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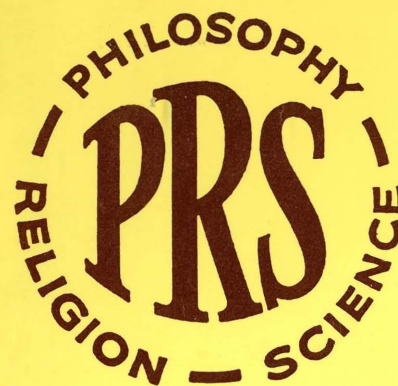
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WINTER 1974



JOURNAL



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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: *Shang Ti*, The Supreme Emperor of The Dark Heaven. He is identified with The Jade Emperor, The Sovereign Master of the Universe. See page 63.



WINTER, 1974

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THE JUST PERSON



he Ninety-First Psalm is recommended reading for the Christmas holiday season. In this Psalm, David, the King, raises his voice in defense of the righteous man, and describes the securities that come to those who trust in God. He describes the blessed state of those who abide in the shadow of the Almighty, for the just person will be delivered from the snare of the fowler, from the deadly pestilence, from the terrors that come in the night, the arrow that flieth by day, and the destruction that wasteth at noonday. Then David sings:

A thousand shall fall at thy side
And ten thousand at thy right hand;
But it shall not come nigh thee.

The sorrows and disasters described by David are abroad in the world of today, and very few persons have adequate internal defenses against the troubles of their time. When emergencies arise we try to solve them according to prevailing policies, and if the popular remedies fail, we are left disconsolate. Even those who have nominal religious backgrounds may not have the full courage of their convictions. Whereas our forebears were patient under their adversities, modern folks are less willing to accept the unusual burdens which must be faced today. Our ancestors found strength in the Holy Scriptures, but the present generation needs further

assurances that God in is his Heaven and that all is right with the world.

At Christmastime, more than one-billion human beings unite in gratitude because the love of God was made flesh and dwelt among us. The Incarnation is an eternal mystery of the spirit, for the Divine Love dwelt not only among us but within us. We may lose faith in contemporary knowledge, or the doctrines of the jarring sects, but there is always the Grace within our own souls. Whether the average person believes it or not, there has never been any security in this world except the presence of God in our own hearts.

According to Lord Bacon, it is not necessary for God to justify himself by miracles, for his ordinary works are sufficiently miraculous. This is a good time to ponder the ordinary works, most of which we have taken for granted without any special sense of gratitude. We live in a good world which has been called, "the earthly paradise." It was never ours and never will be. We are the gardeners, and after the resurrection, Jesus appeared to Mary Magdalene in the garb of a gardener, holding a spade in His hand. Gardens are beautiful places, and this great globe is in every way wonderful. Above its surface is the sky populated with a race of luminous giants whose magnitudes are beyond comprehension. Below there are mountain peaks that seem to raise their crests in adoration of the Almighty. There are pleasant valleys where the spirit of man can lead him beside the still waters. The oceans roll with the life of the eternal, and we are reminded of the old American Indian who "saw God in fires, and heard Him in the wind." There are sermons in sticks and stones, and for all the creatures great and small, who dwell in this region, there is sufficient.

Not only have we been given a beautiful place in which to grow and fulfill the works of the spirit, but we have also been endowed with instincts and intuitions. In countless ways, it is revealed to us how we can advance our numerous causes graciously and honorably. It is the Divine Spirit in man that has inspired those human labors which honors the Heavenly benevolence. Long ago the life of God in man built the Acropolis in Athens, and the mighty sanctuary of Diana, Goddess of the Ephesians. This same inner-presence gave us the Egyptian pyramids, the Cathedral of Chartres, and

the beautifully tiled mosque of Isfahan. In Asia, the gratitude of men was formed into towers, pagodas, and gardens arranged to reveal the glory of the creating power. Painters gave the world its great religious art, and from the piety in man himself, glowed forth the Gregorian Chants, the Palestrina Mass and the Great Dresden Amen.

Many other beautiful things were happening. Families came into being to protect the young, and guard the needs of the aged. Friendships unfolded in the light of love. Dedications took form and dwelt among us so that many lived for their principles and some died for their convictions. Governments were fashioned with all their fallibilities, but they bore witness to an immortal sense of justice. The story of the world is a strange one, with those lights and shadows which are necessary to all great works of art. Sometimes men seem to fail, or involve themselves in hopeless situations, but there is a moment of pause, then courage comes anew and the quest for the purpose and substance of ourselves, goes on. All these and many other manifestations of the Divine Plan are what Bacon called the ordinary works of God.

In addition to the huge Christian communion united in the Holy Season of the Incarnation, there are approximately two-billion members of non-Christian religions. Many of these, under one name or another, will celebrate this same Holy Season, for the veneration of the winter solstice began thousands of years before the Christian Era. Devout persons in all climates honor the great teachers who helped them to understand the dignity of human existence. In every faith there are teachings bearing upon the conduct of man under temptation and frustration. We have watched the long scroll of history with its sad story of wars, persecutions, plagues, and natural dangers. We know what King David meant when he described the vicissitudes of living, but we also know what he meant when he said that there is protection for the just person who lives righteously, and has faith in the ever-present help of God. Our one protection against all calamities is our own righteousness, and Christmas is an occasion for the contemplation of our proper relationship to that Eternal Power in whom truly we live, and move, and have our being.

It has always seemed to me that the Christmas Season should be protected from the encroachments of secular concerns, and purified from the selfishness which has accumulated around this holiday. To turn from the Christmas festival simply because some have abused it, and its spiritual significance is partly obscured, would be a serious mistake. There are still hundreds of millions of devout persons, who according to their own insight, regard this day with true reverence. Let us then turn our attention more directly to the ideals announced in the words of the Psalmist. If we live right, think straight, and remain ever grateful for the blessings which we daily receive, we shall increase in righteousness. As our own integrities grow, and our understanding of life is broadened and deepened, we will then put on what early Evangelists called, "the full armor of righteousness." We may not be able to prevent the confusion of society, nor escape from the consequences of centuries of mundane mismanagement. We must face change and there are moments when the spirit may falter, and we will question the protecting power of God. In those moments also, we may pray for miracles as the only possible hope of survival. We may wait impatiently for another pronouncement from the fiery crest of Sinai, or from the Cross that was raised upon Golgotha. Actually, the ordinary works of God are sufficient if we will accept them, apply them to ourselves and live according to them.

In the beliefs of the more philosophically minded, the love of God is made manifest through justice, and this very justice itself is only another name for mercy. Wisdom, justice and mercy originate in the Divine Heart, and the labors of men are made perfect by the practice of these virtues. Christ said, ". . . as ye sow, so shall ye reap," and Cassandra, the Muse of Doom, is credited with the words, "He who sows the whirlwind, will reap the whirlwind." The just man is one who accepts without question or doubt that he lives in a universe of Divine law and order. He must earn his right to security because of his virtues, rather than in spite of his sins. The Grace of God will bless the just man even if he is not yet perfect. What Heaven wants most is an honest effort towards self-improvement. When, one by one, we transmute our human frailties into constructive soul powers, we shall discover that our problems become less, and our proper achievements more numerous. By de-

grees we correct the faults in ourselves which contribute to our undoing, and when we cease transgressing the rules, we find that we are again in a beautiful world. There is also this mysterious but very valid promise, that even if those around us continue to break the rules, we will not be punished for the mistakes of others.

It would seem that David, in his Psalm, describes a kind of mystical experience which makes luminous the soul of the righteous person. Jesus walked on the waters and stilled the waves, but his Disciple was less successful. In life we can say to the storms of circumstance, "Be Still," because the tempest is actually in ourselves. There are also Eastern fables of old Holy Men, deep in meditation, who walked across rivers, but if in the midst of the crossing they suddenly came out of their reveries, they promptly sank. In the storm of life, the righteous person transmutes all things by the alchemy of his own consciousness. What appear to be burdens are transformed into opportunities, and injuries lose their power to hurt because in our hearts we have increased in understanding. Today there are hundreds of millions of deeply religious people, who believe that God is the eternal friend. If they worship sincerely there will be certain changes take place within them themselves. Worship is a conscious dedication to the transformation of the inner-life. No one should approach the altar of his God without bringing testimony that he loves Deity enough to obey His laws, and keep His commandments. When man's religion becomes real and his own inner-life is transformed, he then has accomplished the ordinary works of man, and comes into harmony with the natural world of which he is a part.

This Christmas we can come together with quiet determination to face the coming year better qualified for the situations we are likely to face. We have the inalienable right to be just persons sufficient to our common needs, and more able to face with confidence the challenge of further personal growth. The word, *just*, may have originated in the Sanskrit word *yos*, meaning *welfare*. This is a moral admonition for it implies that we so conduct ourselves that we may expect to *fare well*. In several languages, *just* includes the connotation of self-discipline, and among definitions given are: "not transgressing the requirement of truth or propriety; conformed to the truth of things, or to a proper standard; well-

founded." In common usage, therefore, to be just is to be upright, and to permit no personal considerations to impel us to compromises of character. The words of David, in Psalm Ninety-One were no doubt inspired by the wisdom of past ages, and have since been sustained by the common experience of mankind. There is no doubt that the improvement of self is our first line of defense against circumstance. It is equally important in collective society, for without justice civilization cannot be sustained. At the present time the pressures of prevailing doubts weaken our good intentions, the more confused the pattern of living becomes, the more dependent we are upon inner courage established in our religious ideals.

At the time of the flood of Noah, the Lord placed a bow (rain-bow) in the Heavens as a pledge that He would never again destroy mankind, or the other creatures of the earth. Survival is not our problem, for the consciousness dwelling in living things is immortal. We are confronted with a way of life which we have fashioned for ourselves, and which we must guard with our own righteousness. Only in this way can we achieve peace of soul, and be acceptable to the Most High. The time is close at hand when we must "replenish the earth." We must make it again a place where we can live together wisely and compassionately. In the last ten years, mistakes that have been tolerated for ages can no longer be endured. It is by making mistakes intolerable that the Universal Law accomplishes its perfect works. It is time for the Prodigal Son to return to his father's house, and accept his proper responsibilities.

Throughout Christendom the Star of Bethlehem is a light of spiritual hope shining in the darkness. Only when we unite to worship a conviction higher than our own personal attitudes can we achieve the true brotherhood of mankind. This is why religion is becoming so very necessary in these critical years. We may differ on almost every subject except our love for God, but with three-quarters of the population of the earth seeking Divine help in the emergencies of living, we are already one in spirit although our minds and emotions may be divided. Above all human purposes is the Divine Purpose around which we should rally, and we are not less patriotic to our countries, our communities, or our families because we first serve the Father of wisdom, love and mercy. If a

strong faith abides in us, we will govern wisely, and we will obey all those rules and codes and ordinances which our hearts tell us will advance the common good. There is so much division in this world that it is time for us to realize that in the Divine World there is no division. The Universe is a commonwealth of stars and constellations, and it is far better to believe all the legends and fables with which human beings supported their faith, than it is to believe that the splendid mystery of existence is without a soul.

There is only one remedy for self-centeredness, and that is God-centeredness. When we transcend personal motivations, and dedicate ourselves to the service of the Universal Plan, we not only have a more peaceful personal life, but a more meaningful purpose for that life. There is so little difference between selfishness and unselfishness, between ambition and aspiration, it would seem that the human race would have unfolded its spiritual potential long ago. The Universal Reformation, which surfaced in Europe in the 16th and 17th Centuries, was a plea that we should build a world according to God's Will, and if we did this, civilization, so constructed and so dedicated, would endure for countless ages. We had the bright dream, but the eye of our minds was not ready to receive the light.

This Christmas, let us recognize our cosmic citizenship. Let us experience the mystery of one life living in all things. Let us transcend the lesser parts of our own nature, and resolve to establish here in the mortal world a true and lasting symbol of God's eternal love. Some feel that when we leave this vale of tears, we go into the luminous presence of spiritual reality. Why seek for peace on the other side of the grave—why not establish it here so that the little ones who are born into this world can be born into Heaven, and need not wait for death to release them from the tragedies of the mortal realm. It was believed in the old days that Heaven would come to earth, and there is no reason why this belief could not be made a reality. It has always seemed strange to me that we should struggle through the days of our years to learn with sorrow, pain, and disillusionment, lessons that will be of no value to us when we leave our physical environment. Perhaps there is another reason why we are learning right from wrong with so much spiritual and physical pain. When our age of gold

has been transmuted into a golden age, there may be new uses for the wonders of knowledge which we have so painfully discovered. All that we know could be very useful if it is intended that we should come to peace right here on earth.

For one day each year, spiritual things have very special meaning for us. We accept the God in space, and in our own hearts, as the foreordained ruler of creation. We give our allegiance to the only power that governs by Divine Right. It is also our Divine privilege to be good citizens of the Divine Kingdom, both in Heaven and on earth. We can try to change all things, but the effort is too great for mortals, and Providence has left us the true solution. We can all change ourselves for the better, and in so doing we change all other things. The life in the physical heart labors through the years, and while it continues to beat there is always hope. The life in the spiritual heart of man is not only the source of his physical existence, but provides the soul with its redeeming power. Rectify the heart, and the mind will follow. Rectify the mind, and the body will follow. Rectify the complete human being, and the world will follow. This is the way that was intended. This is simple enough for a child to understand, but only a mature and dedicated person will have the strength to follow where the soul leads. Let us be mindful of this need, and let us, with a good hope, follow the soul to the bright realm from whence it came.



All philosophy lies in two words—sustain and abstain.

—Epictetus

Disembodied Pedestrians

A missionary from China told me that a favorite trick of the Chinese is to run in front of a moving automobile, almost getting hit. They are sure that the car will run over and kill the evil spirits that are closely following them.

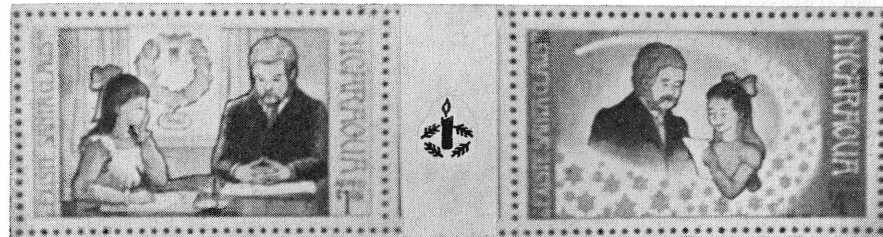
—Leonard C. Lee

IS THERE A SANTA CLAUS?

Once upon a time, there was a little girl whose mind was sorely troubled on a matter of vital importance. She wrote the following letter to the Editor of the New York Sun:

DEAR EDITOR—I am 8 years old.
Some of my little friends say
there is no SANTA CLAUS.
Papa says "If you see it in your
newspaper it's so."
Please tell me the truth, is
there a SANTA CLAUS?

VIRGINIA O'HANLON



On the 21st of September, 1897, Virginia's letter was answered by an editorial written by Francis Pharcellus Church. This letter has become world-famous as an expression of Christmas sentiment on that one very special day of the year that belongs to children and their dreams. Mr. Church's editorial has been printed and reprinted many times—in fact, more often than any other newspaper article in any language. In 1973, the Republic of Nicaragua issued a special set of commemorative stamps, and a miniature sheet with Mr. Church's answer, complete in both Spanish and English. We reproduce here two stamps, on showing her writing the letter and the other showing Virginia reading to her father the letter which she received from Mr. Church. The following excerpts from the article in the New York Sun would indicate the sentiments of Editor Church.

..... "Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills this world would be extinguished.

"Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world."

..... "No Santa Claus! Thank God! he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood."



hen we are born into this world, we bring with us certain endowments which make possible personal and collective progress. The small child reveals definite indications of individuality even before it has learned to walk. Each of us has a natal temperament, and through the course of years innate characteristics must be disciplined and directed towards purposeful ends. Lack of such direction impairs the expression of the better parts of ourselves, and prevents development of an adjusted personality.

The world in which we live is an intricate mosaic made up of innumerable small parts which fit together to make a picture. A great city like New York, for example, is actually a constellation of small towns. Those living in various parts of this metropolis experience little of the total picture, and many spend a lifetime fulfilling their own objectives with little appreciation for the total community. The worlds within worlds are largely the result of specialization. The lawyer lives in a legal world. His friends are chosen largely from among the members of his own profession, and he only escapes the boundaries of his own interests on vacations or through some cultural activity, which in turn comes within the range of his highly conditioned mental attitude. Living, however, usually requires judgments beyond the technical training which we receive. We have all fallen into the Aristotelian way of thinking which seeks to establish a knowledge of universals through continuing absorption in particulars. As one schoolboy said, "Aristotle could not see the forest for the trees." The building of a career becomes such a compelling requirement that young people have little opportunity to express, or even contemplate the diversification of which the human mind is capable. By the time a career is safely along, normal inquisitiveness has been damaged, sometimes beyond repair.

