when he can take his car and drive about the countryside to his heart's content, but has ever increasing difficulty in passing a driver's test. Children call him grand-dad, and only the very young have a sincere admiration for his venerable appearance. How can such a person actually recapture the spirit of eternal youth? How can he take his weary faculties and give them new incentives and objectives?

Having discussed this subject with a good many senior citizens, there are some points worth pondering. We are all confronted with the generation gap. There is one very simple difference between youth and age. The young live in the future and the old live in the past. To help bridge the gap, therefore, the older person must rediscover the meaning of "future."

Reincarnation helps a great deal in this. If we believe in rebirth we can begin a new project near the end of our present life here with perfect certainty that in due time we shall bring the labor to maturity. I had a friend who took up Spanish at eighty, because he believed the language would be more widely spoken by the time of his next embodiment and he was building up a little basic vocabulary. If you want to be an artist or musician, a scholar or a scientist, it is perfectly proper to take on your chosen project at any time, even though you may consider your years numbered. There are also useful by-products. The more enthusiastically one advances some chosen purpose, the longer he is likely to live and the better his health will probably be.

As many older persons do live alone by choice or necessity, they have the right to advance personal interest without feeling that they are neglecting the demands of family life. Enthusiasm always finds outlets and brings with it immediate emotional satisfaction. Usually, however, activities must be legitimate. We are not merely trying

to find ways to keep busy from day to day. We should rather keep alive the vitality of normal interest and expectancy, and never allow loneliness to restrict the activity of the mind.

As an example consider the devout collector. It does not seem especially practical to accumulate old coins, bits of Assyrian pottery, or Hogarth engravings, when one reaches eighty. Even friends will suspect that such accumulations are indications of senility. We all have a perfect right, however, to collect as long as we want to, and collect anything that we can afford without depriving others or neglecting our responsibilities. We may not have as many years to perfect a collection, but appreciation is not subject to age.

The sense of possession plays an important part in this. Whatever we accumulate will soon pass to others. But in the larger sense of the word, this problem must be borne with serenity by every collector, young or old. The choice things we have accumulated came to us from others who have departed from the field of their collecting. In due time, our possessions will be scattered again to find new homes, through the antique dealer or the auctioneer. This has no effect upon our own appreciation for beauty, unless we become over-attached and attempt to exert an unreasonable possessiveness. If we can gather the things we love, share them with our friends, and finally relinquish them without regret, we will fill many hours with helpful and meaningful activities.

Most avocational interests are instructive. We learn of the skills of other peoples in past ages and gain a new respect for ancient artistry. Through intelligent accumulation of artifacts, we share in great moments of history. We learn of the dedications of our forebears, and even come to appreciate the religions and philosophies of far places. Each treasured article invites an experience of consciousness.

If you live alone, therefore, surround yourself with meaningful things. Turn away from nostalgic objects which bind you to your own past, and find your contemporary place in the world of human achievement. If your means are too limited to permit a rare collection of art, this need not frustrate you in any way. Some very beautiful and meaningful collections have been made of items costing actually little or nothing. It is up to you always to find your

proper outlet. But find it you must, or the years ahead will be dreary.

The question of retiring too far away from other people should be carefully considered. It is not wise for a person in poor health to be out of reach of medical facilities or such contacts as may give confidence and help in time of trouble. Complete isolation is dangerous for both young and old, especially in areas where climatic conditions are rigorous or uncertain. Apparently nature did not intend that human beings should be too far from others of their own kind. Civilization itself has created dependency. We have grown so accustomed to mutual assistance that we have built our way of life on a concept of interdependency. To break this long-established rule is to make living more difficult without achieving any special advantage.

Many persons have planned programs of travel after retirement. They dream of the day when they will visit places of interest in their own land or in foreign countries. The question that arises is whether extensive travel is advisable for the older person. It seems to me that it is entirely feasible unless the individual is seriously incapacitated. If a choice must be made, it is wiser to wear out in the fulfillment of an active program than to fade away in genteel desuetude. An old philosopher was once asked, "In what place is it most fortunate to die?" He replied that it made no difference, for wherever you are, the distance from this world to the other is the same.

It is observable that most people in their middle sixties pass through a psychological change of life. For a year or two there may be considerable psychic stress and emotional upheaval. It is difficult to become accustomed to the changes that age brings, but as nature does not require such anxieties, they will pass in due time. While this negative pressure continues, however, it is best not to make long-range decisions. A person who is afraid to live alone at sixty-five, may feel quite independent and secure at seventy. The main problem is to avoid hazardous habits and practices and to live within one's energy reserves.

There are a number of organizations and fraternities that are useful to the older group. They provide not only programs inviting participation, but help the individual to maintain old friend-

ships and make new acquaintances. Organizations frequently have useful tasks for their members. I know one man who retired from business and shortly afterwards became superintendent of a large building belonging to a fraternity he had joined as a young man. As a result, he was usefully and gainfully occupied in a non-competitive activity and carried his responsibilities with dignity for many years.

If it is necessary to live alone, then every possible means must be used to keep in touch with the changes taking place in society. There is an old saying that many folks who were supposed to have died of old age were actually frightened to death by their own descendants. The crystallization of temperament that often accompanies advancing years makes all change seem painful. We can develop grave anxieties about the future of humanity, the fate of nations, and the policies of our grandchildren.

The only answer is to understand change and not resent the adjustments which it requires. If these adjustments seem too painful, we are likely to retire into ourselves, and refuse to subject our hearts and minds to further stress. It is far better to fight out our problems while actively involved in current events.

To conclude, therefore, we should never choose a lonely life. If it is forced upon us, we should do everything possible to maintain membership in our contemporary world. By so doing, we are vitally alive and dynamically growing as long as we live. Most of all, we will acquire the habit of enthusiasm. This serves us well here and may be equally helpful in the world to come.

The Author Gives His All

It is said that a Hong Kong magazine received a number of articles written in the blood of their authors. The editor hoped to discourage the writers on the grounds that the contributions were not worth such a sacrifice.

Epitaph of Lady O'Looney, Pewsey Churchyard

Bland, Passionate, and Deeply Religious; also she painted in Water Colors, and sent several pictures to the Exhibition. She was the first Cousin to Lady Jones; and of such is the Kingdom of Heaven.

—Quoted from *The Spectator*, London

THE COMMON WARE OF SETO

The Japanese city of Nagoya, with a population of approximately two million, is the Sister City of Los Angeles and the principal center of the porcelain industry in Japan. Dinnerware of fine quality and great beauty is manufactured in this area. Other products of Nagoya include automobiles and steel. The port of Nagoya is the third largest in Japan.

About thirteen miles northeast of Nagoya is the typical Japanese city of Seto. The history of this rambling community is closely associated with the development of the ceramic arts. The population of Seto is now about sixty thousand, and according to recent estimates, there are 540 factories producing various types of pottery. In addition to the commercial output, which amounts to nearly two billion yen annually, there are many folk artisans creating wares of unusual esthetic merit, inspired generally from the products of earlier craftsmen.

Having considerable interest in the labors of folk artists, who have become among the most skillful of creative designers, I made a pilgrimage to Seto, and was fortunate enough to meet one of the present exponents of the modern trend in hand-made pottery. With his cooperation, it was possible to gain considerable insight into the prevailing situation. The town of Seto is more or less typical of the general lack of community planning. Originally, there were several small villages, which gradually grew together without much rhyme or reason. The region is hilly, and the narrow streets deteriorate into footpaths and sometimes end abruptly in steep flights of steps. The local architecture is typical of rural communities in Japan. Houses appear weatherbeaten and unpainted, but this is intentional rather than accidental. The people seem to have a strong preference for the *wabi* quality, a sort of quiet forlornness, and a strong aversion to the appearance of newness.

Seto is situated in a kind of natural bowl which has been dignified with the term *amphitheater*. The sides of the surrounding hills show the deep scars caused by excavation. From them has been taken the vast amount of clay used in the manufacture of Seto

THE QUARRIES OF SETO

From these hills was obtained the clay used in the manufacture of Seto ware. Also visible in the photograph are the low, long roofs of modern pottery factories.

ware. Most of the kilns are found on the outskirts of the city. There are many kinds of kilns in Seto, but the present trend is toward modern electric ovens. The more conservative potters, however, prefer to fire their pottery in kilns heated by wood. The accompanying illustration shows a group of the old woodburning ovens that have served several generations.

As Dr. Yanagi, the outstanding authority on Japanese folk art, has pointed out, nature was most generous in providing the artisans of Seto with all the materials necessary to their craft. Not only are various kinds of clay and stone abundant in the vicinity, but the pigments used in decorating the ware are equally convenient. Naturally, these materials contribute much to the soft coloring and richly toned glaze of the final products.

Two types of Seto ware have always been recognized. One is called "Official Seto" because it was especially admired by the feudal lords and their retainers. It is no longer manufactured, but the highly skilled ceramic artists now working at Seto have filled in the gap. Those with cultivated taste still collect the Official Seto,

WOOD-BURNING KILNS

In these old ovens the early potters fired their wares. Many are still used by folk craftsmen, who appreciate the primitive methods and seek to perpetuate them.

which is rare and expensive and has been deemed especially suitable for the disciplined simplicity of the tea ceremony.

The type of Seto ware with which we are concerned at present is the more humble class known as "Common Seto." This product was from the beginning dominated by considerations of utility. Naturally, utensils used by the local farmers were subject to the wear and hazard of the old kitchens, so the rate of breakage was high. Therefore, there was always a brisk demand for inexpensive replacements. Although Common Seto was not widely distributed, it had a good market along the Tokaido, the great highway linking Edo (Tokyo) and Kyoto.

The Official Seto had a long and distinguished history, but the Common Ware came into fashion at a later date. Experts are of the opinion that this humble pottery was first made late in the Tokugawa period. This dates Common Seto as having enjoyed its greatest popularity between 1775 and 1825. Considering the amount which has survived, the potters must have been most industrious.

In his article, "A Note of Ishizara, a Kitchen Ware of Seto," published in *Eastern Art,* Volume 3, 1931, Dr. Yanagi gives some detail as to the decorations which have made Seto pottery so attractive to modern craftsmen. He divides the story of Common Seto into three stages. The most recent is a plain ware, entirely undecorated. Prior to this style, the Seto plates usually had black borders and some fragment of design. The third and earliest type nearly always combined blue and black in rather elaborate decorative embellishments. The blue was derived from natural impure cobalt, and the black, more correctly a deep brown, was derived from iron. The colors are always subdued, giving an impression of great antiquity.

The body of the pottery is composed of ordinary Seto clay mixed with a greyish-colored plastic clay. Its glaze is quite primitive in appearance, being derived from a fluorescent feldspar which is mixed with vegetable additives. The final product is rough, unevenly shaped, and the glaze appears thick and partly opaque.

The plates are of three sizes. The largest approaches 15 inches in diameter, the medium size from 10-12 inches, and a much smaller type measures slightly over 7 inches in diameter. As might be expected, the medium size was the most popular, and very small examples are relatively scarce. The plates themselves are of two general styles. Those most frequently seen resemble shallow bowls with sloping sides, and were appropriate to almost any kitchen purpose. Rather more interesting are the ones which are comparatively flat with a sharply raised rim. These were placed under oil lamps to prevent the fuel from dripping on the precious straw mats or cleanly scrubbed floors.

I have not been able to learn whether any modern writer has described types of Common Seto pottery other than those in the form of plates for food or oil. The few who have researched this subject have been content to concentrate entirely on the plates. Recently I secured in Japan several other items, which dealers with considerable skill and good reputations solemnly insist are Common Seto ware. One is a tall ewer-type vessel, decorated with conventional tendrils in cobalt blue. Another is a most unusual rectangular shallow platter, in dark brown decoration and the familiar Seto glaze. I was also fortunate in securing a deep dish

COMMON SETO OIL PLATE

These plates, distinguished by their flatness and standing rim, are usually from 10" to 12" in diameter so as to fit into the base of an oil-burning standing lantern. They are often blistered and defaced by the hot oil. This example in iron-black shows considerable artistic originality.

with protruding rim and a familiar Seto floral decoration. (See the accompanying plate.) A smaller vase-shaped container was probably intended for a Sake bottle. Several small dishes in the shape of Tai Fish seem to have originated from the same kiln, and Japanese collectors insist that they are authentic examples of Seto folk art.

Most of the Seto plates show small round blemishes in the glaze on the inside. These marks are arranged in a rough circle and are caused by firing spurs. Most of the plates were fired in stacks, separated by small cones of clay; these have left their marks on the glaze. It is hard to find old Seto plates that do not show firing cracks. Perhaps these originated at the time of manufacture or resulted from over-heating while the plates were in use. These cracks are sometimes deep and complicated, and may cause the dish to separate if it is not carefully handled.

The real fascination of Common Seto ware is the naive artistry displayed in the decorations. There are two styles of adornment.

STENCILLED SETO BOWL

The background of maple leaves is stencilled and the blown pigment results in a dark area, throwing the leaves into contrast. The bamboo is in the form of hand decoration. Both designs are in blue.

One is done with stencils, and the coloring is usually iron-brown. Although almost any type of stencil decoration can be found with diligent searching, the designs are usually based upon the crests of feudal families. While this stencil of applied ornamentation offers a fascinating field for study, most collectors prefer the free-hand designs.

Several reputable dealers in Japanese antiquities have told me that the prejudice against Common Seto ware with stencilled ornamentations is unjust and unfortunate. The basic plates are sometimes better turned and the glaze more evenly and beautifully distributed than in the hand-painted designs. Folklore is hard to verify, and each legend has another to refute it; so we can only mention what might prove to be an interesting bit of information. The stencil, similar in appearance to that used in the dyeing of fabric, was placed in position and the color blown onto the plate. The pigment, either the familiar iron-black or raw cobalt blue, was prepared in liquid form in a small shallow dish or bowl. One skilled in the operation then held the bowl in one hand and

the plate to be decorated in the other. He blew on the surface of the coloring material, causing it to be transferred to the plate as a fine spray. This is quite possible from the appearance, for there is usually a heavy area of pigmentation showing on each side of the stencilled design.

Examples of blue stencilling are quite lovely, and I have one of stencilled maple leaves combined with hand-painted bamboo that may justly be described as beautiful. Occasionally the stencilled plates include written characters, and sometimes these appear to have been incised in the clay before baking and then filled with glaze. Some of the Common Seto is quite suggestive of the early Korean slip decorations, in which white pigment is brushed on a bowl before glazing.

