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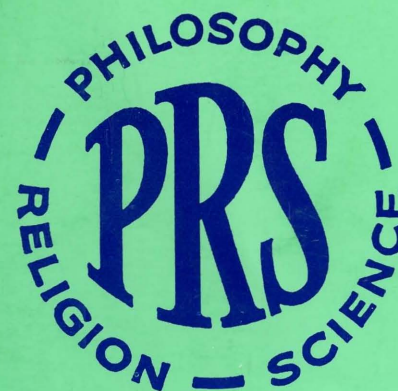
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AUTUMN 1974



JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY

PRS JOURNAL

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY INC.
3910 Los Feliz Blvd., Los Angeles, California 90027
MANLY P. HALL, EDITOR

\$1.50 a Copy, \$5.00 a Year. Two subscriptions, your own and a gift subscription, \$8.00

Foreign subscriptions are \$6.00 for one year and \$10.00 for two years.

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Second-class postage paid at Los Angeles, California

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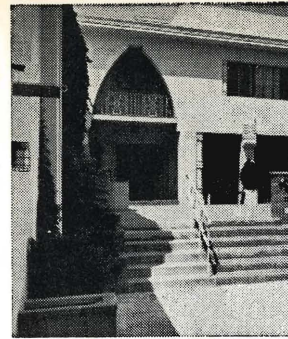
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: *CLEOPATRA'S NEEDLE*. A typical obelisk which stood originally before the Sebasteum in old Alexandria, and is now in Central Park in New York. See page 66.



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Published by the
PHILOSOPHICAL RESEARCH SOCIETY, INC.

A nonprofit educational corporation dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

Issued Quarterly/Vol. 34, No. 3

A FURTHER LOOK AT RETIREMENT PROBLEMS

As life expectancy increases and it is no longer uncommon for a person to live into his 80's, a person retiring from his business or career may look forward to 15 or 20 years of personal existence in this world. Our ancestors were usually satisfied if they gave up their careers at 65 and could look forward to 7 or 8 years of leisure. They also assumed that inactivity was highly desirable. It was a vacation from hard work. The closing years of life might not be very interesting, but they were liberation from toil and responsibility.

Prior to World War II the pressures of progress were also less intense. Nervous systems were not bombarded with crises and emergencies. There was relatively little difference between personal habit patterns of the 15th Century and those of the 19th. Those very observant might have sensed a trend toward complication, but there were securities in older times by which one could defend himself against the shafts and arrows of outrageous fortune. Also, in those days, retirement was little more than a word. Patterns of activities might change but there was always a useful outlet for ever dwindling energies. Three generations could live in peace under one roof, and elders felt that they were necessary members of a well-ordered home. When families were large, grandparents helped to lift the burden of housework and contributed to the spoiling of their grandchildren—always a pleasant occupation.

As the result of a paternalistic system, oldsters today are in a predicament. Most of them seek a meaningful project within their strength and means. Unfortunately only a few are really successful in their search, and for the majority many valuable years are almost completely wasted. One pressing difficulty can be briefly summarized. Marriage is not always a union of compatibles, but in the early years inconsistencies of behavior are generally overlooked. The children come and attention is focused upon them. Later, however, the fledglings leave the nest and two human beings who have lived together for 20 years come face to face as virtual strangers. The husband is away from home five or six days a week and it is inevitable that the wife should become more and more absorbed in her own interests. There is the home and the children and today, when families are not large, considerable spare time. This she organizes in the way most acceptable to herself. She develops projects, chooses her friends, or may become interested in philanthropy or civics. Under such a routine there is little opportunity or incentive to cultivate "togetherness." After many years there does not appear to be much need for psychological compatibility. Society conspires against the private lives of most of us, and today hours that might be spent developing mutual understanding are spent in front of the television. It seems that what we have never known, we are not wise enough to miss.

The cultural patterns of modern society contribute very little to the psychological maturity of the individual. By necessity rather than by choice, we must focus our attention upon careers and the accumulation of wealth. These are the goals which contribute to economic freedom which in turn, provides us with luxuries and pleasures. The emphasis is upon the immediate, and like the ancient Romans, we live by a short range philosophy. Although fully aware that the years are passing, we like to assume that we can depend upon pensions and Social Security for our retirement.

Compulsory retirement has certain advantages for those who are qualified to make proper use of leisure. The average man's business career extends over a period of 40 to 50 years. During this time he reaches his maximum economic productivity. This is also the span of his heaviest financial responsibility. The heaviest drain upon his income is the maintenance of his home and the education

of his children. The cost of schooling has risen sharply and it is likely that the expense of raising a child from the birth certificate to the college diploma, will be close to \$30,000.

It does not follow that the children are safely on their way to the "good life" but it does seem for a moment at least, the older generation can relax and prepare for its own destiny. Actually, the children in spite of their peculiarities, gave their elders material for sober mentation. Mental resources were taxed and there was always subject matter for conversation and reflection. In a sense, at least, a useful solution to boredom. Emotional factors were strong and natural affection formed a line of defense against neurosis. Parents are likely to invest so heavily in their children that their inevitable departure is a rude shock when it actually occurs. How does the average person prepare for an emergency of this kind? Actually, there is little or no preparation. It is assumed that when the moment comes, all involved will be sufficient to the occasion. After all, we can look forward to grandchildren.

It is often possible for a man to retire before he is 65 as there are many professions which base their pension plan upon the number of years the employee has worked for them. Those who take advantage of this policy often regret an ill-considered decision. We have discussed retirement problems with hundreds of persons, and most of them have agreed that they were unprepared for personal freedom. When asked why they had not developed strong mutual interests and adequate avocational outlets, some did not even know the meaning of the words; others had never thought of it; and still others had what they considered to be complete self-justification. They had never had the time to sit down together and plan anything. Fatigue was also advanced as a factor in mental inertia. If these were actually the answers, those in the higher income bracket with ample means of doing what they pleased, would be more thoughtful. Actually, this is not the case. They merely have greater resources to escape from sober thinking. In fact, wealth is one of the heaviest responsibilities that flesh must bear. By the time a Capitalist has protected his own capital, he may well be in a condition of mental, emotional and physical exhaustion.

So the fatal hours come. The retiree cleans out his desk, shakes hands with his successor, and comes home to the bosom of his

family—such as it is. This is a moment of great rejoicing and there is talk about appropriate vacations, travel, good books, fine music, and the prospect of moving to the country. Sometime this works out as planned, but more often there are complications. The daughter may suddenly return home with two small children as the result of incompatibility—her husband had no intention of supporting her. The parents soon find themselves expected to bring up another generation. At first this is delightful but friction usually sets in, and the generation gap becomes obvious. Other problems are also likely to require consideration. The physical body begins to show the consequences of wear and tear. Most folks like to assume that such debilities are vocational, but in most cases they are dispositional. It is more difficult to be pleasant, cheerful and optimistic with an attack of gout, which is far more prevalent than is generally imagined. It is one of the “success” diseases. High blood pressure is also inconvenient. The aging process, although inevitable, is seldom accepted gracefully. It means that the husband and wife must nurse each other often for long periods of time. While mutual affection is strong after a lifetime of association, temporary exhibitions of resentment and annoyance are frequent. Unfortunately these are to be considered normal. The old adage that the path of true love never runs smoothly, is no excuse for unkindness.

Old age begins in the cradle, and as it involves definite and distinct needs, education should provide not only the information, but the inducement for a constructive maturity. As it is likely that with increasing population, both men and women will retire earlier to make way for ambitious youngsters. We may all retire at 50 or 55, and if so, the best part of our living will lie ahead. We must go back to the natural order of things to find out the proper course of human conduct. Obviously career is essential, but like most factors in physical living, it is focused upon the body with its requirements for food, clothing and shelter. We are therefore working to keep a machine going so that we can keep on working. It seems unreasonable that the human being with a powerful internal life available to him, should focus his attention entirely upon physical circumstance. We should also bear in mind that thinking requires no costly equipment. We are not forced to decide between mental activity and a new refrigerator. Also, thinking is a far more

rapid process and it can be fitted into all life patterns if the incentives are sufficient.

In the old days of the Guilds, each individual was trained in two divergent lines of activity. If he belonged to the Tailor's Guild, he might study painting, or like Hans Sachs, the Meistersinger of Nuremberg, he might peg shoes for a living and compose songs for competitions held annually in St. Catherine's Church. The city dweller may take up farming, and the farmer have a sideline in merchandise. The judge might be a baker on the side, and even the King could make a living if he lost his crown, as a weaver or a carpenter. This was a good idea, for it provided something to fall back on—not only for economic security, but for mental diversification. This situation has been revived in the People's Republic of China, where young lawyers are sent to work on collective farms, and potential doctors milk the cows. The psychology of life being a “job” and a “vacation” from that job, is false. We must all work as long as physical strength permits, for there is no happiness in idleness. After retirement however, we may choose what we wish to do. A blessed privilege, so long as we *wish* to do something.

I have noticed the rapidity with which domestic relations disintegrate after folks reach 65. One factor is what might be termed, a psychological change of life. A sort of secondary menopause. This is due to the sudden realization that the individual is no longer young. There is an awful moment when the mind turns from a limited future to an unlimited past. This has been facetiously termed “anecdotic.” The fact that we are not going to live forever in this world will temporarily demoralize our incentive. Fortunately however, this crisis can be met and passed successfully. After two or three years we become accustomed to the new perspective and realize that in this world, intensity is an adequate substitute for extensity. In ten years of retirement, we can build a more important life than in the 65 years that went before.

The tendency is to ignore the real challenge and discover reasonably painless ways of wasting time. By creating imaginary interests, we seek to conceal the sense of futility that is developing in our consciousness. We are afraid that our own minds will convict us of

our own uselessness, so we keep busy doing nothing that is worthwhile.

Retirement causes a greater dilemma for the man than for the woman. She does not retire but continues to live in her intimate, familiar pattern of projects. The man, however, is at loose ends in every sense of the word. He has lost the stimulation of business activity. He is no longer under the discipline of employment. Very little is expected of him and he is no longer competing in a competitive system. In recent years fewer chores around the house keep him occupied. His social life is very much restricted as his business relationships seldom created lasting friendships. There may be some outlet through fraternal orders, or service clubs, but as time goes on his attendance is less regular. He therefore commits the unforgiveable sin in family life. He sits somewhere and looks at the ceiling or else goes to sleep.

The wife, who is still active and energetic, finds it almost impossible to find ways or means of keeping her husband optimistically occupied. She often feels a certain guilt and wonders if she is responsible for the collapse of the family morale. After this mood passes, irritation sets in and unless she is a very well organized person, she falls into nagging, criticism and general fault-finding. Under such pressures the husband becomes more glum and withdrawn, and what was intended to be a long, quiet afternoon, becomes a sequence of trials and tribulations. When these patterns have gone from bad to worse, the most successful temporary remedy is a family vacation. One member of the team goes off to visit relatives in a distant area, tours the country, or takes an ocean voyage. It is astonishing how things change during one of these temporary separations. When they parted they were scarcely on speaking terms, but letters written a week later are quite sentimental and the traveler often returns ahead of time because they are lonely for the one whose presence they could scarcely endure. Actually, they are very fond of each other and have grown more closely to each other than they realize. The long-range prospects are fairly good, but immediate situations are unsatisfactory.

It will help a great deal to give some honest thought to family frictions. We are all born with temperaments. In youth our dispositional trends are obscured by the general attractiveness and en-

thusiasm appropriate to the young. As we get older the experiences of living undermine our optimism and deplete our energy reserves. Basic traits begin to show themselves, but they should be noticeable first to the person who has them. Unfortunately this is not generally true. We are so accustomed to ourselves that we take our shortcomings for granted and glibly explain them away. If a person notices the tendency to be over-critical, or finds that they are gossiping too much and too often, they are merely revealing a natural tendency. The man who is easily angered, bossy, inconsiderate, and self-centered, knows that he has these faults by the time he is 35 years old. He will probably rationalize his situation with some such statement as, "That's the way I am. Take it or leave it." He then wonders why a number of his friends leave it, but he decides they were never really his friends anyway. Dispositional danger signals are there if we learn to recognize them. There is also plenty of time to become aware of the ulterior motives that find their way into our relationships. We know when we neglect our children or put selfish personal attitudes above the good of the family. In discussing this with many persons, they have admitted that they have been wrong, and also that if the opportunity arises they will be just as selfish as formerly. Fulfillment is to do as we please and everything else is secondary. The "do as you please" syndrome is part of our psychological integration until the very end.

Religion ought to help this and in some cases it has proved valuable, but there is no sect or creed in the world that can reform a person who is firmly determined to do as he pleases. He will go to church regularly and support the foreign missions without modifying his own self-centeredness. Religion, to be useful, must be cultivated early and be reinforced with some regularity. It rests lightly on families during the busy years, but may bring some dilemma when the children come. Parents who have not been to church in 20 years become concerned about the moral development of the young people. This approach is not as solutional as might be hoped. Children will not be spiritualized in Sunday School any more than they can become ethically adjusted in the public school system. Having neglected religion for 50 or 60 years, it is difficult to become instantaneously spiritual. What little good that might be accomplished is lost if the experience of religious need comes to only

one member of a marriage. This is most likely to be the wife, who having discovered some kind of spiritual consolation in orthodox or unorthodox organizations, is desirous that her husband should share in her newfound peace of soul. He probably needs it just as badly as she does, but be more reluctant due to the difference resulting from a long period of materialistic employment. If there is no agreement on this subject the gulf between the two persons is simply widened. Desperate religious addictions should be avoided. We should be associated with the faith of our choice, not for what we can get but for what we can give. One person told me that having failed in every department of life, they decided to give themselves to God—a truly magnificent gift. The neurotic suffers from a theological falling sickness. They wander about more fascinated in the teacher than in the teachings, seeking happiness through some type of inner illumination. Unfortunately no one can be illuminated who has made no genuine effort to correct his own faults. Neurosis is merely intensified and may end in a complete mental or emotional breakdown.

In a relaxed and normal state most human beings are well-intentioned. Today, however, we are all influenced by environmental circumstances, bombarded with news reports featuring crime and delinquency, largely dependent upon morbid or immoral entertainment, and with most of our friends and relations in trouble we find it difficult to maintain a sunny atmosphere in ourselves or anywhere else.

We are also inclined to reject the simple facts of the aging process. Young people resent the accumulating evidences of age in their parents, completely unmindful of the fact that someday they will suffer from similar fatigue symptoms. This is bad enough but it is worse when two older persons living together, and both with the same symptoms, become intolerant of each other's shortcomings. Elder people divide into two general classifications. Physically it is said that as we grow older we are inclined to become more thin or somewhat heavier. Mentally and emotionally we either retain our optimism or lose it. The born optimist, unless he is simply foolish, will probably die optimistic, but the born pessimist is only an optimist when fortune favors his projects, and will almost certainly die a pessimist. Our second childhood is similar to the first.

Some children are a delight and a blessing to their families. Others are problems for which no rational solution can be found. The same is true of elders. Those who have accepted life wisely and lovingly seldom change for the worse. They may be more forgetful but they are still cheerful. Those who grow old graciously seldom need to feel loneliness. They keep their friends and are welcome in the homes of their children. When the pessimist becomes forgetful, he forgets everything good that ever happened to him and lapses of memory lead to some of the worse conflicts in family life. When an optimist mislays something, he is likely to grin and remark that it will show up in due time; but when a pessimist misplaces something, he knows that it has been stolen or that his spouse is responsible for the disappearance. Because we see things like this around us every day and are aware that it could happen to us, there are many precautions that can be taken if we are really interested in making life happier for each other. As soon as the children reach maturity, the parents should plan a definite project for strengthening mutual insight and understanding. They have reached mature age and must behave accordingly. Some years ago I spoke at the graduation exercises of a medical school. In the class was a grandfather graduating with his own grandson. The older man was fulfilling a life ambition, and while his career could not be very long, he still had about 5 years in active practice. In another case that was brought close to me, a woman of 50 was left widowed. She had a comfortable income and decided to make a serious career in art. She went to Paris, studied with some of the best available teachers, proved to be extremely gifted, and at 65 exhibited in the Luxemburg Galleries in Paris. She won a number of awards and had more private commissions than she could handle. Her career in art lasted for 25 years. She had three children whose incomes were approximately the same as her own. None of them had any psychic drive, and they all died relatively young.

Very often a family business can be set up, or an art or craft cultivated. Today folk arts are rewarding both psychologically and financially, and have rehabilitated countless war veterans. The moment idleness becomes likely, steps should be taken to make it impossible. Those who are not mentally active and physically busy, are on their way to senility.