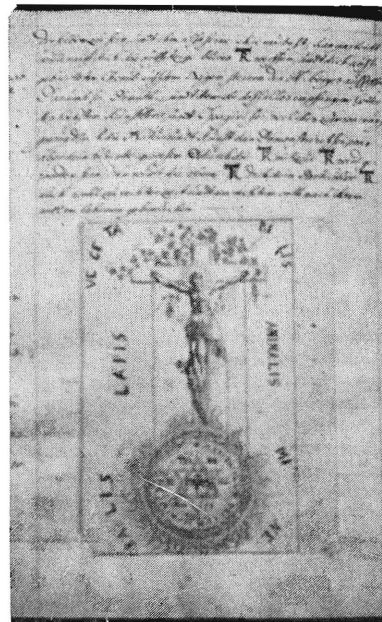
In my own case, curiosity won an early victory. Although I have specialized in a rather difficult and demanding field, I have found it essential to my own work to retain a healthy interest in a num-



The Jesuit scholar, Johann Adam Schall, one of the most prominent scientist-missionaries to China. Summoned to Peking in 1630, he assisted the official astronomers in the reformation of their calendar system, and in the calculation of equinoxes, solstices and eclipses.



The first manuscript purchased by Mr. Hall. LEFT: The title page which he drew to take the place of the lost original. RIGHT: A leaf of the manuscript showing the drawing which formed the basis of the illustration of the Rosicrucian Crucifixion in his large book on symbolic philosophy.

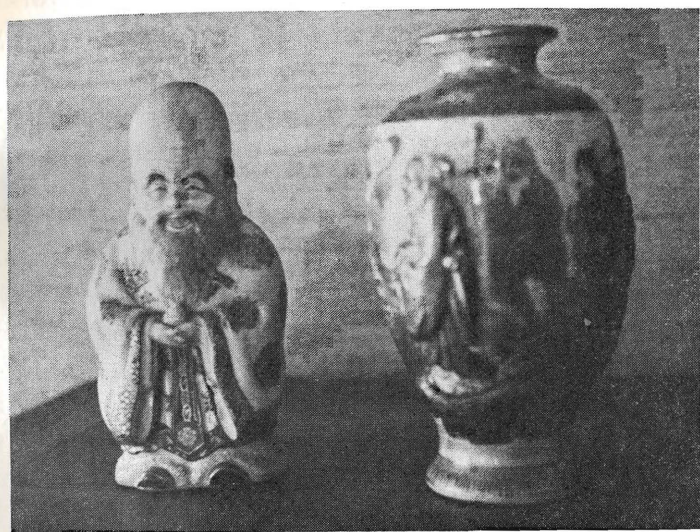


ber of different subjects. Learning cannot be isolated from the common concerns of mankind. When we teach, we try to bring some degree of insight to persons in every walk of life who suffer from almost all forms of prejudices. In recent years theological seminaries, preparing young people for the missionary field, have found it necessary to include courses on comparative religion in the curriculum. It is no longer possible to teach the gospel in far places without a fair knowledge of the beliefs, cultures, languages, and social mores of prospective converts. The old idea, that the worker in the mission field is bringing the light of truth to darkened souls, has lost popularity. If we want to be appreciated, we have to be understood, and if we wish to be understood, we must also have understanding hearts and minds. The stream of conversion flows in more than one direction, and nearly all converting processes are motions against prevailing currents.

Religion especially, requires a keen insight into the workings of human nature. The better informed the missionary becomes, the more likely he is to appreciate the ideals and codes of other faiths. One missionary I knew went out to teach the gospel, and in less than five years was converted to the faith which he had gone to overthrow. In the early days of Chinese contact with Christianity, many learned Fathers were accepted with genuine hospitality by the Imperial Court and the governors of the great provinces. In an old book that I have, there is an engraving showing a Christian missionary in full Chinese costume, carrying an Astrolab and a pair of compasses. On some occasions, the Chinese themselves, in requesting Christian teachers, specified that they be experts in medicine, astronomy, history, and the science of government. As a result of the high qualifications, there was no over-abundance of such missionaries at the Imperial Court.

As with religion, so with philosophy. It was Euclid who stated on one occasion that there is no royal road to learning. Most philosophers are isolated by their loyalty to a school or system. When I was in New York on one occasion, there was difficulty when two philosophical organizations wanted to rent auditorium space to hold their meetings. Each flatly declined to accept the accommodations if the other group was allowed on the premises. Back in the 17th Century, a prominent Divine decided to declare war on astrology. He had many disagreeable remarks to make, and these he slipped into his sermons as opportunity suggested. One day he decided that he had run out of unpleasant things to say against astrology, so he decided to attend a meeting of stargazers. After one session, he was converted, took back all the nasty things he had said, and wrote an elaborate book in defense of the subject. It is generally wiser to gain familiarity with any prevailing belief before exposing personal ignorance.

The world of social relations is the most difficult to explore because we are dealing with temperaments which are highly individual, and with problems arising from prejudices and the misinterpretation of facts. There is actually no science broad enough or deep enough to solve all the difficulties of humanity. Experience demonstrates that solutions to all subjects must be divided into



The beginning of Mr. Hall's art collection. The vase on the right was acquired in 1919, and the figure of Mr. Fukurokuju, he purchased on a Yokohama dock in 1923.

two general classifications. One, theoretical; and the other, practical. Theoretically speaking, all problems were solved long ago, but in practical terms they are still with us. There is nothing more irrefutable than the broad statement, "Everyone should be honest," but this does not solve the human tendency toward sharp practices or outright thievery. After a meeting of prominent social leaders some years ago, it was stated in the press that the brilliant assemblage discussing everything from poverty to crime, issued the formal statement, "Something should be done about it." This sounds ridiculous, but not a day goes by without millions of human beings making such pronouncements. Practical solutions must always include a possible course of procedure by which an ideal can be implemented. Such a process of implementation requires a deep and exact knowledge with skillful organization of procedures, and a feasible method for accomplishing the desired end. There are only two ways in which such methodology can be attained. One is by experimentation, and the other by reason. We must have recourse to the great laboratory of experience, and for this to be available

to us, we must be firmly established in both the philosophical and scientific aspects of history. We must quietly contemplate the failure of great projects, and at the same time be mindful of the noble achievements which along the way stand as monuments to the inner potential of the human being. Reason results from the training of the mind until it no longer falls into unreasonable procedures. The trained mind produces results as scientific as those produced by the most perfect computerization. Such minds are rare for they must be deeply religious, broadly philosophical, and securely scientific. Perfection in these fields cannot be expected, but brought down to the level of practical affairs, existing conditions can be improved by broader insight and better judgment.

One way to understand the world is to try to gain greater familiarity with the cultural institutions which have developed and matured through the ages. Among these cultures, perhaps the two most impressive are art and music. Both reveal the souls of people, and have the advantage of transcending the boundaries of language, and for the most part, the boundaries of empires. Both are timeless, and each has been served by a dedicated priesthood of idealists. In the arts, we begin to develop the power of appreciation within ourselves. We broaden our horizons by acceptances rather than by rejections. While the uninformed are forever critical, depth of knowledge brings with it a profound admiration for the world of beauty and those who have served it long and well.

Another way of enriching personal character is through the gentle art of reading. Good books not only bring us closer to the lives of other persons, but improve the vocabulary. This is important because the proper use of words is necessary to the communication of inner convictions. Books should be well written, and they should contribute to our general admiration for our fellowman. They must be fair, and to the degree they are honest, there is bound to be good in them somewhere. Unfortunately, honest writing is an exception to the prevailing literary mood. We are reminded of the Tibetans who have no novels in their literature. Their belief is that if it is not true, what is the use of reading about it. On the other hand, these people have an elaborate metaphysical literature, rich in choice legendry and appropriate moralisms. This

they accept without question because it emphasizes principles that are eternally true.

Another way to escape intellectual provincialism is travel. There is no experience more suitable to the needs of Western man than to discover that in other parts of the world, he is a minority group. Imagine being the only person within a hundred miles who speaks English! Further imagine that you are in the midst of a bustling community which knows nothing about your way of life, and really cares less. Here are people with their own religions, their special forms of government, usually with unique arts and crafts included. It is not easy to stand in front of the Taj Mahal outside Agra in India, one of the world's most magnificent monuments, without realizing that it was created to bear witness to Asia's story of perfect love. When Shah Jahan was dying a political prisoner, he asked to have his litter taken out onto the balcony of his prison so that he could see once more the beautiful mausoleum he had created for his beloved wife. In the presence of such incidents as these, it is possible to appreciate the heart of humanity, and to recognize the divine resources locked in all of us. From such appreciation, we can come nearer to the truth than by all the criticism and condemnations which cloud our contemporary atmosphere. Truth is largely a matter of emphasis. It is ever available as beauty and hope to those who seek it, and faith in good is the universal medicine for our common ills.

When I started out to try and help people, I also discovered that I was an incurable hobbyist. There are all kinds of hobbies. Some of them are difficult to justify, but they all mean something to someone. Before becoming a hobbyist, however, you have to have a heart to heart talk with yourself, for unless your avocational interests contribute to the major purposes of your life, they can seldom be maintained with genuine enthusiasm. One of my first hobbies was book collecting, and the first volume that I purchased was an 18th Century manuscript on alchemy, written in German and illustrated with a number of symbols and diagrams pasted down on various pages. Incidentally, some of these diagrams are missing as was also the title page. Due to these infirmities, the volume was within my financial means. Later I secured a volume



Folk art of New Mexico and Japan. LEFT: A Penitente icon portraying San Juan Nepomuceno. RIGHT: A Japanese votive picture on wood representing the Bodhisattva Jizo, The Protector of Little Children.

of the writings of the English mystic physician, Robert Fludd. This recalled to my mind the opening page of the old German manuscript which began with the words, "This book is a flower from which the bee its honey takes, and the spider its poison each according to its own nature." In Fludd's book there was an engraving of an open rose with a bee among its petals, and nearby was a spider's web. Using this material I drew a title page for the old alchemical volume which proved reasonably satisfactory.

My first acquisition in the field of Oriental art was purchased soon after my 19th birthday. It was not an important item, but I still have it because the design caught my fancy. It was a Satsuma bud vase about 8 inches high, decorated with figures of whimsical old gentlemen. This particular ware has always been of interest because of its symbolical meaning, and in the course of time I have added to this type of ceramics. The second piece which came to

hand, was offered for sale on one of the docks at Yokohama. In 1923 the city was devastated by a terrible earthquake, and even the docking facilities were seriously damaged. Ships did come in, however, and merchants spread out their wares as close to the mooring sites as possible. As I walked down the gangplank, my attention was immediately attracted to a little image in a merchant's display. It was a smug, whimsical representative of Mr. Fukurokuju. He was also a modern Satsuma production, but like the bud vase, he has become a treasure of my house.

It has never seemed to me that my hobbies interfered with my other endeavors. In the early 1920's I averaged ten lectures a week, and sometimes there were three full sessions on Sundays so that I was actually speaking for six hours. In 1921 I started work on my large volume dealing with symbolical philosophy. In spite of a very full schedule, I was able to find the time to browse about in book stores and antique shops, and found the experiences both stimulating and refreshing. The bibliography of this outline of Western symbolism includes nearly seven hundred volumes, most of which I actually acquired. My hobby, therefore, contributed immeasurably both in the research material and illustrations for this book. Two figures in this volume are redrawn from my German alchemical manuscript. One is called, *The Hand of the Mysteries*, and the other is called *A Rosicrucian Crucifixion*.

To the thoughtful person, many hobbies stimulate investigation, and increase our appreciation for the wonders of nature and the achievements of our fellowman. They renew our faith of the spiritual resources with which we are all endowed. My interests were directed toward the productions of human inspiration and aspiration. More and more folk arts attracted my attention, and a universe of minor marvels was at hand. In many instances folk art puts fine art to shame. Much art that we accept as valuable, depends upon technical skill for its survival. Still other forms reveal a rebellion against both skill and good taste. My first direct contact with folk art was in the American Southwest. The Penitente art of New Mexico was especially attractive. It had strong religious overtones tempered by a gentle rebellion against the dictates of theology. It was created by exiles from Spain, or their descendents. Far from

the beautiful paintings in Spanish cathedrals, and somewhat less adequate copies of them in Mexican churches, the Spanish-Americans in their isolated villages, fashioned their own icons and decorated their chapels to the best of their limited abilities. Today their work is recognized as a major art form, intensely collected and widely admired. There is a parallel to this in Japanese folk art produced under almost identical circumstances. Here again, the need for spiritual pictures released a skill in farmers, shopkeepers, and the masters of rural inns. In music the same phenomenon arose among the Meistersingers of Germany . . . tradesmen who were poets, shoemakers who were composers, and tailors who competed in the creation of original musical compositions.

Hobbies can be both dynamic and static. The term, dynamic, suggests participation in some activity requiring personal skill. Among such hobbies are woodworking, weaving, creating of jewelry, and acquiring skill in painting, music, or the like. I tried these also, but ran against certain difficulties. Music is the most exacting of mistresses, and I was told that to improve myself on the violin I would have to take lessons regularly for several years. As I had difficulty in tuning the instrument in the first place, I reluctantly abandoned the project. As a vocalist I was not a success. Almost constant public speaking was not conducive to such musical proficiency. With sculpturing I was a little more fortunate. I had good instruction, and ultimately completed three portrait busts. Perhaps the best of these was my portrait of the distinguished Masonic scholar, General Albert Pike. As he had passed away many years earlier, I was obliged to work from photographs.

Most of you are already aware of my interest in stamp collecting. This was carried over from a frustrated boyhood, for I had early hoped to be the only person in the world with a perfect collection! I specialized in collecting stamps of the philosophic empires, including Greece, Egypt, India, China and Japan. Later I added Tibet, a small country with a fascinating postal history. In this area I was fortunate enough to acquire most of the rarities from the Franklin D. Roosevelt collection. These Tibetan stamps had been presented to him by the Viceroy of India, and feature the lion, which is the symbol of both the Dalai Lama, and the country.

The stamps were hand-printed from wooden blocks, and according to travelers, there were only a dozen or so stamps in the head post office at Lhasa at any one time. If more were needed, they were printed while you waited. The educational value of stamps is now internationally recognized. In fact, it has gone so far that in 1973, the government of Austria issued a special stamp for the annual Philatelic Day. The design is taken from the famous statue of the Archangel Gabriel with an appropriate inscription, which translated reads, "The Archangel Gabriel, Patron Saint of Philately." This seems to justify stamp collecting among my religious interests.

When I attended the Oberammergau Passion Play in 1970, there was considerable criticism of the play on the grounds that it was anti-Semitic. For those citizens of the community who had perpetuated performances for centuries because of a vow, the situation was extremely painful. Many came with reservations, complaints, and irresistible impulses to find something objectionable in the presentation. Actually, the Passion Play is a folk drama performed by amateurs, all devout members of their faith, and as far as I could observe, without ulterior motives of any kind. The play itself, though not great theater, has very beautiful and touching moments, and in the tableau of The Ascension at the end of the performance, Jesus stands upon a hillock, and near him is Moses with the Tablets of the Law. If appreciation dominates the attitudes of the beholders, I think they would find nothing in the performance that is not clearly stated in the New Testament, and the emphasis is upon the *Gospel According To John*, the most gentle and kindly of the four Gospels.

Along the way, I also developed a keen interest in photography. I am not an equipment collector, however, and all the fine points which rejoice the heart of the camera addict, elude me. I did, however, profit from the advice of a friend of mine who was an internationally recognized photographer, Mr. William Mortensen. He always said that when he really wanted an outstanding photograph, he got out his old Brownie Box Kodak. When traveling it did not seem adequate simply to buy postcards. I like to take my own pictures, and have been reasonably successful. While in Yucatan, I took several photographs of the ancient Mayan ruins, and



General Albert Pike, scholar and Freemason.
A portrait bust by Manly P. Hall.



The Patron Saint of Stamp Collectors. A postage stamp issued by Austria in 1973 to commemorate the annual Philatelic Day.

the picture on page 25 is from this trip. Here again, a hobby contributes to the major projects which have occupied the greater part of my time. Many of the photographs in the Journal are from pictures I have taken, and in my recent travels in Japan, I made it a general practice to keep my own photographic records. We have had three exhibits in our Library of pictures which I took in Japan, and also a pictorial record of my trip to Germany, including Oberammergau.