Due to the fact that these plates were sold originally for a few pennies, mass production was imperative. Experts say that the average painter could decorate about five hundred plates a day. His work was very sketchy, but with the passing of time, he gained esthetic courage and painted with abandon, which compares favorably with the best work of the European impressionists. It would appear that each artist had his own favorite patterns, and many of the plates seem to be the work of the same decorator.

The Seto pottery painters had a special fondness for flowers, bamboo branches, small insects, and rural landscapes. Many of them became slyly humorous in their themes and treatments. A procession of June bugs might be the only decoration on a large plate, while a rear view of a mouse with a delightfully twisted tail must have brought joy to some farmer's family. Another favorite pattern, which can be better illustrated than described, is the "horse-eye" motif. This is a series of concentric circles or arcs arranged around the border of the plate. It is said that the design was originally inspired by the shape of a horse's eye, but the resemblance has grown dim with time or lost in a very abstract technique.

Some of the patterns, such as a segment of bamboo, reveal considerable basic talent. The same can be said for weeds blown by the wind combined with a moon in the sky above. One of the plates to catch oil from some peasant's lamp shows an elaborate landscape with trees and fences and a flight of birds in the sky.

SETO PLATES WITH HORSE-EYE DESIGN

This pattern, which is much admired in Japan, belongs to the middle period of Common Seto, about the year 1800. The small plate is 8-1/4" in diameter and the larger is 10-1/4". The firing spurs are especially noticeable on the inside of the small plate. The color of both plates is iron-black.

Rather more abstract is a peasant's cottage with the peak of a high hill rising in the background.

It is usually stated that the Seto plates were never signed because the potter and the decorator made no claim to personal genius. There was no reason why their names should descend to posterity, nor any probability that they would ever establish a school. Dr. Yanagi considers these points to be especially admirable. He established his Mingei-kan, or Folkcrafts Museum, at Komaba to honor the skills of unknown artisans. He wanted to prove that great works of creative artistry could be and were produced by folk craftsmen. He went so far as to suspect that genius often builds its reputation by borrowing from the simple workmanship of peasant artisans who produced for use rather than fame or profit. I have noticed, however, Japanese characters written on the backs of some of the Seto dishes. Most of the inscriptions are too defective to be read, but it is possible that a few at least might bear witness to a moment of justifiable pride.

THE OFFICIAL SETO TEA BOWL

Cups of this type delight the hearts of tea masters, who cherish forlorn and imperfect quality. The peculiar defect in the rim of the cup may be either intentional or fortuitous. It provides a convenient way of holding the cup with the thumb lying along the indented area. The glaze is dark brown, dripping pleasantly over the outside and forming small pools of darker color on the inside.

Common Seto ware is now much admired by those interested in the perpetuation of handcrafts. To meet the requirements of his clients, the Seto potter produced a sturdy product. Most of the plates are from one-eighth to one-quarter inch in thickness, quite heavy, and give the impression of remarkable sturdiness. All these elements bring them close to the heart of the modern potter. The Japanese farmer, moreover, always had a great admiration for Sumi painting, which glorifies the unfinished picture, and he also had an occasional opportunity to notice the beautiful screens and wall panels in the houses of the Samurai. Thus he came to experience in himself a real need for beauty, combined with rigid economy, and found the simple decorations on his utensils most satisfying to his soul. The rice tasted better and the soup was more flavorful when served from one of these bowls. Its sturdiness also reflected the solid resolution of its owner.

Today potters throughout the world are seeking to capture the dynamic of primitive designs in what is now called organic form. They work very hard to bring about patterns and structures that reveal the materials, and stress a cultivated simplicity. With this new dimension of appreciation, Seto ware has come into international recognition. It would be difficult to find any other pottery in which there is such freedom of dynamic and charm of materials.

A few years ago, only an occasional collector could be found who even knew of the existence of Common Seto ware. Today it is avidly sought for. One Japanese dealer took an automobile load of modern crockery with lovely little designs of rose buds and birds and drove into the rural districts. Here he offered to exchange a beautiful new plate for an old Seto dish that had been around the house for years. Many modern farmers, seeking contemporary status symbols, gladly traded their old plates for new. The dealer then returned to his own shop and made a handsome profit from his bartering.

The identification of unsigned pieces produced in the folk art kilns of Japan is not easy. Not only were many of these kilns producing wares very much alike, but there is always the problem of modern reproductions. When these are hand done, and made from the same materials as the originals, only long familiarity and a well-developed intuition support an expert opinion. Nearly all books dealing with folk ceramics simply include photographs, usually black and white, or add a brief description which is far from informative.

As Common Seto ware may be found in many unlikely places, including antique and curio shops in the United States, collectors should learn as much as possible about this exceptional product. Common Seto plates are made of what we call stone ware. They are massive, heavy, and crude, and are turned on a wheel. The under-material when fired is often similar in appearance to brownish-grey rock.

The glaze is somewhat influenced by the color of the decoration. Generally, however, it is a greyish-beige and often shows some crazing. This is a coarse crackle, and the grey tone is most noticeable in the areas where the crazing is prominent. The crackle may

OTHER TYPES OF SETO STONE WARE

Left: a small deep bowl with flower pattern and an extremely defective glaze. Right: a retangular dish with flowers and fan ornamentation and a key design border. The fan is inscribed with a fortunate symbol. This rectangular dish is believed to be earlier than Common Seto and represents a transition from the Official Seto of earlier date. Both pieces are in iron-black.

not be visible to the unaided eye, but traces of it can frequently be found by using a magnifying glass. The glaze itself, though hard and brittle, may be unevenly distributed and pocked with small holes, revealing the dark under-clay.

The lower side of the plate may or may not be fully glazed. Often there is an area around the raised ring on which the plate stands in which the original clay is clearly exposed. The bottom of the base ring is not glazed, but the area inside the ring is sometimes glazed. Old Common Seto gives the appearance of high antiquity, and there are frequently small defects — cracks, chips, bubbles in the glaze, incomplete designs, strange spottings, and improper colors. While major defects may subtract from the value, peculiarities arising from decorating or firing are much admired.

The Common ware with the blue decoration is usually thinner and lighter in weight. It was probably made by a different group

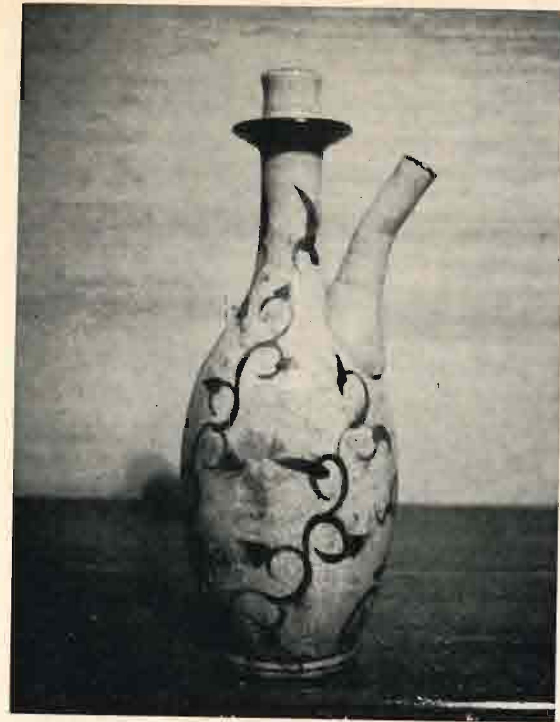
of potters. The glaze is clearer and more cream colored, and the basic clay is sometimes lighter in color. Actually, the differences are quite slight, however. One point of value is that the plates with blue coloring often have an iron-black rim. The crazing is the same, but the glaze has a tendency to be distributed more evenly. The peculiar shade of blue is helpful in identification. It is rather dull and faded, which contributes to the antique appearance of the plate.

The oil dishes are consistently thinner, and the work on them appears newer. They occur in both colors, but the iron-black type has a dark chestnut tone. The crackle is not so obvious, but the other peculiarities are consistent.

Commercially made plates are often decorated with folk designs and there are cheap reproductions of many of the older wares. Of course, dishes offered in complete sets must be reproductions. It would be quite impossible for a dealer to offer a matched set of Seto plates. They would have to be single pieces. It would be unusual for even a well-stocked dealer to have more than a few at one time. A reputable store offering this ware will also guarantee its authenticity.

Study the accompanying photographs carefully, giving special attention to the general impression of the designs. Modern potters —although they may be very skillful—do not have the peculiar naivete of the old Seto men. The extreme freedom of design can be copied, but seldom can the psychological flair be imitated. Of course, there are many more designs than we have shown, but they all have something of the intangible atmosphere of this informal school. It has been suggested that the best way to appreciate a Seto plate is for you to have your own meal served on it for several weeks. It certainly gains a special charm from use, and you share for a little time the experience of the old Japanese farmer.

Seto ware has been included in a number of museum catalogues, and occasionally a good example is given as an illustration. In the predictable future, this unusual pottery will be worthy of a distinguished place in public collections. Recently I noticed two Seto plates in the world-famous Brundage Collection in the DeYoung Museum in San Francisco.



HEAVY STONE WARE EWER

This unusual piece, which is typical Seto in material and ornamentation, opens a new area of research in this folk art.

The time has already come when we must recognize that modern reproductions have been made of these old pieces. In a San Francisco shop window I saw one very poor reproduction of a Seto horse-eye plate. The size and weight were reasonably close to the original, but the glaze resembled a pale yellowish pink. The design was worked in a modern black pigment and did not have the rusty brown look of the old ware. The painting itself was also completely without charm. It had none of the dynamic of the old plates, and every part of it was artificial or contrived. This copy would not deceive anyone who had ever handled an original plate. It was not represented as an antique, but this type of reproduction can lead to misrepresentation if the plate falls into the hands of an unscrupulous dealer.

There is something esthetically satisfying about an honest art—and what could be more honest than an art which never claimed to be an art? The crude plates thrown on the potters' wheels of Seto made no pretension to style or distinction. Like the figureheads of New England whaling ships and the once familiar cigar-store Indians, they were part of a way of life.

We hope that the message of Seto ware will be an inspiration to modern artists who are seeking rather desperately for creative integrity. They want to escape from bondage to the prosaic and explore the wonderful world of imagination. What could be more imaginative than a little fish swimming across the rim of a Seto plate? Nothing resembling it ever existed in the sea. In a strange way, this fish tells the story of all his kind, and must have delighted the children of long ago. What a wonderful little fish to find under a supper of rice and vegetables.

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DIET AND HEALTH

Socrates, in defining the philosophic life, created the simple axiom: "In all things not too much." Moderation is indeed the secret of security and survival, but in these days it is a virtue not often practiced. Persons under tension have great difficulty in maintaining moderate attitudes on any subject where they have set up emotional stress patterns. The more involved an individual becomes in the confusion of his own attitudes, the more likely he is to seek desperate escapes and defenses.

In the present generation, the tendency to excess is everywhere noticeable. As a result, undesirable habits which might be practiced in moderation with a minimum of damage, have become obsessions impelling highly irrational conduct. Among prevailing intemperances which are endangering health, we can mention alcoholism, cigarette smoking, the use of stimulating and tranquillizing drugs, and various problems arising in the field of nutrition. With the exception of food, we are dealing with acquired habits closely associated with frustrations and neurosis. Eating is a natural habit necessary to survival, but can easily become involved in psychological problems.

Due to the obvious tragedies resulting from destructive habits, there is a great deal of publicity dealing with the dangers of alcohol and warning heavy drinkers to cultivate sobriety. The recent statistics which indicate the possibility, even probability, that cigarette smoking contributes to cancer, heart disease, and digestive ailments, are becoming increasingly effective in discouraging the use of tobacco. Already the abuse of psycho-therapeutic drugs and even the more common pain killers is a national scandal, and further restrictions upon the use of stimulant and depressive preparations may be expected daily.

Within the last five years, millions of people in the United States have become acutely diet conscious. Many new books have appeared on the subject and several diet techniques have been widely publicized. Clothing designers have contributed considerably to reducing programs, which are more likely to be inspired by the requirements of style than by the needs of health. One young

mother weighing 120 lbs., resolving to wear mini-skirts or perish in the attempt, starved and medicated her way down to 96 lbs., and is now in the hospital in a dangerous condition and threatening the family with bankruptcy. The above project may be included among those not inspired by moderation.

The use of harmful, if not dangerous, drugs in weight reduction has become so widespread that the government is imposing strict regulations upon the use of such medications in this field that are likely to impair health. It is time to examine with more care health projects which originate in psychological pressures and are therefore carried to harmful excess.

Most of the bad habits which have gained popularity in recent years, are symptoms of inner confusion, disillusionment, and anxiety. As we attempt to control such pressures, we may close off areas of escape without providing any solution for the basic problem. The individual gives up drinking, smoking, tranquilizers and late snacks. We have no certainty, however, that such an heroic effort is going to end in abundant vitality. What is the harassed and disturbed person going to do to compensate for the loss of his stimulants, sedations, and food symbolism? Is he likely to turn to the more dangerous narcotics, or seek escape through violence, revolution or crime? Immoderation is a symptom, and is most likely to develop where the internal life is burdened with unsolved dilemmas.

Our forefathers enjoyed a number of allegedly normal releases from tension which are no longer available to modern man. Genuine fatigue, for example, is rare in these days. Because we are depleted by psychic stress rather than by physical activity, there is more insomnia and greater dependency upon sleeping tablets. The country boy who walked five miles to school every day, was not especially inclined to start riots on the campus. He was glad to sit down and study. Primitive people extraverted most of their inhibitions in ritual and tribal dance ceremonies. These not only resulted in physical exhaustion, but the chanting and the rhythms relieved pent-up emotions with little or no damage to anyone. Festivals were a part of man's way of life in many countries and are still popular in those nations which have not sacrificed all else to industrial expansion. Between the feast days

and the fast days, the cycles of pilgrimage, and the cherry blossom viewing, things quieted down until the next cycle of revivals and penances.

There is no longer any time for the old-fashioned baseball game on a strictly amateur basis, or block parties on Saturday evenings or musicals in which all the family joined together for mutual extraversion. Now everything has to be excessive and a little frantic. As of other simple pleasures, dining has lost nearly all of its social and psychological significance, and is contributing more to dyspepsia than to family togetherness.