We all know when we are wasting time and there is no full satisfaction in an activity that does not reward us with new insight or better skills. I have noticed that many individuals apparently well-organized mentally, feel that retirement means a renunciation of serious thinking. Because they are likely to be a hotbed of escapists, we do not recommend the retirement communities. The very term "retirement" suggests dotage. It would be much better to say that we are moving into a new cycle of careers. We should not allow the prevailing materialism provide us with a valid excuse for deterioration. If there is nothing beyond the present life, there is all the more reason to do all we can with the present one. If there is something else, many folks are utterly unprepared for the future. Belief in reincarnation is helpful at this point because it provides no escapism from opportunity. I have told before of the old gentleman who took up Spanish at 80 because he thought it would be a dominant language in his next embodiment. It might sound foolish, but it is certainly better than doing nothing because there is no future.

Our commercial competitive instincts lose most of their significance when we reach retirement. If we think for a moment we will realize that our business experience ceases to be meaningful the very moment we retire. We have learned very little that we can take into our older years. Having attained economic maturity we are now in a condition to contemplate mental maturity. We have a right to think, unfold our hopes and ideals, and apply such experience as we can to the improvement of our own future. We have been busy and successful but now we have the opportunity to be more wise and more understanding. After all, we have the faculties to think *with*, and most of them are in fine condition because they have not been overworked.

In many Oriental countries retirement is regarded as the first step toward the life beyond. Having paid our debt to society and to our own parents, we have for the first time the right to choose our future course. The Hindu householder may retire at 60 to an Ashram to sit at the feet of a great spiritual teacher. His wife also may choose to take Holy Orders and both can dedicate themselves to constructive labors for the common good. It is no longer useful to be selfish. Ambition has lost its glamour, but kindness never

fails. Material achievement becomes a weariness upon the spirit, and man, who was fashioned to reach out and touch the stars, rose weary of crawling upon the earth. Among our American Indians the elders were treated with special veneration. They were the custodians of wisdom, the teachers of the young, and the sages whose words were more valid than any written scripture. The young had strength and the grown man had skill, but the old man had memory. He was the keeper of the records for he knew the difference between good and evil.

In order to make older years more valuable we must know with a solid conviction that they *are* valuable. We must look forward to them as fulfillment and not frustration. We must resolve to make them beautiful and not spend them bickering, complaining and faultfinding. While this is evident, someone will usually ask "what should I do if I recognize all these truths, but my marriage partner rejects them?" This does present a curious matter but again it is founded in the collective failure to think straight. A difficult marriage partner is partly our own responsibility. We remember the story of Santa Monica, a Christian woman married to a Pagan. She prayed all her life for his conversion but never complained, never criticized, and never failed in her family responsibilities. She lived a Christian life, and at last her prayer was answered. Her husband was converted but stated definitely at the time that it was her own conduct, and not her doctrine that most deeply impressed him in its importance of Christian principles. The Santa Monica formula might solve many problems if it was conscientiously applied in these later dates. If you want kindness, you must give it; and if we want a marriage partner to be a comrade we must practice the ideals that bring people together. Negative and destructive relationships will never result in amity. In later years when we cannot afford the energy to maintain grievances, kindness is the better part of valor. We are told by St. Paul to agree with our adversary quickly. It is in the Scriptures but we need more of it in daily living. It is hollow comfort to win an argument if it results in days or weeks of bitterness and pain.

There is another side to this story also which can prove helpful. We must estimate as skillfully as we can, the weight of the unpleasant words that are spoken to us. If we find out through

thoughtfulness that the critic is undoubtedly suffering from a bad habit, we can overlook a great deal. After living with someone for many years we may realize that their bark is far worse than their bite, and that the bitter remarks arise from moments of emotional tension which will pass. We can forgive almost anything if we know that basically values are good. Love has a wonderful power to forgive and even to transmute unkindness. This basic love must never be endangered and it is far better to discipline ourselves than to endanger the affections of those who are near and dear.

Age also brings with it habits that can prove confusing. Partial loss of hearing, lack of tidiness, and the tendency to fall asleep in the midst of an animated conversation can prove most annoying. These small things are among the most difficult to arbitrate. We all brace ourselves for emergencies but are unprepared for trivial situations. We have taken each other for better or for worse, and many feel they have reached the worst. Actually, older folks stand together in the presence of increasing needs, and out of all of it can come something that is greater than this world. During one of my official duties, I officiated at a symbolical remarriage of two persons celebrating their Diamond Jubilee. They had been married for 60 years and their children, grandchildren and great-grandchildren had assembled the celebration. When these two were married they did not particularly resemble each other, but at the Diamond Jubilee, they could easily have been taken for brother and sister. During the festivities they were seated on the living room sofa and I noticed that they were surreptitiously holding hands. Someone asked the husband the secret of their marital success. He replied, "There is no secret. We just loved each other more than we loved ourselves." The little white-haired lady beamed her agreement adding that never during their married life had they spoken a cruel word to each other. This might have seemed an exaggeration, but the children verified it. They had never heard an argument in the family home. It can be done. The closing years of life can be tremendously significant and they provide the best assurance that we can face what lies beyond with a good hope.

THE GATE THAT LEADS TO "THERE"

PART TWO

SEVERAL IMPORTANT SHINTO SHRINES



Very few tourists are attracted to the Shinto Shrines unless two or three of the more important are included in a sightseeing itinerary. Even fewer are concerned with the religious aspects of the sanctuaries, being concerned mostly with the beautiful parks, palaces and memorials which exist primarily because of the Shinto religion. I made it a special project to visit as many of the Shinto sacred places as time and energy permitted. Many Buddhist Temples have Shinto Shrines in their precincts and it is not uncommon for a Buddhist pagoda to bestow its benediction upon a park, pond or cluster of ancient trees set aside for the veneration of ancestral spirits. There seems to be little or no conflict at the present time between these two religions although the truly devout cling to their own special favorite.

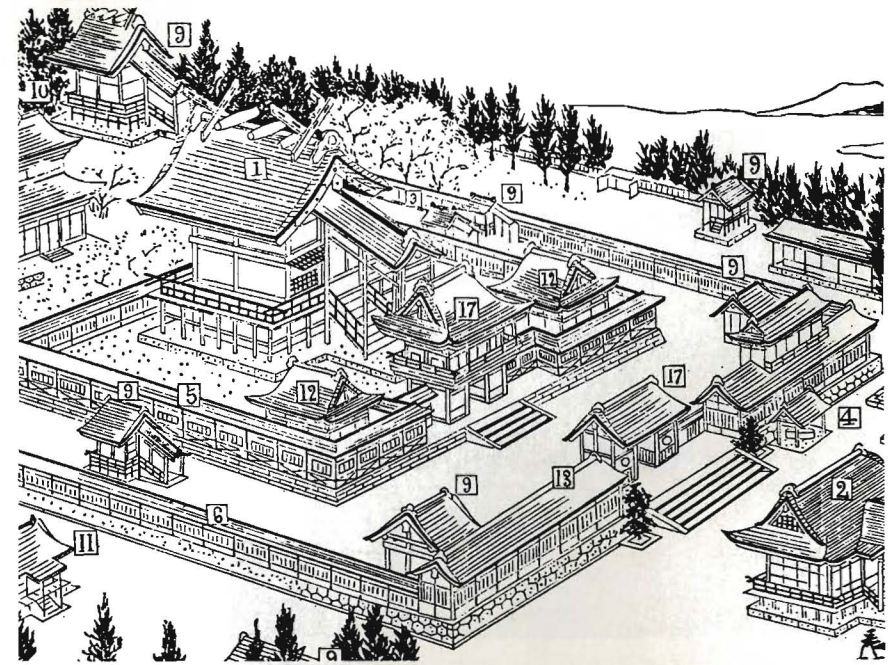
In most cases the journey to a celebrated Shrine is a tedious experience. Even at Nikko, probably the most frequently visited of all Shinto memorials, there is a long and difficult approach which I have been told is definitely intentional. In the first place, if you are a pilgrim you are expected to be stout of heart, and strong of limb. To reach your goal may require 50 to 500 steep steps with many gateways and circuitous windings. In one Shrine it must have been evident that I was having a bad time with the last 50 steps. A good hearted priest came out smiling and bowing, indicating that he wished me to follow him. We went around to the back where the ascent was easy. This courtesy was probably due to the fact that I was not a dedicated pilgrim. Other Shrines more easy of access so far as the grounds are concerned, involve a considerable journey which is not easy if one does not know the language. The Kasuga Shrine is an exception being a short distance from the best hotel. There are only a few steps to climb and the pathways have smaller gravel than most of the others. In this case the pilgrim gets his exercise within the precinct which seems to extend to infinity in every direction.

Some Shinto Shrines are on islands and must be reached by boats with uncertain schedules, while with others accessibility is a matter of tides. The buildings you especially wish to examine may be marked with the sign, "Under Repairing." The structures may be entirely covered with bamboo scaffolding and coarse matting so that the glorious artwork and the dynamic symmetry of line are entirely invisible. Photographers have an especially hard time. You either arrive too late or too early to get the best pictures. The magnificent photographs made by native photographers are only possible if you can stay in an area for several weeks. We have done our best, however, to capture the atmosphere of some of the outstanding Shinto sanctuaries and have also acquired some interesting views from friends who accompanied me on these excursions. The world of Shinto is a fascinating aspect of human culture worthy of serious thought and consideration.

IZUMO SHRINE

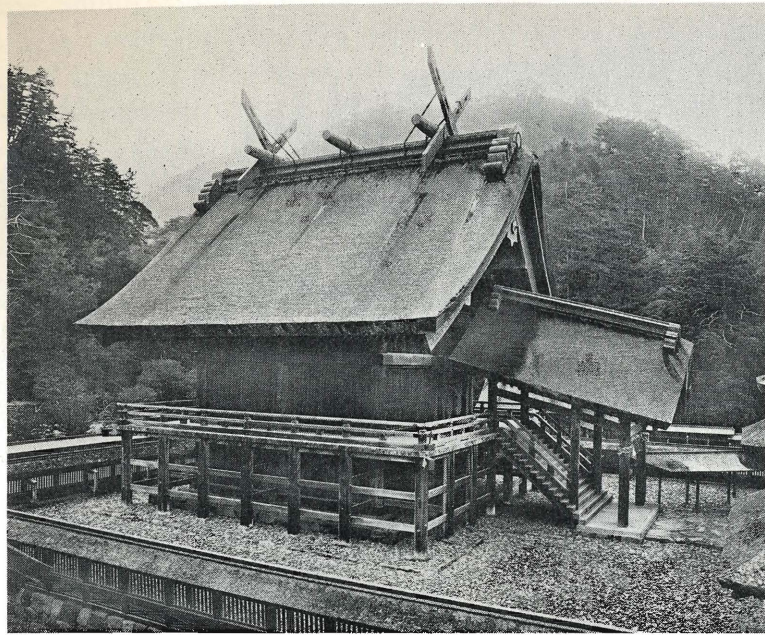
In Japan, Shintoism was established as state religion supported by those in authority and supporting the purposes of the government. Although the agriculturists were held in high esteem in Japan, rated above the industrialists and the merchants, relationships with their deities were always simple, direct and personal. It is in the rural districts, therefore, that the Shintoism of old times has preserved its naive charm. As Chamberlain points out, "the architecture of Shinto Temples is extremely simple, and the material used is plain white wood with a thatch of chamaecyparis bark. The annexed plan of the Great Temple of Izumo (Izumo no O-yashiro), taken from a drawing sold to Pilgrims, and printed on Japanese paper, will serve to exemplify this style of architecture. Few Shinto temples however, are quite so elaborate as this, the second holiest in the Empire." (See *A Handbook for Travelers in Japan* by Basil Hall Chamberlain etc. published by John Murray, London 1907)

From this work we reproduce his general view of the Izumo Shrine. The main shrine (indicated by the number 1) is divided into two chambers of which the rear room contains an emblem of the deity and an antechamber in which stands a wand ornamented



Shrine of Izumo from a native print in Murray's Handbook.

with strips of white paper. The precincts of the sanctuary consists of three courtyards and the Shrine building is placed in the inner court and normally is not accessible to worshipers. The principal buildings are supported by short, heavy columns made of massive tree trunks placed vertically in the ground. The deity does not enjoy luxurious surroundings and in the older shrines, there is no effort to decorate the interiors of the buildings. It is assumed however, that the spiritual being has descended into his house which is his dwelling place in the temporal world. There is something reminiscent of the tabernacle in the wilderness which constituted the principal place of worship for the ancient Israelites. Their tabernacle was surrounded by a large courtyard and the building itself was divided into an outer and inner room, called the "holy place" and the "most holy of holy places." The room at the rear of the tabernacle contained only the Ark of the Covenant adorned with kneeling cherubs whose wings arched over the "mercy seat." It was between their wings that the spirit of Jehovah hovered and



The Honden or principal building of the Izumo Shrine, from *Japanese Temples and Their Treasures*. Tokyo—1910.

only the high priest could enter into the presence of deity, and before doing so must divest himself of all honors and insignias and wear only a plain white garment. All these structures are archetypal in their concepts and arose simultaneously in many parts of the world when different nations attained a certain cultural level.

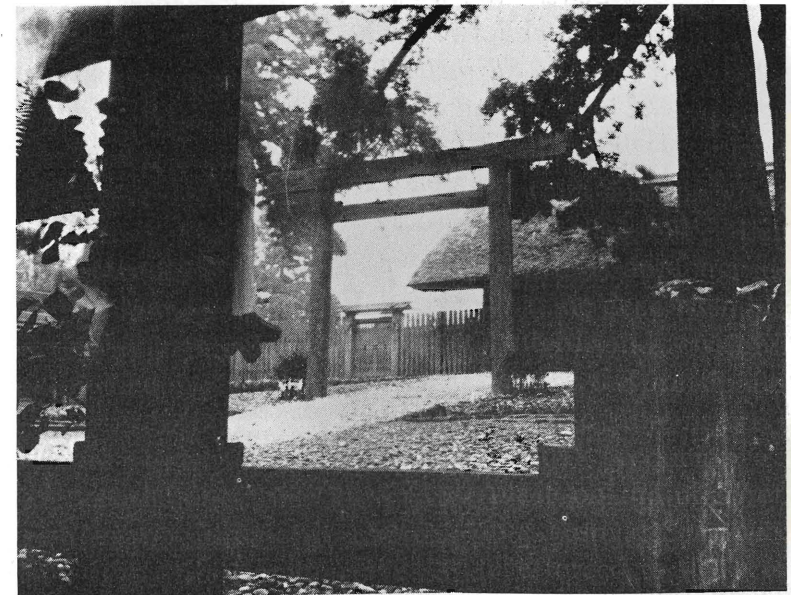
Izumo was built for the son of Susano-o and there is some support for the idea that Susano-o, supposedly exiled from the heavenly plane for his consistent bad manners, descended to earth in Korea, from which he may have led an expedition to Japan where his descendents built a shrine to commemorate their illustrious ancestors. This points out another problem in the already complicated story of Shintoism. It appears certain that there were other groups involved in the early adventures of the Yamato Clan, and that these had to be subjugated or honored with subsidiary ranks before central Honshu could be brought under a firm leadership. Nearly all events in Japanese history which occurred prior to the Fifth Century B.C. must be considered prehistoric. The Shinto

deities retain their ancient forms and have been transposed into modern settings with little or no modification. Although Izumo appears to be of great age, it was reconstructed in 1744.

ISE SHRINE

Although Izumo is the oldest Shinto Shrine in Japan, the Grand Shrines of Ise take precedence. Chamberlain also illustrates the principal Ise Shrine which is likewise based upon primitive Japanese architecture. The actual shrine building is 34 feet in length and 19 feet wide. The floor is raised about 6 feet above the ground on heavy wooden posts. There is a balcony around the structure about 3 feet wide which is reached by a flight of steps. The balustrades and doors, ridgepole and other projecting parts are overlaid with brass plates and the principal treasure is the mirror of Amaterasu, which is also part of the Imperial regalia.

The Grand Shrine of Ise was dedicated to Princess Great Food, generally considered to be an aspect of Amaterasu, the Sun-Goddess. Originally, the sacred mirror of Amaterasu (the symbol of all deities) was kept among the Imperial Treasures, but about the



Scene in the outer grounds of the Grand Ise Shrine.

beginning of the Christian era it was decided that a special sanctuary in honor of the Goddess was to receive this precious treasure, so a house was built for her at Ise, not in the grand manner, but according to the simple architecture of the original inhabitants of Yamato. Nearly 500 years later the Sun-Goddess appeared to the Emperor Yuryaku in a vision. In a very human manner she said she was lonesome and would like an eating companion. Therefore another Shrine was built for Lady Toyo-uki and from that day on these two illustrious Kami have shared their ceremonial meals together. The Lady Toyo-uki represented the procreative power of the soil. It is not permitted to photograph the Ise Shrines even today. I was able, however, to get a picture of the Torii leading into the enclosure and some of the outside buildings.