What should one do about hobbies in the later years of life? My suggestion would be to keep right on enjoying whatever invites the mind to new experiences, or makes possible the improvement of attitudes already acquired. Not long ago I purchased an old Korean pedestal bowl of crude clay. All I can say for it is that it pleased me. I was warned that I was getting past the age when it was appropriate to collect things, but I disagree heartily with this point of view. The Korean bowl was excavated from a tomb, but I have no intention of having it buried with me. It will go on with other things, to those of a similar mind, and I hope, will be

properly cared for and protected. Every collector has to face the problem of ownership. When we acquire something that is already 2,000 years old, it has passed through many hands, has brought joy to many hearts, and in due time, has found a new owner. Art is a wonderful educator against the attitude of possession. As one great collector told me, it is a constant reminder that in this world we own nothing. All we have is a kind of lend-lease, and with this we inherit also a responsibility. To the Oriental, art is a challenge to thoughtfulness and the preservation of rare and beautiful things. If we cannot make any permanent claim on the beautiful books we love, or the rare old Chinese bronzes that we have admired quietly through long evenings, can we do any better with our stocks and bonds, our lands and properties, or the dollars tucked away in our bank accounts? Dollars may be useful in that they may help us buy art, but unless we wisely use them, they do little to enrich our inner living. That is most important which teaches us most, and helps us to outgrow the isolation resulting from our physical commitments. Too often, by the time we have reached economic security, we have so neglected the development of inner-consciousness that we have become indifferent to beauty, or no longer feel the need for the consolation offered by art, music, or a good book. It is necessary for us to feed the innerlife for if we do not do so, it simply dies of starvation.

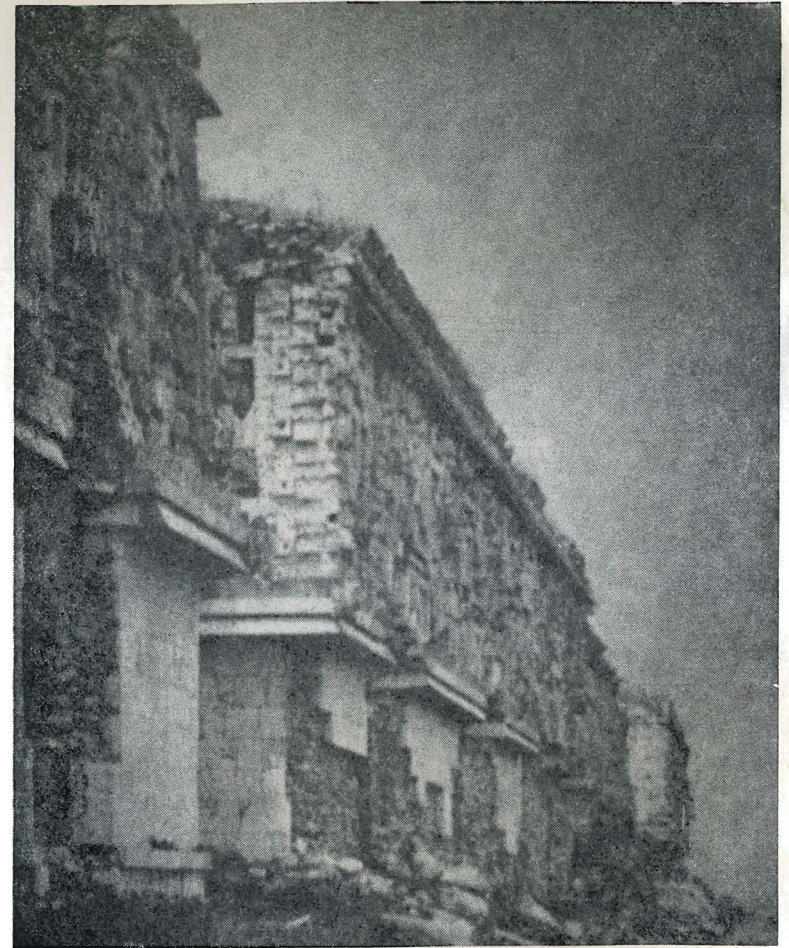
I like the Greek idea of the banquet of Epicurus. When he wished to have a really formal affair, the banquet consisted of stale bread, sour milk and great discourse. At least this procedure eliminated the gluttons, and permitted the thoughtful to commune in peace.

As we grow older, we face a number of emergencies. We may find ourselves deprived of human companionship, and our days of adventuring may lie behind. At such a time important memories, good books, and our hobbies can keep us interested and vital, and in many ways, not only contemporary but actually ahead of our time. There is a story of the old Greek who was dying in the back room of his house. The neighbors came in to chat and discuss local gossip, assuming the old man to have no interest in such things. One neighbor, chancing to glance into the back room, noticed that the old gentleman was propped up on one elbow with his hand

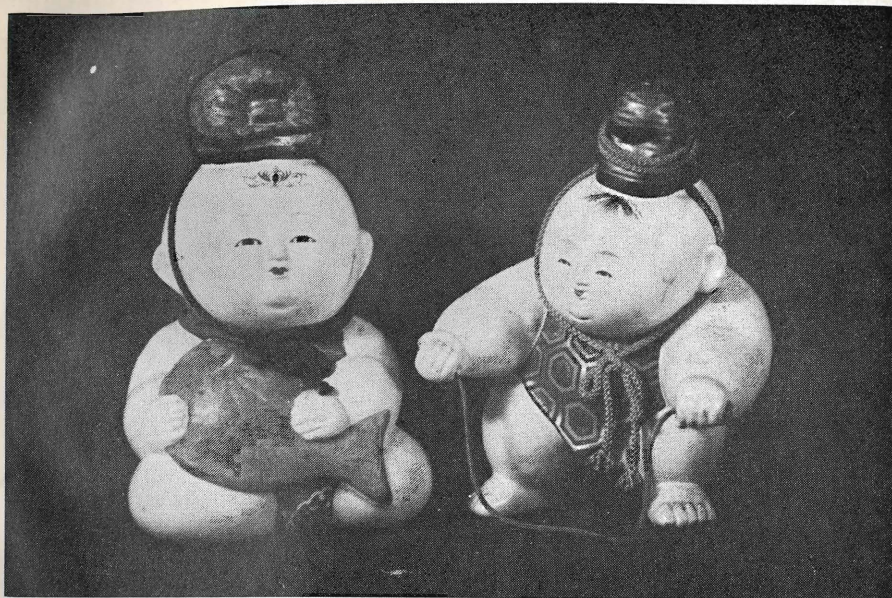
cupping his ear, listening intently. The neighbor said, "Why listen? You will soon leave us." The reply was appropriately philosophic, "But I am still alive, and while I live I can learn something."

There is increasing emphasis upon what might be termed "painless education." The world is weary of dull subjects, taught by even duller teachers. It is assumed that we must endure this situation to insure financial security after graduation. Some schools are experimenting with the idea that learning can be put into a vital and interesting format. We can learn through an association with actual things, and by learning, to understand what lies behind the inspired skills of mankind. Instead of going into dusty details upon the growing and culturing of Uji tea, why not center the entire concept around a beautiful old teabowl. Explain what tea means to a human being, and not its cost by the pound, or how the crop is gathered. Actually, as Kakuzo wrote in his inspired little book on tea, this beverage is the Eucharist of Asia. Upon it all bonds of humanity are formalized. It joins the young in holy matrimony, ties the fief to his lord, blesses the sacraments of the tea ceremony, and may be the last gesture of one departing from this life. There are wonderful stories about the making of teabowls, and the decoration of them, and some so famous that a feudal prince gave half his domains for a single cup. In the course of this discussion, all the necessary facts can be included, but something that we accept as commonplace has been dramatized, and young minds are given the opportunity to imagine, and the thrill to recognize that all things that men do have some reason behind them, and have a meaning that has its roots in the development of personal character.

In these days most people travel extensively. There are tours and trips of all kinds to almost innumerable places. When contemplating the importance of travel, we should all realize that there is more to the subject than transporting the body from one place to another. If we have no background in reading, or visual education, we are not going to gain insight from moving relentlessly from one hotel to another. If, however, we understand the places that we plan to visit; if we have already come to love them and have a sincere desire to have the factual experience of standing on the Acropolis at Athens, where St. Paul preached to the Athenians at



The House of Governors at Uxmal. Mr. Hall considers this to be one of his best photographs.



Kyo Ningyo. These dolls are among the most unusual of Japanese collector's items. They are used to represent numerous heroes and legendary figures personified as small rotund children. They are still made by a few highly skilled artists in the Kyoto area.

the Altar of the Unknown God, a long journey becomes a fulfillment. I had the same feeling when I stood under the dome of St. Paul's Cathedral in London. I was already acquainted with Sir Christopher Wren, and this Cathedral was his supreme monument. There is gentle nostalgia in The Poet's Corner at Westminster Abbey, and one of the greatest mystical experiences in the world, at least it seems so to me, is to enter The St. Chapelle in Paris, that beautiful flowerlike sanctuary in which, according to tradition, the Wreath of Thorns is preserved. The visitor is no longer a tourist, and we may say that in the journey through this mortal world of ours, we are all either tourists or thoughtful travelers. Many can pass through the greater part of a lifetime with little appreciation for the glories of human achievement, or the wonders of the natural world. Most of these persons would have different attitudes if they had developed significant hobbies. The time to begin is when you are young, and the mind is fresh and open and

truth-seeking. With the right foundations for an interesting life, we can escape many of the doldrums which occur in the affairs of the uninspired. So, as long as I live, I will try to be aware of the workings of the Divine Mind, as this is revealed through the creative activities of those around me.

There are moments in life when the mind becomes a heavy burden upon the soul. We find it difficult to preserve the natural optimism which is nature's protection against the adversities of circumstance. If the mind is not busy with good thoughts, and we do not have a broad area of interests, negative attitudes take over, and we become troublesome to ourselves and those around us. This subject was given much consideration by old Robert Burton in his spritely, but serious book, *The Anatomy of Melancholy*. He quotes from the best authors, and it is a pity that his text is not better known to psychotherapists. Burton includes anecdotes from the lives of a number of celebrated victims of melancholia, and shows how this despondency has contributed heavily to the woes of mankind. His major remedy is to release oneself from inevitable disillusionment by cultivating the appearances of Divine benevolence, rather than to indulge in doubts concerning the workings of providence. Creative imagination makes it possible for us to interpret the responsibilities of life in terms of the lessons they bring, and the spiritual strength within ourselves which lies dormant until its recognition becomes necessary. Morbid imaginings can overwhelm commonsense, and the sufferer shows the classic symptoms of neurosis. Hobbies of various kinds are the first line of defense because they direct our attention away from ourselves and toward some fascinating project.

There is a great deal of difference, for example, between the collector and the accumulator. There is also a clear line of demarcation between collectors and investors. At the present time, nearly every field of collecting has become highly commercialized, and art is one of the major hedges against inflation. Stamp-collecting is also one of the approved investments according to the opinions of investment counselors. When the mind is set upon profit, the ulterior motive damages the cultural significance of an avocational activity. It is only fair to say, however, that hobbies do have cer-

tain material values. They open the way to profitable occupations after retirement, and discriminating collections of curiosities may carry the individual through an economic crisis. This was clearly proven during the great depression of 1929.

Accumulators seldom become students of the material which they assemble, since they simply want to possess rare or expensive items. Possession is a false attitude to begin with, and the accumulator lives in a state of perpetual anxiety in an effort to adequately protect his treasures. We are admonished in the Scriptures to store up our treasures in Heaven, which means that we can take with us out of this life only what we have learned, and not the objects which contributed the information. If our various hobbies contribute to peace of mind, breadth of understanding, or tolerance for the shortcomings of our associates—these become the treasures we take with us.

I have learned that hobbies do not necessarily depend upon large means. There are innumerable cultural curiosities upon which there is no great premium. These are especially numerous in the religious field. Great masterpieces of European sacred art are too expensive, and it is far better that they be preserved in public institutions. Folk arts, especially those originating in remote areas, are within the reach of persons of moderate means. In my recent trips to Japan, I have found a number of delightful curiosities which have been overlooked by tourist shoppers. The souvenirs of the various temples are delightful, and the crude dolls of Japan have strong aesthetic attraction. One of the reasons why the peasant arts of foreign countries are so refreshing, is their validity. They were never made for sale, but many of them are genuine works of art. They help us to understand how others live, and why children throughout the world have the same emotional requirements for toys and the companionship of the small objects which bring them constant joy. Toys have been found in the tombs of Egypt, and little articulated dolls have been excavated in Mexico and Central America. When we begin to explore the toy, we may end with deep sympathy for the tribe or the nation which produced it. We can wander away from negative self-centeredness, and share the happiness of the past and the present.

In teaching, I have shared with our friends the pleasures of my hobbies. We have regular exhibits of the material that I have gathered, and usually folks come from far and near to view my various finds and discoveries.



THE SHAPE OF THINGS TO COME—By Manly P. Hall

Proprietor of a sporting goods store to small boy:

"Sorry son, but baseballs are now classified as potentially dangerous and cannot be sold without a prescription."

Delicatessen owner to lady trying to buy cheese:

"Pollution controls have prohibited the sale of Limburger cheese without a permit."

Lady at bridge club reading label on new deck of cards:

"It has now been established that card-playing is a cause of emotional trauma."

Druggist to elderly gentleman:

"I know you have arthritis sir, but due to the energy crisis aspirin is now rationed."

Forest ranger to man with camera:

"We do not permit the buzzards to be photographed. It disturbs their libido."

Man watching neighbor digging devilweeds from his lawn:

"Aren't you disturbing the ecology?"

Waiter explaining bill to patron of plush restaurant, "The sixteen dollars is the basic price of the dinner—the additional four dollars is for the napkin and silverware."

Clerk at liquor counter:

"No sir, there is no restriction on whiskey, gin, rum or vodka, but soda water is in short supply."



THE HAUNTED GONG

ALL the seasons of the year in the Kyoto area are beautiful, but winter is especially magnificent. Snow had gathered on the blue-tiled roofs of the ancient Temples and the graceful pagoda of the Toji Sanctuary glistened under its white mantle. It seemed an especially good time to photograph the venerable monuments of the community, so I started out from the Miyako Hotel with my trusty Graflex hoping that the sudden drop in temperature would not freeze the shutter. The excursion lasted most of the morning, and returning to the hotel for lunch, I found a note from Mr. Nakamura at the registration desk. The little art dealer invited me to join him at my convenience, to consider an unusual work of art which he had just acquired. Knowing that my Japanese friend was a master of understatement, I decided to forego lunch and hailing a rickshaw, was soon on the way to K. Nakamura's establishment.

After the usual exchange of felicitations, we retired to the private sanctum where he pointed out a large temple gong standing on a brightly colored cushion of gold brocaded silk. The gong was about 15 inches in diameter and of approximately the same depth. It was shaped like a large bowl, and ornamented on the outside with an intricate design of flowers and Buddhist angels. Mr. Nakamura described the unusual quality of the workmanship and declared it to be his humble opinion, subject to reservations, that

the gong was of antique bronze to which a considerable amount of gold and silver had been added. Having explained in great detail that gongs of this type are to be found principally in the chapels of the Esoteric Buddhist sects, he suddenly changed the subject and prepared to serve some light refreshments. Over cups of hot Uji tea and cakes of almond flour, into which had been impressed the mon or crest of the Nakamura family, he described the circumstances by which he had acquired his latest treasure.

The Rev. James MacKenzie was the pastor of a small Protestant church in Osaka. Soon after the Emperor Meiji, of blessed memory, had proclaimed religious tolerance throughout his empire, the foreign merchants living in Osaka or trading there, decided to build a place of worship. In the years that followed, a number of Japanese families, some of them descendents of converts made by the Dutch, decided to become perpetual subscribers and joined the European congregation. During the early years of Taisho, The Rev. MacKenzie, who had been called to the foreign mission field, was appointed pastor. He had decided that the facilities of the existing church were inadequate to meet the needs of the growing membership. A new structure was necessary, and the old church could be used for a Sunday School and recreation facility.

The non-Japanese supporters donated generously to the enterprise but the Japanese, following their own religious customs, contributed family treasures and works of art, some of which were actually bought for the purpose. The Rev. MacKenzie had little or no knowledge of antiques, so he inquired as to the best means of selling the articles that were accumulating in his parish. A Japanese gentleman strongly recommended Mr. Nakamura, and at the minister's request, my highly respected friend took the first train to Osaka and examined the collection. Learning that the funds were to be used for religious purposes, the art dealer made an exceedingly generous offer which was immediately accepted.