Looking back, I do not seem to remember that most of the persons I knew in my youth were overweight. Perhaps it was partly due to a different attitude as to what constituted good health. The average weight may have been a few pounds over our present standard, but folks liked to look healthy and generally conveyed that impression. They were physically more active, and the conventions which we now resent contributed much to peace of mind and soul. Even in larger communities, life was for the most part well regulated, responsibilities were accepted as proper to maturity and it was fashionable to live within your means. The extravagant person lost caste. Those who borrowed money were either in a tragic situation or improvident. It was considered extremely bad taste to argue or quarrel or show any indication of inebriation.

The family ate as much for breakfast as a similar group today would consume in three meals. A fair breakfast would run from five to seven courses, often including cereal, eggs, hot cakes and a small steak, in addition to toast and many other traditional items. A relative of mine ate that way for 81 years and never showed a sign of overweight. He was also an office worker, with very little interest in exercise. He was typical of many, but he had one genius that we lack. He had almost no psychic pressure. It may well be that a fairly moderate disposition actually permitted him to eat more heavily and show fewer symptoms of gluttony than is possible today.

Dieting is involved in the prevailing psychology of the hasty meal, which is usually a lonely and uninspiring event. In older times, family reunions always centered around a well-laden board,

presided over by the family's outstanding cooks. Favorite recipes were received with applause and a hearty appetite, and it was not unusual for a Thanksgiving or Christmas celebration to require two or three weeks of preparation. Everyone was happy and the exertion was seldom grudged. Today such a feast would be regarded as an emotional crisis to be followed by psychological collapse.

To every other consideration is now added the frightful expense of even a simple meal. Guests are more likely to be invited after dinner or be provided with some light refreshments, such as pastry from the local bakery. It is no wonder that families seldom get together, and when they do, have little constructive conversation.

Periodically experts have a change of mind. At this moment, they are revising some of their attitudes on nutrition. The first aspect of the food problem is to determine if possible what constitutes normal weight, and from this decide what constitutes an abnormal condition. The practice has been to set up a kind of computerized standard in which all depends upon height, with some minor allowance for a possible difference in the size and weight of bones. To date differences due to racial background have been generally ignored, and hereditary variations from the accepted norm have been viewed with extreme suspicion. It has been sufficient to emphasize that the heavy person eats too much. Other factors are negligible. This rather trite solution to an extremely involved problem is now being reviewed, with some interesting findings.

Weight patterns can be influenced by racial background, can result from congenital factors, or may be established early in life not by the neurotic child, but by a psychotic parent. The individual may have body chemistry patterns which will make it relatively impossible to conform with the approved weight standards, unless he makes use of medication which may in turn be harmful to health. If a basic weight pattern exists, nature itself is going to defend that pattern, especially if it has existed over the greater part of a lifetime.

When weight is due to simple overeating, it can be controlled by a well-planned diet, which will also provide all the elements necessary to good health. If, however, there are other factors, the most common dilemma will be the relentless return of the weight.

This means that the dieter must continue throughout life on an extremely restricted diet, and unless this is chosen with almost superhuman wisdom, it is almost certainly going to end in body deficiencies themselves inimical to health. If it is necessary for the individual to cut his caloric content below that which is regarded as suitable to a gradual reduction of overweight, and if later he cannot eat the quantity or quality of food presumed to maintain his correct weight, it is time to re-evaluate the symptoms.

It is now assumed that where chemical deficiencies or functional processes are liable to cause obesity, this can be corrected by certain medications. Such thinking can be the cause of some alarm when we observe that most reducing remedies have shown undesirable or even dangerous side effects. If the overweight problem is not excessive, and the victim of a few superfluous pounds will not collapse over a cosmetic consideration, a simple normal regime may be far more desirable than a desperate campaign to dispose of those ten unsightly pounds. We have found many styles and fashions dangerous to health, and there seems to be no reason to sacrifice health and possibly life to silly customs.

Another problem of overweight ties into personal insecurity. This may or may not be accompanied by an increase in appetite. The symptoms may be a sudden tendency to overweight, which cannot be attributed directly to increasing food intake. This usually means that the mind and the emotions have impaired bodily functions, and by disturbing chemical processes in the body, especially those involving the glandular system, have added additional weight, often locally. Derangements of the ductless glands in the body may have their own symbolical patterns of avoirdupois. The karma of wrong attitudes is often expressed by the appearance of the body, which loses ability to cope with excessively negative or aggressive attitudes.

Now we come directly to the food factor in overweight. Why do we eat too much? It has been suggested that man is the only animal that is not guided dietetically by the instincts of his kind. This may be partly due to the bewilderment that arises when we try to change long-established habits and practices. Western man, for example, has always admired the classic standard of beauty. For centuries Greek statuary provided the canon of bodily perfection.

Now, however, it is assumed that the Venus of Milo is decidedly overweight, Hercules far too massive, and only the nymphs have taken proper care of their figures. We eye with envy the elongated and emaciated compositions of El Greco.

The Eastern hemisphere never felt this way about the more massive proportions. The Chinese, for example, considered portliness a divine attribute. Deities of all superior grades were full bodied, as were the emperor and the exalted mandarins. One Chinese physiognomist I knew declared rotundity to be a most auspicious symbol, promising long life, great fortune and many sons to honor the ancestral name. The Chinese are suspicious of thin persons, associating them with the usual characteristics of Cassius, who had a lean and hungry look and was suitable for all depravities.

The Japanese add another dimension to this problem. The Sumo wrestler is born, not made. The Japanese people, especially in older generations, were of slight stature, with five feet the average height for a man, and three or four inches less, the appropriate height for a woman. From the earliest days, however, children of extraordinary size were born in normal families. In watching Japanese school children even now, I noticed three or four who came under this general classification. When a young boy grows much more rapidly than his brothers or sisters, and is double the weight of the others by the time he is six or eight years old, it is usually assumed that he will become a Sumo wrestler. Once this is decided upon, his weight is protected and increased to some degree, but this is only because the tendency is marked from birth.

As a proof that all Japanese are not little people, we can mention Osora Buzayemon, who was 7 feet 6 inches tall and weighed 429 lbs. We may also note that a Sumo wrestler is an extremely powerful athlete and is often as light on his feet as a ballet dancer. The Japanese have also produced a number of extraordinary women wrestlers. Two famous ones reached a height of 7 feet 3 inches. The weight is not recorded, but they were probably between 250 and 300 lbs. Less weight would disqualify them for their profession. It cannot be said that such persons were the products of gluttony, even though it was traditional that after retirement they should become restaurant keepers.

These are extreme cases, but they indicate that a certain amount of common sense is necessary, and that it is just as much a mistake to assume that all human beings can adjust to one standard of body measurements, as to say that they can become identical in their mental accomplishments or their physical skills.

The problem of periodic programs of weight reduction is further complicated by an almost constant strain upon the body, which is forever in the process of either gaining or losing. I suspect it is a mistake to assume under these conditions that every loss is a gain, and every gain is a loss.

As much overeating is also a search for a security symbol, we must decide what the individual is going to do if deprived of this source of psychological security. Through a real effort of the will, the impulse to nibble is inhibited, but the pressures which caused the impulse and which have found release through the gratification of a synthetic kind of hunger, must turn to something else. The question remains: how can we redirect this energy? It is far easier, for example, to force a diet upon a person than it is to change his basic mental or emotional patterns. There is no use telling an individual not to worry or to stop being self-centered, or to forget his grievances. These platitudes are meaningless. It is also most unlikely that we can reform his soul or cause a complete inner enlightenment that will liberate him from all means of indiscretion. If we block the escape mechanism, it will simply transform its symbolic pattern to reappear as a different kind of pressure. When the frustrated alcoholic becomes temperate, he may become also an inveterate gambler, or the fanatical leader of a local revolution. There must be some reluctance to set in motion chains of events which we know very little about and may not be able to control.

The words of Socrates are most applicable. "In all things not too much" also means not too much meddling. It is rather sad that so few physicians today really understand diet. Most of them simply provide an outline of low calorie foods and suggest the total number of calories which can be eaten with a reasonable hope for reduction. Occasionally a good hospital will have an excellent dietician, but most of them feed the patient with little or no consideration for consequences. As a result, too many attempting to

reduce their weight depend upon the prevailing rumors in the neighborhood, or upon promising books and pamphlets, which are entirely unable to provide individualized information. As the reducer is concerned almost completely with losing weight, it seldom occurs to him that his experiments may prove hazardous.

There are some reasonable suggestions that can help. The first and most important is to keep away from the crash type of diet, unless a qualified physician feels it to be absolutely necessary and provides constant supervision. Generally the crash diet has as its only goal the reduction of weight. The actual needs of the body are not adequately met, and the crash process is rarely permanent. The rate of loss cannot be maintained, and the weight is put back in two or three times the days or weeks required to take it off. Nothing is gained but systemic strain, often leading to psychological depression.

Do not depend too heavily upon calorie counting or the weighing of food to determine a dietetic schedule. There are many adulterants and fillers used, and much depends upon the soil in which the food is grown and the type of fertilizer used. When purchasing canned goods, be sure to read the analysis provided somewhere on the labeling. You may discover that almost anything from canned peas to corned beef hash contains sugar. Many soups are "enriched" by chicken, pork, or mutton fat. Extra starch may also be added, and preservatives can be expected. As yet there seems to be no clear picture as to the possible side effects of synthetic sweeteners. Most dieticians permit their use. Others consider that they may be harmful if used for a long period of time.

Calorie reduced foods are not as practical as is generally supposed, although their use is widespread and many depend upon them for weight control. Needless to say, nearly all dietetic foods are more expensive than regular brands. The excuse has been that the market is limited, but this is no longer a legitimate explanation. Some estimate that nearly one-third of the adult population of the country is buying dietetic products, either to control weight or improve general health. When an item is marked as calorie reduced, it is also wise to read the details carefully. The doughnut for the diet-conscious may have had its calories lessened from 800 to 700, which is not much help in view of the premium.

The tendency to drift from one diet to another, as the result of discussions with friends and neighbors, should be avoided. Fads of all kinds may prove detrimental to health. If weight reduction requires more than a reasonable amount of self-control, a qualified dietician should be consulted.

Dieting is a social dilemma, and this is one of the psychological barriers that is difficult to overcome. Special diets disturb family routine, require additional work in the kitchen, add to the household expense, and often demand a considerable knowledge of body chemistry. Rebellion is common and everyone involved is depressed to some degree. An invitation to dinner is a dilemma. Travelling upsets a carefully planned program, and the project can take on the aspects of an obsession. It is a snare and an illusion to assume that the dieter can live within a strict regime and at the same time sit down to one delightful repast after another.

In most cases, we must face the facts. Calories are what make food enjoyable. It would not be so bad if the weight reduction were the only consideration. Often, however, the diet must be modified to the requirements of high blood pressure, hardening of the arteries, stomachic ulcers, assorted allergies, and chronic inflammation of the gall bladder. By the time the diet is adjusted to these personal peculiarities, it is back where all diets end — with a small group of low calorie foods served raw or plain boiled.

On the more positive side, there is only one possible way to reduce, unless weight is a medical problem. For the average dieter, caloric intake must be curtailed, but even the number of calories advocated for those desiring to slenderize is not certain, and writers rather violently disagree. Perhaps a 2000-calories-a-day regime is recommended. I know persons who have tried this and added a number of pounds very rapidly. Weight, height, and age are not as revealing as might be suspected. After extensive experimentation, most dieters find that the problem is largely individual and must be solved by a process of trial and error.

My suggestion would be that the person who has a moderate overweight problem and would like to take off ten to twenty pounds in a reasonable length of time, can solve his problem dietetically, socially, and psychologically by simply reducing the amount of food intake, without demanding a special diet. Let the

victim of a reducing project simply cut down the amount of food, but stay as nearly as possible to the general eating pattern. Instead of a baked potato, let him take one-half of a baked potato. If he normally has two slices of toast for breakfast, eat only one slice. Reduce especially the portions of foods known to be rich, heavy, or over-abundant in fats, sugars, and starches. He may succeed by limiting himself to one-half of a piece of pie, rather than giving it up entirely. He can attend almost any social function and take a small portion, or leave some of his food if he cannot control the size of the helping. If it so happens that he does like certain items which are low calorie, he can make a point of ordering them whenever possible and increasing their use in the family meals.

The person who is overweight due to overeating, does not actually require a scientific analysis of his habits. Just a little self-control and common sense will enable him to continue to enjoy his favorite dishes, by cutting down the servings. If he has been gaining weight on 4000 calories a day, he can see what happens if he reduces his general food intake by one-quarter. This may enable him to level off and make no further addition to his poundage. Here the scales become very important. By weighing daily for two weeks, a fairly accurate picture can be obtained. It may be that the suggested 25% reduction of calorie intake will enable the dieter to lose one or two pounds a month. This regime may be continued for some time, but is generally too slow for the anxious minded. If at the end of two weeks there is neither gain nor loss, cut down slightly on the more fattening foods, but still do not cut them out entirely. Try to avoid nibbling, but as many persons have developed a dependency upon food for sleeping, save a few of your calories for the late snack. The main thing is to include them in the program and not allow them to become extras.

During a period of dieting, it often helps to create new mental interests and make certain that the mind is not left with too much time to contemplate the forlornness of what may appear to be sub-nutrition. Like Zen, the gradual control of weight is a mental discipline. It must be attempted with a great deal of common sense, and it is a mistake to contemplate the possibility that because you have a tendency to become overweight, you must eat small portions of unappetizing food for the rest of your physical existence. If you

can rigidly impose a fair measure of discretion, you can gradually work out a program that will not interfere too greatly with the joy of living. This is assuming, of course, that overeating is your problem, and that it can be corrected with strength of character.

If you are not overweight and reducing is only a fad, or you have created some arbitrary concept of how you would like to look, discuss it with your physician. Your whole problem may be only the development of a neurotic tendency. If you feel that your will power needs a little strengthening, you can involve yourself in a benevolent conspiracy. You can tell everyone you know—family, friends, and business associates, that you have decided to reduce. You can further explain that reduction is a matter of will power, determination, and self-discipline. It can be accomplished by any individual with intelligence and stamina. After such a speech, you will find it increasingly difficult to excuse failure.