Although there are two principal shrines at Ise, there are 14 other dependent shrines and 100 smaller shrine structures. The removal and reconstruction of the Grand Shrine therefore, includes at least 14 other buildings and smaller related structures. Prior to the delay caused by World War II, there were three other occasions in which the removal of the Shrine was delayed. Actually, there are two traditional sites and the removal consists of transferring the structures from one site to the other alternately.

At hand is a small publication, *The 59th Periodical Ceremony of Removing of the Grand Shrine at Ise*. According to this little work, the ceremonies of rebuilding and rededicating the Grand Shrine have occurred 58 times. There were a few occasions, however, in which uncontrollable events delayed the rites for short periods of time. The 58th reconstruction occurred in 1929. The preparations for the 59th periodical "removing" began in 1941, but was suspended due to World War II. Soon after the ending of the war, plans for rebuilding the Shrine were again postponed, this time by the Emperor. Later the reconstruction of the Grand Shrine at government expense was permanently discontinued. To meet this emergency a "Society For Supporting the Periodical Removing of the Grand Shrine of Ise" was formed, and Princess Kitashirakawa was appointed president of this group. The expense was to be carried by public subscription, and it was necessary to economize strictly for this restoration, due to the serious devaluation of the yen. The influence of the Ise sanctuary was so great that (it con-



Torii at the Grand Shrines of Ise. The rustic nature of these structures is typical of ancient Japanese architecture.

trolled 112,971 subsidiary shrines) it was assumed the necessary finance would ultimately be available. According to the Japanese Consulate in Los Angeles, the Ise Shrine was actually "removed" and rebuilt on October 2, 1973.

The following quotation from the same publication conveys the attitude of the Japanese people to Ise sanctuary, "Can anyone deny the place, where the Grand Shrine is now situated, as the eternal sacred place most fitting to be dedicated to the Sun-Goddess, O-mi-kami? Saigyō, a Buddhist priest as well as a poet in the Kamakura Period, composed a poem which may be freely translated as follows:

"—I know nothing about who and what are there yet I cannot help shedding tears of gratitude for something overwhelming.

Can we regard this only as a feeling of a traveler who accidentally passed by?"

The same pamphlet contains a most interesting note:

"—no one has ever crossed the River Miyagawa, which borders the territory of the Grand Shrine to invade and ravish the territory, since it was set to be a sacred place since ancient times. Even in the age of civil wars at the end of the middle ages, when the warlords rivaled each other to defend their territory, many of them have never intruded into it. Records also make clear the suzerans Nobunaga Oda and Hideyoshi Toyotomi, directed to have the territory of the Grand Shrine reserved as before, and that they both took even the lead in respecting and worshipping the Grand Shrine."

Dr. Anesaki wrote, "Shinto is often called the national religion of Japan, but this is rather misleading, if it is not erroneous. Shinto has never been organized as a national religion. Japan has no state religion. Today distinctions can be made between two kinds of Shinto; first, *Jinja Shinto*, or 'Sanctuary Shinto,' as embodied in the communal sanctuary, and second, *Kyōha Shinto*, or 'Sectarian Shinto,' as represented by the church bodies. Before the war, *Jinja Shinto* had not been officially treated as a religion, but rather as a state "cult," where as the latter was always regarded as religion. But after the war the entire Shinto was placed absolutely on the same footing as any other religion, such as Buddhism or Christianity." (See *Religious Life of the Japanese People* by Masaharu Anesaki—revised by Hideo Kishimoto, Tokyo 1961)

INARI SHRINE

In strong contrast to the ancient ways is the Fushimi Inari Taisha in the suburbs of Kyoto. The buildings which are magnificent in their red lacquer decorations and exquisite metal trimmings, show a clear fusion of Shinto and Buddhist architecture. Work of reconstruction and new buildings to expand the facilities of the Shrine continue almost constantly. The history of the Shrine dates back to 711 A.D. and it is dedicated to venerating five illustrious spirits. These Kami were traditionally the protectors of the necessities of human life — clothing, food and housing. According to the statements from the literature of the Shrine, approximately 10 million worshipers of all classes visit the sanctuary annually. It was raised to the first rank in 1871 and has long been supported by members of the Imperial Family and many distinguished persons. This Shrine has about 32,000 branch shrines and Japanese people outside of the country venerate the deities of Inari in their homes, factories, shops and institutions.

One of the special features of the Inari cult is the dedication of a Torii gate or a sacred mound. According to available statistics



Avenue of Torii at the Fushimi Inari Taisha.

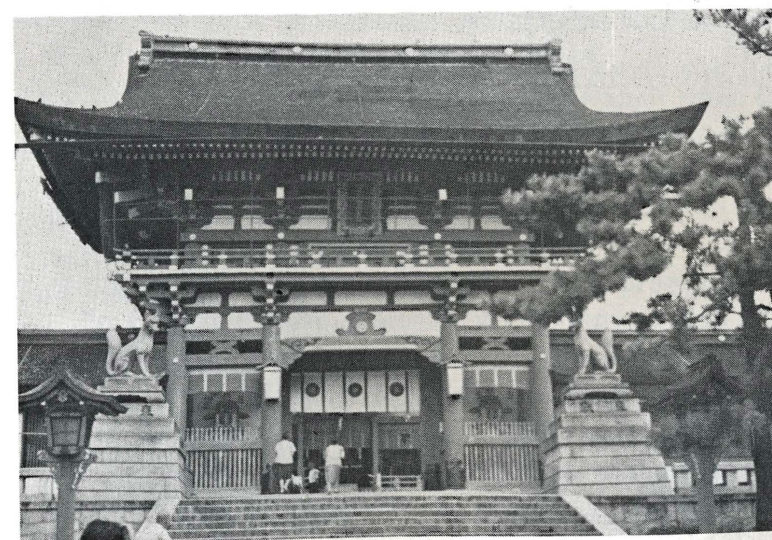
there are about 20,000 Torii and 10,000 sacred mounds in the precincts of the Fushimi Inari Taisha. The Torii are nearly always painted vermilion. Because the fox is regarded as the sacred messenger of the Inari deity, there are countless images of this animal in the Shrine and its subsidiary sanctuaries. The foxes are usually in pairs, one male and the other female. One holds a precious stone in its mouth and the other the key to the rice granary. The bushy tail of the fox, said to symbolize the fruitful ears of rice, often has the precious jewel of Buddhism balanced on its tip. Because of its sagacity and ability to survive under the most precarious circumstances, the fox has been honored by many nations, and it is believed that if a fox can live for a thousand years it becomes supernatural with many miraculous powers. It is also closely associated with primitive magic. The Inari Shrine has issued a number of *Ofuda* or votive prints, representing the rice deity. In some, he is an old man and in others a radiant maiden. Inari, curiously enough, is not one of the ancient Kami, but appears to have been deified by popular veneration. His importance is obvious when we realize that for many centuries Japan lived according to a "rice" economy.

On several of my trips to Japan I visited the Fushimi Inari and this shrine is especially famous for its Torii. Dr. Casal, in his article which appeared in Vol. 14 of *Ethnos*, gives a rather detailed description of the Torii associated especially with the Inari cult. In describing the traditional form of these gates, he writes, "basically they should have round uprights (*hasharia*) slightly leaning inward, and standing on circular or octagonal feet (*kamebara*). The uprights should be surmounted by circular plates (*daiwa*) on which the crossbeam is laid, and the latter consists of two parts, a flattish upper *kasagi* with slight peak and a shorter, squared lower *shimagi* both welded together. Their projection is normal and the upward curve but gentle. Underneath, again somewhat shorter but still projecting, is a square cross-piece (*nuki*), held in place by prominent wedges (the *kusabi*). The outlines, therefore belong to *Ryobu-Shinto*. In the center, linking the two beams, there should be, but often is not, "tablet" (*gakuzuka*) also due to Buddhist influence. . . . superstition has it that if one throws a pebble onto the *kasagi* of a tallish Torii, and it stays there, one's formulated

wish will be granted, or one will be favored with general good fortune."

The Fushimi Inari is justly celebrated for the number of Torii. Originally these structures formed a kind of tunnel through which a sidewalk passed. Finally they became so numerous that the walkway was divided so that there were two covered pathways. The Torii are placed so close together that they are virtually touching, and countless others are scattered through the hills. Many of them contain inscriptions indicating that they were erected by grateful believers whose prayers had been answered. The Fushimi Torii are painted red.

There is an old legend that if a fox, sacred to Inari, can jump over a Torii, he will gain extraordinary supernatural power which could result in misfortune for human beings. Therefore, the Torii are placed so close together that the jumping foxes have become completely discouraged. Ema pictures from this shrine, show a spirit fox jumping over the top of a Torii. Many of the most interesting of the Shinto Shrines are located in country areas where only the Torii itself is visible against the background of trees and



Entrance to the Fushimi Inari Taisha, with guardian foxes.

rugged scenery. I photographed such a Shrine in the Japanese Alps where it stands at the edge of a rice field against a verdant background.

According to Dr. Anesaki (previously quoted), the Deity Inari is of unknown origin and was generally regarded as the patron of agriculture. In the course of time, however, this concept has changed and today it is not the farmer who comes to the Shrine, but merchants, bankers, speculators, actors and dancers. They feel that the guardian Spirits of Inari have the power to bestow worldly favor, wealth and distinction.

The modern Shinto churches preach a mystical theism. They recognize a universal spiritual power by which man can associate himself through the purification of his thoughts, emotions, and physical body. Divinity is not defined but is experienced by those whose faith has compelled them to the regeneration of their own nature. To paraphrase Dr. Anesaki, exorcism and faith healing are included in the Shinto belief. Also divination and the study of the mystery of words. While regarded as the very essence of Shintoism, these aspects of the cult could well have been inspired by Buddhism or Taoism.

KASUGA SHRINE

The Kasuga Jinja was founded in 768 A.D. by the Fujiwara as their tutelary shrine. It is sacred to the Shinto Kami Ama-no-Koyane and his wife, who were the remote ancestors of the Fujiwara clan. Other deities and heroes are also honored there. The Shrine is approached through an extensive park where hundreds of tame deer assemble to be fed by tourists. A long avenue of stone lanterns and rows of bronze lanterns under the eaves of the shrines lead to the principal building. In all there are 3,000 lanterns. A few of these lanterns are lighted every evening but once a year all are lighted producing a most splendid effect. This generally takes place on the night of February 3rd, celebrated all over Japan as the Festival Setsubun. This is the occasion when Oni or demons, are forced to flee from homes and even public buildings by being pelted with dried beans. The main temple is painted red and is hung with rows of brass lanterns and the entire area abounds in



Ancient wisteria vine at Kasuga.

magnificent cryptomeria trees. There is a curious legend that the deity Saruta-hiko is the proprietor of the soil on which the Shrine stands. Long ago this Deity made a pact with the God of Kashima to lease from him three feet of earth. Actually he was sold a much larger area insisting that the three feet referred to only the depth of the soil. As a consequence the trees never send their roots deeper than 3 feet into the ground. The accompanying photograph shows an ancient wisteria vine with a number of Kasuga lanterns in the background. The wisteria incidentally, is the official crest of Kasuga.

The Shrine is divided into an outer and inner precinct. Passing through the first Torii, the visitor is in the midst of a grove of ancient cryptomeria, among which roam hundreds of sacred deer. They may wander up flights of stone steps leading from one terrace to another, or actually enter one of the shrine buildings. They are very sensitive creatures and must be approached with all gentleness. A sudden move puts them on the defensive and they may kick at the tourists with their sharp feet. At the Kasuga-Wakamiya Shrine, the ritual dancers perpetrate the Kagura based upon the entertainment offered to induce Amaterasu-o-mi-kami to leave her "Heavenly Cave" where she had been pouting for some time. While the



A deer in the sacred precincts of the Kasuga Shrine.

tradition is old and deep, the brief performance can only be regarded as symbolical of the original story.

Vehicles are not permitted beyond the second Torii gate. The Shrines, however, are not far away and their red and gold decorations are in vivid contrast to the somber trees which surround them. Among the decorations near the entrance to the Shrine are carvings attributed to Hidari Jingoro. He was a left-handed artist whose work was so extraordinary that it was popularly believed that even the Gods might consider themselves excelled by this audacious mortal. At Nikko, one of his columns has been put into position upside-down as a symbol of proper deference to the great spirits inhabiting the place.

When it is necessary to reconstruct or repair the main building, there is a substitute residence where the invisible deities reside until their most splendid home has been repaired. Near this there has stood for a long time, a tree into which has been grafted an unusual variety of other trees and vines. There have been seven such grafts including wisteria, camellia, maple and cherry.

Various Ofuda or temple souvenirs are distributed from the Kasuga Shrine. They are invariably decorated with the figure of a standing deer, with clouds beneath its feet. From the back of

the deer rises a sacred Shinto tree from which is suspended a circle. This has been the mandala of the Shrine since the 8th Century. Lady E. A. Gordon reproduces the deer of Kasuga and compares it with ornaments on the porch of the Reims Cathedral. The similarity between the Christian lamb and the Kasuga deer is striking. In old times the killing of a Kasuga deer was a capital offense and even now would be subject to severe punishment. The animals are extremely tame and have been taught to make a little curtsy when fed. Deer in abundance are also to be seen within the enclosure of the Kasuga Shrine. They wander among the buildings and appear suddenly from among the trees bordering the principal paths. This may be one of the earliest animal sanctuaries on record, and the deer are especially sacred because Buddha gave his first sermon in the Deer Park of Sarnath in India. In old stone carvings, Buddha is often represented preaching with deer crouching at his feet. At Kasuga they are the messengers of the tutelary deities. This is quite common in shamanism where animals are often the intermediaries between Gods and mortals.



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Illustration comparing the Kasuga deer with Christian representation of the sacred lamb from *World Healers* by Lady E. A. Gordon.

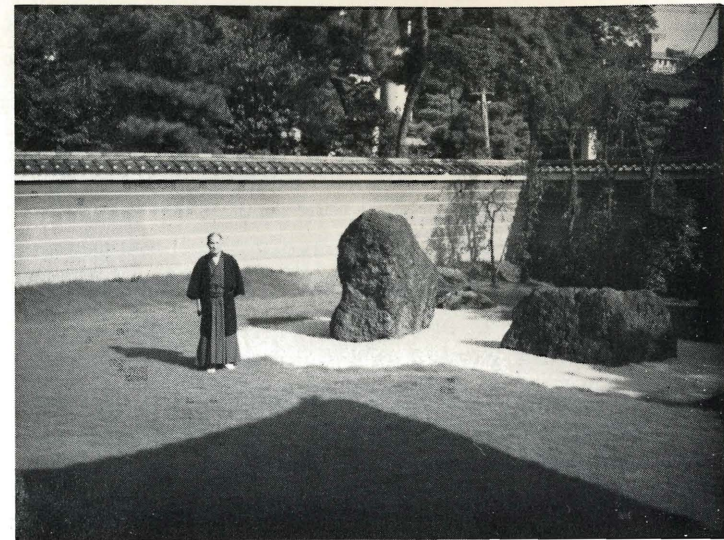
GION SHRINE

Gion-no-Yashiro stands in the central part of Kyoto. It is a Ryobu Shinto Temple indicating the fusing of Buddhist and Shinto elements. It is said to have been founded in the 7th Century by a Korean envoy who dedicated the sanctuary to Susano-o. The Shrine is now generally referred to as the Gion Shrine. It is believed that primitive Shinto rites were celebrated on this site at an early date. During the ascendancy of Buddhism, this Shrine was a dependency of the Kofuku-ji and later of the Tendai Temple at Enryaku-ji. With the restoration of State Shintoism the Shrine regained its independent status. It is a very attractive structure painted bright red and ornamented with rows of iron lanterns hung from the eaves of the various structures. Originally they were stables for sacred horses. The huge vermilion entrance adorned with crests in gold is most impressive as can be seen from the accompanying picture.