As the program for enlarging the church continued, the Rev. MacKenzie made occasional visits to Mr. Nakamura's shop bringing items which appeared to be important or unusual. While I had been out photographing the winter scenery, the pastor of the United Church of Osaka had brought in the large gong now stand-

ing on Mr. Nakamura's cherrywood table. The clergyman was not a superstitious man but there was something about the bronze gong that caused him anxiety. It had a deep rumbling tone, and one evening during dinner it began to vibrate until several pictures fell from the walls, and the house seemed to shake. No one was in the room, but the rumbling continued for several seconds and then slowly faded away. The next morning, shortly after sunrise, the old gong sounded again and the Rev. MacKenzie wrapped it carefully in heavy paper, taking it posthaste to Mr. Nakamura's shop. If some kind of magic was involved, the pious Scotsman wanted no part in such happenings. Again my friend, the art dealer, was magnanimous, explaining quite candidly that the gong was of a strange, possibly unique type and bought it for a substantial figure. In the course of the conversation, the art dealer learned the name of the donor, a prominent importer, and phoned him immediately. He learned nothing bearing upon the curious properties of the gong which had been carefully packed away in the family go-down for several generations.

Having disposed of the Uji tea and almond cakes, Mr. Nakamura continued his examination of the gong decorated with little angels which appeared to be flying, their robes streaming behind them. Japanese angels do not have wings, but they wear beautiful coronets and elaborate pectorals and in this case, carried small drums. In the center of the surface of each drum, which was in slight relief, small indentations had been drilled into the bronze. Similar drillings were scattered about in the centers of the lotus flowers. My friend then lifted the gong from its brocaded cushion and studied the inscription on the bottom, which listed donors who had given gold and silver ornaments to be cast into the bronze when the gong was made. There was also a date equivalent to the early 16th Century.

Then Mr. Nakamura turned to me and smilingly inquired, "What do you make of all this, Haru San? Is it not peculiar?"

I nodded in agreement and then asked the question which first came into my mind, "Do you think there is something supernatural about this gong? After all, there are many legends in Japan of objects associated with magical rites."

"That is possible, but I am inclined to consider simply explanation unless it fails to explain." He took out his solid gold American railroad watch announcing, "We will see what happens at precisely 6 o'clock. In the meantime, a brisk walk and some lunch."

Mr. Nakamura was a nature lover and he particularly admired the gardens of the Nijo Castle with snow and winter birds on the stone lanterns. On the return journey, we had a pleasant meal in a native tearoom, and were seated at the cherrywood table in the backroom of the art shop a few minutes before six. My friend laid a travel folder showing points of local interest issued by the Kyoto Hotel, and a small pocket compass, on the table before him. He then tied a jade bead to the end of a short string and waited quietly. At precisely six o'clock, the gong began to vibrate and its deep musical tone filled the room. There was a strange rhythmic pattern to the sound. Mr. Nakamura rose quickly and held the bead on the end of the string like a pendulum over the center of the gong. It swayed under the pressure of the sound waves and finally swung back and forth on a straight line. Mr. Nakamura then glanced quickly at the compass to determine the direction in which the jade bead was swinging. Gradually the sound faded away, and my friend spread out on the table the travel folder from the hotel. There was a map inside in which points of special interest were plainly marked.

Mr. Nakamura studied the map for several minutes in silence, drew a pencil line across it, then announced brightly, "I think tomorrow we should take an airing. I have an idea."

About 8 o'clock the following day, we started out in two rickshaws for the destination which the art dealer indicated clearly to the rickshaw men. He mentioned in passing that the gong had sounded again at 6 A.M. After a short run through the outskirts of Kyoto, we reached the wooded slopes of Mt. Hiei. From here we proceeded on foot along the narrow path leading to a small temple on a wooden promontory which was presided over by an elderly custodian in monastic robes. After considerable bowing and several inhalations, I was introduced and we adjourned to the priest's home which adjoined the chapel. This rather dingy and neglected apartment was sparsely furnished, and on the altar stood

several icons of rather poor workmanship. Nearby, on an intricately carved taboret, stood a gong very similar in appearance to the one on Mr. Nakamura's table.

After a lengthy conversation with the venerable bonze, Mr. Nakamura turned to me and summarized what he had learned. The learned and kindly monk had told a most interesting and unusual legend. Three hundred and fifty years ago, the great General Odo Nobunaga resolved to unify the Empire which had long been afflicted by feudal warfare. The warrior monks on Mt. Hiei opposed Nobunaga's political program, and armed bands of them harassed the citizens of Kyoto, and even embarrassed the Imperial Family. Convinced that the Tendai militia had abused their religious privileges, Nobunaga decided to destroy forever the temporal power of Mt. Hiei sanctuaries.

Realizing the danger which threatened them, the *Yamaboushi* selected a promontory overlooking the Kanto Plain, and built a small chapel from which they could observe the possible movements of any armed force that marched against them. A skilled worker in bronze manufactured two gongs with identical pitch synchronizing them by the small indentations on their surfaces. The small shallow holes were made after the bell was finished. They altered the weight and the tone of the metal, and by means of them the skillful bronzecaster was able to give both gongs the identical tone. One of these was placed in the watchtower chapel below and the other in the principal fortress of the militia on the mountaintop. When either gong was struck the vibration was carried to the other as a warning of approaching danger. The precaution was in vain, however, for the wily Nobunaga had laid his plans so skillfully that the mountain was quickly taken. Most of the priestly defenders were slain and the magnificent temples completely destroyed by fire.

After the assassination of Nobunaga, his principal lieutenant, Hideyoshi Toyotomi, assumed power and became the first and only commoner who ever became the virtual ruler of Japan. Certain that Mt. Hiei was no longer a threat to the solidarity of the nation, he powerfully patronized the reconstruction of *Enryakuji Temples*, fully aware that the moral benefits of Buddhism had

served the nation well for over a thousand years. During the program of restoration, a number of art treasures were saved, including the beautiful and curiously decorated gongs. Profoundly grateful to Hideyoshi and his assistance, the priests presented many of their priceless antiques to the Lord Protector Of The Empire. Among these gifts was the strange gong, and Hideyoshi later gave it to one of his faithful generals. The subsequent history of the gong was not recorded until it finally reappeared in Rev. MacKenzie's church. The other gong found its way to the rustic hermitage where we found it in the care of a devout bonze. Every morning at 6 A.M., this old priest seated himself before his altar and intoned the Mantra, sounded the gong, and read aloud a short section of the Lotus Sutra. Each evening at 6 P.M., he held a similar service quite unaware that he was responsible for the apparent miracle in Rev. MacKenzie's vicarage.

As we walked back down the hill, the little art dealer smiled whimsically, "While the gong was carefully wrapped in silk and kept in a camphorwood box in the storeroom of the Osaka financier, it could not vibrate and was therefore silent for several centuries. Now, however, it has regained its voice. The explanation of this curious circumstance will be of great relief to the Rev. Mr. MacKenzie, and I might add—it will also be a splendid gift for one of my Buddhist friends to present to the Mt. Hiei Temple. A certain Baron with whom I have had many artistic transactions, has been suffering with a slightly bad conscience recently, so I think I shall give him the first opportunity to gain merit for his next incarnation."

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.
—Horace Mann

Keep your word with your child the same as you would with your banker.
Robert Ingersoll



he Dionysian Artificers of Greece, and Vitruvian Architects of Rome, used the tools and instruments of their Guilds as symbols of spiritual and moral truths. The inner meanings were concealed from the profane, but were recognized as guides for conduct by those initiated into the secret societies of these wonderfully enlightened artisans. Through the Comacine Masters, an esoteric doctrine, concerned with the building of human character, passed to the Guild Masters of the Medieval and Early Modern worlds. Among the "Masons' Marks" which were cut into every stone used in the building of Gothic Cathedrals, were a number of glyphlike designs often representing the tools of operative craftsmen. In the 17th Century the Guilds initiated certain "gentlemen" into their societies. These were regarded as philosophical builders concerned with the perfection of the Temple of Human Character, and the Universal Commonwealth. This symbolism has descended to recent times and is still interpreted in the original way.

Measuring devices were associated with the trueing of stones called *ashlars*, and it was the responsibility of each stonemason to make sure that the products of his handicraft and skill were, "true, upright and square." It is not difficult to understand how this concept could be applied to human character for, as in the account of the building of Solomon's Temple, every human being is a "trued stone" in the Everlasting House. One of the most important instruments used in measuring, estimating and correcting the labor of the day, was the twenty-four inch gauge. In one form or another, a ruler divided into inches or their equivalents, contributed to the perfection of the various segments that had to be incorporated into the composite structure. The twenty-four inch gauge was rather inconvenient to carry about so it was jointed into three eight-inch sections so that it could be folded when not in use. It is obvious that the number twenty-four would come to be associated with the hours of the day. It is reported that Mohammed, the Prophet of Islam, regulated his personal life by the rule of the twenty-four

inch gauge. He divided his day into three parts, each consisting of eight hours. The first of these divisions he set aside for learning and self-improvement. The second section he dedicated to the service of his people, and the third section he reserved for rest and repose.

These divisions by a simple form of cabalistic speculation, are also associated with the span of human life. It is said that Moses selected seventy elders from the Twelve Tribes of Israel, but early commentators believe that the number seventy was used symbolically to represent totality. This in turn may be associated with the idea that the human life span is three score years and ten. Actually, if six elders were selected from each tribe as the cabalists believed, the correct number should be seventy-two. If we consider the twenty-four inch gauge in terms of years, three of these gauges would equal seventy-two inches or years as a measure of human life. The first third of life is devoted to the physical, emotional and mental growth, education and broadly speaking, self-improvement. The second third covers family obligations, career and community responsibilities, and the last third covers rest and repose. In his later years, the individual should dedicate himself to the assimilation of experience, reflections upon the world around him, and the quiet cultivation of his spiritual resources.

The Hindus have a similar life pattern. In childhood they are helped by their parents; in maturity they support themselves and their families; and in advanced years they often become lay members of religious groups, retire from the world and prepare for the inevitable transition. The Arabs divide the leadership of their caravans, appointing three masters who are in command during the long journeys through the desert. The highest officer is called, "The Master of the Caravan," the second "The Master of the March," and the third, "The Master of Rest and Repose." It is obvious that these correspond with the Three Grand Masters who labored together in the building of Solomon's Temple. They were Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff, a master architect and a cunning worker in metals. According to tradition, this Hiram was a "widow's son," implying that he was an initiate of the Dionysian Artificers.

In the Gospel according to Luke, Chapter 10, Verses 1-17: after Jesus had selected his Apostles, he then chose seventy other disciples to correspond with the elders mentioned in the Book of Numbers, Chapters 11, 16 etc. In the Book of The Revelations of John are mentioned twenty-four elders on golden thrones adoring the lamb, and in the same work we are told of the 144,000 who will be saved. Obviously, 144 is twice 72, and we begin to notice parallels with the Greek and Egyptian systems of astronomy. The most obvious clue to this is revealed through the piety of the Venerable Bede, who substituted the Twelve Apostles for the Twelve Signs of the Zodiac, and distributed other Biblical symbols among the northern and southern constellations. The number seventy-two is one-fifth of the number 360, the degrees of a circle and in ancient times—the days of the year. The Egyptian calendar, for example, was corrected by the annual addition of five inter-calendary days assigned as the birthdays of the Gods; and every fourth year there was a grand celebration to accommodate what we call, "Leap Year." In the precession of the equinoxes, the Sun retires one degree of the zodiacal circle in approximately seventy-two years, which is therefore the measure of one degree of the zodiac forming a unit or day in what has been called, "The Great Platonic Year." The continual recurrences of these numbers cannot be assumed to be accidental or coincidental.

The three Grand Masters correspond to the mind, the heart and the hand. Each of these parts of man's constitution is one of the "builders" of his life. The mind, in the story of the caravan, was the Master of the Caravan. The hand, representing the active principle, was the Master of the March; and the heart was the Master of Rest and Repose. For it was during the hours of repose when the individual became a true person concerned not with survival, but with the adornment of his life with the graces of beauty, charity and friendship. In the long course of human experience, this proper division of labor has proved the all-sufficient guide in regulating life. We all owe something to ourselves, something to our loved ones, and something to society. We also have a specific allotment of years in which to fulfill the moral archetype of the ancient builders. There is a tendency today, however, to violate the law of the twenty-four inch gauge. The hours of physical labor have been



Ancient Chinese Stone-Rubbing showing the creating deities putting the universe in order with a compass and square. Compare this with the diagram of Basil Valentine's *Materia Prima*.

markedly reduced, and the time may come when we will work only 20 to 30 hours a week. Machines have taken over and personal endeavor, one of the most important experiences of life, is rapidly losing its meaning. Work is important and those who are not disciplined by responsibilities to their communities and to their professions and trade, are inclined to drift into ways of intemperance. The eight hours set aside for self-improvement, are likewise falling into neglect. Only a minority group is deeply concerned over the unfoldment of spiritual, mental or emotional resources. Education is supposed to end with schooling, and we have forgotten that life is a progressive science which we learn by degrees—or you might say, we "inch" along.

The section of the day reserved for rest and repose still has considerable authority. Sleep is necessary but many grudge this restriction upon freedom of action. The present generation is afraid of relaxation and every waking moment is filled with pressures, tensions and violent extroversions. We have lost the skill to di-

versify and to shift our centers of attention from one area of awareness to another. We fall into patterns, and whether these be conventional or unconventional, makes no difference. As habits close in around us we break basic rules of living and suffer accordingly. It might be wise for those seeking better orientation in their immediate environments, to secure a folding twenty-four inch carpenter's rule and learn to abide by the simple mathematical truths which it embodies. We might even be impelled to work out a better schedule for daily activities. The parts of the day should not drift into each other and finally mingle in a hopeless confusion. One difficulty is extreme self-centeredness by which we are impelled to do exactly as we please at any time and under most circumstances. Yet we owe certain debts to obligations we have voluntarily assumed. When we graduate from school, we have an obligation to those who protected us from childhood, and made our education possible. When we take employment, we owe an obligation to those who pay our salaries or wages. They are entitled to conscientious service for value received, also loyalty, cooperation and integrity. If we cannot bestow this, then we should seek a livelihood elsewhere.

When we marry, we divide our lives, for the marriage partner becomes "our other self." We are required to be thoughtful, patient and share our time and interests; and assist in every way possible to protect and preserve the psychological image of the home. When the children come we are faced with new duties and privileges. They are entitled to a fair share of our time within the pattern of the twenty-four inch rule. When all else is finished and we have met every demand quietly and efficiently, we then have a right to hold communion with our inner selves. When we retire into the "closet" of our heart, we then may prayerfully worship our God in secret, and the God who hears us in secret will reward us openly. Having completed the day with its problems and privileges we have lived in harmony with the Universal Plan.

Words are very interesting if we consider their meanings carefully and philosophize a little about their implications. Another name for a gauge is a "rule," which the dictionary tells us is derived from "regere," which means "to lead straight." The prin-

cipal definitions divide into two groups. One is concerned with a prescribed code regulating conduct; and the other, with an instrument divided into units for measuring length. The word "code" also has two distinct emphases of which the first is "legal" and the second is "moral." The moral code is associated with religious institutions and imposes certain regulations upon the members of religious communities. These are subject to the restraints of morals and dogmas which emphasize a pattern of living and a way of believing. As an instrument, a rule is used in architecture and many other skilled arts and trades. It is concerned with the concept of accuracy, and can become a common denominator for determining sizes of various kinds, such as of clothing.

This leads naturally to the word "ruler" which also has several definitions. The word is used to signify a sovereign or an hereditary head of state. His duties are to lead his people in a straight-forward way, to establish and protect laws of equity. As a guide to his people, the ruler administering the legal code of his country, protects the morals and ethics of his state, and defends its faith. Ruler also means a "short gauge," usually twelve to fifteen inches in length which serves two purposes. It "guides" a pen or pencil in making straight lines, and it also measures short lengths.

The twenty-four inch gauge, if partly folded so that the two ends meet, forms an equilateral triangle. This is a symbol of God and of perfect equilibrium. In ancient churches, an equilateral triangle with an open eye in the center, is often found in the decorations over the principal doorway. Here it represents the Holy Trinity, and the All-Seeing Eye which beholds everything in the world and all that is in the heart of man. Hermes, in his discourse with his son, Tatian, describes the heart of man as a pyramid set in the human body. In some cases the triangle contains the Hebrew letter, Yod, a small flame-like character which also signifies Deity. Thus the enclosure formed by uniting the ends of the gauge divides the material life of man from the inner or spiritual part, and also protects the sanctity of the home which is composed of three equal persons: Father, Mother and Child. The forty-seventh proposition, popularly attributed to Euclid but actually devised by Pythagoras, presents the same essential symbolism as a right-angle triangle. The shortest

side being three units; the base, four units; and the hypotenuse is five units. The square of three is nine, the square of four is sixteen, and the square of five is twenty-five. Thus the squares of three and four equal the square of five. The three signifies the Father; the four the Mother; and the five, the Child. Occasionally the Egyptian Eye of Horus is placed in the center and by this symbolism, Osiris (three) plus Isis (four) equal Horus (five). This five is also mankind collectively, and if we wish to borrow a Chinese concept, the Universal Trinity consists of Heaven (three), Earth (four), and Man (five). The equilibrium of these three maintains the harmony of creation. The sum of the three sides of the Pythagorean triangle, three plus four plus five is twelve, which corresponds with the number of inches in the common ruler.