In closing we should point out that with many persons giving up the cigarette habit, others worrying about the spread of alcoholism, and countless harassed mortals facing critical situations in their own lives, food has gained attractiveness as a means of restoring self-confidence. Both tobacco and alcohol have a tendency to depress the appetite, but the cost of this kind of weight reduction is far too high in terms of health and money. Try to enrich your personal living. Become interested in cultural projects. Share more closely in family activities, and protect your nervous system from negative and destructive pressures. If you are really happy, you can diet far more easily, and your disposition will not be ruined when it is no longer dependent upon food for optimism.

Recent Legislation Department

There is a law in Iowa which provides a jail sentence, a heavy fine, or both, for any person water skiing under the influence of alcohol.

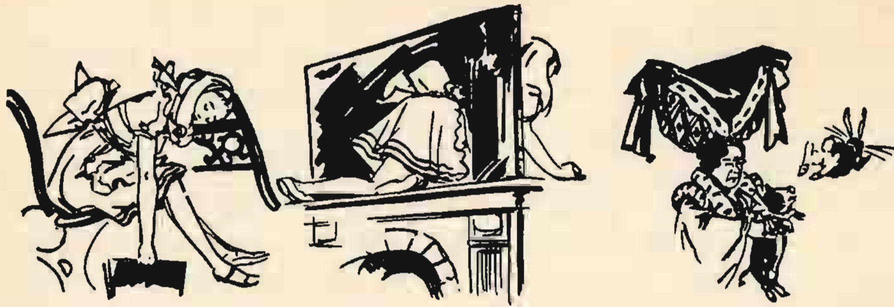
The Perfect Tribute

During a Mother's Day sermon, a minister remarked quietly: "My mother practices what I preach."

What's in a Name?

"A sin used to be called a sin; now it's called a complex."

Eva Bartok in *Weltbild*, Munich



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

MYSTERIES OF MONEY

The ancients recognized four ages of the world, which they called The Golden Age, The Silver Age, The Bronze Age, and The Age of Iron. We now live in a fifth age, which may be defined as the "Age of Negotiable Paper." By degrees the intrinsic value of currency is being reduced, until our coinage is almost symbolical. We look a little depressed at half-dollars that have a copper core and silver plating, but even this idea is not new. The Romans had the same idea, and coated copper coins with silver as a simple means of debasing the currency.

There is an interesting ancient concept, which is also passing out of fashion. In older times people believed that everything in the world actually belonged to God. For this reason they put the likenesses of their deities on their coinage. It is also suspected that these divinities were supposed to protect the monetary system and bless those who had earned their wealth by honorable means. The gods have vanished from our money, but we still use the motto "In God We Trust," as a memento of earlier times.

Among the unusual types of old money, not to be actually considered objects of barter, several curiosities can be mentioned. Tobacco was valid currency in old Virginia. Snail shells have also been used for money, possibly to slow down its rate of departure. Blocks of salt were valid currency in Ethiopia, and glass coins were circulated in Egypt. The Chinese used squares of deerskin for currency, and the amount of money in circulation was regulated

by the number of deer in the Imperial Game Preserve. Remember with pity the money-changer of ancient Babylon, who had to daily estimate the prevailing rate of exchange on goat cheese.

Gradually the need for a convenient symbol of value resulted in the development of local or national coinage. The method of ancient production was not so different from our own. Copper, silver, or gold was poured into molds, or impressions were stamped upon the surface of metal discs. Old coinage was unmilled and stacked badly. The coins resembled a seal with metal extending beyond the circle of the design. These old types of coins were often quite large, and were difficult and dangerous to carry in large quantity.

It may be interesting to examine some of the currencies of old or foreign people, and extensive collections are to be found in museums or private safe deposit boxes. In the United States, gold coinage can only be privately held by bona fide collectors, who may have two examples of each gold coin differing in any way in date or mint marking. It is very difficult to bring foreign gold coins into the United States at this time.

The Chinese cast many copper coins at an early date. Some of these were in the form of knife blades. Most of them, regardless of shape, had an opening so that they could be strung together for safety. During the Ming Dynasty, paper money was introduced. The bills were large and printed by woodblock processes on a felt-like grey paper. Each bill was validated by large square treasury seals, printed in vermilion. Bundles of this currency have been found in the graves of Chinese noblemen to cover the expenses of an appropriate establishment in the afterlife.

The Chinese were never very happy with paper money, being unable to determine its true value at any time. It was discarded in favor of a more reassuring silver or gold coinage. This did not solve all problems, however, as Chinese businessmen used to place a number of gold coins in a chamois bag. They would shake the bag by the hour, wearing away some of the gold of the coins. Such gold was reclaimed and resulted in a small profit for the industrious financier. This was not practical with silver money, so it was merely sawed into an upper and lower half. Some silver was hollowed out and then the halves of the coins were soldered together. Five cents

JAPANESE KOBAN WITH PAINTED INSCRIPTION

worth of silver was regarded as a financial reward for this painstaking operation. For many years, all silver coins in Chinese banks were stamped with purple ink as a guarantee that they were in their original condition.

Numismatists are taking a lively interest in Japanese coinage, but the lack of adequate catalogs in English makes research difficult. Excavations in the Musashi Province have resulted in the discovery of Japanese copper coins that were circulated in the early 8th century A.D. These are now believed to be the earliest Japanese coinage, but this opinion may be subject to revision. Later trade with China required the development of a monetary system, and this led to the circulation of Chinese coins throughout Japan.

In the 16th century, a general coinage of their own design developed among the Japanese people. The largest of these coins was called the *Ohban* and there was a smaller one called the *Koban*. They were both of gold and oval in shape. The largest measured 5¾ inches by 3⅝ inches. It was not very thick, but was

strong enough not to bend easily. Both the Ohban and the Koban had small seals stamped into their surfaces, and down the center of each was a very complicated inscription painted on in black ink. The ink seems to have been combined with lacquer to make it more lasting, and down the center of the Ohban the inscription read "Ten Ryo." When the paint wore off, the coin was returned to the government to receive a fresh inscription.

The large gold coins were never generally circulated, but were bestowed by the Shogun (Prime Minister) upon feudal lords on special ceremonial occasions. There was also a large silver coin, similar to the gold coinage, but without inscription. In the 18th century a currency with fixed value and several denominations was distributed, and in 1884 the Bank of Japan, following the precedence of other powers, developed both a coinage and an adequate paper currency.

During the feudal system in Japan, wealth was established upon a rice economy. The Daimyo (Great Name), or feudal lord of an estate, was awarded an annual income of rice by the prevailing government of the country. The Daimyo in turn paid his own retainers in rice, which could be exchanged for any necessary product; but those who exchanged too much might go hungry.

Some of the Daimyo issued an extremely strange-looking form of paper currency covered with complicated writing and authenticated by red seals. This money was secured by rice in their granaries. It was a decided convenience and was accepted without question because it was supported by the honor of the provincial chieftain. Later, during the Tokugawa Period, long slender strips of paper money, usually printed on thin cardboard and bearing interesting seals, were circulated in several areas. These bills were decorated with images of fortunate deities, especially Daikoku and Benten.

One of the most rare and elusive gold coins in the world, of which one of the recorded examples is in the British Museum, was issued between A.D. 144 and 173 by King Kanishka. The obverse shows the king standing in front of an altar, and on the reverse is a figure of Buddha, with the word Buddha written in Greek characters.

For the most part, the coinage of Central Asia is still an unexplored field. The inscriptions have seldom been read and they

Ancient Coins

Left: coin from the Greek Dynasty in Egypt. Right: Greek coin featuring the owl. Center: Tibetan silver coin.

were produced by many fugitive states that have disappeared from the annals of history. More recent Indian coins issued by the Feudatory States bear inscriptions in one of the Hindic dialects, or in Arabic or Persian in the case of the Moslem States. Most of the coinage is rather roughly stamped and some of the platens are one-half inch or more in thickness.

The American Indians in older times had not developed beyond the barter and exchange level of culture. Wampum, however, served a variety of purposes and became a widely tolerated medium of exchange. It was composed of small beads or shells, worked together into designs, usually in the forms of belts. Wampum served many purposes. Among friendly tribes it gave right of passage through the domains of Confederated Chieftains.

Among the most interesting of early European coinage was that of the Byzantine Empire. Many coins carried the likeness of Christ and from the time of Constantine depicted imperial persons accompanied by Christian symbols. Copper coinage of this period is not especially rare, but gold and silver are quite scarce.

We will consider for a moment some unusual coins of the Greek States, which have been presented to the P.R.S. by the late Dr. Natacha Rambova. Most of the old gold and silver of the Mediterranean area resembled jewelry. The work was beautifully executed and because of the purity of its metal did not deteriorate to any degree. Furthermore, it was seldom circulated sufficiently to show advanced signs of wear. The principal coin of Athens had an archaic representation of the Patron Deity of the city, Pallas Athena, on the obverse side, and an equally archaic and slightly humorous owl, with one eye closed, on the reverse side. The owl was the symbolic bird of Athena and the emblem of Athens. These coins were made for many centuries; the one we reproduce is probably contemporary with Socrates. It was with coinage of this type that Plato sought to pay his master's fine.

The accompanying illustration shows several interesting and unusual coins. These include an example of Tibetan silver coinage, an interesting specimen from the Greek Dynasty in Egypt, and one from the Greek States. These help us to appreciate the elaborate use of symbolism, much of it religious, that decorates the coinage of various peoples. Paper currency is also fascinating. A Chinese banknote features a semi-legendary account of the meeting of Lao Tze and Confucius, and contemporary Japanese currency includes a traditional portrait of the illustrious Prince Shotoku, the Constantine of Japanese Buddhism.

Some old coins have deep grooves impressed into their surfaces, so that they can be broken apart to provide small change. Feathers were a prime monetary medium in the South Pacific, and during periods of unusual shortages, playing cards were brought into action, their value being regulated by the spots on the face of the card. It is not strange that many should collect these delightful items, but very few actually study the meaning of the ornamentations on the coinage of a nation.

The old Continental currency of the United States is rich with symbolic designs, many of which were associated with secret societies in 17th century Europe and America. The pyramid, which later occurs on the reverse of the Great Seal, and the All-Seeing Eye, which now appears above the pyramid, were both used on the

paper money of the revolutionary period. Encased postage stamps set in small metal holders served as fractional currency in the United States, and the denominations of some early paper money were determined by engraved facsimiles of a group of postage stamps on the bill. Many of these unusual monies are entitled to be included under the heading "Curiouser and Curiouser."

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In Reply
A Department of Questions and Answers

QUESTION: *Will you explain the meaning of that rationalizing process by which so many individuals seek to justify their own attitudes? It would seem that in many instances the whole procedure is little better than self-deception.*

ANSWER: Rationalization is a procedure of the mind in search of a reasonable explanation for some circumstance or event. In the field of psychology, it is usually associated with self-justification. The person wishes to attribute his attitudes or opinions to reasonable or proper motives, and protect his conduct from criticism or condemnation. In the case of a neurotic, the rationalizer is unable to estimate correctly the reasonableness or factuality of his explanations. As a result of a delusion of some kind, the explanation is not consistent with the circumstances involved and therefore cannot convince a normally minded person.

Most individuals censure themselves half-heartedly, if at all. The human ego is egotistic and egocentric, and its attitudes are always held to be forever proper or at least inevitable. Our way of life is based upon the level of consciousness which we have attained. It is difficult to believe that our own thoughts can be wrong, our emotions false, or our actions destructive. Unwilling to face our own faults, we must either defend mistakes or excuse them. If we have developed a strong conviction of personal infallibility, the fact that we are wrong cannot be tolerated.

Rationalization is not always a defense of error. It is a useful and practical instrument for establishing the validity of convictions, or the obscure facts underlying a sequence of events. In the presence

of a mysterious occurrence, we must discover some explanation sufficiently realistic to convince ourselves. If we cannot do this, there is a loss of orientation, a feeling of bewilderment, and often anxiety.

It is the common conviction of mortals that in the course of living they are the victims of unreasonable misfortune. It is comforting to assume that we are unfairly treated, and there are usually situations which appear to substantiate this attitude. We have done our best and have not been properly appreciated. We are conscientious, law-abiding citizens, apparently victimized by the dishonesties of our associates. Only honest thinking can preserve our faith in universal integrity. The philosopher, for example, employs the rationalizing process to prove that the universe is right, that suffering is due finally to his own mistakes. This is the opposite point of view from that taken by the neurotic, who tries to convince himself that he is right and the universe is at fault.

While the mind is healthy and happy, judgments are likely to be fair and reasonable. We may not always be right, but our conclusions make good sense, and are not open to general criticism. The most common form of delusion is the exaggeration of our own abilities. Looking around we observe other persons who receive recognition for many different skills and capacities. It is perfectly possible to say simply and factually that other folks have learned more, worked harder, and therefore deserve a better destiny. We may even be glad that they are successful and receive well-deserved recognition. Unfortunately, the greater majority of human beings are unable to escape the pressures of their own conceits and ambitions. They resent the abilities and efficiencies of others, and feel that they deserve the benefits that their friends enjoy.

One form of rationalization is that by which we convince ourselves that we are really superior creatures whose abilities are unrecognized. If we cannot compete successfully in business, then we must develop some other type of superiority by which we can mingle effectively with those of higher attainments. One answer to this dilemma is to select a non-competitive field, where it is impossible for others to prove or disprove our claims to fame.

Religion is the perfect answer to the problem. A person can claim a wide variety of extrasensory powers, announce serenely that he can commune with Deity or the angelic hosts, and bring

forth the most solemn and final pronouncements on every subject under the sun. As long as he keeps to abstractions that others cannot prove or disprove, he is comparatively safe and his reputation is almost certain to grow and spread. Most people also feel that they have no right to be intolerant on religious matters. A person's faith is his private business, so it is seldom indeed that spiritual pretensions are assailed.

In the course of time the prophet may get into difficulties. Most of his predictions will fail and he must explain the failures. If he forms a school, his students will ultimately drift away, because they become aware that the claims which have been made are unrealistic and extravagant. By this time, however, the self-deluded individual has so completely rationalized his own condition, that he is probably beyond human help. He has an explanation for everything, and when events do not turn out as expected, the inconsistencies are due to malevolent psychic forces.

Most neurotics who become involved in religion, also have pseudo-psychical experiences, which they wish to believe originate in some higher dimension of consciousness. Psychological dream phenomena are interpreted as illumination or initiation and in the attenuated realms of higher dimensional space, the natural laws governing reasonable occurrences no longer operate. By degrees everything is explained to the satisfaction of the explainer, but it often happens that no one else is convinced.