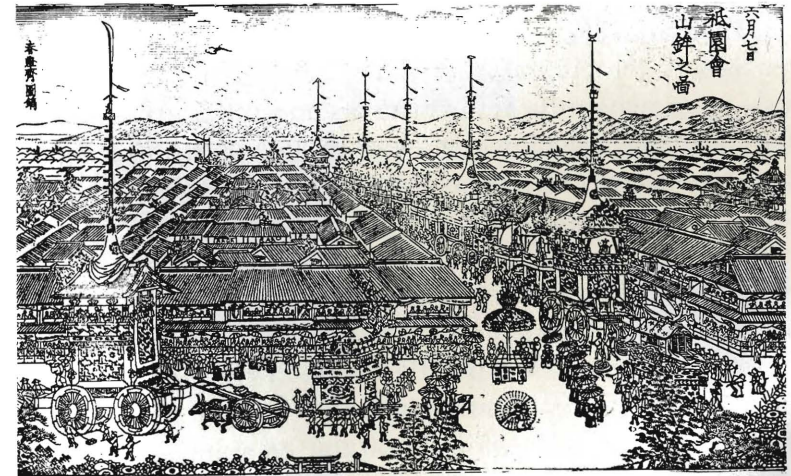
The Gion festival is celebrated annually for a week beginning July 17th. The festival began during the reign of Emperor Seiwa (859-876 A.D.) when a plague raged throughout the country and was especially fatal in Kyoto. Today massive floats gloriously de-



The Main Entrance to the Gion Shrine.



The chief Priest of the Gion Shrine in his stone garden in the grounds of the Gion sanctuary.



Gion Festival celebration floats being pulled through the streets of Kyoto. From copper engraving inspired by Western etching on metal.

corated, are drawn through the street by groups of men. Among the floats is a reproduction of the boat used by the Empress Jingo at the time of her invasion of Korea. Many of the elaborately ornamented carts have solid wheels and are extremely heavy. Several have tall wooden masts surmounted by the heads of halberds. I had the pleasure of seeing the festival through the windows of the Kyoto Hotel. It is estimated that more than a million visitors assemble for this spectacle. I also have a small copper engraving showing the procession. This is an early Japanese work inspired by Western etching on metal.

A number of young women (Miko) are in attendance at most Shinto Shrines. They stand in small stalls where pilgrims come to have the Temple Seal stamped on slips of paper or in albums provided for the purpose, and they also perform ceremonial dances. These maidens wear an ancient and picturesque vestment consisting of a very wide red divided skirt, a white undergarment and a long gauze mantle adorned with the crest of the Temple. The hair of these dancers is gathered into a long tress hanging down their back and may be ornamented with a chaplet of real or artificial flowers. A small symbolic design is worn above the forehead and the face is heavily powdered. At one time in the dance, the girls hold a tree branch in their hand, and at another time, a small cluster of bells resembling a sistrum. The orchestra consists of three priests — two play musical instruments and the third chants. There is a fee for the ceremony which helps to support the Shrine.

Chamberlain tells us, "Gion-ji was the name given to a Buddhist temple dedicated to Yakushi and Kwannon which stood in the same enclosure, and by popular usage the name Gion came to be applied to the Shinto temple as well. Gion, it may be observed for the sake of those familiar with Indian Buddhism, is the Japanese rendering of Jetavana Vihara, the name of the park or monastery presented to Buddha by Anathapindaka."

Here is an excellent example of the combination of Buddhist and Shinto elements in the creation of the popular shrine. The tempestuous Kami, Susano-o links the Gion sanctuary with the earliest Shinto legendry. Susano-o, also called Go-zu Ten-no, is venerated as the God of Oceans and of the Moon. In art this Shinto deity is frequently represented slaying an eight-headed dragon thus

freeing the land of a terrible affliction. In his usual ingenious way of attaining his purposes, this Shinto Kami caused eight vats of an intoxicating beverage to be prepared and when all the dragon's heads were intoxicated, he slew the monster but discovered in its tail the sacred sword which later became part of the Imperial regalia. There may be some relation between the eight-headed dragon and the eight islands which comprise Japan. It is said that the dragon was so huge that it carried forests on its back. The whole legend could have to do with Susano-o's conquest of the tribes inhabiting the Japanese Islands. While not entirely an admirable character, referred to in the ancient writings at "The Impetuous Male," he chose a wife from the ancient peoples of the Yamato and it was appropriate to honor him as the conqueror of barbarians.

MIYAJIMA SHRINE

The Island of Miyajima on the Inland Sea of Japan is best reached from the City of Hiroshima. It is considered one of the Three Great Sights of Japan. The central part of the island is heavily forested and rises about 1800 feet from the shoreline. It is dedicated to three Shinto Goddesses, daughters of Susano-o. Although dates are uncertain, tradition tells that the first shrine to be erected there dates from the late 6th or early 7th Century, but all the records were lost in a devastating fire which occurred in 1548. It was restored with such splendor as to now be considered the most magnificent structure in Western Japan. In old times local religious belief forbade all births and deaths on the island, but this ruling has been largely relaxed. A considerable part of the Shrine is built on piles over the water and at high tide the corridors and balconies appear to be floating. In the early 19th Century the galleries of the Shrine were ornamented with an extraordinary collection of Ema pictures placed there as votive offerings. These have now been removed which is a serious loss to art lovers. As usual with Shinto Shrines, there are few interior furnishings but the scenery is so extraordinary that other ornamentation is unnecessary.

The Island is reached by a ferry boat and arrangements can now be made to transport automobiles to the island, an innovation of

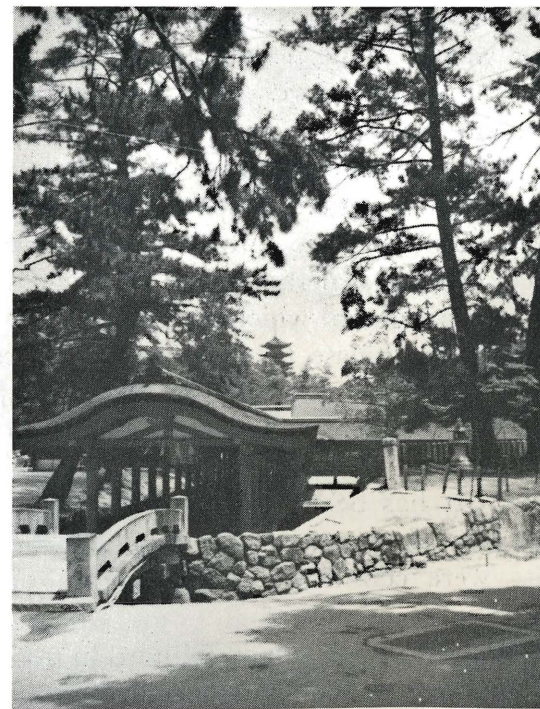


The Great Torii standing in the Inland Sea near the shore of the Island of Miyajima.

which I made use. The water trip requires 10 minutes from Miyajima-guchi station, which is a half-hour ride from Hiroshima by the National Railway. At the time I was there many private boats were carrying families visiting the Island largely for purposes of pleasure. One boat was outstanding. It was in the shape of a small dragon reminding one of an old Viking ship. It was so heavily loaded with sightseers that the sides of the vessel were only a few inches above the water. On the Island itself there are a number of establishments including native inns, tea rooms, and souvenir shops. An auto could proceed about half a mile allowing travelers to conserve their energies for the attractions beyond that point. Festivals on the Island attract large audiences but it is usually impossible to get close to any cultural event—the crowds are so dense. On the Island is also a five-story pagoda dating back to the 15th Century and visible in the accompany picture. Miyajima has the distinction of being the custodian of 82 National Treasures from 164 Important Cultural Properties, including a 12-volume set of Buddhist Sutra Scrolls dated 1163, and dedicated to the Shrine.

Those approaching the Island see rising above the water, a colos-

sal Shinto Torii which has become the special symbol of Miyajima. It is 53 feet high and 73 feet wide, a huge camphorwood structure and bears a tablet autographed by the late Prince Arisugawa. The present Torii is a reconstruction in the exact form of the original and made in 1875. When the tide is out, a considerable part of the base is visible and it is possible to walk out to the Torii. As already noted, Miyajima includes both Shinto and Buddhist structures and beyond the Shrine along the shore, there is a refreshment stand around which wild deer congregate in the hope of receiving gifts of food. It would require more than a day to thoroughly explore the island but the principal interest is the elaborate system of galleries where various rituals including Bogaku dances, are performed on special occasions. The Inland Sea itself is dotted with hundreds of small islands, many of them rising as jagged rocks from the water.



A view on the Island of Miyajima showing covered bridge in the foreground and the Buddhist Pagoda in the distance.

I remember one of the curious spire-like projections on the peak of which stood one lonely tree. Though somewhat difficult to reach, Miyajima is a unique example of early Shintoism and its complex beliefs.

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The social unit of the Japanese people is the family. This seems to be a perpetuation of ancient tribal policies. The family consists of three classifications of which the first is made up of deceased ancestors, the second of those now currently living, and the third of unborn descendents. There is no clear demarcation to separate the dead, the living and the unborn. The family is a life-stream usually tracing its origin to a distinguished forebear whose virtues have strengthened the moral character of his descendents for centuries. Among Western people there are very few who can trace their ancestors back more than 3 or 4 generations. Even if genealogical records are available, there is very little interest in them unless some progenitor was of noble descent, or an outstanding genius. Morticians tell us that few graves are regularly visited by surviving relatives for more than five years.

With us there is a clear line of separation between the living and the dead. In Japan the situation is entirely different. Perhaps these people recognize at an early time that the temperaments, tastes and even appearances of older generations are seemingly born again in the little sons and daughters which make up the contemporary establishment. Like the Chinese, the Japanese highly respected their elders and after all, a deceased grandfather was also an elder. His image could be conjured up in the mind and at times, his very presence could be felt and at the Oban Ceremony, he might be invited to dinner. It has been suspected that this situation also pertained to the Near East and that the Bible Patriarchs of phenomenal longevity were considered to live as long as their tribe endured.

The Japanese are born with responsibilities. In a sense they must fulfill the high purposes of their progenitors. To fail in any essential virtue was to disgrace the ancestors and humiliate those not yet born. For a slight misdemeanor full amends must be made and for a major dereliction, only honorable suicide could purify the family.

Some Japanese consider Shintoism as "ancestor worship," but perhaps it might better be considered as respect for parents or grandparents — living and dead. One does not "worship" a grandfather but if he has been a good man, certain respect is due to him. Small favors are performed on his behalf and he is consulted in matters where his experience is valuable to the family group. He may be bowed to and served in kindly ways by his descendents, and when he is sixty he is born again. He is presented with a red hat, and can do no wrong. The attitude toward a ghostly ancestor is about the same. It is suspected that being invisible, he has powers beyond those of average mortals. He can journey speedily from one part of the empire to another, read the minds of mortals, and even observe the consequences of his own advice. A ghostly grandmother can have the same fondness for her daughter's new child that she would have if present in the flesh. Thus the family was both visible and invisible and in need turn not to strangers, but to its own ancestral resources. All the hosts of spirits are not strange godlings from afar, but friends, parents, children, and neighbors who have never lost interest in their descendents. In old times Amaterasu Omikami was the great ancestress, and later the Emperors were the venerated elders. In Japanese houses there are niches in the wall called "tokonoma" where art is now exhibited and flower arrangements are placed. There is a story that originally this tokonoma was reserved for the Emperor if he should decide to visit the house. He never did, at least in the flesh, but in any case he was considered the father of the family. It is probably only a step from veneration to hero worship, and a slightly longer step to deification. The court had its formalities and the Shogunate — its rules and regulations, but for the people Japan was populated with innumerable beings that could only be seen in dreams or the imaginings of small children.

Shintoism was the cult of the Great Family in which all the common affairs of mortals were seen and known by the world of spirits. In many ways the old tribal customs have withstood the test of experience. Today we do not believe that the living are guarded and guided by the dead. Millions of Western people have little respect for their own parents and less for the ghosts of their ancestors. They want to live their own lives but for the most part,

they do not know where they are going or why they are striving so desperately after a freedom which they cannot use constructively. The Japanese lives in a world of beauty (except where industrialism has defaced the countryside), and his life is still largely regulated by the discipline of duty. You will seldom hear the Japanese criticize a parent or tell you that he had a strange or unhappy childhood. One Japanese merchant told me that his grandfather was a shopkeeper and his father was a shopkeeper. It was therefore appropriate that he should be a shopkeeper. He was fulfilling the lives of his ancestors. They would be happy to know that he had made a success of the business. They might even hover around while a shrewd bargain was struck, but if he was dishonest he could feel their displeasure. This shopkeeper hoped that his son would follow in his footsteps but Junior was being indoctrinated by the strange ideas which were infecting the Middle School. Probably he would go to work in a factory, or become an activist and land in jail, and it is all very sad. It was hard for an old man to build a business for his son who would never accept it. He might adopt another son but fare no better. The ancestors shook their heads sadly, the living suffered in silence and those coming into life in future days would have no apprenticeship with reality, no skills but those of a mechanical nature, and would not visit the memorials of their ancestors. Something was falling apart and progress was taking a very high price.

Against this trend is the country itself with its countless monuments to old memories. Even the government is becoming more conservative when it becomes evident that without responsibility the human being does not mature. Buddhism did not support the program that gradually came to control Japanese policy, but Confucius with his strong emphasis on family life and public ritualism, seemed to meet the immediate Japanese need. Shinto simplified the whole thing with the concept that courtesy was a major virtue. In moments of stress, first find peace within yourself and always seek the genteel proprieties for they are as appropriate to the peasant as to the aristocrat. If the family is bound together by mutual kindness, the nation of families will be just and cultivate the ways of peace.

MAN, GOD, AND THE NATURE OF THE UNIVERSE

By RICHARD WORTHINGTON, PH.D.

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You who read this will recognize the great over-simplification of that which follows. Nevertheless, the broad schema of the representation should carry its own validation through your reactions.

In all of the broad universe with its countless galaxies there is one primary "substance": *energy*. This energy is manifested in billions of different forms—from animate to inanimate, from unfathomably large to that which is sub-microscopic! It pulsates: expanding-contracting, expanding-contracting. If we consider that energy is life, then all matter in all of its expressions is life. It is man's delusion that only those things which grow and reproduce are living. All things have life since all are made up of energy. Most significantly, all energy, whether it be galactic or submicroscopic, is subject to law.

Ours is not a chaotic universe without rhyme nor reason. Certainly, we have the phenomena of states of energy being relatively chaotic on through to those which are ineffably harmonic. But throughout this broad range, laws are operating which account for all things. Energy is never lost, although it is in a continuing state of being transmuted. Within an individual's experience, there is the cycle from conception to death; and there is every reason to believe that the latter is no more than another beginning. Death is the return to the original matrix from which each human has come.

The grand, incontrovertible law, out of which all sub-laws evolve, is simple. It is an unfolding of energy expressions within the limits created by the dream of the thing that is to be. For example, the marvelous, admirable quality about a tree is that it is what it is. It evolves in the soil from a seed which responds to temperature, nutrition, sunlight, weather conditions, and the dream of the parent which was impressed upon the seed when it was produced from all of the dreams of all of the ancestor trees in all of their

responses to their internal and external experiences. How marvelous the tree is! It does not have to try to be itself. It simply is! In all of its phases of growth, development, and ultimate demise, the tree is beautifully responding to immutable laws. The law that runs galaxies, runs all things: even those things beyond man's finite intelligence. Minerals, vegetables, and animal organisms reach the maximum expression of their creative development through responding to the law that is the organizing principle of all energy.

This law I consider to be God. In man, the highest expression of God is love. We speak of our God as being a God of love. By inference, that which is destructive is considered to come from the devil. If an individual *knows* that there is an after-life, then there is no destruction—there is no devil. It is a continuous universe wherein energy undergoes what man views as endless reaffirmations of energy that is expressed in varying states. Life is endless; however, man who is born into a preexisting culture working to free itself of destructive delusions, comes to view his personality as being of great value—or utter worthlessness—when he sees *himself* as a prime mover, dependent upon whether or not he achieves success or failure within the culture's value-system. To me, the least significant thing about a human is his personality. Personality reflects the crazinesses of the culture, impairing the possibility of the individual's coming into a full knowledge of his relationship to all things through the law that governs energy expressions.

It is only when man breaks through his culturally and self-set delusions that he comes into a state of self-awareness—a state of realization that he is the only instrumentality—that within him is his oneness with God and the universe. If he is able to bypass his personality, by definition he is creative. He is aware of the fantastic energy that he represents—aware that he is a prime creator. He has come to recognize his utter dependence upon the laws of the universe. His only security is in them—in God. He no longer boasts of his personal (personality) invincibility. He is now secure. Now free of guilt because he is no longer deceiving others—much less himself.

There is no reality without there being a prior dream. As man dreams valid dreams—those are expressions of his being a part of the law—he is endlessly creative. It can be said that life is a dream

—that life is a prayer. All prayers are answered. Those of us who have great destructive elements within us are dreaming of great destructiveness. Our behavior then becomes self-defeating and may involve the destruction of many forms of energy systems around us. The opposite is also true; he who loves, dreams dreams of creativeness regardless of the historical time into which he is born and the culture in which he finds himself. Such rare individuals we call “illuminated.” Each age produces them; and each walks alone, leaving a path which others who seek to express love will find as a beacon which will lead them to their own illumined selves.