If the two ends of the twenty-four inch gauge are partly overlapped forming a cross, this cross with the base line is one of the oldest known symbols of the family which is the unit of human society, and upon which all future ages must be built.

The world in which we live, as the Greeks realized, was a kind of University of arts and sciences, and over the mystery of the unknown, mathematics ruled supreme. In all the sacred institutions, proficiency in arithmetical sciences and a full knowledge of the instruments used by builders was mandatory to initiation into the Mysteries. In one of the alchemical manuscripts attributed to Basil Valentine, Monk of St. Bennet (St. Benedict) is a strange emblem called a "rebis." In the figure a two-headed person stands upon the back of a dragon above a symbol representing the quadrature of the circle. In one outstretched hand is a draftsman's compass, and in the other a square. The entire design is contained within an egg. Here the cosmic androgen, has conquered the dragon of cosmic energy (as did St. George) and is armed with the tools by which he can rectify the world in which he lives. In a Chinese stone-rubbing, the creating deities are shown one, holding an antique compass; and the other, a form of square. William Blake in his great painting, *Deity Creating The World*, represents God as leaning down with a huge pair of compasses. The compass and square were among the most important tools of the medieval guildsmen, and have descended in modern Freemasonry.



The first material of the stone.
From a manuscript on alchemy by
Basil Valentine.

Associating the gauge or ruler, with the conduct of human beings, it becomes an instrument of exactitude. We are beginning to realize that the immensities of existence which are gradually becoming understandable to our limited intellectual faculties, must be considered mathematically. As yet, however, we are not so aware that man himself is a creature that can be likened to a precision instrument. The end of knowledge is that the individual shall understand the rules governing himself, and the end of strength is that he shall have the courage to obey these rules. We must budget our time as we budget our finances, and at the present moment all budgeting is unpopular. We live in a world in which security is a reward for integrity, and the twenty-four inch gauge reminds us that we must govern all our attitudes and appetites from a center of enlightenment within ourselves. Generations of specialization have led us away from normalcy, and the result has been both internal and environmental confusion. We need greater diversification within a large pattern of well-ordered activities.

In years gone by men worked from dawn to dark, and even those in comfortable circumstances seldom took vacations. Many grudge the hours of work because they interfere with personal pleasure and freedom. Others, who work at home or are unsupervised, soon de-

velop indifference to reasonable schedules. Those more affluent, who consider labor an interference with pleasure, are deprived of all incentive to self-discipline, and the older group finds retirement less enjoyable than they expected. The only answer is to maintain an eight hour day of productivity, and give full and thoughtful attention to what we are doing. If we are not formally employed, then we must establish patterns of activity which will require voluntary self-discipline. We can continue educational programs, contribute time to charitable organizations, or develop constructive useful and practical avocational outlets. The retired person must become self-employed in some way, or he is a drag on his family and a victim of periodic boredom. Leisure is never time in which to do nothing, nor is it time to be wasted in meaningless trivia.

The eight hour period to be devoted to family, friends and personal thoughtfulness about the experiences of the day is often difficult to use properly. Some carry home unfinished business and then try to escape by an alcoholic libation, or mediocre television. Family life often has comparatively little meaning and each member is completely involved in his own interest. This is a poor start for a young person who hopes to become a member of a cooperative social system. Our forebears were great readers, and long quiet evenings were frequently spent in communion with celebrated authors. Music was cultivated and diversions were largely in the home. Here was an opportunity to create a pleasant and constructive atmosphere with friendliness and mutual interests. Much was learned by simply living together and gradually transforming the autocracy of the early 19th Century into a democracy of pursuits, all regulated by courtesy and common consideration. Our only way of understanding humanity comes from knowing those closest to us. If this form of learning is neglected, we not only have a houseful of strangers but a world of potential enemies.

The period devoted to rest and repose is largely dominated by sleep requirements. We probably sleep longer than we should because we use sleep mechanism as an escape from reality. Still we need six or seven hours with which to recuperate from the pressures and obligations of the day. The remaining time may give us, however, a few moments for prayerful meditation. The Moslem prays five times a day, spreads his prayer rug, kneeling thereon, faces

Mecca and gives thanks to Allah, upon whose Name be peace. While we might not wish to emulate this procedure, there should be a little time each day set aside for communion with life itself. It is not a bad practice to say grace at least once a day, attend a place of worship with some regularity, or experience within the self the spiritual mystery of the presence of the Divine. If the last thoughts of the day are concerned with gratitude and acceptance, we will sleep better. During the hours of sleep our moments of devotion will be diffused throughout our slumbering, and we arise with greater courage and optimism when morning comes.

Each person must organize his day according to convenience and requirements, but every day he must work and learn and play and share and pray and rest. Unless he guards this pattern he is apt to become critical and disillusioned. Everything that he does is primarily for his greater good, not for financial reasons alone. To work is more important than the pay, although in this world the wise have always been self-supporting. When we rebel against lessons, resent management, and evade as far as possible every demand upon our inner integrity, we are profaning the rules of life. Wound up in our own troubles, most of which we have caused, we change marvelous opportunity for mutual improvement into a sullen waste of time. The moods go with us into sleep corrupting the third segment of our gauge, and we awake to perpetuate the irritations of the past. Man is the only creature we know who can get himself into this predicament. This is partly due to his memory which often leads to a false rationalization.

The Zen sect has its own instrument for measuring time and this likewise is divided into three parts following the ancient idea of the folding gauge. In the Zen idea the middle section of the gauge becomes the most important. It is called, "now"—this hour, this minute and this second. "Now" enlarges into the concept of immediacy in which processes of living are in transition. Actually, "now" is the only time in which we can create living patterns. At this moment I can act, speak, think, decide and plan. Even as the processes go on, this moment fades away but a new moment takes its place. There is always "now" and some other time which is not "now." The other two sections are past and future. The past is unchangeable but attitudes toward it can be changed. The per-

son who believes himself to have been born under an unfortunate star, can transmute his bitterness into a wonderful sense of realization and accomplishment, if he can transform his past from a calamity to a lesson. To live with the past is the heaviest burden that memory can bestow. Yet it is also rich with beautiful moments, grand adventures and enduring joys. We must sort out the values, enjoy the good and become grateful for the adversities if we wish the "now" in which we live at this moment to contribute to our future well-being.

The future is an insubstantial region, a kind of capacity that must be filled by our own conduct. The law of cause and effect, flowing from the past into the present, moves on relentlessly to reward or punish according to merits or demerits. This is Omar Khayyam's "moving finger" which "having writ, moves on." In Zen "now" is set aside toward the cultivation of meditative insight as a way of liberating us from both the past and the future. When we are thus liberated from all conditioned attitudes, we live in the eternal "now" which is God. We can then put away the tools of the craft, fold up the gauge and lay aside the square. These are the tools which have been given to us by the Supreme Architect. And when we have used them wisely and well we are freed from the dimensions which they measure. Those who perfect their own characters are Wise Master Builders and that which they have built will endure.

In the Kingdom of Heaven, we are told, there is no marriage or giving in marriage. These few words have turned the thoughts of more men Heavenwards than all the efforts of the clergy.

—*Tid Bits*

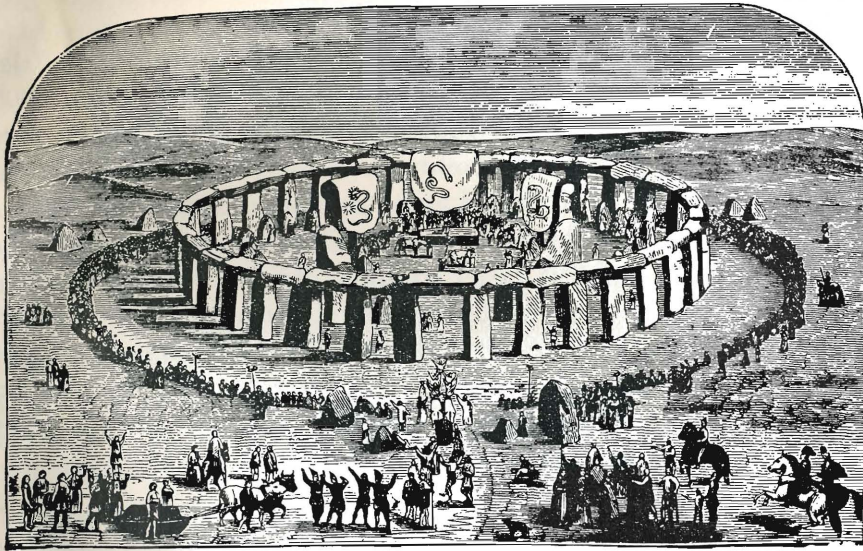
Aristippus said that those who studied particular sciences and neglected philosophy were like Penelope's wooers, who made love to the waiting-woman.

—*Bacon*

THE MORAL MEDICINE OF THE DRUIDS

The order of ancient priests that flourished in the British Isles and Western France is believed to have been founded about 1,000 B.C. It continued until both its spiritual and temporal powers were destroyed during the Roman conquests. Vestiges of Druidism continued into the Christian period and a number of Druid sanctuaries and sacred groves were dedicated to Christian saints when the first missionaries found it easier to allow old practices to continue with certain modifications. There was a seventeenth century revival of Druidism in England and a new ritualism was developed from older records, manuscripts, and folklore. An organization with no foundations in antiquity continues to this time holding Druidic assemblages and wearing special robes and insignias.

Druidic sciences go back to a very early period and were especially cultivated by the Welsh. According to Henry Wellcome in his pamphlet on *Antient Cymric Medicine* "The Druids were especially proficient in mystic and religious rites, and medicine; the bards in auditory, poetry and music; and the ovates in natural sciences." Most early nations, because they lacked organized scientific knowledge, depended largely upon the cultivation of the moral virtues as a means of protecting physical health. The Druids were psychologists and psychotherapists though probably not aware of the fact. They were versed in medical botany and a number of surgical instruments have been discovered belonging to the first millennium B.C. The Druids prayed over the bodies of the sick, were aware of animal magnetism and used narcotic herbs to allay pain. Most of all, however, they taught that health was the natural state of man and that sickness resulted from disobedience to natural laws. Some believe that the Druids received the rudiments of their sciences from the culture of the Mediterranean nations. Chaldean, Egyptian and Greek navigators traded along the coast of Brittany and the British Isles. They were in search of tin and gave in exchange many types of goods made for barter and exchange. They also shared the knowledge of their countries with the professors of the Druidic universities.



Ancient Druidic Worship at Stonehenge, England. From *Story of The World's Worship* by Frank S. Dobbins (1901)

Like the Pythagoreans the Druids practiced a secret science of numbers, and held the number "3" in a special veneration. They not only recognized the triune nature of the Godhead, but divided the universe into three vast regions corresponding to the heaven, earth and hell of medieval European thinking. The Druids viewed the serpent with the highest respect regarding it as a symbol of the motion of universal energy. They used an egg to represent the earth and the oak tree as an appropriate figure of eternal growth and unfoldment. They believed in reincarnation and in the British museum, there are promissory notes in which a Druid borrows money and promises to repay it in his next reincarnation. As money is involved we must assume that the belief in rebirth was sincere. Like most people who lived close to nature and fashioned their philosophies from the thoughtful contemplation of their environment the Druids were natural mystics and their psychic powers are testified to by both their friends and their foes. With this preamble we will summarize the Druidic ethical structure according to the Triads around which their life-wave was built.

There are three things to cultivate: good friends, good thoughts, and good humor. It was assumed that a friend was an alter-ego or another self. He was never to be exploited as friendship was an opportunity to give rather than to receive. Those who give must be constructive, kindly and free from jealousies and suspicions. Those who think good thoughts of others will be well thought of themselves. Thought is a healing power and its abuse is a common cause of sickness. Good humor implies to share the pleasantries of life. The Druids believed with the Greeks that it was good to laugh with people but not good to laugh at people.

There are three things to govern—temper, tongue and conduct. The individuals who become angry are always defeated, and when you are angry with another person you descend to his level and simply compound a grievance. The tongue is difficult to govern, but to speak kind words is not painful to it. It is the servant of the mind and reveals the nature of its owner often destroying the one who speaks rather than the one against whom unpleasant words are directed. Conduct is the simple, natural proof of character. No man is better than his conduct. Observe the person and if his actions are good, he is good. Words not supported by conduct are an evidence of weak character.

There are three things that increase strength and they are: love, knowledge and righteousness. There is no power in all the world stronger than unselfish love which may have the strength to release the object of its own affections. For love we will sacrifice all else, including life. Knowledge is power according to an Egyptian precept. To the Druids ignorance was weakness opening the uninformed to countless disasters. We should seek knowledge and having discovered certain truths, apply them constantly and consistently—only a fool will be false to his own knowledge. Righteousness has a different meaning and is a word frequently found in the Bible. It implies rightness with the divine purpose. It can be summed up in the statement, "Not my will, but thine be done." When this attitude is practiced with fullness of heart it is righteousness.

From three things come the foundations of ethics: love of man, justice to all, and obedience to the laws of humanity. Today we

are inclined to neglect ethics on the ground that we have the natural right to live as we please. The Druids would have regarded this as a violation of a mootable principle. By love of man the Druids implied a state of brotherhood and continuing concern for the happiness, health and security of the collective to which the individual belonged. The Druid concept of justice was stern but merciful, and every effort was made to reform evil doers. There was no compromise with principles, however, and the reward of an evil act was punishment of some kind. Obedience to the laws of humanity presents the Druid in an almost autocratic light. Man-made laws are never perfect but if they become unfair or unenforceable they should be changed by due process of law and never broken or violated because they interfere with the ambitions of the individual.

Wisdom arises from three things: truth, meditation and suffering. There is a great difference between a fact, a truth and a reality. It is a fact that water flows downhill and that the tides ebb and flow, but such facts have little or no moral significance. Science, by collecting such facts, has become skillful without maturing ethical integrity. A truth is a working fact. It is something that helps us to live better every day. When Confucius said, "A superior person is one who is no longer capable of committing an inferior action," this is a truth. The inner experience of the presence of God is the final reality. Meditation is contemplation upon things known to be true in order that through such inner quietude we may dedicate ourselves to the service of the principles which we have inwardly experienced. Suffering is the most unpleasant way of becoming wise. Nature does not favor this path but when kindly remonstrances are available universal law reveals itself more sternly. Suffering, like pain, is not a destroyer, but a warning that the individual is morally or physically in danger.

There are also three factors involved in the process of reincarnation: There must be a beginning of existence, there must be a purpose which can be obtained by progress, and there must be an end which implies the fulfillment of purpose. The Druids considered the human soul to be eternal because it was fashioned in the likeness of a divine power which is eternal. As the soul reveals various



Illustration by Carl R. Wahlstrom showing Druidic rite at the winter solstice. Illustrates *The Mistletoe Legend* from *The Story of Christmas* by Manly P. Hall.

degrees of deficiency and all peoples are of different characters, life is a kind of schooling in which one passes from grade to grade gradually attaining greater wisdom and enlightenment. Such attainment must ultimately lead to a perfection of the soul through the complete revelation of its potentials. The perfect soul is therefore completely restored to its identity with God.

There are three things to remember. First, to act bravely and if necessary to die for principles. Second, the souls of all men are immortal, and third, that there is another life after death. This Triad strongly suggests the great Hindu classic, "The Bhagavad Gita" or the "Lord's Song." To die courageously may be better than to live, compromising character. There is only death of the body for the dweller in the flesh is immortal, and that which de-

parts from ones body rests for a time in the silent realm and then comes forth again in the great cycle of experience.