Almost any unpleasant belief can be rationalized if we are willing to accept an involved pattern of prejudices as factual. I have known many instances in which persons with completely conflicting views have supported their personal conclusions with equal force and success. It was only after the passing of considerable time that it became evident both contenders were wrong. This is always a sad ending to an elaborate sequence of events. It is inevitable that the non-factual will utimately collide with the facts. The collision, however, may not seem as painful as we might fear. By that time fact has lost all authority. Personal attitudes have taken over, and only death can release the self-deluded victim.

One of the more familiar and perhaps most tragic of all rationalization formulas is that the end justifies the means. Cruelty is condoned because it is assumed to arise from constructive motives.

The Inquisitors of old held this point of view, even while they were burning heretics at the stake to save their immortal souls. The same type of thinking condones war on the ground that it is the only way of attaining ultimate peace or protecting the rights of individuals. In most cases, a neurotic person is not intentionally cruel, but there is a sadistic streak in him, and he is unkind because he finds that unkindness is one way of dominating other people or avenging himself for the slights he believes he has suffered. To be cruel with a good conscience requires an elaborate pattern of rationalization. It is a common occurrence among frustrated neurotic persons.

Occasionally we find someone who will come forward with the earnest and honest statement "I am in trouble and it is my own fault." If such an individual sincerely means what he says, his problems can be successfully worked out. There is always danger ahead for anyone who is too sensitive or self-centered to admit his own weaknesses. When he is reluctant to acknowledge inadequacy, he is creating two difficulties for himself. He is compromising his concepts of basic honesty; and he is removing the principal incentive for self-improvement.

False rationalizations have become a public nuisance. They are favorite weapons of office-seeking politicians. They are involved in nearly all conflicts between minority groups. They have perpetuated religious strife for thousands of years, and they have added much to the arrogance of peudo-intellectuals in high places. Against the pressure to believe what others want us to believe, we have no defense except our own common sense. If we are mentally weak or negative, we will probably be over-influenced to our own detriment and to the general disruption of society.

Nearly every office is involved in difficulties of rationalization. It is rare indeed to find a completely harmonious working atmosphere. Gossip, according to Socrates, is more dangerous than a vulture, because vultures devour only the dead, but gossip eats up the living. By the time we have undermined his reputation, it is easy to hold an innocent person responsible for our misfortunes. Dislikes build until finally someone is forced to seek other employment.

Another classical type of rationalizer is the apparently amiable, reliable and efficient employee, who seldom maintains his

employment status in any job for more than a few weeks. He will tell you that the persons around him are impossible, tyrannical, conceited and ignorant. They are all picking on him because (rationalization) he knows more about their work than they do. Ultimately his obvious lack of adjustability results in his services being no longer required. This may happen a dozen times, but self-justification destroys the value of the lesson. A somewhat parallel situation arises in the case of the alcoholic, who loses one job after another, but can see no fault in his own behavior.

Consider a person who has a grievance against some member of the office personnel. After the critic has torn his victim's reputation to shreds, you may inquire for a concrete example of some major unfairness or unkindness. Usually it cannot be provided. Countless little things which we would expect to overlook in ourselves, become inexcusable faults in someone we dislike.

As we all have this tendency to rationalize to our own advantage, we must be careful in blaming another for the same fault. Even assuming that we might have some justification for ill-feeling, it is better for all concerned if we firmly decline to nurse an antagonism of any kind. We are actually here not to explain why we make mistakes, but to learn how to stop making them. Every attitude that does not lead to the improvement of our own dispositions is a waste of time and energy. If we are really seeking a better way of life and are dedicated to some constructive philosophy, we should give up fault-finding as our first step in self-improvement.

It frequently happens that in our relations with other people, rationalization is a kind of after-thought. We have reasoned from a conclusion and not toward one. We should decide the merits of a case when the evidence is all in, but we are more likely to pass judgment first and then seek desperately for supporting evidence. In a court of law we would justly resent such a procedure, but every day we pass judgment on something or someone with more intensity than integrity.

The Good Book tells us that we should devote more attention to the beam in our own eye than to the mote in our brother's eye. This is good psychotherapeutic procedure, but has never been generally popular. Most of the trouble originates in lack of self-discipline. We do not wish to impose any control upon the vagaries

of our own thinking. We do not correct our own dispositions, for if we did there would be no need to seek excuses for the troubles that come upon us.

One of the best rationalizations that I know, is the acceptance of universal justice. If we will use every means in our power to prove to ourselves that we get what we deserve and deserve what we get, our justifications would contribute to the glory of God rather than the discomfort of our neighbors. We must learn to rationalize in terms which suggest that honesty is a fact in nature.

An old clergyman I knew, who had served a small country flock for half a century, said he had arrived at the conclusion that just about everyone is doing the best he can for what he is. Then with a twinkle in his eye the elderly cleric added: "It's what he *is* that causes most of the problem." If we are well intentioned and instinctively assume that others are sincere and good natured, this can be proved with irrefutable evidence. The opposite can also be demonstrated with equal certainty.

It should be evident under such conditions that good and bad are in our own thinking. This does not mean that there will not be occasions when we will be victims of impositions, but we will also have the good taste to remember the times when we imposed upon others. Passing judgment on humanity is like holding up a mirror before our own face. We see in others that which is most obvious in ourselves.

A strong case can be built for the continuing need to improve our own dispositions and capacities. If we are not doing the kind of work that is enjoyable, it is always possible to learn to do a better job. Secret talents can be educated until finally they become tangible assets. If we have extraordinary skill in judgment, are exceptionally wise, or feel that our intuitions are strong and reliable, these talents can be trained until they become obvious to other people. It is always possible to become important because we are actually better. A few may be jealous, but where jealousy is a recurrent problem, it is best to look within ourselves for the cause. To obviously display our success is bad taste; to brag about our worldly goods or to exaggerate our social standing, may only be amusing to thoughtful people, but those less mature may be jealous or offended. One way to be safe in a troubled world, is to be modest.

If we claim little, we can always do better than is expected, and we have nothing to explain or justify.

Rationalization often confuses more issues than it clarifies. In the process of intellectual analysis, common sense is ignored. It must always be remembered that words, when substituted for facts, have little solutional power. Even when we find the right words, the difficulties from which we suffer may continue to plague our living. Many persons have attempted to substitute formulas for the lessons actually learned by daily experience. Affirmations may impress the mind, but fail to deliver conduct from its self-created dilemmas. To affirm that which is not true, or to deny that which is obviously true is foolish, even though we convince ourselves of the virtue of our own attitudes.

Universal laws must be obeyed, and all efforts to explain how we can avoid the decrees of natural justice are vanity. In the course of ages, we have defended many false doctrines, but we have never been able to actually justify them. For thousands of years men thought the earth was flat, but its actual shape was not changed. We have created laws which proved unjust and therefore were discarded. Even science has had many explanations for the curious behavior of human beings. These explanations have satisfied inquiring minds, but the behavior itself has not been markedly altered. We still make the old mistakes and suffer accordingly.

I have always admired the wisdom of the "folk," which is little more than the common knowledge of the countryside. Simple people on their farms learn to depend upon the inflexible certainties of natural law. We have all come from agrarian ancestors. The forebears of modern mankind ploughed the soil, fished the rivers, and hunted in the mountains. From them has descended a kind of folklore fashioned from experience and common sense. We can summarize a few of their findings, as these have been preserved in scripture and legendry. No elaborate intellection was needed to explain the divine plan to the devout. Their very simplicity was a protection against almost every form of subterfuge and self-deceit.

Some years ago, a salesman visited a backward community that was deficient in nearly all the acquired knowledge of an industrialized culture. Realizing that there was not much cash available, the

salesman suggested that monthly payments could be arranged for those purchasing the products he offered. An elder arose and replied simply: "What we can pay for, we buy. What we cannot pay for, we do not buy. Debt is dangerous and will bring sorrow and misfortune to our people." This ended the matter, and the salesman retired deeply chagrined. He belonged to a way of life that is in debt from the cradle to the grave, but the old mountain man knew the truth, and no amount of argument could change the facts.

To consider a few popular rationalizations, we may start with the most meaningless of all generalities, "Everybody makes mistakes." Obviously; but that is why everybody is in trouble. By rationalization we can convince ourselves that no one can be expected to be more honorable than his neighbors. Philosophy teaches that each person is responsible for his own conduct, will suffer from his mistakes and benefit from his virtues. The facts are not changed by prevailing customs, habits or attitudes. When we compromise principles, we are the ones who suffer, and the fact that others live badly is not a valid excuse for our delinquencies.

Stripped of all confusing efforts at self-justification, we know that every fault has its own consequences, which cannot be avoided once the fault itself has been committed. The only disposition that nature will reward with peace, serenity, and security, is the good disposition. This means that hatred, jealousy, cruelty, selfishness, worry and fear, will set in motion misfortunes that must be faced some time in the future. Often the effects come almost immediately, but they never fail to arrive in due time. A person may say, "How can anyone expect me to be pleasant or thoughtful under the adversities that afflict me?" Almost certainly this individual, as the result of catering to negative and destructive mental and emotional impulses, has caused the very troubles which are now disturbing him. He is therefore meeting these problems with further bad temper. The only consequence can be more trouble.

To rationalize that we are in any way exempt from the rules that govern other ordinary mortals, is self-deceit. No one is born to dominate others, tyrannize them, exploit them, or impoverish them. The moment we commit a wrong action, there is no use in trying to rationalize our motives or intentions. All we can do is brace ourselves for the penalties which we deserve.

It is obvious that by such thinking we come into collision with the prevailing policies of our generation. We live to attain success. We feel entitled to make whatever compromise is necessary to insure the advancement of our career. As manufacturers we may overcharge for inferior merchandise, as workmen we may idle on the job, and as members of families we may permit selfishness to destroy the integrity of a home. Everyone feels that he has the right to protect himself from everything and everyone except himself. Such attitudes are essentially false, and industry built upon them will fail. Organizations defending false concepts will destroy themselves, and the selfish members of a family will, in due time, face tragedy.

The general condition of our world is the final proof of universal justice. Even now, however, we are trying to find solutions that do not require self-improvement. We wish to make laws to protect us from others, but are not so interested in laws that will protect them from us. Everyone is more or less unhappy, but almost all can rationalize the situation. There are as many explanations as there are schools of thought; and there are always the fatalists who have nothing to offer.

It might not be quite so distressing if our rationalization went to sleep with us in the earth when life has ended. Actually, however, as Socrates pointed out, there is some probability that we shall go on as conscious beings into a universe of eternal justice. If this is indeed the pronaos of the infinite temple, it is here that we should be preparing ourselves for the immortality which is our birthright. Instead of trying to prove that we are right, let us become right. Instead of accusing others of their improprieties, let us excel them in natural virtues.

By such conduct we shall come to understand the meaning of rationalization. It is the final discovery that all things are reasonable except ourselves. This being true, we must use all possible resources to discover how we are supposed to conduct ourselves in an honorable universe. Having found at least some clues as to what is required, we can cheerfully prove our intelligence by releasing through ourselves the simple truths resident in the Divine Mind.

HEAD OF A BODHISATTVA

Through the kindness of Mrs. Florence D. Hard, we are able to reproduce here an extraordinary example of Gandharan art now in her collection. In a previous issue of the P.R.S. Journal (Vol. 25, No. 2, Autumn 1965), we wrote at some length on the Buddhist sculpturings of this early religious settlement, which was finally destroyed by the invasion of the White Huns. It was at Gandhara, in what is now Pakistan, that the Buddha image came into existence, and the evolution of this sacred likeness is magnificently portrayed in this beautiful bust in Mrs. Hard's collection.

It is obvious that the icon was originally a complete standing figure, and the unfinished stone behind the head and shoulders is all that survives of a large and probably circular nimbus. The expression of the face is remarkably fine and shows a happy combination of Greek and Indian Art. We do not see much indebtedness to Roman sculpturing, although this is said to have contributed largely to the development of the Gandharan School The elaborate hair arrangement is more intricately depicted than in similar examples now preserved in the Museum at Lahore. One heavy pendant earring is missing, but otherwise the ornamentations are complete. There is a large and rather barbaric necklace, and thick ornate cords that hold a phylactery. Altogether we have the traditional likeness of a bodhisattva. The image dates from the late third or early fourth century A.D.

The artisans of Gandhara were influenced by the Mahayana School of Buddhism, but were also tied closely to the earlier Indian Sects. Both the Buddha image and the bodhisattva type seem to have developed in the Gandhara area. Originally, there was only one bodhisattva, and that was Prince Siddhartha before his attainment of buddhahood. As the son of a ruling monarch and heir to the throne, it would be appropriate to represent him as a young man of noble appearance, dressed in the courtly costume of his time. No contemporary likenesses are known to have survived, but the artists of Gandhara, working nearly eight centuries after the death of Buddha, depicted his appearance in three ways.

HEAD OF A BODHISATTVA

All the saintly icons associated with Buddhism derive from the life story of the historical Buddha. As an Indian Prince he was the archetypal Bodhisattva. As a wandering truth-seeker who had renounced all worldliness, he provided an appropriate appearance for the traditional arhat dedicated to the renunciation of all mortal concerns. Finally, after his enlightenment, Gautama provided the complete Buddha concept. Standing or seated, he wore no ornamentation of any kind, and his hair was arranged in tight curls, sometimes called the snail headdress. His body was lightly draped

or partly covered by a pallium. In early art he had sandals on his feet. Later he was represented barefooted. The urna, or jewel, on the forehead symbolized his cosmic vision, and the ushnisha, or mound on the cranium, was the abiding place of his cosmic wisdom. The hands were always in mudra postures. The expression of the face was serene and totally uninvolved in mundane affairs.

According to various museum collections, the Gandhara Buddha statues are classified under three headings. The first group consists of those obviously representing the Buddha and wearing only monastic garments. The second classification covers those images which are believed to represent Gautama as a Bodhisattva. And the final and rather extensive class is simply denominated bodhisattvas. From what I have been able to observe, likenesses known to represent the historical Buddha are usually without mustaches. The Bodhisattva Avalokitesvara, though represented at a comparatively early date in the Mahayana pantheon, was not definitely distinguished in the Gandhara art.