It is no digression here to talk about the central function and purpose of all education: formal and informal. Education is simply for the purpose of giving each individual as much data, along with the organizing principles that give sense to the data, as is possible. Through living, each of us has opportunities to absorb as much as we can of the nature of the external universe. Fortunately, the majority of us are provided with sufficient education to enable us to function at some level of success. That is, we are able to participate in family life, occupations, recreation, and in a spiritual life.

Through the process of encompassing all that an individual wishes to absorb, he comes to develop an internalized universe that is a microcosmic duplication of the macrocosm as he has come to know it. Through limited education, some of us have very small universes; and where the education has been extensive, there is the possibility that we have universes that are both extensive and intensive—even truly illumined.

In our present day culture, there are two main psychological approaches to an understanding of the universe in which we live. The first is that of self-denial. The second consists of learning as much as can be learned: “ye shall know the truth and the truth shall make ye free.” The former produces individuals who are asleep. Their constricted universes permit them to avoid a full measure of understanding of themselves and their lives—in reality, they have learned to respond to painful stimuli by trying to deny the existence of pain. At the other end of the continuum are the searchers of truth. But because of the internalized crazinesses of the culture, such individuals are often as asleep as those who are self-denying. They over-intellectualize, hiding from themselves the fact that they

are simply magnificent energy systems who have within themselves all the laws of the universe.

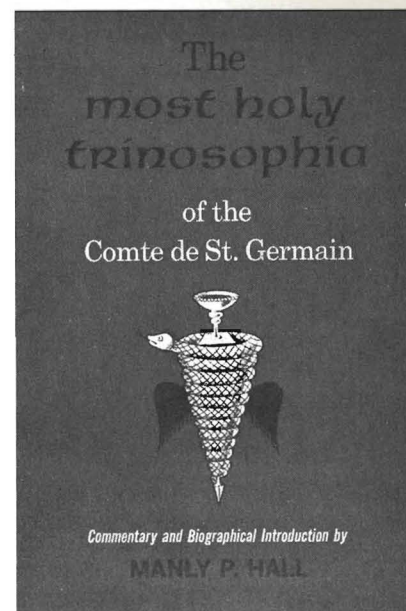
When I speak of the craziness of our culture I refer to the internalization, without critical evaluation, of such delusions as: man has to kill man in order to have peace, happiness is important, and achievement is of significance. Nonsense! Man will never have peace by killing man. An enemy may be won over by loving him, but never by killing him. Life is not meant to be happy! At best, it is initially a rough, tough series of experiences out of which truth may come. Happiness is a secondary gain—and nothing that is lasting. And so it is with achievement. It is the process of achieving—of creating—that carries significance to an individual. The finished product can give no more than momentary reward. Life is not only for loving, which means living, but it is also given to us in order to learn lessons—tough as they usually are. It is through these lessons that we can release ourselves from the crazy habit patterns that keep us from ourselves. To move always with the spirit of God being solicited, is to begin a process of becoming more than a God-in-exile, which we all are, according to the story of Adam and Eve. Each human's primary goal must be to understand finally that he *is* a God who can always be so to the extent that he asks for guidance—guidance which will surely awaken him spiritually as long as he dreams of love and loving. This dream comes to reality through affirmations in sexual relations, in group participation, and in an ever-growing awareness that all things are of God—of energy under law—even when this is expressed as angry destructiveness. But the latter shall pass away to be replaced by that which is creative. We must dream that this is creative. We must dream that this is so—we must know that we “have been answered before we called.”

Human energy is simple and straightforward when it is brought under the law. It is devious and deviously expressed only when an individual uses bad means to express it for either good or bad ends.

Let yourself go. Feel deeply the pulsating of the energy system that you are. As you become accustomed to doing this, you will be in the process of waking up—of learning that all of life can be a loving experience which will lead to creativeness beyond your pres-

ent imagination. You are a God. Be neither purgatory nor the devil. The latter two detract from your awareness, and can bring you to the end of this life unfulfilled and asleep. Awake, for now you are. You are a dream come real. You are the dreamer who can dream valid dreams based on the God within. Your light will shine forth. Your knowledge of heaven will be certain; and your life will be everlasting.

You are the universe. You may travel to the very ends that become new beginnings and which go beyond your present finite mind. There is an unbelievably high YOU which will respond to your search for your own authenticity. You shall become your own master and help others to find that this, too, can be true for them. We are One. All is God.



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NOTES ON DEMONOLOGY



The so-called diabolic arts have a long and unsavory history. It is impossible to trace the origin of demonology but we know that it has been a burden upon the human spirit for thousands of years. Cults dedicated to infernalism are scattered throughout the world, but as they are always associated with religion, their rites and practices differ considerably according to local theologies. Some of the earliest records of black magic have been found among the Babylonians and Assyrians and there seems to be a direct descent from these nations to medieval Europe. Among sophisticated peoples demonism spread most rapidly to those whose religious beliefs included a realm of eternal punishment after death, but there are exceptions to this generality. The Greeks, for example, believed in a region of the dead presided over by Hades, God of the Underworld. In Classical times, however, Hades was not a punishing deity. He merely governed the regions of all the dead who continued a ghostly existence after they departed from this life. The daemon of Socrates was not a demon in our sense of the word, but a protecting spirit; nevertheless the term has come to signify the personification of an evil force. Among Christian nations the belief in diabolic powers derived its authority directly from the New Testament. Not only did Jesus cast out Devils but conferred the power of exorcism upon his disciples.

The belief in evil spirits is still widely held among surviving aboriginal and semi-civilized groups. It is part of the philosophy of life among Siberian shaman and the folk cults of Russia. It is still a serious problem in Haiti and other parts of the West Indies. The Spanish Conquistadors brought it to New Mexico where its unsavory concepts were combined with the sanguine rites of the Aztec nation. The Black Mass has been celebrated for years in the sewers of Paris, caves and ruined castles along the Rhine, and on the Brocken—the highest of the Harz mountains in East Germany. All the apparatus for haunting and hexing can be bought in New York on the open market; and Count Colonna Walewski, who followed in the footsteps of the French transcendentalist, Abbe Louis Constant, had an antique shop devoted entirely to magical eso-

terica. In Chicago there was a serious outbreak of demonism in the present century and a firm there did a mail-order business in charms, pentacles and fetishes. We had a disturbing outbreak of black magic making use of the famous Medici dolls in East Los Angeles some forty years ago.

There are several branches of sorcery including Satanism, Witchery, Necromancy and Ceremonial Demonism. In our time two classes of persons are involved in the perpetuation of ancient beliefs in the power of evil. The first group and by far the largest, is made up of frightened neurotics. Black magic is founded in fear, is sustained by fear, and in the end—the practitioner and his victim are literally frightened to death. Black magic is a two-edged sword. To believe in it means inevitably that we can become afflicted while we are trying to afflict someone else. All fear arises from ignorance and our remote ancestors were surrounded by mysteries beyond their comprehension. It never occurred to them that their misfortunes arose from their own conduct. Every disaster seemed to bear witness to a malicious agency in the Universe. I once received a number of requests for help from bewitched natives in the Belgian Congo. Those who wrote me were Christian converts and they were convinced that the Witch Doctors were determined to destroy them. In the course of our correspondence several fragments of interesting information came to my attention. There was a belief in that region that there was no need to worship God or Good Spirits because they would never harm you anyway. The only safe thing to do was to placate malevolent beings who would make trouble if you did not cater to their whims. It was upon this almost irrefutable logic that the Black Mass seems to have been founded. Another curious phenomenon must also be considered. It has been a general custom to assume that all religion except our own is false, or at least misleading. Demonology therefore, created its infernal hierarchy by taking over the Gods of the Unbelievers and Misbelievers and transforming them into evil spirits. Our traditional Devil with horns, goatee, cloven hooves and forked tail, is no more nor less than the great God, Pan, a pastoral deity of antiquity who liked to play his pipes among the reeds along the banks of rivers. It was the wailing of the Pans over the death of the good God, Osiris in Egypt that gave our language the

word *pandemonium*, which incidentally, is also one of the subdivisions of the infernal region. One of the principal deities of the Babylonian complex of culture was the God, Baal, who was called Baal-zebul, My Lord Who Sings. He has also descended to us as Beelzebub, one of the most powerful of the fallen angels.

It may seem completely unrealistic that modern men and women, well-educated and at least partly aware of the Universal Laws which govern phenomena, should become totally terror-stricken by the impact of the inexplicable. The answer lies within ourselves. Pre-history still lives in us and its anxieties have never been resolved. Under normal conditions we can live in communion with our kind and have psychological security, but when our pattern of beliefs is disturbed, disorientation is not uncommon. Darkness is a synonym for evil, and the dark ways of the past live again if the light in our own hearts and minds grows dim. The other group which has found Satanism fascinating is made up of sophisticated exhibitionists. Whether they actually believe the infernal rites they practice is of secondary consequence. It is the morbid thrill together with the sense of power over the minds and lives of other mortals that brings satisfaction.

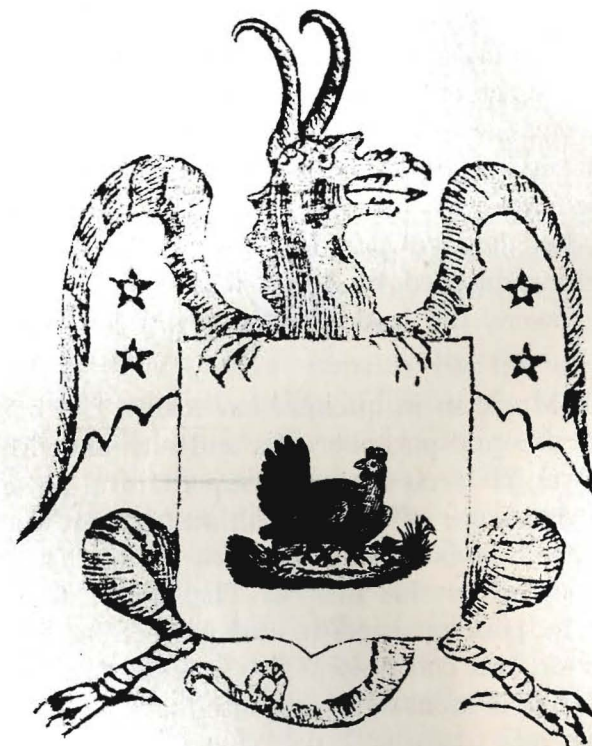
In the last fifty years I have been brought into intimate contact with persons in many walks of life who believed that they were victims of sorcery. To say that they were miserable is an understatement. I heard all their stories and tried to find ways to rescue them from the terror which was afflicting them. It is difficult to reason with a human being who is completely convinced that he is doomed to destruction, and some incident or circumstance has triggered the primordial fear which is always lurking somewhere in man's unconscious. Each story differs in detail but the principles involved are consistent. In the days when many families had servants, black magic was often brought into the household by the domestics. A nursemaid might threaten a disobedient child by saying, "If you do not behave yourself, the goblins will get you." Another source was the extensive literature on the subject, usually fictional but often convincingly presented. Many children's fairy stories involve witchcraft, ogres and other menacing characters including "The Red Queen" in Alice in Wonderland. Children reading these stories or having them read to them by their elders, re-

ceive an indoctrination in early life that can linger on as a capacity for gullibility.

As demonology is closely related to folklore, it has received powerful support from old tales. There is one account that the Devil cast the bronze doors of Notre Dame Cathedral, and it is also rumored that he cooperated with the architect in designing The Cathedral of Cologne. In recent years theater, motion pictures and television have catered considerably to the basic fears in man, and it cannot be denied that horror films have a pernicious effect on both young and old.

Also we should remember that the science of modern medicine began with Vesalius, Paracelsus and Pare. Many forms of physical illness could not be diagnosed and it was assumed that they were of metaphysical origin. The Bubonic Plague, the most terrible scourge that ever visited the planet, was simply accepted as an evidence of the wrath of God. The practicing physicians during plague epidemics had no way of protecting themselves except by wearing a "plague-gown" covered with magic symbols. Sometimes with a flash of scientific insight, he also wore a glass mask with a huge nose stuffed with herbs to purify the air. It is reported that many patients died of fright at the sight of their physician. In those hard days ordinary ailments which would give us no concern were attributed to spells and curses cast by neighbors, relatives and business competitors. If this happened in Venice the victim could tell his sad tale, and name his adversary by writing out a brief account and putting it in the mouth of a stone lion. If the magistrates decided that the story sounded reasonable, the presumed culprit could be executed for sorcery. This was also a simple and efficient method of getting rid of enemies.

I have known cases of persons who believed themselves cursed or hexed, but were actually physically ill. In response to an inquiry one sufferer admitted that he had not had a physical checkup in ten or twenty years. It never occurred to him that his dilemma could be part of the aging process, or due to the onset of a chronic ailment still in its early stages. Many malfunctions are possible which lead to psychogenic complications. Glandular imbalance, ailments involving the autonomic nervous system, and even arterial sclerosis can cause acute mental distress. Old Dr. Robert Fludd,



Frontispiece of *The Red Dragon*, containing the art of apparitions, the discovery of treasures and the Secrets of Queen Cleopatra. Included is a smaller work, *The Black Hen*, shown in the picture. The book is falsely dated 1521.

"practitioner in physics," in his philosophical interpretation of anatomy, said that man was divided into three parts: the heavenly region allotted to the cranial cavity, earthly environment to the thoracic cavity, and the infernal realm to the abdominal cavity. Dr. Fludd may have been wiser than he knew, for digestive problems with their toxic consequence, have been frequently mistaken for mental illness. It has also been suggested that Napoleon I might have settled down to the innocuous career of a Corsican magistrate had it not been for his gall bladder.

A more common cause of mental anxiety over possible bewitch-

ment is actual dabbling in metaphysics. Many have convince themselves of the power of mind over matter and have extended this concept to include mind over other people's material possessions. They have joined organizations practicing mystical exercises, meditating on prosperity, or seeking to advance personal prestige. Drifting about from one cult to another, they frequently become involved with undesirable organizations. Such groups use every means possible to hold on to their members, even going so far as to threaten that they will practice black magic against a deserter. Already well-conditioned by belief in the reality of mysterious forces and powers, the backslider simply waits for his doom to catch up with him.

The Black Magician in question has read a few books, secured appropriate robes and paraphernalia and surrounded himself with gullible acolytes. He feels a sense of supernatural power arising in him, and in the course of time will ultimately turn it against some person who has displeased him. In a few weeks this person shows acute symptoms of psychic distress. The Black Magician is then certain that he possesses supernatural powers and his victim appears to support this conclusion. This is a clear case of self-deceit leading to mutual illusions signifying nothing.

Sleep phenomena has also contributed to demonology. It has clothed psychic pressures in appropriately distorted forms wandering about in a dark world of dreams. Actually, black magic is a kind of waking nightmare. The effect of narcotics on dream phenomena aids and abets the practice of black magic. Under drugs a new dimension of reality is given to phantoms, ghosts and chimera.

Researches in extrasensory perception provide considerable useful information that could have a bearing on sorcery. Mental telepathy is becoming a recognized faculty of the mind and it is quite conceivable that destructive thoughts can be directed against an intended victim. Fortunately, this type of mental malpractice is not especially dangerous unless the victim himself becomes demoralized. Any mental impression which is contrary to our integrity or our common sense can be resisted. The only difficulty is that the thought seems to arise within us and we are accustomed

to fulfilling almost any impulse that comes through us. We are in danger of being imposed upon until we are strong enough to resist the negative aspects of our own personality.

Hypnotism can also be involved in magic practices. It is not even necessary for a highly imaginative subject to pass through the formal process of being hypnotized. An overdose of glamour and an earnest desire to believe something, whether it is true or not, can be hypnotic or auto-hypnotic. Once a person impresses his subconscious with a pattern of belief, he can revive it at will and ultimately it will assert itself against his inclinations. The habit of believing can obsess the believer.

Last of all, the mystery of life remains. For the average person there are few clear answers to the riddle of man's internal constitution. Even psychology is seldom adequate to the needs of an individual under the fatal spell of his own misplaced confidence. As long as we do not know where we came from, why we are here or where we are going, and are locked within the boundaries of our limited sensory perceptions, the unknown is likely to remain menacing. The panic of masses and illusions which have affected entire generations, have given us such books as the *Maleus Maleficarum* (Hammer of Evil) which describes in terrifying detail the witchcraft trials of the 15th and 16th Centuries. The Salem witchcraft episodes revealed how fear transforms well-intentioned persons into vengeful fools. During the heyday of the sorcerers, cows were tried for heresy, swarms of insects were condemned to be burned at the stake (if they could be caught), and inoffensive farming folks were broken on the rack because a neighbor's cow went dry. I have seen people in the last 20 years who were just as frightened as the citizens of long ago. So we come back to our original premise—fear is at the root of the whole problem, and the only answer to fear is faith.

