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THE EDITOR'S POINT OF VIEW

WHY I BELIEVE IN REBIRTH



ANY friends have asked me to explain why I believe in rebirth. For some reason, it occurred to me, when I was only five or six years old, to contemplate with the slender resources available at that time, the nature of my own existence. It seemed perfectly natural to assume that I had always existed. No one suggested this to me, nor would family discussion have been of any help. It was simply an insistent conviction that I had lived before—somewhere, sometime. My efforts to explore this problem were not especially successful, because consciousness seemed to disappear in an infancy that was dark and silent. Self-consciousness, however, did not seem to be a beginning, but an awakening out of sleep. It seemed to fulfill an expectation—like a person who, retiring for the night, was resolved to awaken at a certain time. It was difficult to figure out why I had awakened when I did, and in the particular environment which surrounded me. My feelings can be summed up as a simple predisposition to accept rebirth as an obvious and inescapable fact, so real and certain that it required neither proof nor defense.

As time passed, I learned that the doctrine of rebirth is not a minority belief held only by a small group of eccentric individuals.

Actually, it is one of the oldest and most universally distributed of all concepts bearing upon the total existence of man. It is held in common by members of every race and all levels of culture from the savage to the sage. There is no reason to apologize, because we are interested in a doctrine that has flourished for thousands of years, was publicly taught by Gautama Buddha, and stoutly defended by Pythagoras, Socrates, and Plato. Nor is it an old belief long outgrown, for in this, our twentieth century, nearly one half the population of the world accepts the law of rebirth in some form or to some degree, and this number is constantly increasing. Such statistics in no way prove rebirth to be true, but they do indicate that it is a major religious and philosophical conviction entitled to as much consideration and respect as any other teaching relating to the origin and destiny of man.

In this little talk, we shall devote no further time to the weighing of historical evidence or an attempt to prove our point by references to tradition or authority. My own beliefs are not based upon the fashions of any age, the opinions of the learned, or the teachings of the venerated. I would hold it a sacred right to agree or disagree with anyone, past or present. To me, the only valid foundation for conviction is such personal insight as I may possess and such experience as has arisen by which this insight is tested through application.

We must all believe in something, and even unbelief is only a negative kind of believing. Unfortunately, there is no way to prove spiritual truths to universal satisfaction. If, then, for my own well-being, I must build my internal life upon some concept, I can choose such a concept as seems most suitable to my requirements, best calculated to contribute to a full and useful life, and in closest conformity with my highest ethical and moral convictions. The belief in rebirth has met this need in myself, and experience has shown me beyond doubt that it has helped countless persons to build a more gracious and intelligent way of life.

At this point, it might be well to define our subject. The doctrine of rebirth affirms that man, as a rational being, is not identical with the body that he inhabits; that he has an eternal existence apart from body; and that in the course of personal growth, he is born many times into the physical world. This series of embodi-

ments makes possible the unfoldment of human consciousness and the orderly release and development of the infinite potential locked within man. At any given time, therefore, man is the sum of his own past achievements. He must meet and face the present requirements of growth, and he is the architect of his own future.

There can be nothing more useful or necessary to the individual than a basic philosophy for living, and codes of conduct are usually founded in religious convictions. Let us consider, then, our definition of rebirth in the light of those spiritual concepts which we have long held sacred.

As a student of comparative religion, it seems to me that there are three essential doctrines which all enlightened religions hold in common. The first of these affirms that there is a supreme power or principle at the root of existence, which we usually call God, and that this Absolute Being, the source of life, is responsible for the unfoldment of creation. The law of rebirth assumes the reality of such a superior and Infinite Being, and demonstrates how this Being attains its purposes in a lawful and understandable manner.

The second essential doctrine of religion is the immortality of the human soul. This is the belief that man, transcending death, survives as a spiritual being, having an existence outside of and apart from the physical body in which he dwells during his material life. The superior and immortal part of man is more important than his body, and should be given proper and due consideration. This implies that the attributes of the soul bearing upon character, morality, and ethics, should be perpetually cultivated as indispensable to the growth and security of the immortal person within the mortal body. The law of rebirth affirms all this to be true. It points out, however, that the actual perfection of man cannot be accomplished in one lifetime, but is possible only through a succession of embodiments or incarnations.

The third basic article of faith is the ultimate victory of good over evil. God, or the Divine Principle, is sovereign wisdom and supreme good, and all the works of Deity must therefore be wisely and eternally benevolent. To compromise this conviction is to compromise God; but it is not always possible for man, with limited vision and understanding, to prove to his own internal

satisfaction and contentment that the conditions through which he passes, with their uncertainties and tribulations, are in harmony with the will of an all-loving Creator. The law of rebirth gives the thoughtful person a larger perspective on life, provides him with better insight into the long-range workings of cause and effect. Man may not see the beginnings or ends of the patterns affecting him, but sustained by the doctrine of rebirth, he can envision a sensible way of life in which all things work together for ultimate good.

There is nothing in the doctrine of rebirth that conflicts with man's basic conclusions on the level of philosophy. On the side of practical living, rebirth strongly supports the highest ethical and moral precepts taught by enlightened philosophical systems. Nor does rebirth conflict with the abstract speculations of the learned as these relate to the universal state of man. It seems to me that the conflict is simply between idealism and materialism. Idealistic philosophical systems either sustain rebirth, or find it compatible. Materialistic thinkers just ignore rebirth, but have no comprehensive concept to offer in its place.

Rebirth cannot be incompatible with science as now defined, because it deals with a level of ideas essentially outside the province of science and about which science has advanced no certain or conclusive evidence. Psychology, an art which is assuming scientific status, has taken the attitude that the mystery of man's inner life is solvable, and is gradually but surely differentiating between the person and the body which he inhabits. In view of these present trends, it is quite possible that the next important scientific discovery will bear upon the continuity of consciousness after death and apart from the physical organism. Certainly, evidence is accumulating which sustains rather than refutes the teaching of rebirth.

To me, therefore, this doctrine is especially valuable because it does not force me to accept anything that appears unreasonable in any branch of learning, nor does it require that I reject the advantages of knowledge, or the benefits of progress in religion, philosophy, or science. It places no arbitrary limitations upon the future unfoldment of learning, for it encourages advancement in every field. It is suitable to all degrees of scholarship, being as

useful and inspiring to the uneducated as to the educated. Unlike many popular concepts, it cannot be quickly outgrown or come into conflict with new discoveries. Rather, it encourages reflection and rescues my thinking from the conflicts of dogmas and the clash of creeds.

Years of intimate contact with persons and their problems have convinced me that we all share in common doubts, fears, and uncertainties, and that these negative pressures frequently lead to a general attitude of futility. Troubled human beings are often impelled to ask: Why are we here? Why should we suffer? And why should we have faith in anything? It seems to me that the law of rebirth, with its simple positive statement of man's essential purpose, is the only doctrine that answers all such questions reasonably and adequately.

According to the teaching of rebirth, we are all here to grow and to learn. Self-improvement is possible to everyone, and if we build our philosophy of life around the willingness to grow cheerfully and wisely, we resolve most of our doubts concerning providence. We are not here merely to succeed on the physical plane; we are here to succeed totally, which means that we must improve as persons, seeking richer internal values, deeper understanding, and a better orientation to the universal plan. By this concept, daily experience becomes a constant invitation to learning as this relates to self-knowledge and to the knowledge of all other things. The whole world is then like the traditional little red school-house, and we are all students—willing or unwilling—learning our ABC's in the university of life.

In the material world, education is recognized as a progressive procedure. The student graduates only after he has successfully advanced his various studies, passed his examinations, and proved his proficiency. By this process, it requires nearly twenty years to prepare the average child for a trade or profession, and much of his nature has remained uncultivated. It is also obvious that his internal life has been almost totally neglected. Accepting these evident facts, is it conceivable that man can attain complete spiritual maturity as a citizen of the universe in any single lifetime, regardless of ability or sincerity? Man is eternal; learning is eternal;

and the doctrine of rebirth provides the individual with conditions favorable for the final attainment of true wisdom and understanding. According to this doctrine, immediate success may not be likely, but ultimate failure is impossible. We live in a universe of infinite opportunity. We advance in the school of life according to ability and inclination, moved forward by the gentle but insistent proddings of the greatest of all teachers—the law of necessity.

When we realize that we all come into this world to increase understanding through experience, problems of human relationships are simplified. Associations become important because they bring ever increasing opportunities for understanding, tolerance, and mutual improvement. We grow and mature together through the gracious privilege of sharing. Thus we come to realize that we can be friendly beings, mutually helpful, gaining a rich and lasting enjoyment from pleasant associations, and not attempting to dominate or possess each other. The schoolchild must adjust his mind to the concept of learning, and when he does this, his lessons become valuable experiences. If he does not adjust, he is simply miserable. It is the same in the school of life. There is nothing in nature that denies man's right to be happy while he learns. There is a real and deep satisfaction when we keep faith with the spirit of growth. It is when we break faith, and deny the ever-present good, that we open ourselves to misery. If we really desire contentment and peace of mind, we must keep the laws governing our destinies.

A successful, well-adjusted life must be built upon a solid internal faith and conviction. This means that we must know with inner certainty where we came from, why we are here, and whither we are going. In working with human problems, I have always noticed that the troubled person is the one whose basic beliefs are deficient. Let us see how the doctrine of rebirth supplies a working formula for right conduct. If we have lived in this world before, we bring with us into physical birth the total of our previous abilities and debilities. We are not new creatures, but living souls in the midstream of existence. There is a simple answer, therefore, to the question—"where did we come from?" We came from our own yesterdays, stretching back over hundreds of thousands of years. The newborn infant will inevitably develop a disposition

bearing witness to the things he has done before, to the persons he has been.