By comparison with other specimens of approximately the same date, I am inclined to believe that the present figure is intended to personify the Bodhisattva Maitreya, the only Bodhisattva clearly distinguished in the Hinayana, or Southern School, of Buddhism. He was a comparatively obscure Bodhisattva when Gautama Buddha selected him as the next world teacher. In China, Korea, and Japan, Maitreya is represented as both a Bodhisattva and a Buddha, as he had already been nominated to the highest spiritual estate. At the time of the Gandhara sculptors, however, Maitreya was normally represented in the habiliments of an Indian prince, and as heir to his universal mission. It is important to note that he is generally shown with a mustache.

In the head reproduced here, we see the beginning of the tight curly hair, which later became completely associated with the Buddha. The high coiffure is in the style of a person of nobility, according to the ancient East Indian fashion. In one of the sacred books, the deity Krishna is described as "the high-haired one." It was from this way of dressing the hair that the ushnisha, or the protuberance on the skull of Buddha, originated.

We might describe the face as suggesting a Hindu Apollo. At Gandhara the statues of the Greek Helios and the Latin Apollo

Belvedere provided the facial structure of the Buddha likeness that was to spread across the entire breadth of Asia.

Here certainly we have the expression of enlightened nobility. The handsome Bodhisattva is deeply introspective. He has taken upon himself the labor of universal redemption. He is a proper symbol of high attainment, and if the Bodhisattva Maitreya is intended, he waits in quiet patience and immovable fortitude for his labor of service to mankind.

BOOKS ON ORIENTALISM
by Manly P. Hall

With the continuing emphasis upon East-West understanding, it is important to learn everything possible about the religions, philosophies, arts and cultures of Asiatic people. Friendship is built upon insight, and there are many Oriental concepts of living which can contribute to the well-being of Western man. The following books and pamphlets by Manly P. Hall will be especially useful at this time:

The Western Paradise of Amitabha—An essay on Buddhist metaphysics based upon Tibetan religious symbolism. Numerous illustrations. Art paper binding. $1.50

Impressions of Modern Japan—An offset printing from typescript describing Mr. Hall's impressions when he went back to Japan after an absence of over forty years. A valuable summary of present-day conditions in Japan. Many illustrations. Art paper binding. $2.00

A Commentary on The Quiet Way—This is a very popular publication explaining the Chinese concept of inner peace and serenity. Based upon a classical work, it is equally valuable to the truth seekers of all nations. Brochure, attractive paper binding. $ .75

Research on Reincarnation—This publication approaches the subjects of rebirth and karma from the viewpoint of Buddhist philosophy. It corrects many misunderstandings prevalent in popular metaphysics. Bound in heavy art paper. $1.25

All of these publications can be ordered directly from our Society. Please include prevailing sales tax in California.

THE HEART UNDER PRESSURE

In the 4th century, St. Chrysostom, Patriarch of Constantinople, wrote: ". . . the heart has pre-eminence over all the members of our body, and the supreme power over our whole life is entrusted to it." Many religions have symbolized the heart as the throne of the Divine Principle in man and the center of his own virtue and benevolence. Mystics have always regarded the heart as superior to the mind because the mystical experience arises from piety rather than intellection.

The rapid increase in heart ailments is a cause of serious concern and is resulting in special research projects to determine, if possible, the principal factors contributing to cardiac ailments. It would seem that some discussion of this subject on a philosophical level might have practical value, especially on the side of prevention.

It must be assumed that sickness is an unnatural condition, except perhaps health problems of those in very advanced years, whose resources have been seriously depleted by the time and stress factors associated with physical life. The sudden rise of major sickness attacking those in middle life, who might be expected to enjoy good health, indicates an unnatural condition due to abnormal circumstances. As it becomes more evident that heart disease is a vocational illness, the causes must be found in the habits and practices which have intensified in recent years.

Many nations that have gradually raised themselves above those ailments associated with primitive people, have suddenly noted an increase in cancer and heart disease. At the moment, heart disease is taking the lead as the most dangerous killer of the 20th century. There can be no reasonable doubt that it is most prevalent among industrialized communities, where the tension of economic competition is most severe. Place the individual in a suburban home, which forces him to drive congested freeways morning and evening, plague him with inefficiency and the dispositional peculiarities of his executives and fellow workers, demand from him greater production, reduce his lunch hour, so fatigue him that he develops a dependency upon alcohol, and return him at night to a home, the members of which are disturbed, combative, extravagant, and

self-centered, and you have a perfect pattern of causations suitable to produce a coronary or a thrombosis.

Finding that his energies are not sufficient for his needs, and that he is unable to relax, even when he is not actually working, our businessman is likely to turn to stimulants combined, for some curious reason, with sedations. As these drugs begin to take their inevitable toll, functions are disorganized and the structure itself is damaged. Under such practices, it is not entirely an accident that the heart gives out and the exhausted industrialist dies at his desk at forty-five, or drops on the golf course at fifty-nine.

A way of life which endangers the prospects of survival can scarcely be regarded as suitable or practical. Actually, however, the economic system is sacrosanct. Like Caeser's wife, it is above all rumor and criticism. The fact that business organizations lose valuable men every year seems to be of small concern. There are always others waiting to take their places, anxious to enjoy a few years of luxury living before joining their predecessors beyond the grave. For the survivors, the pain of loss is soothed, at least in part, by substantial insurance coverage. Several hard-pressed businessmen have told me frankly that they are worth far more dead than alive.

We are properly shocked when war results in a substantial casualty list. We are very short-sighted, however, for as one thoughtful man observed, highway deaths in times of peace are far more numerous than our casualties of war. It might be added that the coronary victim is a casualty of economic warfare, but over tragedies of this kind, there is very little remorse. Heart failure, as it used to be called, is a natural death, even though it may be caused by completely unnatural procedures.

The human heart has always been associated with emotions. We send symbolic hearts cut from red paper to our friends as valentines, thus indicating our fondness and regard. In early Christian symbolim, the heart of Mary, pierced with daggers, was the symbol of her sorrow at the crucifixion of her son. The heart of Christ, sometimes encircled by a wreath of thorns, signified the Saviour's eternal love for humanity.

A happy man is light hearted, and one passing through a tragic event, is referred to as broken-hearted. Physicians and psychologists

have told me that in the course of their practice they have become convinced that it is possible for a human being to die of a broken heart. While there are still many mysteries about the life of man, the heart is perhaps the most mysterious organ in the human body. It continues to function unceasingly from the cradle to the grave. It never actually rests. Its work is never done. It can survive terrible hardships, desperate injuries, and incredible shocks, and then suddenly it stops, the end precipitated by a trivial event.

As early in life as it is possible for us to understand the workings of the human heart, we should defend it and protect its well-being by refraining from any action injurious to its processes. Experts have assumed that with a fair amount of care and a cheerful spirit, the heart might fulfill its responsibilities well beyond the century mark. It is regrettable, when we consider this possibility, that many of our most valuable citizens drop out when their skills are most necessary.

Asiatic countries are among those which have most recently taken on Western economic procedures. Departing from simple agricultural life, young men and women hastened to great cities in search of fame and fortune. The more they earned, the stronger their ambitions became, and they opened themselves to the disasters of high finance. Based upon the experiences of our Far Eastern neighbors, we can formulate at least one valuable admonition: "Do not die of prosperity."

There are nations which have had great difficulty feeding their people. Most of the citizens were at least a little hungry from the cradle to the grave. This seems to have contributed to longevity and freedom from disease. When these hungry ones began earning more money, they also began to indulge in bad habits. They overate, took on responsibilities for which they were not fitted, and shortened their lives by gratifying their appetites. As one friend once told me, "A man who is a high liver but a low thinker soon comes to grief."

The average person is unprepared for the changes that the future will bring. We cannot properly understand what we have not experienced. There is a strong trend to suburbanize. Some feel that it is pleasant to come home after a hard day's work to the joys of country living. The cost of housing is less in a remote

subdivision, but one who lives there may be penalized by acute transportational difficulties. Tests have shown that congested freeways take a terrible toll of the human nervous system. The heart takes more strain from driving in heavy traffic than from being hurled into orbit by a rocket. Instead of buying a suburban home after you are forty-five years old, think seriously of reducing the distance between where you work and where you live. Some careful thinking in this direction may add five years to your life and save you thousands of dollars in doctors' bills.

Another element in the prosperity syndrome is financial worry. We all realize that we are afloat on the ocean of circumstances, with a paycheck for a life raft. If anything happens to interfere with our employment pattern, we will be faced by financial restrictions and burdens difficult to bear. To keep worries at a minimum, we must live within our means, and economics may actually contribute to longevity. Among the useless extravagances should be noted money wasted on alcohol and tobacco. With the present price of bonded spirits, which are carrying a very high tax, the genial host may spend enough money on such refreshments to send one or two children through college. The chain smoker would have a substantial nest egg for retirement and a greater probability of living long enough to enjoy a pension, if he would curtail a useless and dangerous habit. These are only two obvious areas of waste. Extravagance of all kinds can be examined with an eye to conserving energy and guarding funds. Most luxuries have a tendency to damage their owners to some degree, and too often the heart takes the punishment.

There is much talk in these times about dispositional peculiarities. Out of the confusion of poorly organized character resources, come the neurotic and the psychotic. Tensions increase and tempers rise. Under the pretext of being world weary, the individual conceals the fact that he is selfish, irritable, and unreasonable. If he searches carefully, he will discover that things went much better for all concerned when there was less money. By degrees, the temperament disintegrates until nothing but nervousness remains. The family becomes a cluster of hypersensitive individuals on the verge of hysteria much of the time.

As we become more unhappy, it seems perfectly natural to turn to medical help for at least a measure of relief. In a short time, we are mildly addicted to a group of habit-forming drugs, which are supposed to be quite harmless in moderate dosage. Western man has a poor history, so far as moderation is concerned, so we may expect that dependency upon stimulants and sedatives will increase rapidly. Symptoms are being blocked, but nothing is actually solved. Any medication strong enough to deaden worries is a potential cause of disaster. Medications to alleviate emotional stress must be suspected of injuring the heart. It can well be that an occasional use of such preparations under skillful direction can be helpful in an emergency, but the pressures of today are becoming perpetual emergencies and many folks are unable to face common problems without recourse to tranquillizers. A complete dependency upon artificial substitutes for courage and intelligence will lead in the end to a genteel form of suicide.

Long ago we wrote about modern entertainment as a factor in the psychological collapse of Western man. The combination of noise, violence, and corruption, is taken in through the sensory perceptions as a series of shocks, which we are inclined to consider stimulating, but which might better be described as devastating. The effect on the heart beat has already been noted, and the effect of abnormal dramatic situations upon neurotic viewers is a menace to public health. This is especially true when we realize the number of neurotics in all age groups today.

In the course of life, every person shapes or mis-shapes his own destiny. As the years go by, the selfish become more selfish, the combative more combative, and the cruel more cruel. The time comes when these attitudes can no longer be controlled. We become the victims of impulses which offend the mind and outrage the heart, but are still tolerated and perpetuated. A bad disposition will certainly lead to sickness. The unpleasaant person does not deserve to be well, and he will get exactly what he deserves—pain and misery. In the course of his suffering, he will also bring unhappines to others, but he no longer cares. He is doing as he pleases, and it does not occur to him that he has any personal responsibility for the proper use of his thoughts and emotions. At twenty years of age such a person may be described as wayward, at thirty

difficult, at forty impossible. In many instances, the next step beyond "impossible" is a coronary.

Nature desires us to be kindly and considerate. It wants us to be friendly folks, sincere in our attitudes, generous in our judgments, and constructive in our policies. We are required to face trials with courage, and when under extreme stress, gain strength from our religion or our personal philosophy of life. Here is the place where religion becomes important. The chronic trouble maker seldom if ever is a devout human being. He may be an atheist or an agnostic, or a nominal member of some church, but he is not using his faith to change himself. Therefore, it contributes little or nothing to his well-being. Quiet prayerfulness and a spiritual dependency upon the Infinite Good which sustains all things, help to bring conduct back to a normal pattern.

It may almost be said that when we harden our heart mentally or emotionally, we are asking for a corresponding physical damage to the heart muscle. In its own way, the heart is continually telling us that we must become gracious persons if we are to live well and long. This may seem little better than a platitude until after the first coronary. Most folks do not know what it means to allow the heart to be seriously damaged. By the time the damage is done, it is too late to prevent at least serious trouble. Before the damage is done we continue to cater to our own bad habits.

Much can be said in favor of exercise. Gustavus V, King of Sweden, lived to be 92 years old and continued to play tennis until very advanced years, but finally gave it up in favor of a milder exercise—knitting. Broadly speaking, physical exercise is beneficial until around the forty-fifth year. After that mental exercise is far more beneficial. Those who have been active all their lives can continue with greater safety than the occasional exerciser, who considers his physical strength a symbol of youthful vitality. Exercise as a means of reducing weight is usually a lost cause. About all it does is increase the appetite. Many heart attacks follow unusual physical strain, and such attacks are more likely to originate in vanity than necessity. Persons of all ages are endangering health with excessive reducing diets. These should be undertaken only under proper supervision.

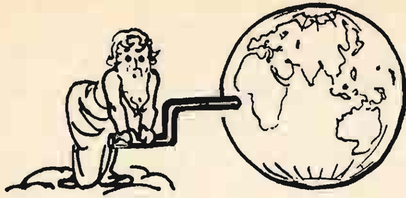
Vibration, particularly strident and discordant sounds, can be a serious shock to the nervous system, which in turns reacts unfavorably upon the heart rhythm. There is considerable agitation at the present time over airports in heavily populated areas. When a plane goes through the sound barrier with the result that windows are broken in private dwellings, plastered walls are cracked, and members of the household receive sudden and powerful shocks, the heart takes on a large part of the disturbance. Apparently the problem can be solved, if anyone is really interested. The Hanada International Airport in Tokyo, Japan, is one of the largest and busiest in the world, but no planes arrive or depart (except in the case of a desperate emergency) during the night hours. I asked why this was so strictly enforced, and was told that the ruling was established to protect the sleep of those living in the area.

A great part of sound is not consciously registered, but we all live in a world of constant noise. Even the primeval forest was not as quiet as we like to suppose, and a tropical jungle can be as noisy as downtown New York. Civilized man, however, in his desperate effort to make more noise, pollutes the atmosphere with gasoline fumes and waste products from industry. Many persons today have great difficulty enduring the relative silence which occasionally becomes noticeable. The solution is to turn on the television or radio, or to tour the back streets in a car with the muffler open. To us noise is life, and silence is death. A continuous impact of sound is not helpful. It subjects the body to more stress than it can adequately stand. The result is a kind of psychic fatigue, which may never be correctly diagnosed, but which becomes another burden on the heart.