The thaumaturgists of North Africa and the Near East realized that the struggle between white and black magic was actually a battle of wits. Victory went to the side with the more powerful enchantment. If fear could not be broken the dark forces were victorious. If faith could be strengthened until it overcame fear, peace of mind was restored. This resulted in the entire concept of talismanic magic. The sorcerers invoked spirits by strange characters

traced on parchment or drawn with a stick on the earth at cross-roads. There were many vessels to be consecrated, sacred names to be memorized, infernal princes to be summoned from the misty deep, and an elaborate machinery of defenses against the miscarriage of the magical operation. Only when a properly drawn circle protected by cabalistic sigils, could the conjurer feel reasonably secure.

White Magic likewise had to develop rites, rituals and charms to restore faith or to prove the superiority of benevolent forces. The result was an elaborate system of artificially constructed charms. Among the Indians of the American Southwest, too smooth pebbles were just common objects having no special virtue, but if they were placed one on another and tied with strands of bright colored wool and decorated with a feather or two, they became "strong medicine." The man who tied them together believed this and found new strength in time of danger. When the medicine priest performed the *Yeh-bitsazi* for a sick man, it was the ritual that effected the cure. The priests had no virtue of their own but when they followed in the way of their fathers, they possessed mystical powers. The masked dancers in the Hopi Villages were father and brothers and sons until they put on the masks. Then by a strange transubstantiation, they became spirits who could bring the rain and make the corn grow. Here we have a magical rite in which the magician is not actually imposing upon his subject since both believe the same thing. All defenses against black magic were intended to restore confidence. You could not tell the victim that he was deluded because he would not believe you, but if you shifted foundation of his beliefs to a faith in good rather than a fear of evil, he had the best possible chance of recovery.

The church is the principal source of man's faith in good. It has endured for ages and has gradually established itself, not only as a spiritual institution but a great physical structure. In this case the physical power of the church is very important. It stands for both strength and security, and bears witness to the honors bestowed upon it for nearly 20 centuries. With over a billion followers, Christianity is a tremendous psychological force. This is obvious from the records of the Shrine of Lourdes and the healings recorded at St. Anne de Beaupre in Canada. If faith can cure

a physical ailment, it can also liberate the devout person from his own fears and from any malicious influences, mental or otherwise, which may be directed against him. The degree of faith possible to the individual determines the degree of effectiveness of the remedy.

Most of those who sought my assistance believed I could help them and therefore cooperated to the best of their ability. Listening to the stories and observing the conditions of the persons seeking assistance, it was necessary to estimate so far as possible, the actual facts involved. None of those who came under my observation were atheists. Some of them had left their churches for one reason or another, and this very act in itself had caused fear and a certain amount of self-reproach. The situation where a person is torn between the fact that he cannot stay with a certain belief, and cannot get along well without it, is a rather common cause of neurosis.



Fanciful representation of a demon casting coins into a fire. From a drawing of The Grand Albert, a hodgepodge of lore falsely attributed to Albertus Magnus.

The next relevant question might be, "How did you come to know about black magic?" Nine times out of ten the sufferer has been attempting spiritual development exercises, working with a Ouija board, practicing Yogic disciplines, attending séances, or belonged to groups cultivating extrasensory perception. As a result they had come in contact with individuals suffering from morbid imaginings, self-pity and assorted phobias. When I recommended a complete physical checkup there were often objections. Some insisted that their problem simply could not be physical, and others pointed out that they had already been to specialists and clinics, psychologists and psychiatrists without improvement. Many of them had been on tranquilizers and sedations, some of which actually caused hallucinations. In spite of all this, the wise selection of a physician and special emphasis upon particular fields of research resulted in profitable discoveries.

If the subject seemed to be seriously concerned with self-improvement, the next approach might be an effort to rationalize the situation. Common sense can be very convincing if the mind is able to cope with the evidence which it presents. You can ask a religious person, Do you believe in God? Do you believe that God is All-powerful? Do you believe that God is Good? If so, how do you explain evil and your present plight? I've had some fascinating answers. One individual told me that they were being persecuted because they "knew" something which if they told it would change the course of history. When I asked what it was they knew that was so important the reply was, "It's very strange, I don't even know myself." On another occasion the delusion took the form of an exaggerated conscience mechanism. A mother had neglected her child who left home and became a delinquent. The mother then declared that God was punishing her by turning her soul over to the powers of darkness while she was still alive. She had been told this in a dream and when she repeated the dream to a clairvoyant whom she knew, they corroborated her belief. This made it final and caused years of misery. I was able to pacify her to some degree by forcing her to commit herself in answering the question, "Do you believe that God is everywhere?" When she answered, "Yes," I then asked her, "Then where is Hell?" We finally agreed that she was punishing herself, that evil forces were not involved.

We worked out a way in which she could compensate for her previous thoughtlessness. She could not change the life of her daughter who was now entirely outside her sphere of influence, but she could associate herself with projects to help young people, in the name of the child she had slighted. This approach solved two problems at once. It showed her a way to escape from self-censure, and at the same time provided her with constructive mental and emotional outlets which were very important.

Most psychologists are familiar with the persecution complex. This may or may not involve black magic, but the formula is identical in either case. For some reason the sufferer is convinced that he is the innocent object of the malice of some other person living or dead who is using malpractice against a defenseless victim. Under questioning some of those suffering from a persecution complex identify the individual they consider to be to blame. Others have not the slightest idea but invent more or less ingenious explanations. The basic question here is, "What have you done to cause this persecution? Have you something this other person wants? Are you interfering with some plan of theirs? Are they afraid that you will expose some delinquency of their own?" Usually the answers are indefinite but it is presumed that the motive behind the persecution is jealousy. If so, what are they jealous of? "Are you rich? Are you especially beautiful? Have you unusual talents?" After soul searching the answers are usually "No." to all three questions.

A case comes to mind that points out the situation. In the neighborhood where the sufferer lives, the family across the street moved out and strangers took over the house. They allowed the property to run down badly and the lady consulting me formed a committee to ask the new tenants to cut their lawn, water their dying plants, and trim their scraggly hedges. As a result of this endeavor the new tenants had cast a spell and they sat up all night sending terrible thoughts so that the poor woman could neither sleep nor eat. Finally after several weeks there was no improvement in the condition of the neighbor's house and I agreed to go out and look the situation over. Investigation proved that after the delegation had called on them, the new neighbors had walked out and the house had been completely unoccupied during the time they were sup-



Title page and frontispiece of The Grand Albert, one of the most famous of Grimoires. The work includes a legendary life of Albertus Magnus and an extensive description of demons.

posed to have been constantly engaged in magical rites. Even this didn't convince the patient but it did give cause for pause.

With these problems it is usually best to restore, if possible, a simple faith free from all esoteric entanglement. There is a tendency with older people to return to the beliefs of their childhood and this can sometimes be very helpful. Having wandered for years among strange doctrines, a simple and natural religion is a return to the familiar. Recourse to prayer and moderate religious reading can help. Religious art in the home can be a benediction. It is noticeable, however, that most patients suffering from persecution complexes, live alone or are estranged from their families. When the mind is not constructively occupied, it falls into evil ways and to recover from mental or emotional delusions, life should be active and outgoing. Church activities help in this respect and there are many organizations which welcome volunteer assistance. There are also opportunities to improve educational standards by enrolling in schools or taking correspondence courses. Special educational work is valuable because it involves a certain amount of discipline and an organization of mental resources. To build a better life is more than merely converting the mind to a more healthy attitude, it is the use of the mind and the emotions to build a more normal personal career.

We cannot deal here with hallucinations not involving some type of psychic malpractice, but for anyone living in a private world the same advice is useful. The only way to fight a delusion is to face the truth. Religion is given to us to strengthen our inner lives so that we may meet the challenge of responsibility with courage and kindness. Whenever religion becomes obsessional, there is trouble. There must be some balance between what we believe and the way we conduct ourselves every day. Beautiful ideals never lived, have a tendency to deteriorate and will ultimately come in conflict with the kind of world we have created by our personal actions.

In the 18th Century there was a sudden upsurge of Black Magic which continued until the latter part of the 19th Century. Again it was a fad or a vogue drawing to it persons searching for excitement. It belonged to what the French called, "The Age of Reason," when moral considerations were no longer restrictions upon conduct. In Germany, laws were enacted against books dealing with

diabolism and many were burned in public squares. This was also the time for penny-wise publishers to make a quick though modest profit. Europe was flooded with little booklets called, *Grimoires* for the convenience of amateur sorcerers. Here the best approved spells were described, infallible symbols were crudely printed together with choice detail about the favorite perfume of fallen archangels.

Demonism was formally recognized by the Western Church as early as the 2nd Century and the 4th Council of Carthage (A.D. 398) formalized the Rite of Exorcism in approximately the way it is now performed. Exorcists were a special order of priests trained in the procedures for detecting demoniacal possession, and methods by means of which the possessed person could be liberated from the evil forces that were plaguing him. In the early Church abjuration was a command for a demon to depart in the name of the Holy Trinity. It was inevitable that an elaborate legendry, including accounts of innumerable magical happenings should accumulate around distinguished churchmen, scholars, philosophers and physicians. As man's attention became more attracted to his physical environment, the diabolic arts passed into the keeping of eccentric personages who found it expedient to conceal their interest from the general public. The *Grimoire* or *Black-Book*, falsely attributed to Pope Honorius, is represented in our collection as having been published in Rome in 1670, and reissued in Paris in 1952. Needless to say, there were many editions between these dates, but in all probability the work is of later origin than the title page would suggest.

Persons in hazardous occupations or whose careers depend upon circumstances beyond their control, have always had special superstitions. Soldiers going into battle frequently carried charms traditionally associated with protection, and those in the theatrical profession seek supernatural assistance on the slightest provocation. To a measure, at least, this accounts for the present upsurge of interest in transcendental subjects. The trend reveals the weaknesses in character and the resulting psychic panic. It should be obvious that most of the objectives of Black Magic are unethical to say the least. Modern science is becoming increasingly aware of universal integrity. Materialism is declining because it is obviously

contrary to that greater scheme of things. When physical objectives such as those which lured Faust to seek infernal assistance, no longer dominate the human mind, we will be less likely to indulge in corrupt practices. Faust, weary of his philosophical questings, longed for wealth, honors, romance and the perpetuation of his physical existence as long as possible in view of his contract with the Demon.

We have learned in many fields of activity that uncontrolled destructive instincts end in disaster for all concerned. In nearly every account the magician in the end is carried away to the infernal regions when his pact with evil expired. We cannot afford to unlock the Pandora's Box of our own submerged pressures until we are wise enough and virtuous enough to transmute and transcend the weaknesses of our own characters.

There is a world of difference between mysticism and magic. The mystic is seeking internal communion with God as the goal of life. He longs to be reunited forever with the source of the divine love which guides and guards creation. The Mystic is by nature, humble, patient and free from vanity, and he will devote his time and energy without reservation to the service of humanity. Most of all he longs to be what God intended him to be, and his own purposes apart from his faith are negligible. The Black Magician believes that by spells, charms and pyxis he can command the forces of nature and bind them to his own will. For him there is no law superior to the enchantment which he creates, for his whole concept has little to do with his own inner life. All types of sorcery are stark materialism. Make the "magic circle" correctly, consecrate the sword with the proper spell, mumble the strange words which are not understood even by those who speak them and spirits must appear to obey your commands. Because these spirits themselves are devoid of scruples, the controlling of them becomes a game of wits. Step out of the protecting circle a spell too soon and the magician will be borne away to perdition.

I have known several transcendentalists who claimed to enjoy the acquaintance of Invisible Beings, good or bad. One Magician had a proper magic circle traced on the floor of his attic and he retired to this protecting ring quite frequently to commune with ghosts and goblins. It never seemed, however, that his rituals had

been of any special benefit to himself. With the Prince of this world at his disposal, he was as poor as a churchmouse, his health was bad, and his intellect far from brilliant. He had learned nothing that contributed to the improvement of himself or anyone else. He assured me however, that better times were coming and the Spirits had promised him the fulfillment of every earthly desire. He died a few years later as poor as ever, leaving nothing behind but the magic on his attic floor. It would seem that experiences of this kind infinitely multiplied, should disillusion most experiments in sorcery, but this has never been the case.

Perhaps magical experiments would be best considered as symbolical of man's power to govern all things by understanding them. When we comprehend the potentials locked within ourselves, there is no good and lawful work which we cannot accomplish. If we want wealth, we can earn it; and to a large measure we can cultivate health and add several years to our reasonable life expectancy through the practice of common sense. If we wish to be loved, admired and respected we can earn such regard through the cultivation of abilities and dispositional traits.

There seems to be no legitimate excuse for the practice of Black Magic. Even if we wish to assume that evil spirits exist, the whole subject is distasteful, and the history of Demonology is long and sordid. It brought tragedy to thousands of innocent people, and became a means of revenge and intimidation. It has been publicly banned in most countries and is not recognized by secular courts unless a physical crime has been committed. In those old times when men knew no better, there may be some excuse for the fears which impelled the aborigine to people the Heavens and the Earth with monstrous and malicious forms. In all experiences involving Satanism which have come under my observation the end was tragedy.

Normal persons view the world in which they live with some fears but many hopes. They take it for granted that they must carry reasonable responsibility, obey the laws of their land, respect the rights of their neighbors and find consolation in religion or idealistic systems of philosophy and ethics. They have realized that one of the strongest powers in the world is the magic of prayer. Not always because the prayer is immediately answered or wishes

gratified, rather it is a restatement of our confidence of the victory of light over darkness, good over evil, and immortality over death. Believing ourselves to be citizens in a spiritual commonwealth, there seems no good reason why we should follow the example of the Fallen Angel who was cast from the presence of God for his rebellion against the Heavenly Will. Faith and good strengthens us for the emergencies we all must face but belief in evil deprives us of the common joys which we are entitled to share. Our strongest defense is what our forefathers called "the armor of righteousness." If we live constructive lives and cling firmly to the highest principles of our various religions, we have little to fear. Every compromise with principles is a pact with evil, and when we decide to live constructively we are released from the tyranny of our own weaknesses.

According to the Scriptures Jesus was twice tempted by evil spirits. In one temptation he was offered the cities of the earth if he would acknowledge the supremacy of evil. On the other occasion the Spirit of Negation said to Jesus, "Enter thou not into Jerusalem." The first temptation was to a sin of commission, the second to a sin of omission. There are two ways we can all get into trouble: one by doing wrong, and the other by failing to do right. When these decisions confront us it is self-interest and not an infernal spirit that is most likely to whisper in our ear. In either case if we do not cling to honor and honesty we take the first step to a dark world where the Light of Truth grows dim. If we keep our faith, it will keep us. According to old beliefs at sunrise when the cock crows, all supernatural beings return to their own abodes, for when light comes darkness fades away. Light is a principle but darkness is not a principle, it is merely the absence of light. Truth is a principle, but falsehood is not a principle, it is the absence of truth. When we live in the light we cannot be harmed by shadows for they are creations of darkness, but between light and darkness is a gray realm where selfishness is justified and self-interest fills our minds with schemes. Why live in a beautiful world with mountains and valleys, streams and gardens and at the same time tremble in fear of lurking evils? We should have outgrown such allegiances just as the child recovers from its fear of the dark.



In Reply A Department of Questions and Answers

QUESTION: *Do you believe in Vegetarianism?*

ANSWER: While it is assumed that certain doubts and reservations concerning the use of animal food have arisen only in recent times, this is not actually true. On one of several grounds, Vegetarianism has been advocated among civilized nations for over twenty-five centuries. To some it has been regarded as a religious issue, to others as a moral or ethical dilemma, and to still others as a matter of physical health. The religious considerations are most closely associated with Buddhism and Hindu mystical sects. Morally and ethically, it found its most prominent exponents among the Pythagoreans, Platonists, and Neo-Platonists. The effect of Vegetarianism upon private and public health is a comparatively recent development, where at the moment there is considerable difference of opinion.

There has been little direct involvement in Western religions relating to the spiritual state of animals. This might have been clarified if a few direct statements on the subject could be found in the Holy Bible, but unfortunately they are lacking. Without this scriptural authority, animals continued to be regarded as having been created to provide man with food, or become a beast of burden. Occasional mystics sensed their basic kinship with nature around them, and the creatures with which man shares his planet. Buddhism has been the principal exponent of the belief that all living creatures have inalienable rights. While all Buddhist sects are not vegetarian, the members generally refrain from hunting or fishing for sport and are strongly opposed to vivisection. The Buddhists were the first to create veterinary hospitals, and later

such institutions also existed in Baghdad and other centers of Islamic culture.