The practical result, in conduct, of this knowledge is that it is no longer necessary to blame our associates or environment for our troubles, or to feel that some are born to be happy and others to be miserable. We have earned certain good things for ourselves by former action; we have also made mistakes and permitted false concepts to influence our character. In other words, we are in the process of working out causes which we ourselves set in motion, either in the present life or in former lives. Although we do not normally remember our previous existences, if the laws of nature are just, we must be in the place most suitable to our real needs. We come into life to improve ourselves, building new careers upon foundations fashioned long ago and far away.

Someone will always ask: If I have lived before, why have I no memory of former lives? Would not such a memory be of the greatest value? Let us think this through together. How many of us can face constructively our memories of the present life? Often the major problem in a neurosis is that the individual is plagued by the things he remembers, but fortunately, nature has a way of submerging memory patterns, thus giving us a greater opportunity to make present decisions without prejudice, self-pity, or morbid recollections. Of course, we have a new brain at each birth, and this unfolds to produce the new personality. Even so, as the brain develops, it is apparent that the soul does bestow impulses, attitudes, and pressures that cannot be fully explained unless they originated in a previous life. Thus, although we may not remember incidents, we certainly bring forward with us the totals of previous accomplishments.

Would we actually gain anything if we could look back over the long and painful struggle of growth? Would we live better today if we could recollect all the pain of former births and deaths, the wrongs we had done, the debts we had left unpaid, and the opinions which have burdened our spirit for ages? Is Nature not wiser and kinder when it places in our new-fashioned hands the skills we have acquired in the past and invites us to use them in newer and better ways, free from all guilts, remorse, and repentances?

This aspect of the doctrine of rebirth also explains the otherwise baffling question of genius. Is it accident, heredity, or the will of God? Each of us has capacities and potentials, and it may be wise to recall that the sons of the great are not always great, and from the most humble circumstances magnificent human beings have arisen. Are we content to assume that we are merely biological incidents? Where would the justice be, if we are only the products of some ancestral blood-stream? I am convinced that if ethics exists—if there is any right or justice in the world—the doctrine of rebirth reveals this more clearly than any other teaching that we know.

Some have argued against rebirth on the ground that nature never repeats itself, and that it is therefore unreasonable to assume that man should return many times to become involved in similar sequences of occurrences. I do not believe that this argument is sound, for the simple reason that life is a rich and diversified sphere of activity. The doctrine does not teach that we have to learn the same lesson twice; rather, that there is more than one lesson. Once we have outgrown a mistake, it is no longer a problem, but there is far more to outgrowing than can possibly be accomplished in a single embodiment.

The prospect of re-living a difficult career is not attractive, but rebirth teaches that education is progressive, not repetitive. Problems can exist only in those areas where our abilities are undeveloped or insufficient. Some of us, for example, are no longer troubled with possessiveness, but we are still burdened with fear or worry or a bad temper. Recognizing our faults, we correct them, and we are then free from them and have the gracious opportunity of turning our attention to those phases of our characters which are still troublesome.

If we bear in mind that it is the soul or psychic self, and not the body, that is unfolding, and that the permanent records of growth are preserved in the soul, and not the brain, we will appreciate why we are so strongly impelled by our own psychic instincts and intuitions, which make available to us the real picture of our complete selves.

If we accept the idea that the conscious soul of man passes from one form to another because of the divine impulse within

it to know all things and to achieve all things, it becomes evident why we are here. It is here and now that we must face ourselves and pay the just debts resulting from previous action. To the honest man, this is not a punishment. Our human society decrees that we must meet our obligations. If we borrow money, we must pay it back; if we are improvident, impoverishment is likely to result; if we are unpleasant, we will be lonely and neglected; if we are unkind, we will lose the esteem and respect of our friends.

On the more optimistic side, no good deed is without its ultimate reward. What we have earned, comes to us, and we have the privilege of planning a constructive destiny, sincerely convinced that we can so live that we deserve greater opportunity and happier circumstances in the future. The doctrine of rebirth, therefore, teaches that life is based upon a merit system, with equality of opportunity, privileges, and responsibility. When we come to know internally that this is true, it gives us a stronger and more lasting faith. There are no longer any accidents; good and evil are terms to cover our just deserts. Good rewards good, and evil penalizes evil.

If we keep the laws governing life, these laws will protect us, and we know as an eternal fact that as we sow, so shall we reap. Most of all, we are encouraged to plan a proper destiny, fully knowing that it is in our own power to earn security and peace of mind, and that when we have earned a better condition, nothing can prevent us from enjoying the results.

It is evident that this teaching, with its all-embracing pattern, should also solve the riddle of whither we are going. We are moving forward into the future that we are building for ourselves. Tomorrow is based upon the works of today. As we have lived before, and live now, so we shall live again, and the transition of death in no way interferes with the journey of the soul. Why should we fear life? Why should we want to escape into some fabled paradise? We may be uncomfortable in our present life, but if we recognize and correct the causes within ourselves, we can face the future with cheerfulness of spirit. If we live well, there is nothing to fear—here or hereafter.

If we understand ourselves and our place in the universal plan, we will want to grow. Perhaps the body we inhabit is fatigued

with age, but the life in man cannot and will not accept infirmity or death. The wise look forward to new and greater opportunity for progress and service. It is only the tired and disillusioned who are afraid to contemplate rebirth. Weariness is not due to the universal plan through which we are evolving; it is due only to our own ignorance and the negative attitudes we have not conquered. Once the light shines in our own hearts, we love life and realize the blessed privilege of sharing the good things that life bestows. Thus indeed death is dissolved in immortality.

For many people, old age and the fear of death seem to close forever the door of opportunity. The materialistic attitude toward death has resulted in the widespread belief that life belongs to the young, and that it is useless to begin new projects in elder years. The doctrine of rebirth changes all this by bestowing the conviction that it is never too late to build for the future or to advance some program for self-improvement. We really have no proof that the death of the body is the end of the individual, but as long as we identify ourselves with our bodies, we will fear any circumstance which will injure or destroy that body. Such fear, whether we realize it or not, destroys the dignity of life even while we live.

Yet actually, man cannot experience death, for he is himself part of life, and he instinctively believes that life cannot die. When we accept rebirth, therefore, we sustain one of the deepest of our internal convictions. Inspired by the realization that we move forward along a path of infinite opportunity, we experience a deep and abiding confidence in the divine plan. When we are freed from negative forebodings by our acceptance of immortality, death is no longer the master of destiny, but the wise and faithful servant of life.

The doctrine of rebirth brings a wonderful serenity of spirit into our lives. We realize that we live in a good world, with essentially fine people, and we all share together wonderful opportunities for self-improvement. We no longer find it possible to blame others for our own faults or mistakes. Self-improvement remains a constant challenge, but we learn to labor patiently, knowing that competitive procedures, which might bring sorrow or misfortune

to others, are unnecessary. Progress is natural, simple, and inevitable, and whatever time is needed for the perfection of any work is available. Excessive ambition, dissatisfaction, envy, jealousy—all these negative elements lose their power to tyrannize and oppress the soul, for we know that we have the right to earn whatever we need for our own happiness and security. What we deserve will come to us; our labor is to become more deserving.

Because I believe in rebirth, I can look forward to the changes of the years without anxiety, bear adversity with patience, certain in myself that all creatures, from the least to the greatest, are growing and unfolding according to the cosmic plan. I can worship God without reservation, convinced that no arbitrary power, superior or inferior, can interfere with the vast program of progress to which we all belong. The past bestows experience; the present, numerous valuable lessons; and the future, infinite opportunity. I therefore choose to believe in the doctrine of rebirth because it sustains my veneration for life and reveals to me the loving wisdom of God, the integrity of natural law, and the dignity of the human soul.

(This is the complete transcript of Mr. Hall's long-playing recording "Why I Believe in Rebirth.")



Rest in Peace

A clear conscience is a soft pillow.

—Estonian proverb

To Excel Oneself is Greatness

The great fact seems to be that when a man dedicates his whole soul to his work, when he fully determines to meet the responsibilities that he incurs, in his time of need some power outside himself directs his course and gives him the strength to prevail. To such men comes revelation. They do better than they know. Therein lives the hope of the world.

—Calvin Coolidge

The Seat of the Problem

Aristippus used to have frequent arguments with his powerful patron, the Prince of Syracuse. When he was in ill favor, Aristippus was assigned a seat in the lowest part of the palace. When in good favor, he was given an exalted bench upon which to rest his bones. When the Prince asked him how he felt about these alterations of fortune, Aristippus replied that it made no difference to him because when he sat on the humble seat, it was immediately exalted by his presence, and when he was not sitting upon the higher seat, it was correspondingly reduced in significance.

ANIMAL SYMBOLISM IN RELIGION AND ART

PART II: BIRDS IN LEGEND AND FABLE

The use of birds in religious symbolism was more general among Eastern peoples than in the art of Western nations. The basic reason may lie in the Oriental attitude toward life. Buddhism, especially, held members of the animal kingdom, including birds, fish, and even insects, to be truly living creatures with spiritual and material rights, and bound to human beings by ties of evolution. All beings have rights of life and happiness, and the lower kingdoms of nature are not merely strangers or beasts of burden, but the younger brothers of mankind. As Lafcadio Hearn pointed out, it is not uncommon in Japan to find prayers addressed to Buddha, in which a farmer asks that his faithful horse may accompany him to heaven. This universal veneration for life results in countless legends and myths, many of them beautiful and touching, and calculated to dignify the relationship between man and the other inhabitants of this mortal sphere. Of course, there are fables similar to those of Aesop and Fontaine, and children's stories reminiscent of Hans Christian Anderson and the Brothers Grimm. There is a subtle difference, however, for there is less effort to use animals and birds to caricature human attributes, or to moralize upon human frailty.