There are three things that we must all do: worship the Gods, refrain from Evil, and exercise Fortitude. By venerating the invisible powers at the source of life we are strengthened, inspired and encouraged; and realize that in the great plan of things we are not alone. The omnipresence of Diety has great therapeutic meaning to the human heart by refraining from evil, but we bring no disaster upon ourselves, nor do we unsettle the calmness of our conscience. Having peace in ourselves we are preserved from the disturbances which afflict all wrong-doers. Fortitude is patience but it is also the ability to face with inner calmness the disturbances of the day. It is available to those who understand life, but the ambitious and the avaricious are deprived of this inner strength. The words of Pythagoras come to mind, "All men know what they want but only the Gods know what they need." To accept the necessary through fortitude.

There is one other Triad which more or less summarizes the gospel according to the Druids—learn from what you see, remember what you learned, and share with others what you know. This Triad is almost self-descriptive but even today most folks have a tendency to break these gentle rules. Much is to be learned from observation, and policies which obviously fail in the world are not likely to succeed in our own affairs. Having gained insight from experience we should treasure what we have learned. We should not forget it, or depart from it or lose sight of it in the hustle and bustle of confused generations.

It is also the privilege of the old to perpetuate their knowledge which they have accumulated through the years. The ancestral truths are not to be forgotten. Ancient peoples valued their elders, not because they could fight, or work in the fields or perform other arduous labor, but because they could remember. They were the Oracle. They knew when the seasons would change. They knew where the good pastures were and had many remedies for the sick. If, however, one wishes to be a venerated elder they must have been a skilled observer in earlier years and lived for a long time the wisdom they have accumulated.

We trust that these lines of Druid learning first spoken under the great oaks of Wales will have some message for the present generation. At least it will remind the well-intentioned that the history of mankind is rich with learning generally accepted but seldom practiced.

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MANLY P. HALL, Editor		



In Reply

A Department of Questions and Answers

QUESTION: *I used to believe (or assume) that words like honesty, contentment, serenity, discrimination, gratitude (to name a few) were words that remained constant or unchanging. I no longer hold this view. Will you please elaborate on this?*

ANSWER: Somewhere in my reading I have come across a thought that might have bearing on your question. The substance was that words are little ships by which ideas make the dangerous and difficult journey from one person to another. In most cases the dictionary, when defining such words as you mention, clings very close to basic meaning supported by the language sources from which the words themselves are derived. Semantics plays a part in our use of language and unfortunately many good words have fallen into bad company. The careless use of words, often from ulterior mental motives and their abuse in popular idiom, confuse thoughtful persons. In times of disillusionment words are often downgraded because the principles of truth for which they stand have been held up to popular ridicule. First we must say that every word should be accepted according to its best meaning, and should be used in the same way. Language which is intended to make clear communication possible, has always obscured more truths than it has revealed. The ancients developed sacerdotal languages restricted to religion and religious philosophy. Even today Latin is used extensively as a means of protecting meaning from the argot of marketplace. We are not at all certain, for example, that we have the real key to Egyptian hieroglyphics. We have received a surface reading through the efforts of Champollion and his successors in Egyptology, but it is very probable that depth of meaning still eludes us.

I can find no indication that words like *integrity, honor, love* and *truth*, have changed their significance in the last several thousand years. Of course, they are not composed from the same letters, nor do they resemble each other in different languages, but they remain the same in their moral and ethical significance. The Bible, the most read book in Christendom, has not only inspired the hearts and minds of the faithful, but has also established unchangeable meaning for the words of the Prophets, Jesus Christ and his Apostles. One difficulty is that words have been substituted for ideas, and many of the ideas themselves are almost incomprehensible to the human mind. Pilate asked Jesus, "What is truth?" and the Nazarene remained silent. If we use the word *truth*, what do we actually mean? A report may be true, the words of a witness under oath may be true, and yet they may give conflicting evidence. Perhaps we expect more of words than is actually possible. *Truth* in its common everyday usage, may be definable, but when we use it on the religious level we are in the presence of almost insurmountable obstacles. Most religions believe that they are the custodians of truth, and that their interpretations of sacred writings are truthful. For *truth* as they understand it, may have suffered and died persecuted by others who as firmly believed that truth was on their side. Very few doubt that the Ten Commandments are true, but they are supported by faith and acceptance. Religious truths are based upon revelations sustained by experience, and in this mundane sphere experience has a powerful persuasive influence. It has modified most of the beliefs of mankind in the interpretation and even definition of abstract terms.

Meaning originates in the individual. His own standard of living, his attitudes toward life, and his convictions in spiritual matters, provide a kind of reference frame. The more clearly he understands his place in the Universe, the more likely he is to interpret words according to their essential meaning. What he cannot understand, he inevitably misunderstands. A case at point is the word, *love*. The Greeks recognized many degrees of this emotion. There is love of God, love of wisdom, love of country, the involved pattern of family affection, love of beauty, a sublimated kind of love called friendship, and last but not least, love of self. Self-love is not a noble emotion, for it is essentially selfish and

can end in vanity. If, however, we use the term *love of Self* and capitalize the "S" in self, we have an entirely different meaning. This would imply our devotion to the God in ourselves and to the laws by which this divine power moves into manifestation through our conduct. I am therefore, rather inclined to capitalize words that have strong spiritual overtones, or stand for attributes of Deity. Substantially we must admit that we must ourselves ensoul words for like all other things, they are rates of vibration with an innate light of their own. Trace any of them deeply enough in our own hearts and minds and they will reveal a divine content. Such words as do not possess such an elevated soul nature belong to lower kingdoms of sound.

The effort to justify compromises of conduct by diluting the meaning of such words as honesty, temperance, and kindness, is a crime against words and a sin against meaning. When we develop bad habits of conduct, and justify them by bad definition of honest terms, nothing is essentially changed. When we break the rules of living, or degrade our attitudes, we are responsible for the consequences. Though we try to justify our own actions by debasing language itself, we still exist in a Universe in which integrities are supreme.

If a person wishes to compromise the code of world ethics, he should have the courage to admit that he is sacrificing principle for some type of personal or material advantage. Regardless of popularity, or the public mind, dishonesty will always be dishonest. Realities are absolute, unrealities are relative. False definitions rise and fall, but in the course of time, the correct definition will be victorious. Some years ago a lady told me that she did not wish to have her child taught proper codes of morality and ethics. She insisted that if the boy was too honest, it would impair his career. She admitted that it was good to be good, but better to be successful. This point of view has gained popularity in recent years and now we wonder why civilization appears on the verge of collapse. We are given frequent opportunities to cooperate with needed reform, and to conserve natural resources. We cannot disregard the common good and consider ourselves as honorable, or for that matter, civilized. The old Roman legislators, faced with the corruption

of their nation, came to the simple conclusion, "Live well or die badly."

In the dictionary, the word *beauty* stands for harmony, grace; and in the field of arts, proper proportion, adequate treatment, and significant meaning. Art is not supposed to preach, although most great art has had a tendency to do so, but it must always teach, and what it teaches must be constructive and commendable. The word *art* therefore, has fallen upon bad times semantically speaking. We use it unfairly to describe a picture, statue or musical composition which violates every rule of harmony and good taste. This does not mean, however, that the word *art* itself, has changed. Like the words of the ancient Sibils, art and beauty have been so badly interpreted that they no longer inspire to genuine achievement.

Our question includes the term *contentment*. For even an intelligent person, the word *happiness*, must be reduced in stature in favor of contentment. Very few people in the ecstatic sense of the word, but if their comforts exceed their discomforts they may regard themselves as content. Next we must analyze at least briefly, what is generally meant by contentment. One mother told me that she would be contented if her eldest son became a lawyer, and her younger son, a successful physician. Whether they were happy or not, and whether they remained honorable in their professions, was secondary. Contentment is elusive. Everyone plans for it, and hopes for it, but when their plans succeed and their hopes are realized, most of them remain discontented. Real contentment requires a mature internal life and a simplification of worldly possessions. It is as sad to die for your goods as it is to live without them. Buddha points out that possessions, which are supposed to bring contentment, lead in the end to anxiety. The Scriptures recommend a practical solution with the statement, blessed is little and peace of mind. Contentment implies that we have overcome envy, fear, avarice and egotism; but those seeking contentment seldom think through to reasonable conclusions. This failure to understand and practice what is understood, results in the word itself developing a false meaning which is not innate in its actual structure.

The word *discrimination* can be used philosophically and also socially. In classic times, philosophy required the development of

a faculty or power within the self which could discern the greater good. Once this discernment had been attained, it was the responsibility of the mind to rationalize and justify judgment, and the duty of the will to motivate appropriate conduct which judgment might recommend. In China, discrimination was considered a Confucian virtue for the Superior Man must not be influenced by prejudice of any kind, intolerance, superstition or the opinions of persons who had not attained their own internal integrity. Logic stands strongly against that kind of discrimination which generalizes on particulars, or would condemn a group for the shortcomings of individual members. Finally, however, the power of discrimination is an ornament to personal character. It does not apply the necessity of discrimination in favor of, or against, anyone or anything. Rather it invites the thoughtful person to weigh all things, and attempt to arrive at such decisions as are of the greatest good to the greatest number.

Proper discrimination therefore, is one of the most important by-products of philosophical enlightenment and daily human experience. When it is used to support wrong attitudes or false opinions, it is semantically unsound. Discrimination is sometimes identified with taste, a psychological power which impels us to say, "I prefer this to that." or "I like this and do not like that." Each individual is entitled to preferences unless these become detrimental to the unfoldment of character or proper adjustment with the integrities of living. Socially today, discrimination is a good noun, but discriminate is a dangerous verb. It has fallen under evil times and has become the basis of a great deal of intolerance and persecution. Through the proper development of discrimination, we outgrow mental imitation. In the meantime, we can gently and thoughtfully assist others to unfold discrimination in themselves. Discrimination at this time is assisted by the concept of relativity by which we no longer compare one thing to another, but each thing to the fullest expression of its own potential.

Gratitude is an almost unique word. Very few use it properly because it seems to suggest the humble acceptance of benefits. Many persons who enjoy helping others resent others helping them. To be grateful suggests that we are putting ourselves under obligations to another. Religion makes it rather easy for an individual to

practice humility. We can be grateful to God for innumerable blessings in this world, and in the life beyond once the habit of realizing our indebtedness to an all-benevolent providence, makes it easy to be simple, kindly and appreciative. If, however, we allow ingratitude to infect our minds and hearts, we lose most of our constructive perspective. Our forefathers, whose lives were much simpler than our own and whose luxuries were few, were grateful for the changes of the seasons, the good harvest, healthy children and the privilege of assembly in church for prayer. They did not expect to enjoy the charity of others, but in moments of emergency they cooperated for mutual good. In the Andes of Peru, if a man became ill his neighbors brought in the harvest, and even now when they need a new school, they get together and build it themselves. They are grateful for the privilege of sharing in the improvement of their community. When the word *gratitude* loses all these better meanings, we are deprived of both inspiration and aspiration.

Serenity is another good word which has lost most of its meaning. Probably it is better understood today by old Zen monks in Japan or China, than it is here. We have interpreted all quietude as weakness, and are assured that an unsettled disposition may have great psychological benefit. We are warned that when we are angry, we should express our feelings loudly and violently, if necessary. Certainly frustration is no asset. We should not block anger, we should so live that it does not arise for it always indicates some level of character deficiency. I have never been a believer in righteous indignation when it leads unhappiness for others, or a psychic storm within the self. Many will ask how it is possible to be serene under conditions which would test the patience of Job. The Book of Job itself is good answer. We are not expected to agree with attitudes or opinions or even world conditions which are unreasonable. Serenity actually contributes to discrimination. We think problems through to their reasonable end without wasting energy by emotionalizing the difficulty. To me St. Francis of Assisi has always personified the wonderful acceptance of life. He awakened from a dissolute youth to a magnificent maturity. His strength cannot be questioned, but his serenity was preserved by mystical overtones. His love of humanity knew no bounds because his love for God was boundless. Living in faith, strengthened by his spiritual

convictions, he has gained the admiration of all mankind. Some of our friends may think our gentle quietude results from the fact that we do not understand fully the problems of the moment, but genuine serenity is proof of an understanding of the operation of the Divine Will in a mortal world. If our faith in infinite good does not sustain us, our religious foundations, though sincere, are not secure.

Many other words could be added to this list, but most of them can be interpreted in a similar way. It is our privilege to find true meaning behind letters and syllables. When meanings are found, compromise is no longer possible. We must act in harmony with our convictions or we cannot live with ourselves.

Looking around us we all see what happens when we permit our characters to be downgraded. In my experience I have known many persons through the greater part of their lives. They have unburdened themselves to me as a spiritual adviser, and I have learned something through this experience. Intimate knowledge of the personal lives of successful, prominent citizens has been most disillusioning. Few folks have intimate contact outside of their family or a small circle of friends. They see only fragments of other person's careers. They are aware of moments of glory, but are not present in the hours of adversity. We are jealous or envious of the best hours in someone else's life, but we would never wish to experience the pain, disillusionment and sorrow which always follows compromise of principles. If we could have careers that would go on forever, there might be some apparent justification for degrading character to upgrade our material estates. We are all pilgrims journeying towards unknown ends, and the courage with which we make the journey depends upon the true value of the goal that awaits us at the end. It is reasonably certain that our estates will be dissipated by our descendents, and all we have struggled for will pass to others. The high position we now occupy is already ending, and as one wise man said, "No one has ever been able to destroy his successor." It is good to do our best, contribute as much as we can to social progress, and preserve our independence. These are our secondary obligations. Our primary obligation is to our own integrity which we have matured through prayerfulness and humility

of spirit. The two labors can be carried on simultaneously. One does not conflict with the other, unless integrities are compromised. It is better to be criticized for goodness of character, than to be applauded for weaknesses.

Words help us to the degree that they stimulate internal resolution. Through words we can enjoy the contents of good books and may attempt to author publications of our own. We can listen to words of wisdom and be ennobled by great poetry, which has been referred to as the "divine language." Through words we can gain skills, write letters to our loved ones, and read the fine print on our insurance policies. The most important words however, that we shall ever read, are written between the lines, and in most instances, it is in these empty spaces that the Divine Finger writes. There is no real problem in rendering unto Caesar the words that are Caesar's, but we must also render unto God those words which are His. No one needs to fear words or resent them. As Bacon points out, they should be read and considered, but each person must apply good counsel according to his own understanding.

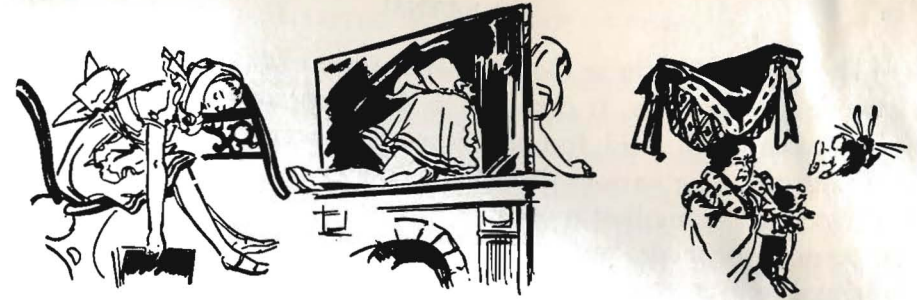
It does not seem to me that language is falling apart. Rather it is becoming too bulky for convenience, and every day new scientific terms are being added which are incomprehensible to the layman. Words should be used sparingly however, and as is noted in *Alice In Wonderland*, if they are worked overtime, they should be paid extra. In recent years the art of purposeful communication has been sadly neglected. Words carelessly spoken are very likely to be carelessly chosen, and therefore will convey false impressions to the listener. In older times it was assumed that education contributed to communication because words had definite meaning and the misinterpretation of a statement was unlikely. Today the opposite is true.

One should also be careful not to use derogatory statements or indulge in words which have destructive overtones. Most languages have exact terms for disagreeable events as well as for constructive occasions. The Chinese believe that the tongue had three roots: one in the mind, which was given to criticism; one in the heart, which overdramatized nearly every event; and one in the soul. This last tongue, like the Grecian oracles, spoke only on rare occasions

and used only the noblest of words. Basic changes of temperament affect vocabulary. As we refine our attitudes, we drop many words and terms because they are no longer consistent with our enlightened convictions. We must be careful because when it comes to negative attitudes, we can reinfest ourselves by the things we say. We make a statement which comes out of our mouths, goes around to the side and goes back in again through the ears. We may even believe that the words we hear can be more important than the words we speak. They move into the subconscious and take on scripture-like validity.

Word forms projected through the faculty of speech, therefore set up thought-forms in the psychic atmosphere around us. They become intangible barriers to the free communication of ideas. For example, when we know that a person has fixed and unchanging opinions indicated by his statements, we become inclined to discontinue efforts to communicate with such an individual—at least in the area of his fixations. It is therefore always best to discuss matters in a way that stimulates a constructive exchange of ideas. We all know this, but may overlook our own personal areas where perspective is deficient.