Sleeping habits also suggest some special research. It is during the hours of sleep that much of the body's repair work must be done. We are not at all certain that sleep induced by sedation is a substitute for natural rest. The sedative may interfere with those subtle functions by which tired bodies are revived and strengthened. It is true that older persons do not require as much sleep as the young. Perhaps we all sleep more than is actually necessary. It is a mistake, nevertheless, to fight fatigue beyond a certain point. When the body says it is tired, the person in the body should act accordingly. Usually sleep will come to those who need it, but the natural process can be disturbed by the use of stimulants. These do not add anything to physical health, but frustrate the natural expression of the body's needs. Unless there is a real emergency, no artificial means should be used to obscure fatigue symptoms.

From some of these factors it may be apparent that we live in a body which in terms of survival requirements is wiser than the being inhabiting it. Given a fair chance, the body will inevitably protect itself against damaging practices or attitudes which are basically wrong. We have a tendency to treat the body as though it were a slave, something that exists only to please us and will support us in our ambitions regardless of consequences. Somewhere along the way of life, each of us must come to terms with health problems. We must face facts and adjust to them, for the facts themselves will not change. The body will hold up under a reasonable amount of abuse. In a legitimate emergency, it can exhibit almost miraculous stamina. It can heal most of the wounds that we inflict upon it, and has admirable recuperative power. A long program of abuse was not provided for in nature's plan. Probably the universe did not assume that human beings would become so destructive. Over the years sullen streaks pile up, temper fits accumulate, criticisms add and multiply, and a difficult disposition becomes chronic.

Elbert Hubbard used to say that every working man made a good salary, but had to pay part of it to others who must supervise him and correct his mistakes. We may also assume that a reasonable life expectancy is 100 years. More would reach this age if they did not condemn themselves to an untimely decease. We could say it this way: for a good temper fit, deduct two or three days; for a long-nursed hatred, subtract three months; for over-indulgence, penalize yourself five to ten years; and for plain old-fashioned selfishness, reduce your life span by another two or three years. When you have made all the deductions, you will find that you have made serious inroads into your physical future.



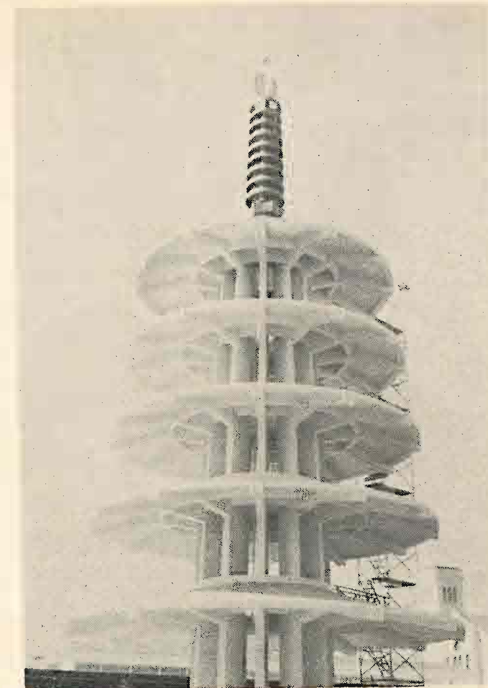
HAPPENINGS IN THE WORLD

The Japanese Cultural and Trade Center in San Francisco was officially dedicated on March 28, 1968, and the ceremonies were followed by a three-day celebration. The complete project involved an expenditure of $15,000,000, and it was hoped that the new Trade Center would strengthen cultural and economic bonds between the United States and Japan.

The outstanding feature in the group of buildings making up the Japanese Cultural and Trade Center is the Peace Pagoda. This beautiful tower was designed by Professor Yoshiro Taniguchi, a recognized authority on ancient Japanese architecture. It is officially stated that the design was inspired by the Round Pagoda of Eternal Peace built 1200 years ago for the Empress Koken in Nara, the ancient capital of Japan.

A civil war which had plagued Japan was not suppressed until 764 A.D. At that time the Empress Koken, as an expression of gratitude, presented Sutras, or sacred writings, to a number of Buddhist Temples. Each Sutra actually consisted of a Dharani, or prayer spell. The Empress ordered the printing of 1,000,000 copies of these prayers and caused each copy to be preserved in a specially made miniature wooden pagoda, about 8 inches high. She then gave 100,000 of these sutra-pagodas to each of the ten principal Buddhist temples in Nara. The gift actually occurred in 770 A.D.

It is believed that about 10 percent of the original million are still in existence. Most are in the treasuries of temples, but a few are scattered around the world. Until recently the Sutras of the Empress Koken were the earliest known examples of printing, but it is said that a slightly older fragment has been found in Korea. The Peace Pagoda in San Francisco is based upon a design selected by the Empress Koken for her offerings to the old temples in gratitude for the re-establishment of peace within her Empire.



San Francisco Peace Pagoda

The Library of the P.R.S. includes one of the original pagodas of the Empress Koken, complete with the sutra printed about 765 A.D.

The Peace Pagoda was dedicated with impressive services on September 15, 1968. Present for the occasion was a delegation of seventy Japanese officials, including ministers of the government and members of the Diet. More than a thousand guests and friends were present to watch the ritual of blessing the 35-foot spire at the top of the pagoda. With the spire, the total height of the structure is 100 feet, and its cost is estimated at about $200,000. It is a gift from Japan to the people of the United States.

Buddhist priests in brightly colored robes took part in what the Rev. Nicholas M. Iyoya described as a magnificent testimony to man's fervent hope for world peace. The ceremony included the burning of incense, the sounding of gongs, and the scattering of rose petals, as offerings to the Buddhas of the universe.

Archbishop Nitten Ishida, in the impressive vestments of his office, included in his sermon a discussion of pagodas, tracing them

to temples of India and Nepal. He noted that these monuments were originally built to enshrine relics of the historical Buddha and his disciples and saints.

Joseph L. Alioto, Mayor of San Francisco, described the ceremony as "a day that will live in glory." His Honor also mentioned that the monument to Eastern faith was especially appropriate in a city named after the memory of St. Francis of Assisi.

The five tier roofs of the pagoda are surfaced with copper plating that will gradually weather to a rich green patina. The tiers decrease in size, the lowest being 56 feet in diameter and the highest 34 feet. Above the fifth tier is a korin, a spire with nine rings, symbolizing the highest virtue and integrity. At the upper point of the spire there is a hoju (finial) terminating in a radiant golden pearl.

In Eastern wisdom, a pagoda is a tower of light. It symbolizes Universal Law manifesting through eternal wisdom and infinite compassion. The five roofs represent the five primordial elements that make up creation and the five regions of existence. Wherever a pagoda stands, it is the old belief that truth is practiced in that place. In the shadow of the pagoda, the good law is taught, shared, and experienced. The ground upon which it stands is sacred, for here again men meet together in fellowship of spirit. It is therefore most appropriate in these difficult days that all persons of kindly minds and good intentions should remember and practice right principles, whether these be focused upon an economic or cultural level.

The accompanying photograph shows the Peace Pagoda as it now stands, and it seems to us that its dedication is an event sufficiently outstanding to be included among the important happenings in the world.

A Good Opener

A luncheon speaker rose and, after the applause subsided, remarked "Before I start my speech, I would like to say something."

Proof of Progress

"In days of yore, heaven protected the working girl. Nowadays it takes a Union, a Wage-Hour Law, Unemployment Compensation, Social Security, Health-Ins. and a Pension Plan."

Happenings at Headquarters

The program of activities at the headquarters of our Society was most diversified during the Spring Quarter. Mr. Hall lectured during the four Sundays in April, and on Easter his subject was "The Road to Inner Light—The Path that Leads to Understanding." The discussion presented many of the convictions of early Christian mystics and was appropriate to the theme of Resurrection.

During the month of May, Mr. Hall visited Japan gathering information for a special study of Esoteric Buddhism and Mandala Symbolism. He also found a good number of items to be included in the permanent collection of the Society. The most important of his discoveries will be on exhibit later in the year.

During Mr. Hall's absence, a good friend of the Society, Mr. Lew Ayres, graciously agreed to present again his five important films on comparative religion, which have been extensively shown throughout the country under the general title "Altars of the East." The films were in full color and included a complete soundtrack. They presented authentic ceremonies, rites and sacraments, as still practiced by Oriental people. The films were made in their authentic locations and featured interviews with religious leaders, visits to holy men, saints and mystics, and descriptions of many unusual aspects of Oriental wisdom. Mr. Ayres was present at each session to invite discussion and questions. The Society again expresses its gratitude to Lew Ayres for his gracious cooperation.

On June 8th, Mr. Hall will resume his Sunday morning lectures and continue to the end of the month. In these talks, he will emphasize mysticism and the wisdom of the old esoteric schools. It has always been his conviction that much can be learned from the past if sincere persons are willing to accept man's heritage of idealism. During the Spring Quarter Mr. Hall also gave two seminars—one on "Reincarnation, Karma and Social Change," and the other on "Religion and the Inner Life of Man."

Spring Open House was held at our headquarters on Sunday, April 20th. These are always festive occasions, and light refresh-

DETAIL FROM A SHINGON SCROLL

ments were served by the Hospitality Committee after the morning lecture. At two o'clock Mr. Hall gave an illustrated talk on "The Arts of Esoteric Buddhism," showing an unusual group of 35mm. slides. These featured material in the P.R.S. Collection, National Treasures of Japan, and priceless antiques preserved in temple museums. A number of slides were devoted to manuscripts of Esoteric Buddhism, which describe and picture the elaborate icons based upon early Hindu, Tibetan, and Chinese records. The scrolls were written over two hundred years ago, and the figures were beautifully drawn by skilled artists. A detail from one of these Shingon rolls is shown herewith.

A seminar most appropriate to the spring season was given by Mrs. Muriel Merrell on Monday evenings from April through June 9th. Under the title "Individual Creativity Through Japanese Flower Arrangement," Mrs. Merrell discussed and demonstrated the practical and theoretical aspects of this art. Taking such plants as the rose, lily, iris, pine branches, and pussy-willows, she related them to various concepts such as patience, duality, illusion, togetherness, and hope. The underlying conviction of the art is that the psychological and philosophical principles inherent in nature and in man can be portrayed in flower arrangements. This was a most unusual opportunity for students of philosophy to learn to use their principles in creative self-expression. Mrs.

Merrell, a noted lecturer and author, is a Fellow of the Royal Horticultural Society in London, a Master Judge for the National Council of State Garden Clubs, and an instructor in horticulture and flower show production.

On Tuesday evenings, from April through June, Dr. Framroze Bode presented two series of class lectures, the first dealing with "Wisdom and Modern Man," and the second with "Principles of Consciousness." Dr. Bode has many friends in the Society and is also broadening his field of activities. Demands for his services have caused him to be nicknamed "the flying Parsi." On one occasion he was called east to perform a funeral service in Boston during the blizzards which raged in February of this year. Most planes were grounded and many trains were unable to keep their schedules, but he was able to fulfill his mission by almost miraculous circumstances. In June he will fly to London to perform a Zoroastrian wedding. Incidentally, he also performed an unusual wedding here in California. He married a Christian Protestant minister in his own church, with a ceremony combining Christian and Zoroastrian rites. Dr. Bode also flies to San Francisco nearly every week.

Hakuyu T. Maezumi, Director of the Los Angeles Zen Center, presented five lectures on the theory and practice of Zen, beginning May 7th. He had previously given several series for the Society, and it was a pleasure to have him for another seminar. A well-qualified exponent of both the theory and practice of Zen, Hakuyu T. Maezumi always presents his material in a kindly and understandable way, suitable to the needs of Western students.

During the Spring Quarter, Dr. Henry L. Drake conducted a special workshop on "Philosophical and Religious Approaches to Psychotherapy." As we all know, Dr. Drake is deeply concerned with strengthening the spiritual overtones of psychotherapeutic procedures. He is convinced that without a strong and disciplined idealism, disturbed persons or those under heavy pressures cannot obtain peace of mind and lasting mental health.

Two other workshops were presented by Dr. Drake during the Spring Quarter. On May 17th, Dr. Ira Progoff, a Director of The Institute for Research in Depth Psychology at the Drew University Graduate School, and a Bollingen Fellow, devoted his

The Lama Anagarika Govinda and his wife, Li Gotami, in the Patio at P.R.S.

program to "New Ways of Change and Growth." Dr. Progoff's program was of special value for persons confronted with major decisions concerning future careers and the planning of more constructive individual lives.

On Saturday, June 14th, Dr. Stanley Krippner will present a workshop on "Altered Conscious States—Their Philosophical and Theological Implications." Dr. Krippner is Vice-President of The National Association for Gifted Children and is also much concerned with the *I Ching,* the most profound of Chinese esoteric traditions. This prominent educator and therapist will devote his workshop to various changes in states of consciousness, such as sleep, dreaming, mystical and religious experiences, as these relate with the unfoldment and integration of the human being.

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Among recent guests at our Headquarters were Lama Anagarika Govinda and his wife, Li Gotami. Lama Govinda was born in

Germany, but has devoted most of his life to the study of Buddhism. He published his first book on this subject in both German and Japanese at the age of eighteen years. While studying Sanskrit and Tibetan source material, he was connected with various Indian universities and also held exhibitions of his paintings in many galleries and museums. Originally, Lama Govinda devoted himself to the Buddhism of the Southern School, but gradually enlarged his interest to include the Northern system as taught in Tibet, and became a member of the Tibetan Buddhist Order. It was a pleasure to have these gracious people with us, and Lama Govinda expressed approval of our collection of manuscripts, paintings, and ritual objects of the Northern Buddhist system. The Lama has returned to his home in the foothills of the Himalayan mountains.

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On February 17th, Mr. Hall spoke for the Chinese Culture Society of Los Angeles on the subject "Chinese Sacred Symbolism in Embroideries and Weavings," illustrating his talk with actual examples of fine Chinese fabrics. Mr. Hall is a life member of the Chinese Culture Society, and has addressed this organization annually for more than twenty years. The 1969 dinner meeting coincided with the Chinese New Year, and fire-crackers added a note of festivity to the occasion. A large group of friends concerned with Chinese history, art, and literature, was present.