The Egyptians had bird-headed deities, and implied spiritual superiority by bestowing the wings of birds upon the figures of men and women. The Assyrians, likewise, employed such symbolism, and it is occasionally found in the mythology of Greece. The old Israelites had their cherubs, and Christianity, winged angels. Perhaps the most noteworthy example in Western art is the representation of the Holy Spirit in the form of a dove. The Indians of Central America used the wing glyph to represent motion, action, or currents of energy in space. Many Indian tribes of North America had bird symbols as messengers between mortals and deities abiding in remote parts of the sky.

It has been customary to associate birds with spiritual graces, the intuitive and imaginative powers of man, and the lofty regions

of his spiritual contemplations. Of course, the bird has played an important part in heraldic devices, both of families and of states and nations. Thus we have the eagles of Caesar and Napoleon, and the double-headed eagles of the Hapsburgs, the Hohenzollerns, and the Romanoffs.

The Phoenix

Michael Maier, the German alchemist, in bringing together his symposium of the birds, gives to the phoenix the chief place. It is the lord of birds, as the lion is king of beasts. At one time, it was stoutly maintained that the phoenix was a real bird, though rarely seen, and because of the habits attributed to it, was held to signify the resurrection of the human soul and the regeneration of all things naturally corrupt. When a phoenix died, its body broke open, and the new phoenix was born. Like the mysterious priests of Melchizedek, the phoenix was its own mother and father, and was therefore appropriately used to represent the transformation of man by the strengthening of his own internal life. It was wisdom born of ignorance, immortality victorious over mortality, and faith triumphant over fear.

If the phoenix is difficult to discover, the virtues for which it stands are not more commonly found. For some reason, however, this fabulous creature, in one of its many forms, has been venerated in many distant parts of the world. In China, the male phoenix is called *feng*, and the female *huang*, from which has come the compound term *feng-huang*, to signify this order of birds. It is one of the four divine animals.

Of this bird, Katherine M. Ball writes, in her *Decorative Motives of Oriental Art*, "It is generally represented as a bird of gorgeous plumage, whose height and tail feathers each measure fully six feet. Its parts consist of the head of a pheasant, surmounted by a cocked comb, which assumes various cloud shapes and at times sends forth long spiral plumets; the beak of a swallow, beneath which flow beardlike feathery tufts; and the neck of a tortoise, at the base of which is a beautiful ruff of silken feathers, from which issue flamelike appendages. It attains its maturity in the third year of its age, at which time its plumage is of five different colors: greenish-blue, yellow, red, white, and black. These colors sym-

bolize the five cardinal virtues: uprightness, honesty, justice, fidelity, and benevolence, the ideographs of which may be found inscribed on its body. Such is its benevolence that it will never peck or injure any living thing, or tread upon any growing plants. It subsists entirely upon the seeds of bamboo and drinks only at sacred springs."

It will be evident from this description that the Chinese have evolved their concept of the phoenix far beyond the ideas of Western people. In European legendry, for example, the bird is androgynous, and there is only one alive at a time. In Chinese art, the phoenix frequently occurs, sometimes as the peculiar symbol of the Empress; whereas the Emperor is represented by the dragon. It would seem that according to their general religious symbolism, the dragon is of the yang, or male, principle, and by contrast, the phoenix, either male or female, is essentially of the yin, or female, principle.

As in the West, the appearance of the phoenix is always a most auspicious event. It announces the advent of a period of felicity and peace, or the birth of a great sage, or a most virtuous ruler, or the incarnation of a heaven-sent priest or mystic. In walking, the phoenix has the most dignified and graceful of all strides. Men of decorum and of high deportment seek to cultivate the phoenix walk, or if they are truly superior beings, such men naturally make their steps in this way.

When there is peace in the land, the song of the phoenix can be heard from the lofty top of Mount Kuang. Confucius was discouraged in his effort to reform the rulers of China because no phoenix appeared to promise the victory of righteous government. There was a belief among the Taoists that the sages were transported to heaven on the back of the feng-huang. The Buddhists also held this mysterious bird in high esteem because they believed that it spread its wings over Buddha to protect him from the assaults of demons during his numerous meditations. It is not unusual, therefore, to find the phoenix among the devices ornamenting the nimbi surrounding the body of Buddha.

In general, then, this bird was associated with felicity, conjugal happiness, fecundity, good fortune, the fulfillment of wishes



The phoenix as a mystical symbol. From Khunrath's *Amphitheatre de L'Eternelle Sapience*.

and desires, and the cultivation of the arts and sciences. The legends of the feng-huang reached Japan with other elements of Chinese culture, but it never received the attention awarded it in China. As the *ho-o*, it occurs in the decoration of temples and the ornamentation of screens. The phoenix hall near Kyoto, which was built in the 11th century, is said to have been architecturally designed in the form of a phoenix with spread wings. The Torii Gate, which marks the entrance to a Shinto temple, is sometimes referred to as the "phoenix perch," where the bird could rest itself high in the air without contamination from the earth.

At an early time, probably first in Babylonia, the double-headed phoenix or eagle appeared. Some believe that it was originally two birds with their bodies close together. Later, however, the bodies were completely united. In the coats of arms of nations, the double-headed phoenix, or eagle, usually indicated that the ruling family governed two kingdoms or states simultaneously, as in the case of the Hapsburgs ruling the independent kingdoms of Austria and Hungary. The double-headed eagle of the Caesars represented the double empire of Rome, with its Western seat in Rome and its Eastern seat in Byzantium.

In alchemy and mysticism, the phoenix signifies the regeneration of metals and elements and the secret processes for the production of the Philosopher's Stone. It has a similar meaning in Chinese alchemy. The phoenix is certainly a soul symbol, represent-

ing the integration of man's psychic nature. The advent of the phoenix is therefore associated with the incarnation of a great soul, a teacher, messiah, or savior, possessing great psychic strength.

The Dove

Pigeons and doves have been viewed with admiration throughout the history of mankind. These birds attended the ancient temples, were released singly or in groups at religious and secular festivals, and are frequently shown attending religious personages. They have a reputation for being most docile and kindly, although experts are not in full agreement on this point. As an early means of communication, they may have gained the attribute most often associated with them; that of bringing messages. Carrier pigeons were used before the days of Caesar, and are still trained for use in both peace and war. The birds have an extraordinary sense of direction, and will unerringly return to their lofts from great distances. In the Old Testament, Noah sent forth a dove, which returned with a living branch in its beak as a proof that the Deluge had subsided. Jesus admonished his disciples to be as wise as serpents, and as harmless as doves.

The dove was sacred to Venus and the Babylonian Ishtar, and occurs in early Christian carvings and paintings as the peculiar messenger of God. In the Orient, doves and pigeons were used as longevity symbols. Among these peoples, a hearty appetite was a symbol of good health, and abundant food to satisfy this appetite testified to prosperity. Doves and pigeons were observed to eat almost continuously, and to have exceptional digestive powers. To present a picture or a carving of one of these birds to an aged person, was a subtle way of saying that there was hope that his appetite would continue.

Pigeons and doves both have a stately tread, and walk about with a somewhat pompous appearance. They suggest dignity, good manners, and all the proprieties so dear to the Chinese heart. They give valuable instructions to young lovers on the etiquette of courtship, for the male bird always salutes the female by sitting on a branch above her and announcing his presence with decorum. It was also believed that young pigeons were never permitted by their elders to sit on the same branch with the parents, but must

always seat themselves on a lower branch. Such niceties of manners would have rejoiced the heart of Confucius.

There is a belief that in Japan, through some perversity, the dove is a symbol of war, rather than of peace. We heard much about this during and immediately following the last war. Some researchers, however, believe that this opinion is incorrect. It is true that in Japan the dove is sacred to Hachiman, who corresponds with the Roman deity Mars, so that the bird is associated with the god of war. In practice, however, it is released as a sign that war is concluded and that peace again reigns. In both Europe and America, peace organizations have used the dove as a symbol.

In human experience, the dove has always appeared as a rather helpless bird, beautiful and sweet by nature, dependent largely upon man for its survival. It must be protected from the hawk and the falcon and other birds of prey. It also seems to have a fondness for human company, and is found everywhere in the parks and plazas of great cities. It stays when nearly all other birds have left, and its presence always excites generosity and good feeling. Being winged, it belongs to the spiritual and psychic archetypal patterns of human consciousness. It suggests the blessedness of the meek who shall inherit the earth. It is a bird of annunciation, and has been likened to kindly thoughts arising in the bright atmosphere of the mind. Men have long been inspired, artistically and socially, by the nature of the dove which, perhaps, suggests extrasensory communication, an inward sharing of thought and feeling. The crucified dove is said to have been a prototype of Jesus, and at the Baptism by John, a dove is supposed to have hovered over the head of Christ. The dove also appears during the elevation of the Host in Wagner's music drama "Parsifal." This is the bird of benediction, of blessings and of glad tidings, and in these meanings, it is found in the psychological interpretation of dreams.

The Mandarin Duck

Of all the water fowl which occur in the arts of China and Japan, perhaps the most delightful and least known to Western people is the mandarin duck, known in Japan as the *oshi-dori*. Perhaps it is esteemed even more than the dove for its virtue and propriety, and it is sufficiently humorous in its appearance to be



The oshi-dori, or mandarin duck, and its mate. From a woodblock print by Hiroshige.

completely charming. At some early time, Buddhist monks noted that the oshi-dori are completely monogamous. Once they have paired, they are inseparable, and if separated by any circumstance, never select a new mate. In most cases, if one of the birds is lost or dies, the other will pine away, or even commit suicide. So dedicated are these birds to mutual affection that there are legends in Japan that the blessed Lord Amida Buddha has at times taken on the form of one of these birds to instruct men in fidelity and self-sacrifice. We reproduce herewith a color print of the oshi-dori by the celebrated Japanese woodblock artist Hiroshige. He has captured wonderfully the quaint charm of these birds and their inevitable togetherness.