Words used to express noble thoughts are only symbols, and if the words themselves are used improperly the ideas for which they correctly stand, are not injured. We do not lower or degrade beauty by neglecting it or applying it to things not beautiful. The eternal principles of all verities and integrities are immortal. We may deny them, ridicule them, or apply their names to unworthy objects. This does not mean that we have injured the true meaning, nor corrupted the principle for which it stands. Each person has his own interpretation of values, and no amount of common misunderstanding can damage this standard except by a voluntary compromise within character itself. It will be a better world when we use beautiful words to express inspiring thoughts. Do not worry because others use words badly. Just be courageous enough to use words wisely yourself.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE CELESTIAL BUREAUCRACY OF CHINA



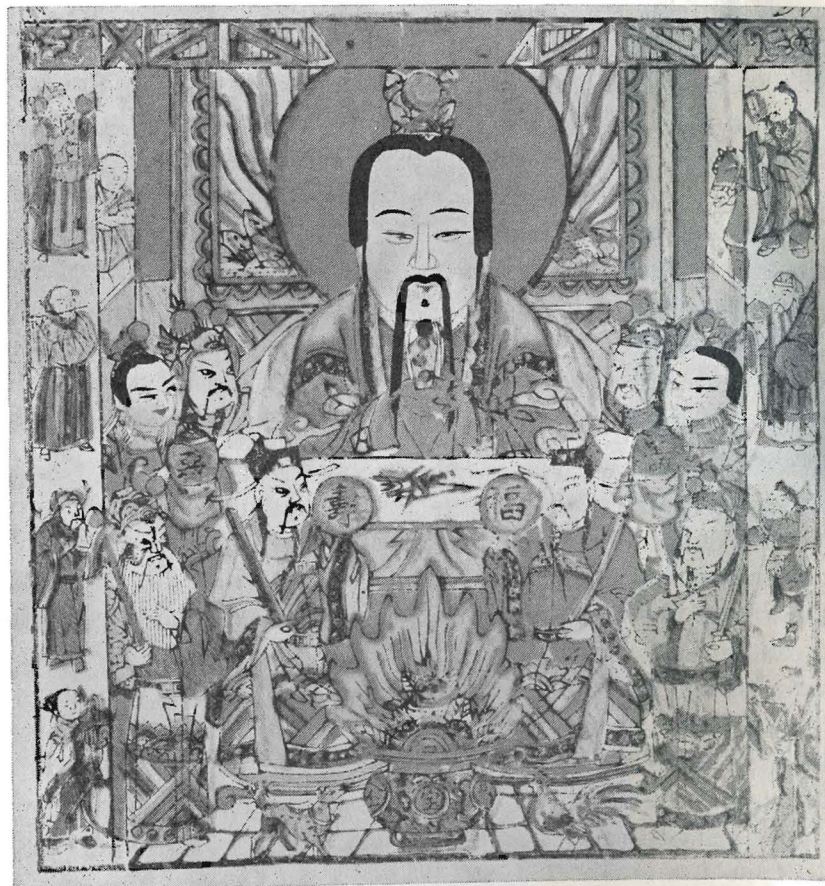
While modern folks are opposed in principle to cumbersome and complicated structure of governments, the Chinese have always rejoiced in, or endured patiently their traditional administrative system. Three great religions are recognized in Chinese history: Taoism, Confucianism and Buddhism. It is a mistake to assume that the average citizen of "the middle kingdom" practiced their faiths industriously or resolved the inevitable confusion of too many beliefs. Substantially Taoism was favored because of its emphasis upon magical rites, spells and charms. In moments of disaster many found consolation in Buddhism with its prevailing tone of optimism, while the more intellectual pondered the formalities of the Confucian code. For the most part, however, they depended most heavily upon a stream of folk traditions which brought them into intimate contact with their local deities. In the course of centuries many beliefs were modified but the grand scheme remained substantially unchanged until the Communists came into power. It may be assumed that the new leaders have little time for the older practices, but they linger on in Hong Kong, Taiwan, Singapore and Chinese communities in various parts of the world.

The Imperial Chinese Government was one of the most elaborate ever devised by man. It centered in the Emperor who was the Son of Heaven, who paid formal respects to Shang Ti, his celestial counterpart. The various divisions of the country, from the largest province to the smallest room in a private house, were supervised by responsible officials, and it seemed perfectly reasonable that the spiritual universe should be managed in the same way. Using our Western system of government to create a fair comparison, we know that the President is assisted by a Cabinet, which in turn is responsible to Congress. There are also many special departments that are semi-autonomous, such as the Federal Bureau of Investigation and various projects set up for emergencies. The State in turn follows the same general pattern, and the chief official is the Governor, who is assisted by a structure of advisors and administrators. Counties are also political entities such as Supervisors and their subordinates. The next unit, the City, has its Mayor and whatever agencies are provided by the State Constitution and Municipal Rights. The city is divided into wards with their own rights and privileges. Unincorporated areas come under County regulation, and there is scarcely a district in a modern community which does not have private organizations to beautify the area, or prevent objectionable circumstances from disfiguring the neighborhood. We should also mention Better Business Bureaus, Chambers of Commerce, welfare organizations, and planning commissions. There is the Fire Department, the Police Force, and the Sanitary Commission,

China had an official for almost every real or imaginary need. It seemed perfectly proper therefore, that Shang Ti, as the Invisible Ruler, should function through a hierarchy of representatives or sometimes mis-representatives, each of which was accountable to a superior until the highest offices presented their reports directly to Heaven. Many religions appear to be built on the same general concept of divine supervision, but have omitted most of the details.

In China, respect was given not primarily to individuals spiritual or human, but to office. The office always remained, but the personnel changed quite frequently. The office-holder could be ele-

vated to higher stations, could resign, be demoted, or ejected totally from public service. In the Celestial Bureaucracy, change was due in part to reincarnation. When an office-holder was called back into physical embodiment, lower officials then advanced one step until such time as karma also brought them back into this world. Conversely an aged Mandarin might be elevated to high position



The Kitchen God and his entourage. An unusually nice example of a handcolored woodblock. Among the figures that can be distinguished are: Center, The Kitchen God; the Gate God and the Door God; the Domestic Goddess and a juvenile deity called, "The Boy of the Well."

in the hierarchy after his physical death. If this was announced by a vision, or by a Taoist diviner, he died happy because death meant a high office beyond the grave.

The highest and most enduring station to which an average candidate could aspire was to become a God of the Walls and Moats. This office was equivalent to the governor of a state. Each of the Chinese provinces had its own spiritual governor. He was not a single deity presiding over all the states, for his jurisdiction was restricted to his own region. Again it was the office which was generally recognized and admired. As a governor in an autocracy, the God of the Walls and Moats was involved not only in the business of management, but in the private life of every citizen. Obviously he had to be selected with great care, and be of truly Confucian deportment, for he was directly under the ever-watchful eye of Heaven itself. It was his duty to keep detailed records of every circumstance in his Province, and these records were annually submitted to Shang Ti for endorsement and approval. He was especially reprimanded if at any time, he exploited the privileges of his office or failed to correct a lesser official who might be guilty of malfeasance.

Under him was the God of Place, who resembled to some degree the mayor of the city. The "place" could be anywhere, but it was always under the direct jurisdiction of this Deity. He was well-up in the hierarchy of the spiritual mandarin, had appropriate robes and insignias of office, and was most often portrayed as an elderly, rather portly gentleman seated on a chair of elevation and surrounded by his subordinates. These in turn, had charge of the various departments of the community, and were expected to hear all grievances and right all wrongs. They also had to make regular reports to the God of the Walls and Moats.

If the physical life of man was so exactly supervised, his after-death condition was also, according to a prescribed pattern. The Judge of the Dead, with nine associate jurists, always had a complete record of the conduct of every human being. When the time came, the soul of the deceased had to appear before him to be rewarded or punished. In folk religion this Deity, like other members of the hierarchy had a wife whose special responsibility was

to protect the administration of justice to women because it was not seemly that a man should have this privilege.

The Chinese household was copied as far as possible from the grand scheme. There was a God of Place for each home and whatever property surrounded it. There were special officials to guard the front door, another presided over the parlor, still others the sleeping apartments, and a very special one called the God of the Hearth. Technically there had to be one of these deities assigned to every kitchen in China. Food has always been important in Chinese life, for especially among the peasants it was seldom abundant. In Chinese character analysis, a rotund appearance was considered one of the best portents for happiness and prosperity. The God of the Hearth played the part of the family conscience. He knew everything that happened, and he required that all domestic relationships should be harmonious and dignified. Squabbling or lack of courtesy was duly noted in his records, which were passed to the God of Place, who turned them over to the God of the Walls and Moats, who in turn placed them in the hands of Imperial Heaven.

The origin of the various deities in this elaborate pantheon is also of interest. Most of them were originally real or legendary persons, highly respected in the Chinese annals. Many of them were martyred for their virtues and therefore heroes in their own right. Any individual in this world who lived above the level of personal interest, who defended his nation in time of war, or was distinguished for literary attainment, artistic skills or judicial acumen, might be rewarded by an official position in the hierarchy. Buddhism did not believe in such functionaries, but it did have a group of semi-divine officials derived primarily from Hinduism. Taoism had sanctified mystics possessing supernatural powers who could intercede on the behalf of abused persons or repentant sinners.

To this elaborate pantheon must be added another factor . . . veneration for ancestors. This is probably the most enduring of Chinese religious concepts. Nearly every home has a place set aside for the mortuary tablets of parents, grandparents and even more remote progenitors. These have a special regard for their descendants, and periodically return in spirit form to observe the conduct

of their near or distant progeny. For a living person to dishonor the family name is one of the worst offenses in the Chinese code of morality. Also, if a living person breaks the code he disgraces his descendents. The ancestors in the spirit life can suffer, and even become broken-hearted the same as living parents. The case is presented to the God of the Walls and Moats who decides the procedure that should be followed. Retribution is directly assigned to the malefactor himself, and one of the principal punishments is his loss of dignity in the physical world. His afterdeath punishments are in the keeping of the Deities of the Underworld. The disgrace, however, must also be carried by his descendents and takes the form of social disapproval. Here, reincarnation again sets in, and the ancestor coming back into embodiment in due time, will no longer have any memory of the unhappy occurrence.

There are certain utilities in this complicated Chinese system. They bring the problems of personal conduct into immediate focus. In a sense, the law of cause and effect becomes the rule for life. Advantages must be earned, defects of character corrected and personal relationships purified and regenerated. The end product therefore, is beneficial although the details of the procedure are as numerous spiritually as the problems of government are in the mortal sphere.

In peasant families there are seldom images of these traditional deities. They are usually represented by crude drawings or wood-block prints on thin paper. These are often referred as "Paper Gods." They are pasted on appropriate walls, gates or doorways, and are renewed annually. Small offerings may be placed before these pictures and at the time when the official involved must make his report to his superior, a number of delicacies are likely to be offered, including honey, in the hope that his attitude will be appropriately sweetened. Collections of these "Paper Gods" present a special field to collectors of folk art. They may even remind us that there are rules and laws in living that cannot be ignored without unhappy consequences.



Happenings at Headquarters



On April 7, 1968, the P.R.S. presented a special concert of Japanese Buddhist music. The program featured Mr. K. Tamada, one of the world's greatest living Shakuhachi players. The music was of the type used by members of the Zen sect as a means of experiencing meditation instruction without words. It was a unique experience for all concerned. We regret to report that Mr. Tamada has passed on, and his flute (Shakuhachi), one of his most prized posses-



sions, has been presented to our Society. We are deeply appreciative of this honor, and this beautiful instrument is now "a treasure of our house." It has been beautifully mounted in a shadow box frame together with an example of Japanese Zen musical notations. The Shakuhachi will be exhibited in a special showing of Japanese arts and crafts in the Library of the Society during February and March.

* * * *

Mary Lee McNutt was to open her art workshop with a presentation entitled, "The Idea and Inspiration Stages of a Work of Art—The Birth of Creativity." Unfortunately, Mary found it necessary to travel to Pittsburgh and Dr. Henry Drake, our Vice-President, took her place at the workshop. All this was very fortuitous because Dr. Drake had just taken a series of private lessons with

Mrs. McNutt. He has been interested in art for many years, and was deeply intrigued with her symbolic designs. The workshop turned out well and was kept in the spirit of Mrs. McNutt's paintings.

* * * *

Mr. Hall recently attended the Scientific Assembly of the American Academy of Family Physicians. For many years the old practice of the family doctor has been overshadowed by specialization, but the present trend is definitely toward the fulfillment of the Hippocratic Oath. Robert Young has polished the medical image in his television program, Marcus Welby, M.D. He presents the medical man as available to house calls on a moment's notice, never keeps his patients waiting, and when someone timidly asks for a bill, he passes off the question as though money was of no consequence. The Assembly, which had its formal meeting at the Shrine Auditorium, had 1700 doctors present in cap and gown, representing all the states of the Union plus Canada and Puerto Rico. This revival of the "total physician" may be one of the most important contributions to public health in modern times.

* * * *

In his first evening seminar in over a year, Mr. Hall considered the several aspects of intuition. He explained the formal structure of intuitionism as a philosophical and mystical discipline, and completed the series with the discussion of a very pertinent issue, "Can intuition be cultivated?" There were some suggestions about the strengthening of intuitional facilities with reference to both Eastern and Western Schools, and their metaphysical discipline.

* * * *

P.R.S. Fall Open House on Sunday, October 27th proved to be one of the most successful in recent years. An enthusiastic audience welcomed Mr. Hall's lecture, *Thoreau At Walden Pond, The Search for the Simple Life*, which gave a delightful summation of Thoreau's life and philosophy. In the afternoon Mr. Hall gave an informal talk and showed slides on the religious monuments of Burma and Indonesia. These slides were taken by Mr. Hall himself during a trip to these countries. Refreshments were served during the day by our wonderful Hospitality Committee, and the

food was delicious and nourishing. The afternoon was enjoyed by all.

* * * *

One of our most popular speakers, Ralph Sterling, gave Monday evening lectures from October 14 through December 9, using the overall title, *How To Learn Astrology*. The lectures included such topics as *What is a Horoscope?*, *Astrology as the Algebra of Life—The Hermetic Doctrine, Your Rising Sun*—"Never Judge a Man Until You have Walked a Mile in His Moccasins.", and *Wheels Within Wheels—Interpreting and Integrating Aspects*.

* * * *

On Wednesday evenings during October, Dr. Framroze A. Bode held a seminar with the theme, *Paths of Self-Awareness*, giving insight to the individual through means of Yoga, meditation and spiritual practicality. On Sunday evening, November 3rd, Dr. Bode performed *The Ancient Avestan Fire Service* before an enthralled audience. This Fire Ceremony is a Thanksgiving Ceremony to the Lord God Ahura Mazda for health, happiness, peace and protection of country, humanity and the world. Dr. Bode gave a sermon afterward on "The Illustrious Magian Master of Wisdom Zarathushtra, and his message for modern man of the New Age." The evening was a rare and unique opportunity for those attending to witness, participate and experience this thousands of years old Fire Ceremony.

* * * *

Our good friend, Dr. Stephan Hoeller, presented a seminar in the philosophy and psychology of precognition during four Wednesday evenings starting November 27th. The overall theme was *Prophets and Prophecies*, with underlying subjects such as Nostradamus, Malachi, Blavatsky, C. G. Jung, Edgar Cayce and Jeanne Dixon.

Saturdays have proved to be extremely popular for attendance, and during the Fall Quarter. Dr. Jaquelyn McCandless, a psychiatrist in private practice in Sherman Oaks, held a seminar on *Healing and Self-Healing* the morning of October 12th. Dr. McCandless explored the methods of psychic and physical self-regulation and balancing of energies toward good health. At the present time, she

is participating in healing research with the Southern California Society for Psychical Research.

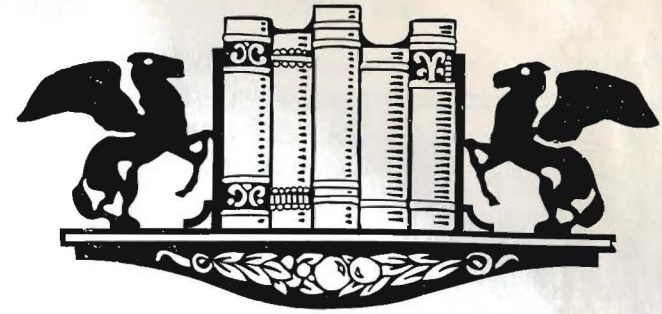
The afternoon of Saturday, October 26th, gave the audience of Dr. Shafica Karagulla the opportunity of learning more about the mechanism of disease as perceived by sensitives from an energy point of view. Illustrated cases and slides were shown to complete the workshop which Dr. Karagulla titled, *The Energy Fields Controlling Man's Health and Disease*.