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On February 27th and March 6th, Mr. Hall spoke for the First Church of Religious Science in Glendale, California. In his first talk he discussed the philosophical implications of world trends for 1968, and in his second talk he interpreted national trends for 1969 in the light of mystical idealism and man's belief in the benevolence of the universal plan. Mr. Hall has spoken at this church for many years, and is very fond of Dr. Lora Holman, recently retired minister of the church, who has given her life to teaching in the field of religious mysticism.

* * * * *

The May and June exhibits in the Library of the P.R.S. feature the art of Priest Gessen, who worked during the second half of the 18th century. This Japanese painter was born in 1721 and died in 1809. He was so well regarded in his own time that he was ap-

pointed to reconstruct the Yoshoji Buddhist Temple at Yamada in the Ise Province. His technique shows considerable Zen influence and covers almost every area of style and subject matter. He is considered a pioneer modernist and many of his drawings are whimsical and symbolically significant. In the May exhibit secular pictures were featured, including leaves from many of his sketch books, birds and animal studies, and designs for screens and sliding doors. The June exhibit will emphasize his religious paintings and show his ability to work in the classical media. There are scenes from The Life of Genji, studies in the Noh Theater, traditional portraits of arhats and saints, legendary and mythological themes, and divinities of Buddhism depicted in the classical Chinese style. Our library exhibits are well attended and the local press cooperates generously in bringing the events to the attention of the public.

C. G. Jung writes of God

Everything I have learned has led me, step by step, to the unshakeable conviction that there is a God. I only believe what I know, and knowledge makes belief unnecessary. For me it is not a statement of belief that God does exist—I know it.

LOCAL STUDY GROUP ACTIVITIES

We are always happy to announce the forming of a new Study Group. We wish to extend our best wishes to Carol Sadusky, 2287 Fenton Street, Denver, Colorado 80214. Those interested should communicate with the leader of the new P.R.S. Local Study Group for further information. There is a continually increasing need for greater insight into the laws governing the universe and the rules appropriate to human conduct. We hope that the new Study Group will have a long and successful ministry of service. There is much interest in our work among the good people of Denver, and the new Study Group will be the fourth in this area. Thanks to all our friends for their continuing interest in our activities.

We have recently received two more copies of the Bulletin of The New York Local Study Group of The Philosophical Research Society. These publications include many interesting notes of activities and accomplishments and tell us something of the many contributions that these dedicated persons are making to the community life. One point of interest is the inclusion of the names of two bookstores where our out-of-print publications can often be obtained in New York City.

A new book is planned for late Spring. The title will be *Adventures in Understanding,* by Manly P. Hall. This volume is made up of the notes of eight lectures, which originally appeared in mimeographed form. Several of these lectures are unavailable. As the material is concerned with self-improvement and the solutions of personal problems by the application of philosophy and the strengthening of inner resources, it is most suitable for Study Group discussion.

The present copy of the P.R.S. Journal contains several articles bearing upon the confusion of modern living. Of special interest to fatigued individuals are "The Heart Under Pressure," "Diet

and Health," and "Rationalization of Wrong Attitudes," which appears under the heading "In Reply."

We hope our friends will not overlook the discussion of Seto Ware as a folkcraft of early 19th-century Japan. Very little information is available on this interesting pottery and the delightful ornamentations used by the peasant craftsmen. Wandering about, you might find some old examples passing unappreciated through the stocks of second-hand stores.

The following questions, based upon articles in this Journal, are specially prepared to stimulate Study Group discussion, but they are equally useful to all readers of the Journal who wish to devote a little extra time and thought to the contents of certain articles:

RATIONALIZATION OF WRONG ATTITUDES

1. Define rationalization with both its positive and negative implications, and mention an example of its constructive and destructive uses.

2. Why is it wrong to assume that "the end justifies the means"? Give examples of how this attitude can lead to tragic consequences.

3. Why is it dangerous to over-estimate the degree of insight which we have attained? How does this mistake actually prevent us from unfolding our spiritual resources in a proper way?

THE HEART UNDER PRESSURE

1. Why would the advancement of man's social conditions be likely to bring an increase in heart disease?

2. When you answer the first question, apply the answer to yourself. How can you live in closer harmony with the constructive forces of nature and thus increase the probabilities of a long and useful life?

3. Why do we say that dispositional peculiarities are not legitimate, and why must they be corrected to protect physical health?

(Please see back cover for a list of P.R.S. study groups.)

Office Experience

Filling out an application, a candidate for a secretarial position wrote: "I'm familiar with all important phases of office procedure, including bowling, cross-word puzzles, coffee breaks, personal letter writing, and collection taking."

Library Notes

by A. J. Howie

PROCLUS—HIS THEOLOGY OF PLATO

Part 3

Even a casual introduction to the mature commentaries of Proclus offers an illuminating perspective of the Platonic teaching and tradition. Then *The Dialogues* of Plato when reread reveal a new significance. Isolated ideas that could have been emphasized out of all due proportion are related to a larger purpose and veiled revelation. It is well worth the effort to try to penetrate the involved sentences of *The Six Books of Proclus on the Theology of Plato* which reflect a philosophic mind trying to capture in words ideas that are larger than language.

The vast and essentially sacred subject of theology has been taught from earliest times simply in the most primitive lore, awakening man to an awareness of powers, energies, forces, purposes that are identified more complexly in various ways in the sacred literature of all races. It would seem a presumption for a student to expect a simplified revelation of the total order of the gods, on a cosmic scale, of a universal way of working that probably may be fully known only to the gods themselves in a manner beyond intellect. When man aspires to know more of the mystic truth of divine concerns, he would do well to start humbly from simple concepts that can be expanded progressively to a more encompassing comprehension. That knowledge is embraced in theology.

Proclus approaches the subject reverently: "Perhaps we shall act properly in invoking the gods that they will enkindle the light of truth in our soul, and in supplicating the attendants and ministers of better nature to direct our intellect and lead it to the all-perfect, divine, and elevated end of the Platonic theory. For I think that everywhere he who participates in the least degree of intelligence will begin his undertakings from the Gods, and especially in explication respecting the Gods; nor divulge it to others unless

governed by them and exempt from multiform opinions and the variety which subsists in words, preserving at the same time the interpretation of divine names. Knowing therefore this, and complying with the exhortation of the Platonic *Timaeus, we in the first place establish the Gods as leaders of the doctrine respecting themselves.*"

Thomas Taylor, in his introduction to Plato's *First Alcibiades,* quotes Proclus as stating that "The most peculiar and firm principle of all the dialogues of Plato, and of the whole theory of that philosopher, is the knowledge of our own nature; for this being properly established as an hypothesis we shall be able accurately to learn the good which is adapted to us, and the evil which opposes this good." An understanding of our own natures includes the nature of soul and intellect, and their relation to the gods. All of which brings the subject to focus in our own persons.

Proclus analyzes the modes of describing theological concepts as follows:

Orphic by means of fables and symbols.

Pythagoric with images, mathematical disciplines, numbers and figures.

Entheastic, revealed under the influence of divine inspiration, moved by the gods themselves. "In the *Phaedrus,* Socrates is inspired by the Nymphs, and having exchanged human intelligence for a better possession, fury, he unfolds with a divine mouth many arcane dogmas concerning the intellectual Gods, and many concerning the liberated rulers of the universe, who lead upwards the multitude of mundane Gods to the monads which are intelligible and separate from (mundane) wholes. But relating still more about those Gods who are allotted the world, he celebrates their intellections, and mundane fabrications, their unpolluted providence and government of souls . . . . ."

Plato alone attempted methodically to divine and reduce into order the regular progression of the divine genera, their mutual difference, common peculiarity of total orders, and peculiarities in each. He avoided the tragic and violent mythologies, considering as more persuasive and adapted to truth those which affirmed that divine nature is the cause of all good, but not of evil; is void of all mutation and comprehends in itself the fountain of truth.

Proclus states that Socrates exhibits the power of methodical dialectic in the *Republic*: "It (dialectic) surrounds all disciplines like a defensive enclosure, and elevates those that use it to *the good itself* and the first unities, purifies the eye of the soul, establishes it in true being and the one principle of all things, and ends at last in that which is no longer hypothetical. The power of this dialectic is so great, and the end of this path so mighty, it is not proper to confound doxastic (those based on opinion) arguments with dialectic methods. . . . Dialectic method endeavors to arrive at *the one* itself, always employing for this purpose steps of ascent, and at last beautifully ends in the nature of *the good.*"

"Dialectic, for the most part, employs divisions and analyses as primary sciences, and as imitating the progression of beings from *the one,* and their conversion to it again. But it likewise sometimes uses definitions and demonstrations, and prior to these the definitive method, and the dividing method prior to this."

From what dialogues principally, according to Proclus, may be collected the dogmas of Plato concerning the Gods? "The truth concerning the Gods pervades through all the Platonic dialogues, and in all of them conceptions of the first philosophy, venerable, clear and supernatural, are disseminated, in some more obscurely, in others more conspicuously . . . . . As in each part of the universe, and in nature herself, the demiurgus of all that the world contains, established resemblances of the unknown hyparxis (foundation, essence) of the Gods, that all things might be converted to a divine nature . . . . . In like manner, the divine intellect of Plato weaves conceptions about the Gods in all his writings, and leaves nothing deprived of the mention of divinity, that from the whole of them, a reminiscence of wholes may be obtained, and imparted to the genuine lovers of divine concerns."

Proclus states that the principal dialogues which unfold the mystic discipline about the gods are: the Phaedo, Phaedrus, Banquet, Philebus, and with these the Sophista, Politicus, Cratylus, and Timaeus. In the second rank are the fables in the Gorgias and the Protagoras, the assertions about the providence of the Gods in the Laws, and the things told about the Fates, or the mother of the Fates, in the tenth book of the Republic. In the third rank

are the epistles through which we may be able to arrive at the science about divine natures.

Proclus anticipates objections to assertions of a Platonic theology based on partial statements scattered throughout the dialogues. He writes: "Plato everywhere discourses about the Gods agreeably to ancient rumour and to the nature of things . . . . . Sometimes . . . . . he reduces them to the principles of the dogmas; and thence, as from a watch tower, contemplates the nature of the thing proposed."

"But if it be necessary to survey in one Platonic dialogue the all-perfect, whole and connected, extending as far as the complete number of theology . . . . . the Parmenides, and the mystic conceptions it contains, will accomplish all you desire. For in this dialogue all the divine genera proceed in order from the first cause, and evince their mutual connection and dependence on each other. And those which are highest connate with *the one,* and of a primary nature, are allotted a unical, occult and simple form of hyparxis (first principle or the essence of a thing) . . . . . In short, all the axioms of the theologic science appear in perfection in this dialogue, and all the divine orders are exhibited subsisting in connection. So that this is nothing else than the celebrated generation of the Gods, and the procession of every kind of being from the ineffable and unknown cause of wholes. The Parmenides, therefore, enkindles in the lovers of Plato, the whole and perfect light of the theological science. But after this, the before mentioned dialogues distribute parts of the mystic discipline about the Gods, and all of them participate of divine wisdom and excite our spontaneous conceptions respecting a divine nature. It is necessary to refer all the parts of this mystic discipline to these dialogues, and these again to the one and all-perfect theory of Parmenides. For thus it appears to me we shall suspend the more imperfect from the perfect, and parts from wholes, and shall exhibit reasons assimilated to things, of which, according to the Platonic Timaeus, they are interpreters."

With all this emphasis on the Parmenides, it may be helpful to consult the dialogue itself before delving into the interpretations of Proclus. The most generally available translation is that of Jowett. He describes the Parmenides as perhaps the most difficult of all the dialogues of Plato. However, Jowett has determined that it is a mistake to imagine that Plato had a complete scheme of philosophy, that his genius was unsystematic and irregular, although he closes the translation of this dialogue thus: "And you must also look at other things in relation to themselves and to anything else which you choose, whether you suppose that they do or do not exist, if you would train yourself perfectly and see the real truth."

The translation of F. M. Cornford in *Collected Dialogues of Plato,* published by Pantheon Books in the Bollingen Series LXXI, also is accompanied by the comment that the Parmenides presents great difficulty to the reader. This translation closes with the words of Socrates as follows:

"Thus, in sum, we may conclude, If there is no one, there is nothing at all.

"To this we may add the conclusion. It seems that, whether there is or is not a one, both that one and the others alike are and are not, and appear and do not appear to be, all manner of things in all manner of ways, with respect to themselves and to one another.

"Most true."

Thomas Taylor prefaces his translation with a 36-page introduction which is supplemented by voluminous footnotes commenting on the text and some thirty pages of additional notes. And since he translated the *Theology* of Proclus, let us compare his closing lines of the Parmenides:

"If we should, therefore, summarily say, that *if the one is not, nothing is,* will not our assertion be right? Entirely so. Let this then be asserted by us, and this also: that whether *the one is* or *is not,* both itself, as it appears, and others, both with respect to themselves and to each other, are entirely all things, and at the same time are not all, and appear to be, and at the same time to not appear. It is most true."

On first reading, this sounds like double talk, but it really is consistent with the dialectical discipline exemplified in all that precedes it. Perhaps the Parmenides contains the key and plan of Platonic theology, but is not an open book to the beginner. Which obviously justifies the efforts of Proclus to explain and preserve in his *Six Books on the Theology of Plato.* Neither the dialogues of

Plato nor the text of Proclus appeal to the emotions, nor are they likely to inspire faith. They are for the intellectual minority of idealists. There are no catch phrases or aphorisms that can help to popularize this sublime teaching. In fact the reverse is true. Many words that have great significance in the Platonic writings have an entirely contrary connotation today—ecstasy, fury, fantasy, enthusiasm, fanatic, frantic, rhapsody. Even soul has its own Platonic significance.

Proclus wrote in *On Abstinence*: "I write to the man continually employed in thinking what he is, from whence he came, and whither he ought to tend: and who, with respect to everything pertaining to food and the other offices of life is entirely changed from those who propose to themselves a different manner of living." In various places he has repeated that the end of all true science is the purification of the soul in order to draw the light of perfect wisdom from the undecaying and inexhaustible fountain of good.

Thomas Taylor noted in his preface to the translation of the *Commentaries of Proclus*: "Intellect is true being itself, so that the proper end is to live according to intellect . . . .Since it is requisite to change our life, and to be pure both in speech and action, let us consider what discourses and what works may render us partakers of this most necessary means of acquiring substantial felicity."

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