There is a legend that when Gautama Buddha was a child, he selected two of the mandarin ducks to be his playmates and child-

hood companions. In one Buddhist legend popular in Japan, it is reported that the advent of Buddha was prophesied by the oshi-dori. Much is made of what is regarded as an historical incident. For some reason, one of a pair of these birds became accidentally blind. The mate immediately took over the protection of its sightless companion. It provided food, and lovingly comforted its mate for many years, never for a moment ceasing its loyalty or affection. There is also a humorous story that while a pair of these birds were separated, another male made advances toward the female. When the mate returned, it attacked the interloper, driving him away with most obvious accusations.

There are many dream stories and visions in which the oshi-dori have appeared, and sometimes a bereaved bird takes on human form in the night and wanders about, weeping. It may be worth noting that in this type of symbolism, there is no effort to impose human virtues or temperaments upon birds and animals. The Oriental mind is naturally receptive. It patiently watches, and thoughtfully considers what it has seen. It is more likely, therefore, to cultivate the virtues it sees in other creatures, believing that they all are instruments of divine revelation. All forms of life are a kind of alphabet of complicated glyphs and word forms by which the Eternal Power traces its instructions, so that men may learn and understand the mysterious workings of heaven. This separates Eastern fables from Western ones.

The Owl.

The remarkable habits and peculiar appearance of the owl have caused it to occupy an important place in the symbolism and folklore of mankind. Generally speaking, it has been considered a bird of ill omen, the outstanding exception being among the early Greeks, who held the owl in veneration and considered its appearance on important occasions as an auspicious sign. The Athenians associated the owl with the goddess Athena, the protectress of their city. During the time of Plato and Socrates, the coinage of Athens bore upon its obverse side the likeness of Athena, and on the reverse a conventionalized owl, with one open eye.

We have borrowed many of our beliefs from the Greeks, and have come to regard the owl as an archetypal symbol of wisdom.



THE OWL OF LEARNING

From a 17th-century book on alchemy.

There are many references in our literature to the "wise old owl." The power of this bird to see in the night, and its nocturnal habits, were responsible for its association with learning, with the State Mysteries, and with religious observances celebrated in darkness. To the Greeks, darkness was a symbol of ignorance, mortality, superstition, and fear. The bird which could see in the night would properly represent philosophic insight, the ability to explore the unknown truths of life, and to quest out the dark mysteries of spiritual causation. It is still recognized in psychology as an emblem of the overself, of inner consciousness, impressing its purposes upon the conscious mind through visions and auspicious dreams.

Although the Romans derived much of their learning from the Greeks, they never accepted the owl as a benevolent creature. To them, it was associated with death, with evils to the State, and with warnings of impending disaster. There is a report that the assassination of Julius Caesar was announced by the screeching of owls. It may well be that the owl found its way into witchcraft and demonology through the legends of the Latins. This bird was usually represented as accompanying witches and warlocks in their nocturnal orgies, or fluttering in the air over the bracken during

the celebration of the sabbat. It is still a favorite Halloween decoration.

Again, the Asiatic mind is at variance with Western thinking. The peoples of Siberia and middle Asia hold the white owl in special veneration, because it is said that on one occasion it saved the life of Genghis Khan. Souls of the dead may return in the forms of owls, and it is regarded as one of the messengers of the ten kings of the infernal region. In Japan and China, it retains its identification with wisdom, especially prophecy, and its presence may indicate that a soul is soon to be transported to the other life. The interpretation of the owl symbolism depends largely upon man's concept of the nature of darkness. If we view the night with fear, owls become birds of ill portent; but for those who regard night as a time of rest and peace, or of sacred things—when the divine beings are closest to the earth—then the owl becomes identified with mysticism and the shining goddess of the moon.

The owl occurs quite frequently in Chinese and Japanese art, but seldom with any moral implications. It is represented as a beautiful bird, with round, compelling eyes, seated upon a branch with a full moon in the sky behind. To these artists, all nature's creatures provided inspiration and delight. If any effort at all was made to influence the viewer, the suggestion was in the direction of thoughtfulness. The owl looked wise, with a Zen-like composure. It is ever watchful, and its swift flight through the night gives the impression of a darting shadow. Its note is always of interrogation—"Who?"—thus signifying the true intellectual, ever questioning the mystery of life around him and within him.

The Bat

Much of the nocturnal symbolism associated with the owl was also shared by the bat, although it was never closely identified with the principle of wisdom. The bat is actually a mammal, but for our purposes, as a flying creature, it is best to include it among the birds. In the lore of the Balkan countries, the bat is closely related to demonism, especially vampirism, in which sorcerers take upon themselves the form of the "flying mouse." The natural habitat of the bat is a cave or grotto, but it used to frequent the steeples of old churches and such other places as were seldom

visited in the daytime. At night, these creatures fly out, often in huge numbers, until the sky seems darkened by them. As they appear to rise from the underworld, they are suggestive of wandering, lonely ghosts, returning at night to the world they had left behind.

It was long noted that the bat had an uncanny ability to avoid the slightest obstacle to its flight. Experimentation has shown that they will not touch even the finest wire stretched across the entrance to their abode. Originally, it was assumed that this was due to their extraordinary sight, but it is now known that they are equipped by nature with a kind of radar, the sensitive area being on the underside of the wing. This communicates the slightest danger directly to the brain of the little creature, who instinctively swerves to a safer course. Speaking of the brain, the Chinese greatly admired the intelligence of the bat, insisting that it always flew with its head downward, and slept in this position because its brain was heavier than its size would indicate. The structure of the bat's wing was carefully studied by Leonardo da Vinci while he was experimenting with his model for a flying machine. Demons are sometimes shown with the wings of a bat, and Dore uses this in depicting the fallen angels.

The Chinese, so often contrary in their interpretations of natural phenomena, have always considered the bat as a special symbol of good fortune. It accompanies benevolent deities, and is frequently represented on works of art. It may be that its good attributes are associated with the mouse or rat, which is also considered a fortunate creature in Eastern Asia. In Japan, the rat accompanies Daikoku, one of the seven fortunate divinities. It is only in the house of the wealthy that the rat can find food. His presence is therefore an auspicious symbol. Perchance, the flying rat would be even more worthy of veneration.

The Chinese have a device, consisting of a character in their language, usually conventionalized into a circular design, which means long life and happiness. In souvenirs, gifts, and other pleasant reminders of good fortune, the circular monogram is shown surrounded by five bats, which are understood to mean the five blessings which man can enjoy. These are wealth, health, a com-



THE BAT AND THE MOON
Woodblock print by a modern Japanese artist.

fortable old age, virtuous conduct, and a natural and painless death. The Chinese are by nature diplomats of the highest order, and are inclined to go to great lengths to avoid personal discomfort. They have a legend about the bat bearing upon this idea, and derived, no doubt, from the instinctive skill with which this little animal avoids difficulties and hazards. To live long, one must see in the dark, and must instinctively guard against tensions, pressures, worries, fears, and other obstacles. There is also a legend in Asia that the bat lives to a very great age, which is, in itself, a most worthy attainment.

Bat symbolism is found in Central America, and a bat deity presided over the mysteries of Xibalba, as described in the *Popol Vuh*, the sacred book of the Quiches. Thus, the bat is also associated with secrecy, and is so used in the esoteric fraternities of Asia and ancient America. Psychologically, it may be identified

with complexes and fixations that trouble sleep and come forth mostly at night, when the objective faculties of man are at rest.

The Swan

It is quite possible that much of the legendry around the swan originated in India. The ancient Hindus believed that the body of this beautiful bird was assumed by celestial beings when they wished to appear among human beings. The *apsaras*, or celestial dancing girls, of Indra's Paradise, were embodied as swans, and one of the ancient Scriptures says that an early Rishi, a divine sage, also took the form of a swan to bring a divine message to humanity. The *gandharva*, or heavenly musicians, also chose the shape of this bird when they wished to reveal themselves to mortals.

Throughout this symbolism, there is a suggestion of the association of the swan with intuition or inspiration. The thoughts of heaven come to man in the likeness of this bird. In the Nordic rites and the legends of the early Gothic peoples, the Valkyrie, the warrior-daughters of Odin, appeared sweeping through the sky, swan-bodied and crying their war chant. These Valkyrie are referred to as Odin's "swan-maidens." The chief of these was Brunhilde, whom Odin called his "mind-daughter." By poetic license, therefore, the swan-embodied Valkyrie were the thoughts of heaven, serving always the will of their lord.

In the legend of Parsifal, this young man, the guileless one, in his simple ignorance, kills with his arrow one of the sacred swans belonging to the knights of the Holy Grail. This seems to mean that he blinded his inner perception, or made false use of his intuitive powers. In another Wagnerian opera, *Lohengrin*, son of Parsifal, answers the cry of Elsa by appearing in a boat drawn by an enchanted swan, who is really the young prince of Brabant, who has been transformed into this bird by witchcraft. Here the swan symbol seems to indicate a pure and innocent child who must be released back again into the estate of a man by the divine power of the Grail King.

Among the Greeks, the swan was closely related to the Muses, or to poetry. When Orpheus was torn to pieces by the Cyconian women, he resolved not to be born again of a human mother, but to be incarnated in the body of a swan. Orpheus as the singer,

or the mystic poet, reborn in a swan, further links this bird with the mystery of high verse. In 17th-century England, and on the Continent, the members of Bacon's secret society were known as "swans," the friends and companions of Apollo and the Nine Muses. The Pleiades, the French constellation of poets, were also shown as six, and later seven, swans. William Shakespeare is referred to as the "Swan of Avon," again tying the bird closely with the idea of inspired poetry. The Greeks held prose to be the language of men, and poetry, the speech of the gods. Therefore, oracles were delivered in verse, as arising from divine source. We still regard poetry as highly prophetic, believing poets to be the first to gain insight into such matters as will later be advanced by philosophers and statesmen. The comedy of Aristophanes, called "The Swans," deals with initiation into the Eleusinian Mysteries, and the cries of the swans are said to announce the approach of danger. This bird, with all its magical meaning, ever benign, suggests the flight of imagination by which man first apperceives the meaning of the innumerable changes taking place in the mortal world.