The outstanding spokesman for the philosophical approach to Vegetarianism was the Neo-Platonic philosopher, Porphyry, who's work *On Abstinence From Animal Food* has brought much consolation to animal lovers. Porphyry's book was translated into English by the distinguished Greek scholar, Mr. Thomas Taylor, and the first edition was published in London in 1823. Porphyry's position is very simple but also shrewdly taken. He divided human beings into two groups—those by nature concerned completely with gratification, physical propensities and the accumulation of honors and wealth, and it made little or no difference what they ate because it would not cause a sense of guilt or affect adversely the ordinary functions of the mind. For those of a contemplative nature seeking to understand themselves and the world in which they live, diet should be appropriately refined. Coarse foods prevent the refinement and maturing of the higher nature, both mental and emotional. It had a tendency to bind the soul more tightly to bondage of the body and its appetites. Porphyry writes, "by no means, therefore, ought we to follow the laws of the body, which are violent and adverse to laws of intellect, and to the paths which lead to salvation." Like most of the classical philosophers the Neo-Platonists believed that man should live upon such foods as were conducive to health and which did not exhaust or corrupt the body to excess. To a degree therefore, they anticipated the modern science of nutrition which would not only regulate the intake of food, but select a diet which provided all the vitamins and minerals necessary to health.

The majority of nutritionists do not appear to be deeply concerned about the effect of food on the spiritual life of the individual. A few, however, have recognized the possible nutritional causes of psychological ailments. The late Adele Davis was not enthusiastic about vegetarianism. She felt that the most available supply of Vitamin B-12 was lean meat, especially liver, and dairy products—cheese, eggs, milk etc. If a person chose to become a vegetarian, he must supplement his diet with adequate use of Vitamin B-12 or he would open himself to many serious ailments. Other nutritionists have been even more outspoken in favor of meat-eating,

but some of their convictions have been undermined by the practices of the meat packers. The introduction of dangerous chemicals into many types of modern foods to preserve them longer or make them appear more attractive, is of grave concern to those interested in good health.

For our purposes we will divide vegetarians into three groups. The first refrains from red meat but still eats fish and poultry and dairy products. The second group eliminates poultry and fish, and the third group excludes dairy products. This leaves the individual completely dependent upon various forms of plant life, many of which are also dangerously contaminated with pesticides and polluted water. It is all very complicated. If we wish to assume that we can depend upon organically grown fruits and vegetables, there is some cause for anxiety as to whether the items offered for sale were actually organically grown. Will all go well if we cling to cereals, nuts and other non-animal products and build our nutrition upon solid foundations and the soybean? The principal difficulty that faces the vegetarian is the proper selection and preparation of his highly restricted diet. The tendency is to satisfy the appetite by the excessive use of starches. These are filling but are loaded with carbohydrates and calories. To prepare an adequate vegetarian meal takes considerable time and thoughtfulness, and usually increases the financial strain on the family. Nearly all the approved products in approved condition are more expensive than those offered in the average vegetable market. With a large part of the population extremely diet conscious, we must also bear in mind that many, if not most, of the approved reducing diets feature lean meat and warn the overweight that nuts, grains and most non-meat proteins, are high in calories, even though they have nutritional value. Going over a rather sophisticated vegetarian cookbook, it becomes evident that a really adequate non-meat diet requires more time, thoughtfulness and common sense than the average person is inclined to bestow on the subject.

The ecological factor is now coming into focus. In the last twenty years prosperity has brought with it a widespread demand for meat. It has become part of the luxury syndrome, and has resulted furthermore, in an unusual strain upon the digestive processes of the human being. We are trying to adjust to an intake of meat

much greater than we have been accustomed to since we ascended from barbarism. Even assuming that the meat is free from all pollution, it works considerable hardship on the liver and kidneys. This is especially true when heavy food intake is accompanied by inadequate physical activity. If present concepts of progress are projected into the future, we will certainly find that it is impossible to provide nearly 4-billion human beings with the amount of meat that they may want or have the money to buy. Cattle require extensive grazing areas and these are being encroached upon every day. The greater the population becomes the less space there will be to grow its food, and the more exhausted the soil will become. Here the balance of nature will be violently disturbed. This in turn adds to the danger that vegetation cannot protect itself from the pests which attack it, and again the only answer is more DDT and other preparations which will be ingested into the human body. Our food situation is not much better off than our industrial structure.

Dietitians are convinced that the American people are the most overfed and overmedicated in the world. Overeating is not only a waste of food but an ever present danger to the glutton. We are all strongly advised to reduce our food intake from 25% to 50%, especially after middle life. At the same time we should select foods which are most easily assimilated and provide the system with a maximum of nutrition and a minimum of waste substance. The trend therefore, regardless of whether we like it or not, is away from the banquet and toward simple, wholesome and digestible meals with most decorative items eliminated.

What does this have to do with vegetarianism? It seems to me that whenever man develops a bad habit, nature moves in and penalizes him. It is a mistake to assume that man is an inevitable carnivore, but this is also a by-product of the assumption that we all belong to the animal kingdom and should live on the same level as the beasts of the jungle. We are already finding substitutes for many of the burdens that the beasts of the earth were required to bear. Horses are no longer used in heavy trucking by the more advanced nations. Synthetic leather is taking the place of animal skins and we are able to create a variety of synthetic dairy products containing no animal substances. Many of these are delectable

and work no hardship on the palate. The drift away from meat eating will be more rapid as prices continue to rise, and also as the average person becomes more diet conscious. Already a number of adequate meat substitutes are available, and the more they are used the less belligerent, argumentative and irritable the average householder will become. Light foods which are non-toxic definitely improve disposition, contribute to relaxation, and support a sagging tendency to optimism in these times. There may be a definite relationship between our meat consumption and the morals and social disorders which afflict this generation.

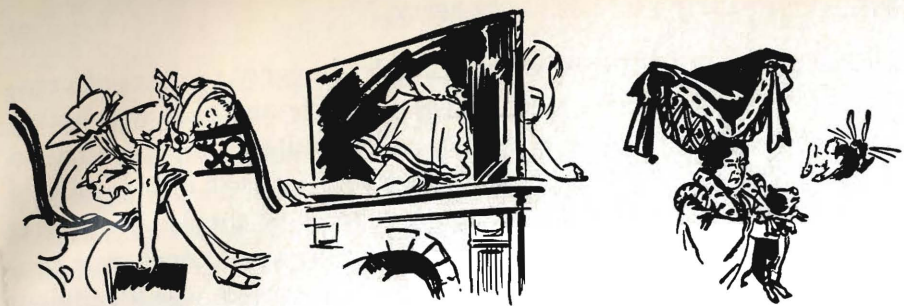
Vegetarianism is a cause that we would all like to see advanced as rapidly as possible but we also realize that such a drastic change in the eating habits of mankind cannot be quickly accomplished. At this point the religious aspects of the problem should be further emphasized. In 1791-92 Thomas Paine published his justly celebrated work, *Rights of Man*. This inspired Mary Wollstonecraft, the leading feminist of her generation, to issue her polemical thesis, *The Vindication of the Rights of Woman* in 1792. In the same year, Thomas Taylor printed anonymously his brief treatise, *A Vindication of the Rights of Brutes*. In the advertisement to his work, Taylor writes, "Indeed, after those wonderful productions of Mr. Paine and Mrs. Wollstonecraft, such a theory as the present, seems to be necessary, in order to give perfection to our researches into the rights of things; . . ." In the second chapter of his essay, Taylor summarizes the concepts which he seeks to expand as follows, ". . . I would wish the Reader to take notice, that whatever is here asserted of brutes, is not less applicable to vegetables, and even minerals themselves; for it is an ancient opinion, that all things are indued with sense; and this doctrine is very acutely defended by Campanella in his *Treatise De Sensu Rerum, et Magia*, and is indeed the natural result of that most sublime and comprehensive theory, which is the basis of the present work." Tommaso Campanella was one of the early Utopians and his work, *La Città del Sole* presents the design for a Commonwealth ruled by Reason and in strict conformity with natural law.

Religious and philosophical vegetarians affirm that in the Universal Commonwealth all creatures and beings, animate or inanimate have inalienable rights to citizenship. The same universal

life principle which dwells in man abides in every product of creation. It therefore behooves us to reverence life and to live as harmlessly as the present state of society will permit. A very close friend of mine has never eaten meat, having been raised in a family of vegetarians. He served in the Armed forces of the United States through World War II, and even while in combat zones, was provided with a vegetarian diet because in his case, it was a religious conviction.

Another point which has influenced Western thinking has been the lack of any systematic theological doctrine concerning the state of animals after death. The Moslems have done a little better for they have admitted several animals into Paradise, including the whale that swallowed Jonah, the donkey on which Jesus rode into Jerusalem, and the mysterious creature on which Mohammed ascended into Heaven. Most religious systems have centered their attention upon human beings alone, isolating them from all other species but there is no proof that an immortal principle does not exist wherever the spark of life is manifested through material organisms. The Buddhists cover this point by affirming that the law of reincarnation operates in all the kingdoms of nature, and even the lowest conceivable monocellular organism is part of an evolutionary plan which through cycles of reimpodiment will ultimately attain Buddhahood or perfect enlightenment.

If the Universe is ensouled by a Divine Power, nutrition is eucharistic mystery, and in the end we all subsist upon the Blood and Body of Deity. It is our responsibility therefore to reverence all forms of life and to recognize that food carries with it the responsibility to live wisely and well, kindly and generously, and with as little cause of injury to others as possible. If we so live we will find not only an enlargement of consciousness, but better health with which to meet the obligations of the day. We must guard that which "goeth in the mouth" but even more we must practice vigilance concerning that which "cometh out of the mouth," which the Scriptures tell us is the more important. We owe a debt to nature which we can only pay by living well, and I sincerely believe that inner conviction in partnership with environmental necessities will ultimately end in world vegetarianism. In this way we will attain wisdom or have it thrust upon us by emergencies which cannot be ignored.



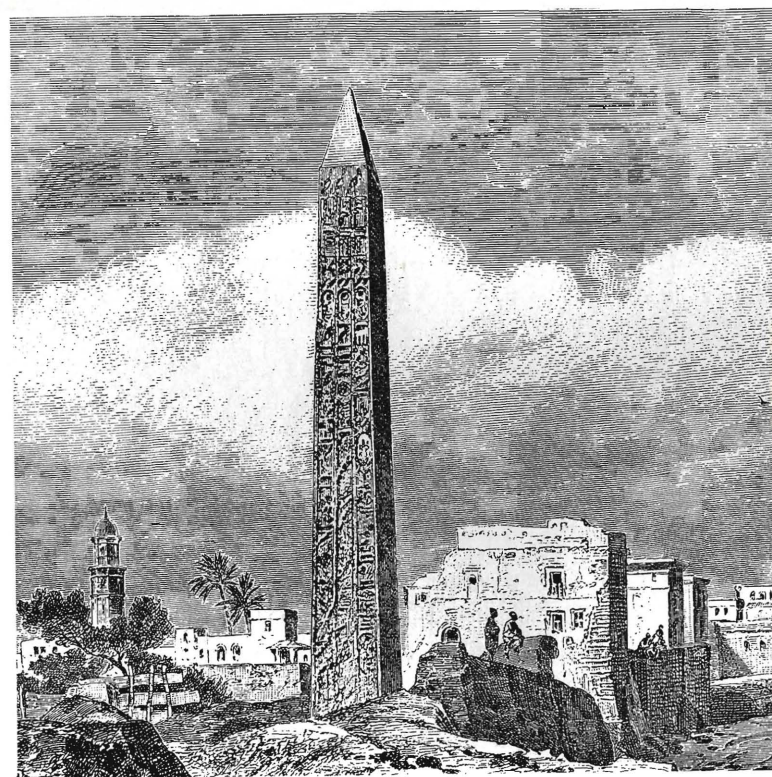
Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE VATICAN OBELISK

IN 1882 Henry H. Goringe published a work entitled *Egyptian Obelisks*. His study devotes special sections to the Alexandrian Obelisk (Cleopatra's Needle) now in New York, the Luxor Obelisk in Paris, The Obelisk of Alexandria in London, and the re-erection of the Vatican Obelisk in Rome. An obelisk is a square column tapering slightly to a pyramidal top. Apparently the summits of obelisks were originally covered with electrum, and some at least, had a finial of a golden ball. It is supposed that in the beginning these stone columns were memorials erected near the entrance of tombs, but as time passed the inscriptions on them commemorated important events in the lives of rulers and some general historical information. They were of various heights and the one in the Square of St. Peter, measures 83 feet with its base.

While much has been made of the problems involved in the transportation of these monoliths from their original sites in Egypt to various European countries, it is remarkable that the Vatican Obelisk was transported to Rome in the first Century of the Christian Era by the Emperor Caligula. It stood for 15 centuries in the Circus of Caligula, later known as the Circus of Nero. As early as the reign of Nicholas V, various Popes had contemplated the removal of the obelisk from its delapidated environment, and the re-erection of it in a more prominent location. It remained, however, for Sixtus V to implement this project and crowning the



Cleopatra's Needle. A typical obelisk which stood originally before the Sebasteum in old Alexandria, and is now in Central Park in New York.

Obelisk with a cross, to dedicate it to the glory of Christianity. A commission was appointed which met on August 24, 1585 and after considerable discussion extending over approximately one month, the task of moving the monument to its present site was assigned to Dominicus Fontana, an architect born at Mili on the border of Lake Como. This is an interesting detail. After the decline of the Pagan Roman Empire, the Vitruvian artifices moved to an island in Lake Como where they perpetuated the esoteric arts of building and ornamenting prominent buildings. Fontana may have belonged to this secret order or at least had access to the Great Canon which determined the properties of all structures according to their purposes.

Fontana determined by careful calculation that the Caligula Obelisk weighed 326 English tons. His experiments and researches

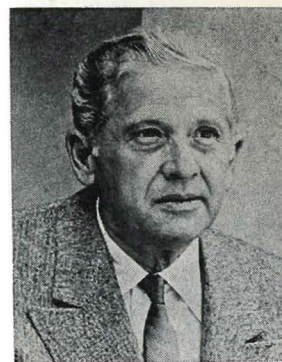
revealed great skill and insight. The site on which the Obelisk was to be re-erected was excavated to receive the base and foundation of the great column. A number of commemorative medals were struck for the occasion and a number of these were deposited under the base of the Obelisk. They had very little to do with the actual labor of the moment. Among the symbols on the medals were a man asleep under a tree; three mountains, one surmounted by a cornucopia; a kneeling figure of St. Francis and one containing the effigy of Pope Sixtus V.

On April 28, 1586, Fontana received the papal benediction and two masses were held to implore the assistance of the Holy Spirit. After some misadventures, the Obelisk was literally "dragged" to its new site, a distance of about 275 yards. On the 10th of Sept., 1586 the erection in the Square of St. Peter actually took place. In addition to the various mechanical devices which Fontana had constructed, the work required 140 horses, and 800 men. The actual work required nearly 8 days but at last the great column was firmly in position.

Mr. Gorringer adds to his formal description what he calls, "a very pretty little anecdote." He assures us from the beginning that he considers the story apocryphal and provides several reasons for his doubts. It seems that in raising the Obelisk to a vertical position at its new location, a vast assemblage of citizens had gathered. The Pope himself, with his entourage was present, and a general atmosphere prevailed. When the monument had been raised part way it appeared that something had gone wrong. The ropes were stretching and there was danger that they would break under the strain. The Pope ordered complete silence lest the commotion among the onlookers would further complicate the undertaking. At the critical moment a sailor named Bresca disregarded the Papal command even though it might cost him his life, and shouted, "Acqua alle funi!" (wet the ropes!) The suggestion was immediately acted upon with final success. The story has a happy ending. The Pope pardoned Bresca for violating his command and conferred upon him and all his posterity the privilege of supplying St. Peter's with palm leaves on Palm Sunday as an acknowledgement of his services in saving the Obelisk.



Happenings at Headquarters



DR. HENRY L. DRAKE
Vice-President

Our Vice President, Dr. Henry L. Drake was one among the special guests invited to a preview showing of the PSI-SEARCH, a television production. The film is a part of an exhibition to be held at the California Museum of Science and Industry, in Los Angeles.

The exhibit will include modern research equipment and facilities, along with items such as rare books, displaying the historical and cultural perspectives of the psyche derived from ancient and recent sources. The areas of telepathy, paradiagnostics, psychophotography, paramedicine, altered states of consciousness, physical energy systems, acupuncture, and Kirlian photography will be exhibited.