One of our most popular speakers, Dr. Gina Cerminara, gave both morning and afternoon sessions on the general subject, "Survey of Parapsychology," the day of November 2nd. In the morning, Dr. Cerminara presented an historical survey of psychic phenomena ranging in time from the oracles of ancient Greece to the present-day laboratories of the United States and Russia. The afternoon session was devoted to such subjects as psychic photography, psychometry, precognition, and psychic healing.

Morning and afternoon seminars on Saturday, November 30th, were also presented as *A Day With Reshad Feild*, in which the well-known author, lecturer and healer gave views on the "Essential Means of Spiritual Growth." Reshad Feild spent twenty years traveling the world visiting and studying at various retreats including Buddhist monasteries in Japan, and the Gurdjieff Center in England. His morning session at P.R.S. was concerned with the unfoldment of truth through self surrender, and the afternoon was spent delving into the question of commitment. A question and answer period completed an educational day for those attending.

* * * *

We take pleasure in announcing that the Library of The Philosophical Research Society has been selected as the permanent custodian of the Library of the late Dr. Oliver Reiser, a distinguished educator who held a full Professorship at the University of Pittsburgh, Pennsylvania. Dr. Reiser's interests combined the fields of science and religion, and he was a Fellow of the American Association for the Advancement of Science. The gift to our Society was made possible through the kindness of Mrs. Reiser. Further discussion of this Library will appear in a forthcoming article by our Librarian, Mrs. Pearl Thomas.



Library Notes by Pearl M. Thomas

PART II

ERNEST THOMPSON SETON (1860-1946)

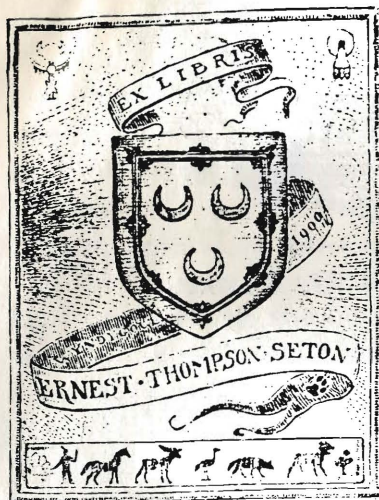
Artist-Naturalist

(continued)



In 1930, Ernest Thompson Seton considerably altered his life—not only in locale but in emphasis and change of focus. The east coast had been good to him in many ways. It was there that he became established as an outstanding writer. Back in 1898 he had timidly offered Scribners a half dozen of his animal stories for possible publication. They accepted immediately and the stories appeared as *Wild Animals I Have Known*. He became famous overnight. The book sold over 500,000 copies, something very unique for the time. Other books followed as quickly as Seton could write and illustrate them. And all were enthusiastically received.

But Seton had grown weary of life in the urban atmosphere. Pink teas and adulation were not his forte. The call of the west became stronger and stronger until he could resist it no longer. So in 1930 he sold out all of his eastern holdings and made the move to the west. The area around Santa Fe, New Mexico, appealed to him, and the entire region for a radius of 100 miles around the City of the Holy Faith was thoroughly investigated. When finally a site was selected, it comprised 2500 acres and was part of a grant made by the King of Spain in the year 1540. By degrees, various buildings



Seton's Ex Libris

were constructed. Within ten years Seton Castle, a rambling, adobe-type structure of some thirty rooms, was established on a rocky promontory. By the great stone fireplace, Manly Hall and Ernest Thompson Seton spent many happy hours—two professional speakers really enjoying one another. Seton showed Mr. Hall his fine library of some 40,000 volumes and gave to him a collection of Smithsonian Institution volumes which contain wild life information written by Seton. These are in the P.R.S. Library and bear the Seton Ex Libris. Our library has an excel-



Saber Tooth Tiger, original painting by Seton in the PRS Collection.
Photo by Robert Briggs.

lent collection of Seton books which, for the most part, are signed and illustrated by the author in the frontmatter section. Along with these hard bound copies are many booklets written early in his career which could well represent some of the very few copies in existence.

From 1932 through 1941, a school called Seton Institute was maintained on the estate. There, as a summer activity, teachers were trained in the crafts and lore of the American Indians. It was actually an expansion of the Woodcraft Indians which Seton had established in 1902. With the coming of the war, the school activities were set aside. However, Ernest Thompson Seton kept up his lecture tours, continued writing, and built a Natural History Museum.

Seton's lecture tours, exceedingly popular, greatly enhanced the sale of his books. He was a natural on the lecture platform with his booming voice, tremendous stage presence, and an infinite capacity to act out the parts of the various animals he was describing. With training, Seton could probably have been one of the world's great actors.

In his endeavors, Seton had the help of his wife, Julia, who has a tremendous love and understanding of the west and its fine Indian lore. She is a writer in her own right and we have in the P.R.S. Library several books written by her. For this short article, her *By a Thousand Fires* (1967) was of great value. It is a biography dedicated to the memory of her late husband, with his stories and lively illustrations adding warmth and gusto. He was a man who was supremely conscious of "the joy of being live" and this she brings out in her fine book about him.

In 1940 Seton wrote a splendid autobiography which he titled *Trail of an Artist-Naturalist*. Through some 400 pages of delightful reading, he takes his readers on a tour of his full, rich life. Today, approximately twenty of the favorite Seton books are still available in recent reprints and in paperbacks. Among these are *Two Little Savages*, which is autobiographical, *Rolf in the Woods*, a sequel, and *The Biography of a Grizzly*. Seton remains one of the world's great naturalists, a man whose life and activities gave to several generations a deeper meaning to nature's laws and her crea-

tures. It was Seton who first wrote animal stories from the point of view of the animals, and his influence has been far-reaching.

From the age of twenty-one Seton heard voices which directed him in the ways he must follow. While often they seemed to countermand definitely laid plans, Seton felt from the very start that these voices were guiding him correctly and he always followed their direction. And they were always right. He called these voices the "Buffalo Wind." In 1938 Ernest Thompson Seton, or The Chief, as he came to be known, wrote a beautiful little essay which he called simply *The Buffalo Wind*. Some 200 copies were hand printed on hand-made paper at the Seton Village Press in Santa Fe, and bound in buffalo hide. The P.R.S. Library has one of the copies, autographed by the author, his familiar wolf track added after his name. These voices played a very distinct part in his life and always came when major decisions needed to be made. They first directed him to leave London and his fine seven-year scholarship in the Royal Academy and go to Western Canada before proceeding to New York City where they assured him of fame and fortune. They sent him west again in 1930, their insistence making him realize that the frontier was where he really belonged. Julia Seton, in her biography about her late husband, concludes the book with this statement: "The Buffalo Wind has carried him to greater dreams, to broader visions, to larger opportunities,

The Buffalo Wind is blowing
The Buffalo Wind has Blown!"

Among the P.R.S. Library books of Seton are two which were published by Manly P. Hall. We are including a bibliography of our copies following this article.

Manly P. Hall wrote about Ernest Thompson Seton in one of the letters in his book *Very Sincerely Yours*. There seems no more fitting way to conclude this essay than by quoting directly:

In summarizing his character, I would say that he was a rugged man with an enormous heart, a grand sense of humor; who lived a long life, achieved greatly in the face of numerous reverses, and came through with his ideals intact. To the

end, he loved to gather young people about him, telling his stories with a skill which fascinated both young and old. He practiced no pretensions, and so far as I know, never compromised any of his convictions. He was a most happy combination of high scholarly attainment and a genial personality.



SETON BOOKS IN PHILOSOPHICAL RESEARCH SOCIETY LIBRARY

- THE TRAIL OF THE SANDHILL STAG*: 60 Drawings
Scribner's, New York, 1900 93 pages Autographed
- THE BIOGRAPHY OF A GRIZZLY*: 75 Drawings
The Century Co., New York, 1900 167 pages Autographed
- THE WILD ANIMAL PLAY FOR CHILDREN*—A Play dedicated to the children for whom it was written
Doubleday, Page Co., New York, 1900 66 pages Autographed
- BIRD PORTRAITS*: Descriptive text by Ralph Hoffman
Ginn & Co., The Athenaeum Press, Boston, 1901 40 pages Autographed
- LIVES OF THE HUNTED*: First Edition—Containing a true account of the doings of five quadrupeds and three birds—Over 200 Drawings
Scribner's, New York, 1901 360 pages Autographed
- TWO LITTLE SAVAGES*: Being the adventures of two boys who lived as Indians and what they learned—Over 200 Drawings Autographed
Doubleday, New York, 1903
- ANIMAL HEROES*: Being the history of a cat, a dog, a pigeon, a lynx, two wolves and a reindeer Autographed
Scribner's, New York, 1905 362 pages
- THE BIOGRAPHY OF A SILVER FOX*: or Domino Reynard of Goldur Town—Over 100 Drawings Autographed
The Century Co., New York, 1909 209 pages
- ROLF IN THE WOODS*: The adventures of a Boy Scout with Indian Quonab and Little Dog Skookum
Grosset & Dunlap, New York, 1911 437 pages Autographed
- THE BOOK OF WOODCRAFT*: And Indian Lore—Over 500 Drawings Autographed
Doubleday, Page Co., New York, 1917 567 pages
- THE BIRCH BARK ROLL*: For the Girls of the Big Lodge Woodcraft League
New York, 1916 Proof Copy Also 21st Edition, 1927
- WILD ANIMALS AT HOME*: 150 sketches and photographs
Doubleday, New York, 1922 226 pages
- MANUAL OF THE BROWNIES* New York, 1922

- ANIMALS WORTH KNOWING:** Selected from "Life Histories of Northern Animals"
16 pages of black and white illustrations; 16 pages in full color
Doubleday, New York, 1925 275 pages
- BANNERTAIL:** *The Story of a Gray Squirrel*
Scribner's, New York, 1926 265 pages Autographed
- FAMOUS ANIMAL STORIES:** *Animal myths, fables, fairy tales, and stories of real animals (a representation of the world's most famous animal stories)*
Grosset & Dunlap, New York, 1932 393 pages
- GREAT HISTORIC ANIMALS:** *Mainly about Wolves*
Scribner's, New York, 1937 320 pages Autographed
- THE BUFFALO WIND:** No. 148 of 200 copies Autographed
Seton Village Press, Santa Fe, New Mexico, 1938
- THE NATURAL HISTORY OF THE TEN COMMANDMENTS**
Seton Village Press, Santa Fe, New Mexico, 1938 78 pages Autographed
- THE GOSPEL OF THE RED MAN:** *An Indian Bible (with Julia M. Seton)*
Doubleday, Doran, New York, 1938 120 pages
- TRAIL AND CAMPFIRE STORIES—***Edited and with an Introduction by Julia M. Seton*
D. Appleton-Century Co., New York, 1940 155 pages Autographed
- MONARCH:** *The Big Bear of Tallac 100 Drawings*
Scribner's, New York, 1940 214 pages Autographed
- THE TRAIL OF THE ARTIST-NATURALIST:** *An Autobiography Illustrated*
Scribner's, New York, 1941 412 pages Autographed
- WILD ANIMALS I HAVE KNOWN,** *Being the Personal Histories of Lobo, Silverstop, Rappylug, Bingo, etc. 200 Illustrations Autographed*
Scribner's, New York, 1942
- THE ARCTIC PRAIRIES:** *A Canoe Journey of 200 miles in Search of the Caribou*
International University Press, New York, 1943 309 pages Autographed
- THE STORY OF GORM:** *The Giant of the Club As recorded by Julia Seton*
The Philosopher's Press, Los Angeles, 1944 15 pages (paperback)
- SANTANA:** *The Hero Dog of France Illustrated Dedicated to Manly P. Hall*
Phoenix Press, Los Angeles, 1945
Box of approximately 40 Seton articles dates back to 1885



Johnny Bear

BOOKS CAN TALK

In our P.R.S. Library a book often goes unnoticed for quite some time. Then suddenly it becomes a popular item. I experienced this a short time ago under rather odd circumstances. A friend of mine

from Washington was spending a day in the library, doing some research. While glancing over the Comparative Religion section, her experienced eye was attracted to a book on a top shelf which she asked to examine. It was a nondescript volume; nothing about the binding could possibly have attracted attention. After a few minutes she came to me and said excitedly, "This is pure dynamite!" Its title is *The World's Sixteen Crucified Saviors*. It was written by Kelsey Graves. The title page includes the subtitle "Christianity Before Christ" and declares: "New, startling, and extraordinary revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts, and miracles of the Christian New Testament . . . and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of 16 Heathen Crucified Gods." This information takes up most of the page but room is spared to indicate that this is the sixth edition, printed in 1915, and list the publishing house in New York City. From the introductory explanation we learn that much of the important material for the book was gleaned from the esteemed and rare book *Anacalypsis* by Sir Godfrey Higgins which is, rightfully, one of our much valued volumes in the library.

What excited my friend was the fact that the saviors described were all from Oriental areas and their heathen stories of crucified gods are practically identical with Western saviors who lived much later. We checked the copyright date of 1875 which represents a period when religious tolerance was not particularly active. I promised faithfully that I would look more closely into the book. Perhaps, as my friend had suggested, it would make for an interesting review.

The very next day—a Sunday when we expected a large crowd at P.R.S.—a lady I had never seen before came up to me long before the morning lecture. She informed me that a number of years before she had read a book here in the library and had taken extensive notes from it. Now she was writing a Master's Thesis and making good use of these notes. However, certain important details were essential for her to have. She knew, for instance, that the book she was interested in was by a man named Graves, but she lacked his first name. She knew our copy was a later edition, done in 1915, but she needed to be aware of the copyright year

of the first edition. At this point she informed me that the book was *Sixteen Crucified Saviors*. I did not resist the temptation to immediately tell the lady that the author's first name was Kelsey, that the edition we have is the sixth, and that the book was first published in 1875. However, this all looked so pat that I was afraid she might think I was glibly making up the information as I went along, or else (would wonders ever cease!) here was a librarian who knew copyright dates for every book in the library. So, through the catalog, I verified the information for her and then told her about my friend's interest in the same book.

A week or two later I was putting away a stack of books which had been used by our patrons of the day. On the very top of the stack was *Sixteen Crucified Saviors!* One would surmise that it wants and demands attention. It was an uncanny experience to have several people, unknown to one another, all seeking information about the same unusual item at practically the same time.

Perhaps you too might like to become acquainted with this book which seems so eager to be noticed. We would be happy to get it for you.



One evening as Shichiri Ko-Jun was reciting Sutras, a thief with a sharp sword entered, demanding either his money or his life.

Shichiri told him: "Do not disturb me. You can find the money in that drawer." Then he resumed his recitation.

A little while afterwards he stopped and called, "Don't take it all. I need some to pay taxes with to-morrow.

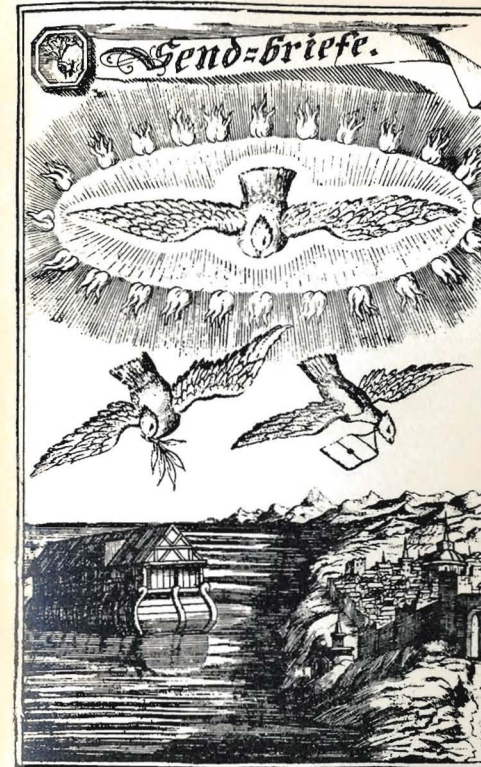
The intruder gathered up most of the money and started to leave. "Thank a person when you receive a gift," Shichiri added. The man thanked him and made off.

A few days later the fellow was caught and confessed, among others, the offence against Shichiri. When Shichiri was called as a witness, he said "This man is no thief, at least as far as I am concerned. I gave him the money and he thanked me for it."

After he had finished his prison term, the man went to Shichiri and became his disciple. (101 Zen Stories by Nyogen Senzaki and Paul Reps)

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by MANLY P. HALL
First Edition



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