The Heron and the Crane

In the religious symbolism of the Egyptians, the heron was held to be an incarnation of the sun, and a symbol of the psychic entity of the human body. It was therefore the *Benu*, or soul bird, but as the Egyptians divided the soul into several parts, and had an appropriate device for each, the *Benu* was particularly the breath of the soul—its ghost. When the Greeks came to take a constructive interest in Egyptian art and mythology, they identified the Egyptian heron with their phoenix, and many of the legends already described in connection with the phoenix were transferred to the heron, including the account of its immaculate conception.

In Japanese religious art, the snowy heron is referred to as the "saintly bird." Because of its color, it is regarded as an emblem of purity, and in his woodcut drawing of the three purities, Hokusai represents the three sacred holy things—the white heron, the snow-covered pine branch, and the cone of Mount Fuji. In early times, this bird was commonly found in large numbers throughout Japan. It was extremely tame, and would pick its food from the pockets of the farmers—a good symbol of aristocracy. The heron,

likewise, fulfilled many of the requirements of bushido, the code of the Samurai. It was always self-contained, stood in a posture of the greatest dignity, walked with the utmost decorum, and was seldom known to exhibit any negative emotions. It spent much of its time standing quietly on one long leg, apparently absorbed in contemplation, therefore suggesting a Zen monk in mystical pre-occupation. It was extremely hardy, and was especially beautiful in flight. Its demeanor also suggested infinite patience, and a strangely poised kind of humility. It was lordly, but humble; brave, but gentle. Its long legs might cause it to appear awkward or deformed, but it was the very spirit of grace, and its presence was regarded as a benediction.

In art, the white heron is frequently associated with the black crow. This was not only a happy artistic contrast, but served to indicate the natures of the two birds. The crow was an active and belligerent little fellow, the embodiment of smugness and self-satisfaction. It was chattering, noisy, and inconsiderate, and lacked most of the attributes of true gentility. There is a legend that a farmer, resting under a tree, was annoyed by a crow who dropped things on him. Awaking, the farmer did not see the crow, which had swiftly departed to escape punishment. There was, however, a peaceful heron nearby. The farmer, assuming that the heron was guilty, slew the wrong bird, which died with the quiet dignity of a Samurai.

In symbolism, the heron is often confused with the stork and the crane, and even the Egyptian ibis, so it may be practical to consider them under one general heading. The Egyptian ibis is sacred to the deity Thoth, later Hermes, who is sometimes shown with the head of this long-beaked bird. It is also a symbol of health, long life, and wisdom in the records of ancient Egypt. The stork is a familiar bird in Europe, and likes to build its nests in old chimneys or turrets along a roof. It is quite possible that the symbolism of this bird originated in Asia. Its presence is a happy omen of long life and fecundity, and in European folklore, the stork is said to bring the souls of infants from the other world to a happy birth.

In the East, likewise, the crane is a bird of burden. It carries saints and mystics through the air on their magic journeys, and

Fukurokujiu, one of the seven immortals of Japanese mythology, is especially addicted to flying about on this bird. He is the deity of wisdom, and must travel rapidly to take care of the follies of mankind. In China, the crane is the patriarchal bird symbolizing the most venerable age. He is frequently shown, in art, standing on the back of a turtle, which is said to attain an age of ten thousand years. By virtue of this phenomenal achievement, the turtle has been admitted into the circle of the immortals. The combination of the crane and the turtle therefore suggests long life in this world and an immortal existence in a better land.

The typical Oriental crane is white in color, with black tail feathers and a little cap of bright red on the top of his head. In Japan, the crane was regarded with such respect that it was a serious offense to kill one of these birds. As a result, they existed in great number, but unlike their European cousins, they nested in the tops of the highest trees and in the most distant parts of the forests. After the young were born, an entire crane family might move in upon a human household and remain until time for their annual migration. Under such conditions, the "honorable lord Crane" was received as an important guest, was fed and cared for, with the certainty that his arrival was the promise of good fortune.

The accompanying illustration from a woodcut by Kuniyoshi, depicts the annual ritual of liberating the cranes. In the foreground is the Shogun Yoritomo Minamoto, the first of the great Japanese military dictators. He is shown on the beach at Shichiri-ga-hama, not far from Kamakura. It was part of Buddhist philosophy that virtue was attained by the freeing of animals, or other living creatures. Prior to the celebration, a vast number of cranes were captured by persons in all walks of life. This was not difficult, as the birds approached fearlessly and made slight objection to being picked up and carried away. When the time came for the mass liberation of the cranes, Yoritomo caused a metal tag, properly dated, to be attached to the feet of the birds. The celebration was most picturesque, for it combined an expression of fidelity on the part of the people with the religious observance. The gift of a crane to the Shogun was a wish for his long and happy life, and their release was an offering to heaven for the



WOODBLOCK DIPTYCH BY KUNIYOSHI

Yoritomo Minamoto with his court, attending the ceremony of the liberation of the cranes.

good of all humanity. It is reported that many of these birds were recaptured, with their dated tags, three or four hundred years after the death of Yoritomo. This supported the belief that these cranes enjoyed extraordinary longevity. In our woodblock print, the air is filled with the birds. Yoritomo is seated in the foreground, and the eternal cone of Fuji rises in the distance.

Now that the laws of the old Shogunate have been mostly relaxed, the crane is no longer found in abundance, but he is still guarded on the estates of the rich, and enjoys popular approval. Crane designs ornament screens and gaily colored kimonos. They are pictured with the forest hermits, the immortals, and the Taoist divinities. Gradually, however, they have come to be more intimately associated with Buddhism.

Concluding Thoughts

Many other birds, of course, appear in symbolism. The rooster, everywhere, is a solar symbol, associated with the dawn, when his voice is most often heard. He is the adversary of witchcraft, for when he crows, the ghosts and demons must return to their shad-

owy abodes. The peacock has two distinct types of symbolic meaning. Associated with Venus, it stood for vanity, as it stalked about preening itself and spreading its immense tail. It was also connected with vision, or universal insight, because each of its tail feathers seemed to end in an open eye. In the Chinese symbolism, the peacock feather was a sign of dignity and preference, but in the West, it is considered unlucky. The hawk, in Egypt, was identified with Horus, and regarded as a divine emblem of courage and loyalty. The falcon, in Eastern nations, and later in Europe, also stood for bravery, speed, and cunning, but did not have much religious implication. In addition to these, there were a number of composite creatures combining human and bird attributes. In India, the Garuda bird, combining the wings and beak of a bird resembling a parrot with the body of a man, was associated with Vishnu, for he carried this deity through the air on his back.

There is no doubt that all this symbolism is based upon folk patterns in human consciousness. The subject offers much of interest to those inclined to research in this mysterious substratum of human belief.

(Our next article in this series will deal with the symbolism of reptiles.)

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The Fisherman's Ring of Pope Pius IX, showing St. Peter in a ship with his nets.

THE FISHER OF MEN

We seldom stop to think, in our busy lives, what a tremendous project it was to set up our calendar of days and months. The ancients were faced with the problem of working out a system of calculation which would have a minimum of astronomical error and be serviceable on a perpetual basis. The difficulty arose from the effort to reconcile the three hundred and sixty degrees of a circle with the three hundred and sixty five days of the year, also regarded as a kind of circle. The answer was to consider the five days which exceed the degrees of the circle as intercalary, not to be used in civil reckoning, and to set them aside for religious celebrations as the birthdays of the principal deities. Thus came into existence a group of festivals, or ceremonies, with rites and rituals, which have come down to us from one culture to another. In the course of centuries, we have altered these days as to their meaning and the events which they celebrated, but the habit of preserving these great festival days has not changed.

The interesting point of symbolism here is that the ancients held that the great principles of nature and of heaven were assigned to these non-counted days, as the birthdays of deities. This meant that the gods were not born in any year, or in any temporal calendar whatsoever, and were thus properly represented as beings of eternity. Their timelessness was thus symbolically established, and the worship of these deities was held to be beyond the ordinary concerns of men who measured their barter and trade, and their months and years, by an ordinary calendar.

This universality of a concept tells us something that is useful to us, even in our present generation; namely, that there are principles

beyond our measurement or estimation, powers in nature which cannot be captured within our concept of time and place. The setting aside of these days for the worship of truth, in all its phases and aspects, has a number of meanings. Let us explore a few of them in terms of their present utility, without devoting too much time to historical factors or to the eternal conflicts of human beliefs, but striving to find what these ceremonies can mean to us, as thoughtful persons living in the present century.

The trend in modern thinking, particularly on the level of social psychology, is the re-evaluation of what might be termed the idea of ideal archetypes of humanity. There are great thoughts that we share, which have been often obscured in times of benightedness, but have been restored in emergency. Under periods of great stress and pressure, man has been forced into the recognition of basic values. We are being so forced today by circumstances that weigh heavy upon us. The great problem of our generation is confusion, and this is something under which the average person cannot function adequately. To meet the challenge of confusion, we instinctively seek value; we strive once more to discover essential landmarks; we seek guides by which we can continue a reasonable course, even under unreasonable conditions.

In this search for value, our only hope has always been that there is a universal Truth, a power at the source of existence, which is honorable, right, and good. Without this basic conviction, no civilization has ever been able to restore itself or raise itself above a comparatively savage state. As this conviction has grown dim, cultures have failed; and in every instance, a new culture has attained its vitality by restoring this concept of truth—of an eternal principle of reality—toward which we must turn and to which we must periodically rededicate our lives.