The Museum display will open in Paris, travel to other countries, and then be exhibited at the California Museum of Science and Industry.

Among other honored guests at the preview were Astronaut and P.R.S. Trustee, Capt. Edgar Mitchell, The Hon. Alphonzo E. Bell, Jr., Member of the House Committee on Science and Astronautics, and M. Jean Francois Roux, Consul-General de France.

* * * *

P.R.S. was fortunate to have our old friend, Dr. Framroze A. Bode who just returned from India, present a series of five lectures under the general heading of "Insights Of The Way," on Monday evenings during the Summer Quarter. His Sunday lecture on August 4th was titled "According To The Tantras," and brought depth and insight to the physical, mental, and spiritual levels of human experience. Dr. Bode's August 24th all day seminar on "Ancient and Modern Methods of Healing" was well attended and

covered ancient methods and places connected with healing. His afternoon session dealt with modern healing and included acupuncture, herbs, and hypnosis as well as spiritual surgery.

* * * *

Ethel Longstreet, member of the Board of Trustees of the Institute of General Semantics, used the topic, "Man's Changing Image of Himself," as the general theme for her Tuesday evening lectures during the period of July 9th through August 20th. Her popular series brought listeners to a closer understanding of themselves, giving new ways of thinking and using language to develop skills and attitudes relevant to the changing world. The lectures included areas of importance such as "The End of Self-Deception," "Why I Am Treated As I Am," and "Applied Semantics As A Way In The World."

Founder and Executive Director of Viewpoints Institute, Inc.; Coordinator of UCLA Extension Division, Conferences; as well as Lecturer, Ethel Longstreet is the co-author of several books and a writer for a television series for CBS.

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During the Summer Quarter Lecture Series, The Philosophical Research Society was honored to host members of the Board of Trustees as guest speakers. Dr. Robert Constat, using the general title of "Laws of the Soul," gave a five-part series on Wednesday evenings starting July 10th with "Law of Sacrifice." Following on consecutive Wednesdays were "Law of Magnetic Impulse," "Law of Service," "Law of Repulse," and ending with "Law of Group Progress." On Sunday, September 15th, Dr. Robert Gerard delivered "Integral Psychology and Esoteric Knowledge — A comprehensive New Age Approach to Psycho-Spiritual Growth."

Mr. Hall began the Summer Quarter with his talk on "Heredity, Environment and Reincarnation As Factors in Behavior," followed on July 28th with "Demonology and Exorcism — Ancient and Modern." A conjunctive article on Demonism appears in this issue of the Journal. Dr. Henry L. Drake presented two lectures this

quarter: "No Change Except Self-Change — Views on Improving Your World," given August 18th, and he started the season on July 21st with "Why I Dream — Archetypal Dreams as Symbols of New Awareness."

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Our good friend, Stephen Hoeller, presented Wednesday evening lectures in September using "The Esoteric And The Fate of Nations" as the general topic springboarding into the influences of such men as Hitler, Solzhenitsyn, Rasputin and Weishaupt.

Mrs. Pearl M. Thomas, Librarian of the Philosophical Research Society, devoted Thursday evenings during the month of August to her ever popular and informative workshop series. Extremely well-attended, the workshop took in such topics as the history of the printed word, survey of P.R.S. Library sections and its contributions to culture, and a study of Manly P. Hall's book, *The Secret Teachings of All Ages* expressed through lecture and 35 mm colored slides of J. Augustus Knapp's watercolors, plus slides of line drawings and illustrations from the book itself. This "In Review" study of the P.R.S. Library covered all aspects of the rare volumes collected by Mr. Hall over the years, and gave Mrs. Thomas' students the opportunity to examine and browse through these treasures.

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We regret to announce the sudden death of Mr. Harry Steinberg, who was for some years leader of a P.R.S. Local Study Group in Seattle, Washington. He later moved to Chicago where he continued to support the activities of the Society. Mr. Steinberg was a close personal friend of Mr. Hall for over thirty years and visited with him only a few days before he left for Vancouver, Canada where he died suddenly of a heart attack. He was a very enthusiastic supporter of our activities.

LOCAL STUDY GROUP ACTIVITY

From Kathryn Henry, President of the St. Louis Study Group:

"During one of our Thursday meeting days, our Study Group, along with guests, took a tour through the St. Louis Art Museum, with the purpose of pointing out examples of parallels, identities and similarities of Religious Symbolism of Ancient Art. It was wonderful to roam about in civilizations of the past and to investigate their philosophical and spiritual artistic achievements. In each civilization we can find myths, allegories and symbols that have the same meanings which can be traced through each of the Great Ages of Antiquity.

It was fascinating to delve into these magnificent works of art, trying to discover as deeply as possible, their concealed meanings and hoping to understand how to apply their messages in the living of our own lives today. We had a very good morning! Our sincere appreciation is extended to Manly P. Hall for his great teachings to us."



Photo by Piaget, St. Louis

ST. LOUIS, MO.—Local Study Group—Left to Right, Top Row: Seymour Louckes, Col. Clarke Johnson, Jane Wissmath, Alma Groppe, Lela North. Middle Row: Betty Snofkie, Bessie Lilliman, Kathryn Henry, Orsaline Chiappetta, Carolyn Dolan. Bottom Row: Cheryl Neunkirk, Barbara Simon. Members not shown: Betty Shapleigh Root, Chloe Woods, Mildred Morris, Josephine Combs, Alma Blum, Gwen Lowder, Ginger Harris, Marie Zimmerman, Patti Disbrow.



Library Notes by Pearl M. Thomas

ERNEST THOMPSON SETON (1860-1946)

Artist-Naturalist



ANY years ago, Manly Hall met Ernest Thompson Seton when the chief, as he was fondly and aptly called, was guest speaker at the Author's Club in Hollywood. This organization of writers met regularly for good conversation and good food. With Rupert Hughes and Irving S. Cobb as guiding lights, vital, lively meetings were to be expected. Chief Seton enthralled his audience for he was a master storyteller and drew upon a vast storehouse of experiences relating to the animal world with which he was most intimately concerned. He was a natural on the lecture platform. He had a powerful voice and an excellent stage presence. He knew his subject thoroughly and at the right moments would act out the various parts. Even his facial expressions changed to suit the characters he described. The friendship between Manly P. Hall and Ernest Thompson Seton ripened with the years and they spent many happy hours visiting at Seton Castle near Santa Fe, New Mexico, sharing their interests and divergent backgrounds to the enrichment of one another.

In referring to Chief Seton, Manly Hall describes him thus:

To some, Seton was the last of a tribe of frontiersmen who had known the American Southwest while it was still a wilderness. To others, he was a scholar, a scientist, and

a cultured English gentleman. As an artist and illustrator, he has a wide reputation, and as a leader of young people, he was loved and honored throughout the world. All these achievements, it seems to me, however, were his lesser claims. To the few who knew him well, he was first and always a grand person.

Seton was born in England but the family moved to Canada when he was quite young. It was a large family — ten boys — and it seemed a wise thing for them to attempt farming with all of this built-in labor. But as each boy grew old enough to get away from the home environment, he made his escape. Young Seton adored his beautiful mother, although he came to recognize later that she was not a particularly strong character. The father, on the other hand, was a dominant, forceful, despotic individual who demanded much respect from his family and gave little of himself in return. After four lean years on the farm in Canada, the family moved to Toronto. This for Ernest was a sad change because he loved the great outdoors. When he was fourteen he compensated for the city life by secretly building a cabin near a stream where he could go on Saturday afternoons to study the surrounding woods and its wild life. He longed for a companion to share these delights, but there was no one he could trust with his secret. He studied the ways of the woods and avidly sketched whatever took his fancy. At fifteen he collapsed with tuberculosis. His mother, on the advice of the doctor, arranged for him to visit for the summer with the people who had bought the farm from the Seton family. He was accepted in every sense of the word. He adored this family, made a hero of the father, and gained both strength and courage while staying with them. The experiences of that summer he recorded in *Two Little Savages*, a book which is still available (latest printing 1970) and has become something of a classic.

When it came time to choose a life work, Ernest wanted to be a naturalist, but his father could see no future in such frivolity and insisted that art should be his field. The boy had been drawing avidly since he was ten or eleven and showed great talent in this direction. He was one of the few in the family who dared to speak up to his father, and this he did. He took the stand that he must



The Author Giving the Buffalo Sign of the Plains

Ernest Seton
 To Manly P. Hall
 with best wishes & kind regards
 May 1, 1939

have art training in London. For some reason or other, the father agreed. So, at age nineteen, Ernest bade farewell to his parents at Toronto Harbor. He was bound for London and a whole new life. Something inside told him that this was a final goodbye.

If "starving in a garret" makes an artist, then young Ernest had achieved one of the first requisites. The money which had been more or less promised to him for one year's training in London did not really materialize. In all, he received from his father about three dollars a day, which had to be used for both food and shelter and any clothing he might need. He was able to supplement this to a small extent, but he was deeply involved in making a bid for a scholarship to the Royal Academy School of Painting and Sculpture. Some five hundred young people were attempting to gain this coveted prize and, when only six or seven scholarships were available, the odds were difficult to surmount. After several tries, young Seton won the seven-year scholarship and all the attendant privileges. One of these privileges was free entry to the great London Zoo where he studied and drew the animals, making good use of the principles he was learning at the Academy.

Then he discovered that the great British Museum had over two million volumes on natural history—the finest collection in the world. To his dismay he found that he could not use the books until he became twenty-one (two whole years away!). The Head Librarian at the British Museum explained that the only persons who could grant permission for a young student were Disraeli, Prime Minister, the Prince of Wales, and the Archbishop of Canterbury. Undaunted, Ernest wrote such appealing letters to these three gentlemen that he received not just a *Reader's Permit* but actually a *Life Member's Ticket*. His evenings from 7:00 to 10:00 P.M. were spent with the great volumes in the museum. Natural history was his real love although at that time he still planned to make a life in art.

London, in many ways, was an exhilarating experience for Ernest. But he was young, lonely, and always hungry. Each Sunday, because he knew it would please his religiously-oriented mother, he devoted some time to hearing good ministers, but he never felt drawn to any particular group. Hours of walking in the woods did him far more good. What his long, lean, growing body really needed

was good food and proper rest. Largely because meat was expensive and his meager funds could not include it, he gave up meat eating and ate most sparingly of "the grasses", herbs and fruits. He created a concoction which passed for coffee. It was made of bran, beans, and molasses, which he pounded together and roasted. A small piece of this added to boiling water was his daily beverage. Over a period of almost two years he gradually purified his system, with the result that he was hearing voices. At first these voices were low, but gradually they became more vivid and told him the direction his life must take. His longest early message came in the summer of 1881, telling him that within a year he would leave London, go to Western Canada, and there regain his lost health before continuing on to New York City where fame and fortune would attend him. This was exactly what happened.

For the next ten years Seton did considerable wandering about. He first went to Western Canada, regained his health, then went on to New York where, as his voices had prophesied, he achieved considerable success. He sold some stories rather profitably. He contracted with Century Dictionary for 1000 animal pictures at \$5.00 each; and he made a number of contributions to magazines, including *St. Nicholas*, a beloved children's magazine, and the *Ladies Home Journal*. Then he wandered back to the Canadian woods for a period before going over to Paris where he studied art for several years.

In 1879 Seton started to keep a naturalist journal of what he learned each day. This he continued doing until two weeks before the end of his life—a total record of over sixty-five years. Some of the entries are poorly written, some of the sketches are hastily done, but nonetheless they were all meaningful to him. For the most part they are carefully written, profusely illustrated, often in watercolor. From better than fifty over-fat leather volumes which he called the *Journal of My Travels and Doings*, Chief Seton collected the information he used in all of his stories as well as his scientific books. Each notation was made on the day of the event. He never waited to allow himself to forget much of it. The very first entry reads: "Toronto, Ont. Monday, 13 Nov. 1881. Saw three robins over the white bridge."

It could be that in his role of training young boys and girls in the lore of the woods, Chief Seton had his most far reaching influence. In 1902 he started in earnest to formulate groups of young people who were interested in the great outdoors. The *Ladies Home Journal* helped immeasurably by publishing a series of his articles which explained the ideas and ideals back of the Woodcraft League of America. The articles were called "Ernest Thompson Seton's Boys." They met with considerable success. In 1910 Seton took a most active part in the forming of the Boy Scouts of America, and was actually head of both organizations for five years. He continued having excellent relations with the leaders of the Boy Scout movement and kept up active concern for its advancement. But to hold down both jobs was too difficult, and he had other work to do.

Three generations of young people (of all ages) have been profoundly influenced by the writings of Ernest Thompson Seton. He used his stories in many forms. For the lecture platform he would greatly shorten the stories but could still keep them fascinating. Magazine articles were extended into book form and the work continued on apace. He also illustrated all of his books with delightful little line drawings as well as more finished media. None of the Seton stories is actually fictitious. He knew the woods and the way of the creatures which inhabit it.

Seton had a tremendous capacity for making good friends. One who cherished his friendship was Rudyard Kipling who frankly admitted that the Seton stories profoundly influenced his writing of the *Jungle Books*. Kipling, through his friendship with Frank Doubleday, the young publisher starting out in a challenging business, more or less forced Doubleday to sign up Seton for a book which became *Two Little Savages*.

The friendship between John Burroughs, the naturalist, and Seton got off to an extremely bad start and, with improper handling, could have resulted in a needless lifetime enmity. In 1904 Burroughs wrote disparagingly about Seton in the *Atlantic Monthly*, calling Seton, among other things, a "nature faker." Theodore Roosevelt, then President of the United States, rather insisted that Seton challenge the accusations hurled against him by Burroughs,

but this was not in the Chief's makeup. Rather, he preferred to quietly win Burroughs over to his own way of thinking. Eventually this was accomplished and the two men became fast friends. In fact, many years later (1926) Seton received the John Burroughs Medal for outstanding achievement in the field of natural history.

The friendship between Seton and Theodore Roosevelt extended over better than twenty years and apparently was cherished by both men. At the time of Roosevelt's death, Seton wrote a most stirring obituary which was published in various papers. The greatness in himself recognized the greatness of the other.

In connection with Theodore Roosevelt it might be of interest to relate a story which Seton often told. There have been various versions of this story but, as Seton told it, it went something like this: Seton was visiting at Yellowstone Park where he was surprised not to find bears since he had been assured that the Park was full of them. The forest rangers told him to find the garbage heaps back of the hotels and he would not lack for bears. He spent days in this area, sketching and watching, particularly watching two bears who captured his interest. He named them "Old Grumpy" and "Little Johnnie." He made up quite a story about them and often told it on his famous lecture tours. The impish "Little Johnnie" so pleased the graduating class of Bryn Mawr College when Seton talked to them that they adopted Johnnie as their mascot. A member of the class went to the Schwarz Toy Shop in New York, there suggesting that some of the woolly bears be manufactured for selling. This was done and they made quite a hit. About this time President Theodore Roosevelt went on a bear hunt in the Cane Brakes of Kentucky, so the little bears were renamed "Teddy" and we all know of their popularity ever since. The story of Old Grumpy and Little Johnnie is included in Seton's famous *Lives of the Hunted*.

(To be continued)

LIBRARY EXHIBITS


During July and August the Philosophical Research Society Library had an exhibit of original paintings by Mary Lee McNutt who previously exhibited here in 1967 and is well remembered for her interpretative paintings. This showing represented all new work. Mrs. McNutt brings a deep spiritual quality to her paintings, many of which are intended to be used as meditative pieces.

September and October Library displays are Ema votive pictures from Japan. Most of these folk-art arrangements are new to the society.

In connection with the Ernest Thompson Seton article in this issue, we are displaying some of the Seton books and art which are a part of the Library. Almost all of this collection has been personally autographed by Mr. Seton to Manly P. Hall, often with animal sketches in the arrangement and always with the familiar wolf track which is part of his signature. The memory of Mr. Seton remains exceedingly fresh in the minds of a great many people.

Theta Cable has been generous in describing our art and activities, giving us prime time and showing video tapes as well as colored slides of our art and the buildings. This kind of advertising has valuable outreach.

Joel Heathcote and other friends from Laguna Beach are donating a tremendous service to P.R.S. and to our Library. They are making 35mm slides of much of our art and a great number of our books. This particularly includes new slides of the J. Augustus Knapp water colors from the "Big Book" as well as many unpublished Knapp illustrations. Our incunabula, *The Nuremberg Chronicle*, first edition 1493, has been quite fully copied on 2 x 2's as well as many other excellent examples of early printing, both from the Orient and from the Occident. We will have a good collection of slides of our material due to these fine young photographers.



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