In order that such dedication may exist, all peoples have set aside days for the celebration of principles. These principles may be abstract, religious, spiritual, or the manifestation of these powers in the persons of heroes or in circumstances by which we feel that we can recall or revitalize important occasions based upon this true concept. In our Western way of life, for example, we have not only sacred holidays, but also secular holidays. In all cases, however, the secular holiday is in some way an extension of an

ideal or a principle into our daily life. When we celebrate the Declaration of our Independence on July 4th, we are really celebrating the principles which brought our nation into fortunate existence. We are celebrating unselfishness, the dedication and courage of our forefathers. We are celebrating their strength in right, as it was given to them to understand the right; and we celebrate this day because we believe it was a day that was right in spirit, as exemplified in the conduct of those who helped to bring it about.

Thanksgiving is another day in which we recognize the importance of a principle, or an aspect of truth; namely, gratitude. We attempt to express this symbolically by restoring a vision of gratitude which, within our own natures, gives us encouragement and hope for the years that lie ahead. We celebrate the birthdays of our great heroes, as Washington and Lincoln. We commemorate the sacrifice of our young men in war, the rights of labor, the New Year, in order to preserve the principles which we hold sacred. We keep all these festivals because in them we find symbolic monuments of principles that we affirm to be right and proper. Thus, even our secular occasions have about them a certain sacredness because they are our way of recognizing the workings of the law in nature and in human nature; and gradually we elevate to recognition, respect, even almost worship, those in whose lives truth has been the guiding power.

Thus, regardless of our confusions and insecurities, we inwardly recognize that we are under the sovereignty of a pattern, a purpose, that is essentially right. We also recognize that this purpose is continually obscured in the course of our daily actions. We face our own limitations, and we realize that our selfishness, shortsightedness, and materiality may, in many instances, deprive these festivals of their deeper significance. Yet we also know that, as individuals, we have the right to call forth out of ourselves whatever degree of understanding we may possess, and therefore we cannot actually affirm that the profaning of a holiday makes it necessary for us to profane it. The fact that others do not understand is no excuse for us to condemn either the event or even, perhaps, those who exploit the event. It is up to us as persons to seek our securities by the restatement of our own understanding. And regardless of the direction or course of empires, each individual

has the right to seek within, in quietude and peace, and in gratitude, for the source of life, strength, and value in this troubled world.

Modern thinkers are beginning to realize that in the prosaic attitudes which they have held, in their general disregard for this sensitivity in man, they have worked a hardship upon human nature, and that in the attempt to impose a complete materialism upon life, they have deprived man of values which are necessary to him. It may not be well to say that they have actually deprived us of these values, because we cannot be deprived of them any more than we can be deprived of life itself and still survive. Yet we have gradually come to interpret out of these events the solemnity of meaning which they held, until today our festivals become almost a burden upon our flesh. We no longer sense the need and the reality of these important occasions.

It is true that under the pressure of events, our spiritual insight is not always available to us, and just as surely as we need a vacation every year, or that annual medical check-up, or a certain reunion with our friends and families, so, also, we need the spiritual remedy of the periodic restatement of our faith. This is made convenient and comparatively simple for us by these festivals which set aside time particularly proper and appropriate for such restatements. We may sometimes believe with the scoffer that it is sad indeed that we have one Mother's Day a year; that we cannot make our understanding and our appreciation stretch over the whole year. Actually, however, if in that day of recognition, we have a deep experience of values, we shall find that our attitudes do stretch better; that we will be able to carry a certain lingering remembrance through the entire year.

Therefore, these restatements are not the substitution for a good life; they are continual reminders of the reasons for a good life. They help us to have courage to face each coming day with greater internal personal resource. As we look around us, all over the world, and observe these archetypal days, we realize that they arise primarily from the archetype in ourselves, which is in turn based upon a universal pattern. Man could not have these rhythms of motion in his own consciousness if they were not rooted in a universal rhythm. The fact that we instinctively perform certain

actions will in itself testify to the validity of the motivation behind the more normal and beautiful of these actions. They arise out of something beyond ourselves, and I think we cannot say that we merely copy these habits from each other, because somewhere, in the dim source of things, there was nothing to copy from, and yet man, out of his own nature and his own instincts, created these patterns.

Today, in various primitive and isolated parts of the world, where civilization or even organized religion have scarcely penetrated, these festivals are observed, and have been since the dawn of time. Thus they represent a spontaneous release from ourselves—a release which perhaps we do not fully appreciate or understand, but which challenges us and causes us to sense the over-importance. Perhaps this is one of the reasons why we resent the profaning of these days; why we are peculiarly disillusioned when human beings seemingly exploit these most tender and profound instincts of our lives. Yet this very exploitation may help us to restore the value which seemingly disappears, for in our rebellion against exploitation, we may clarify the essential principle and restore it in our own natures.

Christianity, as the religion of Western man, has always been rich in festivals. In fact, the calendar of Christian festivals includes, in some part of Christendom, practically every day of the year. In many nations, there are more religious festivals than we observe, and in many parts of the world, a major religious festival may be said to occur at least once weekly. As in the case of secular celebrations, most of these festivals either surround spiritual convictions, or they are in recognition of the achievements of human beings who have attained extraordinary sanctity by their way of life, and have thus become worthy of veneration. All of these various festivals have their importance in moderating and directing the conduct of persons who must live largely by the glorification of example, and gain their own courage from the realization that other persons have kept faith, even under the most harrowing conditions.

Thus, each of these festivals reminds us of a virtue or quality, or of some person in whom value has been very clearly and definitely expressed. As these festivals disappear or retire from among

us, we therefore lose a certain foundation in principles, and we begin to substitute the mere celebration of external situations. We begin to use these days only as days of leisure, or perhaps as excuses for some kind of secular festivity; and by so doing, we lose an inner contact. Perhaps this contact does remain subconsciously in us, but it is not as available as it should be for the end which it is most intended to attain—namely, a re-encouragement of ourselves, a recognition or restoration of hope, faith, love, friendship, and understanding.

And so we turn to our Christian symbols to see if we can understand something more of these principles. Whether it be in our own faith or in other faiths, nearly all religion is founded upon the building of a valid concept of hope. The principle of universal hope has been sustained by the honoring of the birthday of the noblest of beings, and in Christendom, this is the birthday of the Christian Messiah. We hold the life of Jesus to be a representation, an archetypal example, of the way of life for Christendom. We recognize in the strength, the courage, the simplicity and the constant and eternal love of this being the highest virtues and values toward which we strive. We hold this, therefore, to be the celebration of our archetypally perfect being, the being which, in our own estimation, is the person we would most like to be; the person who has shown us in personal conduct, in all the vicissitudes of life, that nobility of nature which to us is most commendable.

Let us pause, therefore, and ask: Could this festival, or concept, have survived—not only the nineteen and a half centuries of Christendom, but also, in principle (though under other names) for thousands of years prior to this—unless man honestly and sincerely appreciated the principle for which it stands? If this festival had been contrary to his instincts, if it had not received his support, psychologically, it could not have endured. It would have been completely impossible for Christmas to have had meaning for us for nineteen hundred years if the being celebrated upon this day were not, to our minds, the kind of being we wanted to be.

Nearly two thousand years ago, the Roman Caesars were regarded as embodiments of deity, and days were set aside for celebrations honoring them. These festivals have perished in limbo. The Caesars were not gods; man never intuitively accepted them

as divine. When the worship of Caesar was introduced into Jerusalem, the people simply rose as a group and rejected it, perfectly willing to suffer martyrdom rather than to accept the divinity of a being they could not respect. This does happen, and it has happened in many nations through time. Yet with all of its vicissitudes, our celebration of the life of Jesus continues because we believe, in our own hearts and souls, that the ministry he brought was right, and that the sacrifice he made was valuable, if not unique. In this pattern is something that brings forth from ourselves a response that is subjective but intense, a response which refuses to die, for it is born out of our continuing need for the very principles which he exemplified.

Thus, psychologically, our Christian festival of Christmas is completely valid. It is a binding tie by which we are held to a principle that we know to be right. We may waver in our allegiances; we may even deny this principle with our conscious minds; we may be disillusioned, agnostic, or atheistic; but in spite of all these pressures, this celebration goes on. It goes on because in the quietude of our own lives, in the pressure of our own emergencies, we find the continuing need for this archetype of sublimity. The sublime nature is the nature we want to believe to be in ourselves, and in this matter we pray, we hope, we strive, according to the intensities of our own abilities to be inspired and encouraged to be like this person. We probably do not succeed, but still the need for this achievement remains unaltered.

Perhaps it is not possible for man alone to accomplish this most noble of all ends, but man has available in him a power, and when this power is united to his practice, he has the ability to live above himself, and to transform his own character by the benediction of the life within him.

It was perhaps through the ministry of Saint Paul that the eternity of this available spiritual strength in man came to be identified with the Christos, or the principle of universal salvation. It was by means of Paul's ministry that the historical boundaries of an event were shattered, and this principle, flowing out, became the priceless heritage of all time, always in a condition of immediate availability. This made out of an historical pattern a greater archetypal pattern, because actually the incident was de-

rived from the archetype, and the archetype, like these deities born upon days which are not on the calendar, is an eternal archetype. Therefore, periodically, through the ages among various peoples, heroes have come—great spiritual reformers and leaders—to restore the archetype and to restore man's recognition of an eternal pattern abiding forever in the space around him and within him.

To us, the archetype of the Christian mystery has a peculiar and wonderful immediacy, and as we come near to this season, millions of persons in all parts of the world will experience a certain degree of mystical at-one-ment with a principle of good. I think we can say without exaggeration that we were never in greater need of this; we were never in a condition in which our internal health was so hazarded as it is today. These great archetypal experiences are therapeutic, and there is no reason to doubt that the therapy of archetype underlies nearly all religious healings and all so-called sacred miracles. These miracles are merely the scientific release of archetype. They are truth expressing itself in its own way, usually after error has been revealed as a total failure.

Thus, in our thinking, the so-called anniversary of the birth of Jesus represents the anniversary of the rebirth of an archetypal concept in ourselves. Truth is born in man, or through man, so the ancients believed, when man himself becomes conscious of it. While he is unconscious of it, he lives within archetype, and within this law he moves and has his being, but he is not aware of it. The moment of awareness, when suddenly the meaning of these mysteries comes home to him, is the birth of this truth in his own nature. The eternal finds a temporal abode in him when he discovers the conscious experience of the eternal. Thus, in each individual, the annual restoration of these principles represents the annual incarnation of the archetypal pattern in his own nature. By means of this, he is once more strengthened and sanctified and given the courage or the insight with which to face a new year. He is also given new resources within his own nature, in terms of conviction and holy dedication, by means of which certain good things must be achieved by him in life.

If, then, we would make Christmas important to ourselves, we should set aside a certain amount of time or energy to the quiet contemplation of the archetypal mysteries of good, of faith, and

of the victory of soul power over material power in all things. We must seek to regain this contact with ourselves, for in regaining it, we re-establish our identity with it, and receive from within ourselves the understanding which will enable us to continue in a more noble existence, not only in the year ahead, but perhaps for the rest of our lives. The great possibility, therefore, is the mystical experience of the resurrection or restoration in ourselves of the concept that each person is a living embodiment of truth; that each person contains within himself this ever-flowing fountain of divine courage; that each of us has a Christ in us, the hope of glory. In the restoration of this vision, we reunite ourselves, at least temporarily, with the archetypal acceptances which bring with them consistent living, orderly thinking, self-control, and a sense of security and inward peace.

In connection with the Christian mystery, we come upon certain symbols that are also archetypal, having to do with essential concepts which can become very meaningful in our own thinking and living. The earliest known symbol of Christianity by which the faith was anciently distinguished was the sign of the fish. In the days of Roman persecution, when Christians met, they would take the tips of their staffs and make a drawing upon the sand or earth before them—a simple symbol of a fish. This was their method of recognition, and once having recognized each other, they would scatter the symbol in the sand, so that it could not be used against them at some future time. This symbol was derived from the concept of the calling of the apostles, when Jesus declared that he would make them “fishers of men.” Even today, the supreme symbol of the Roman pontiff is the fisherman’s ring, the symbol, again, of the concept of the Fisher of Men.

This symbol is perhaps a little difficult for us to understand, but it represents, it seems to me, a very important basic concept, derived from antiquity and gradually Christianized over a period of time. Man recognized the sea, the ocean, as a peculiar and tremendous archetypal symbol. He realized that over half of the earth’s surface is composed of sea and ocean, and that in the depths of it are mysteries far beyond our comprehension. Even today we have never explored it to a fragment of the degree that we have explored the air. Thus, we realize that the ocean or the

sea has a great and wonderful power, the surface of it moved by the waves and currents of time, breaking with storm, and yet this same ocean forming the ancient highways which bound nations together. Man also derived his nutrition from the sea, and many peoples living along its shores depended upon fish for their survival. Not only the seas, but the lakes, rivers, and streams, therefore became highly symbolic.

When it was that man first intuitively realized that he was born out of the sea, we do not know, but even modern science points definitely to the fact that the ocean was the original “land” of life. From the sea, creatures crawled out upon the land, gradually becoming amphibious, and finally gaining an existence on dry land, although still largely dependent upon water for survival. This mystery of the sea was therefore the mystery of origin.

Among most ancient peoples, the sea was the symbol of life—the symbol of archetype, and of the great unexplored depths in which all things existed. It also became the proper and natural emblem of vitality, of the life principle, of generation and of germination. Because all life came from the sea, it became a symbol of the universal energy, the tremendous field of spiritual energy, in which all things have a common sharing. It also became the symbol of the dark mystery of the human unconscious, or subconscious; and today, archetypal dreams of the sea and of great storms, tidal waves, or floods, or the sinking of continents under the sea—all have to do with the unconscious root of life, the vast archetypal ocean into which all things seemingly are submerged, and from which, in the dawn of time, all things emerged to become life.

The sea, therefore, is the root of man’s concept of existence. It is the very eternal cosmic All; and man lives not only surrounded and permeated by this All, but when he goes within himself, he suddenly stands upon the shores of a great sea that is eternal and extends inwardly throughout the whole mystery of being.

In this sea, there are fish, many of them strangely shaped and different from any creature upon the land. To the ancients, in their symbolism of the great sea, the fish became archetypal emblems, representing the sperms of life, the first manifestations of forms out of the Infinite. They are symbolic of man’s basic ideas, exist-

ing forever in the sea of life. They are the great archetypes, the patterns that are first projected from the patternless. They live only in their own element; when they come forth out of that element into the air of mortal man, they die. These creatures can never be completely brought out of their ocean, just as man cannot completely immerse himself in the sea of his own subconscious without drowning. The individual, gazing toward the source of his own being, sees at best only the surface of a mighty ocean, the depths of which are beyond his comprehension.

The ancients believed that visions and dreams were man moving out into this sea, and that all the changes in his psychic life were like storms moving the surface of his subconscious and unconscious life. Beneath the surface of the storms, there was always quiet—inevitable and eternal calm. Yet, in this depth, there might also be currents, waves, and methods of motion. There might be great rivers in the sea—and we now know that there are—lakes and rivulets and streams within the sea itself.

Thus we are more or less equipped to recognize the possibility that in this sea of archetype, there are forces and currents and motions, and these we term the movements of the eternal law that has its abode within the strange depths of the archetypal ocean. And on the surface, or near the surface, are the small fish that we are able to see and upon which, to a degree, we depend for life, for we catch these fish and they become our food. We remember the words of St. Augustine, who declared that Christ was a fish, caught, taken out of the sea, cooked, and eaten for our salvation.

Thus the fish symbol became to these ancient people the proper emblem of the divine power of life. Also, the capturing of the fish in the nets became a symbol of man's mental, emotional, and physical effort by which he was able to capture ideas in the net of reason, to reach into himself and capture principles, to use them for the nourishment of his own life. Thus, these fish which are captured can be read in two ways: either they represent mortality, humanity—the outer fish in the ocean of air, captured and held by the great fisherman; or they may represent man capturing out of his own inner life the germs of his own great action and conduct.

The great archetype of Christmas as a festival, therefore, is one in which we seek meanings, seek to discover gentle and beautiful truths. We have always known that these truths exist, but we have made them too historical. We have bound them too much to other people. We have held them too tightly within the bonds of sects and creeds. We have not allowed them to become simple, gentle, happy experiences, moving into our own lives. We have not applied them to our particular need at the moment and found, through this application, a new symbolic wealth, a new concept of archetype by which we are encouraged and strengthened to face the day with a better hope.

If we bring all these things to bear upon our own lives, we shall then have not only a more beautiful Christmas, but, strangely enough, we will have a very scientific Christmas. We will discover that all these laws and principles are true, not by theological stand alone, but because they represent the inevitable motions of our own hopes, our own beliefs, our own inward desire for beauty, truth, understanding, and friendship. As we begin to work with these principles, we will rescue these sacred days from the comparatively superficial situation into which they have fallen, and we will realize why, in spite of their exploitation, we cling to them. We cling to them because we need them, and because they make our hearts sing even though we are not always consciously able to live the principles involved.

On this basis, I think we can all face Christmas with a greater degree of understanding and a determination to make it an experience within our own lives. If we do this, we shall really have a very Merry Christmas.



Pertinent Quotes from Antisthenes

"Speech is that which declareth that which is or was." He was a stickler for facts.

To an orator who had lost his notes, the philosopher murmured, "You should have written them in your mind, and not in your book."

"Cities perish when the citizens can no longer distinguish right from wrong."

"A banquet is not pleasant without good company; nor are riches, unless accompanied by the virtues."

THE FABULOUS STORY OF JADE

Occasionally, we come upon a subject which becomes more obscure when exposed to research. This is true of jade, for it presents innumerable mysteries, some of which may never be solved. This material was worked by many ancient peoples, who fashioned the precious substance into a variety of objects of religious and decorative significance. Examples of worked jade have been found in nearly all parts of the world, but the known sources of supply occur in only a few scattered regions. China, for example, famous for the cutting and polishing of jade, is not known to have any source of this material within its own boundaries. When we speak of Chinese jade, we are referring to objects carved from the substance, and not to a locality of basic origin. The principal source of jade for the ancient Chinese was probably Turkistan, and it was brought to the Chinese market along the caravan routes across the most barren regions of the earth.

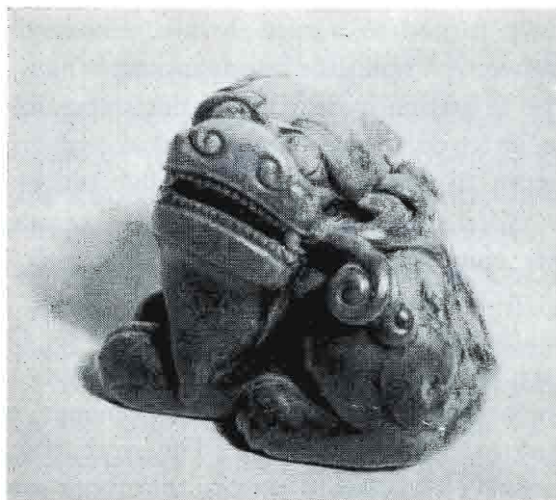
The study is further complicated by the nature of the material itself. Jade is a name generally given to three different minerals: jadeite, nephrite, and less frequently, chloromelanite. Jadeite is usually referred to as "true jade." It is an exceedingly tough material, with the hardness of 7. Nephrite is also very tough, and has the hardness of 6. In chemical analysis, jadeite is high in alumina, and nephrite in magnesia. Chloromelanite is a variety of jadeite, of a very deep green color, almost black. Those wishing further information on the texture and chemistry of these minerals can consult various texts on mineralogy and gem stones. Our primary consideration is the use of jade in the folklore and religious symbolism of various culture groups.

The word *jade*, as signifying a color with which we are commonly familiar, is also confusing. This material is found in many shades of green, brown, grey, and white. Ancient jade ornaments are usually disappointing in color. They have lost their luminous shading, until they resemble marble. Mortuary pieces, especially those in direct contact with the bodies of the dead, have been affected by the processes of decomposition of human flesh. As a

result, they have turned to a rusty brown. Excavated pieces also often show a heavy, chalk-like incrustation, which is extremely hard. This type of patina is difficult, if not impossible, to remove. Jade can also be dyed to improve its color, and this becomes a source of concern to purchasers of expensive pieces.

The names *jadeite* and *nephrite* also have peculiar meanings. The word *jade* comes from the Spanish *piedra de ijada*, which means "stone of the side," from *ijada*, the *flank*. This curious derivation has medical and magical significance. The stone was believed to have power to cure ailments of the loins and the lower viscera. The meaning of *nephrite* is rather obvious, originating in the Greek *nephros*, meaning *kidney*. The similarity of the parts of the body involved probably means that both materials were considered as remedies for ailments of the lower abdomen. In Chinese medicine, it was originally the practice to grind the materials into a fine powder, and combine them with some liquid that could be taken internally. Later, possibly from considerations of economy, it was considered sufficient merely to immerse a piece of jade in some remedial concoction.

George Kunz, an international authority on precious stones, associated for some time with Tiffany's in New York, attempted to trace deposits of jade in various parts of the world. He came to the conclusion that it occurs in small amounts in central India, Turkistan, Siberia, and Silesia. In North America, nephrite has been discovered in Alaska and British Columbia, and it occurs in considerable quantities in New Zealand, where it has been extensively employed in the making of ceremonial implements. Worked examples of both jadeite and nephrite have been found scattered through Europe, Mexico, and Central America. There is some evidence, as discovered by Kunz, that jade may have reached Europe as a result of glacial action, but the Central American situation has never been cleared. It is my own suspicion that deposits of jade may lie in the ocean off the coasts of several regions. I have found small pieces on California beaches. This assumption might be strengthened by the known fact that jade objects discovered in scattered burial mounds and among antique trinkets, are often very small, and the supply of the material is extremely limited. The question has been asked—could jade have been dis-



MONSTER IN GRAY JADE
Chinese carving in the classical style, representing a lion-like creature. Probably Ch'ing Dynasty.

tributed through a prehistoric culture such as Atlantis? This seems quite possible if this ancient civilization possessed, as Plato affirms, an extensive mercantile trade.

At this time, Burma is the principal source of jade for the world markets. Burmese jade workers are among the shrewdest, and at the same time most hysterical, of business men. In its natural form, the value of a piece of uncut jade is extremely difficult to estimate, even by experts. An especially intriguing specimen may change hands twenty times before any effort is made to explore its interior quality. Transactions are based upon clairvoyance, omens, hunches, and the horoscope of the trader at that moment. The price of the rough jade has a tendency to rise with each new ownership, but sometimes the purchaser feels the portents to be adverse, and sells at a loss. Deposits of gold are often found by those prospecting for jade, but the yellow metal is cast aside as worthless. This is usually gathered by thrifty souls who have not experienced the jade mania. Chinese are the main buyers of jade, but in recent years, the beauty of this stone has attracted general attention, and the price has risen in proportion to the demand. Quality, especially in terms of color, largely determines the market value of jade. An attractive necklace of jade beads can be purchased for \$50 to \$75, but another string of the same size and

length, but of the highest quality, may command \$50,000 to \$100,000.

The proper carving of jade requires a great deal of time, patience, and artistry. Primitive people lacked the equipment necessary for this work, and were satisfied to follow generally the natural shape of the stone and merely emphasize the contours of the rough material. If the natural stone resembled a certain animal, or appeared to suggest a human face, this impression was improved as much as possible. At the height of the jade culture, however, the cutting was superb and most intricate. More recently, the workmanship has considerably deteriorated, and the detail is likely to be poor. Unlike diamonds, which are cut according to a distinct and broadly accepted formula, jade is fashioned into innumerable forms and shapes. With the exception of beads and buttons, it has been said that no two pieces are actually carved alike. Even examples intended to serve identical purposes are entirely different in execution.

The Chinese worked jade with great skill and imagination. Jade swords were carried by nobles on occasions of state. Ceremonial ax-heads and knives of this material have been excavated from old graves. More recently, complete dinner services have been carved from jade, and it has been wonderfully fashioned into tea bowls, snuff bottles, and incense burners. The poems and wise sayings of several of the later Ming and early Ch'ing emperors were preserved in books, each of the leaves of which was a thin, rectangular slab of jade. The old Chinese physician used surgical instruments made of jade, especially acupuncture needles. It is probable that magical virtues were attributed to such instruments. As jade was a symbol of life, it would protect the patient from infection and add its power to the skill of the surgeon.

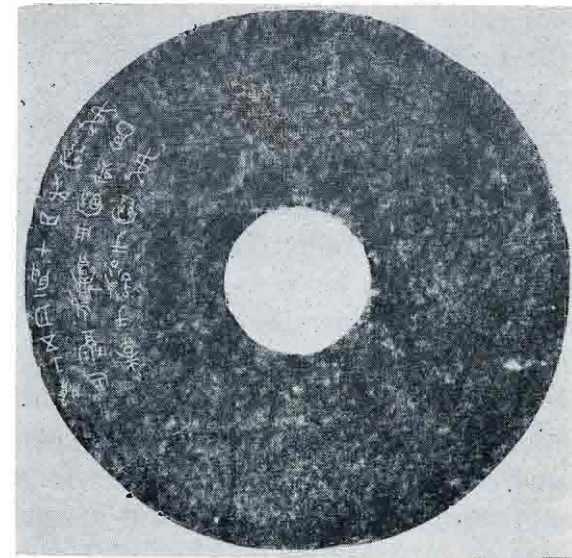
While jade has been universally admired, and even venerated, it is among the Chinese that its richest use in symbolism can be traced. They regarded it as a miraculous substance, created by the mingling of the principles of heaven and earth, and endowed with the most marvelous virtues. It was attended by invisible beings, called jade spirits. The invisible habitations of the Chinese divinities were adorned with jade, and the terrestrial emperor, the luminous son of heaven, ruled his empire with a scepter of jade.

In Taoist legendry, the jade medicine, like the European elixir of life sought by alchemists, was a remedy against most human ills.

In another of its aspects, jade became associated with the concept of ancient instruction. To possess, or even to touch, a venerated article of this substance, recalled the old culture, reminding one of the mysteries of religion and philosophy, bringing to mind illustrious ancestors and all the proprieties that should regulate the conduct of the superior man. It was called the "teaching stone," and nothing could be more fortunate than to be overshadowed by the jade spirit, a wonderful being personifying the living soul of the jade. In the presence of jade, man enjoyed the association of the host of benevolent deities who served the stone. There are legends about sages and mystics who lived in an imaginary mountain of jade, and of the Supreme One, Imperial Heaven, who dwelt above the stars in a palace, the principal supports of which were columns of the purest jade.

According to the classic poets, jade is a symbol of the powers of the human soul. The artisan, because of the jade nature within him, carved the stone into beautiful forms and likenesses. In the same way, man takes the jade principle and fashions by its means gracious poems, learned books, and the nobility of his own character. In old times, the cutting of jade was a solemn and impressive ritual. Most large pieces of the rough stone have flaws and areas of discoloration. It is the jade soul in the artisan which enables him to visualize how to make these imperfections contribute to the beauty of the completed work.

It may be interesting to consider for a moment the color symbolism of jade. Although the material exists in a variety of colorings and shadings, the word *jade* itself has come to signify a bright, clear green. Throughout nature, shades of green predominate in vegetation, and plants of all kinds are in turn associated with life, growth, fecundity, and generation. The green shoot breaking through the dark soil is a universal symbol of resurrection. Among the fortunate symbols of the Chinese are artificial trees, each of the leaves carved from a separate piece of jade. The semi-transparent greenish shade of jade, especially if it has a bluish cast, also suggests water, long a symbol of universal life, space, and eternity. As the source of living creatures, and as one of the most common necessities



—From the Liu Collection

JADE PI OF THE CHOU DYNASTY (1122-255 B.C.)

Mortuary example of yellow jade with heavy brown staining, about seventeen inches in diameter. The inscription refers to rituals of ancestor worship.

of human life, water signifies preservation, propagation, and the saving power of heaven. The coolness of jade also suggests water, temperance, moderation, and freedom from all emotional stress.

When Buddhism came to influence the thinking of the Chinese, there seems to have been some antagonism against jade on the part of the Buddhist priests. They were opposed to all jewelry and adornment because such decorations inclined to worldliness. To the Buddhists, also, the sea was a symbol of maya, or illusion, and the sphere of sensory attachments. In time, however, the Chinese attitude triumphed. Buddhist images were carved from jade, and it was used to ornament sacred utensils. No prejudice bearing on this subject seems to have survived to modern times.

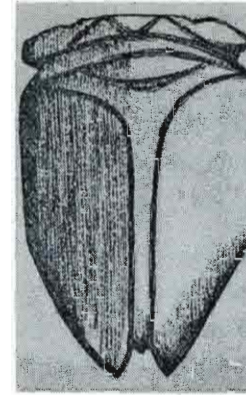
By its colors and the forms into which it was fashioned, jade was used in China to signify worldly rank and distinction. When appearing before the Emperor, the feudal lords of the five ranks were required to carry their jade tablets, which they held with both hands in front of the chest. Lords of the first three ranks carried thin, oblong tablets called *kuei*, and those of the two lower

ranks, flat discs called *pi*. As white jade was favored in north China, only the Emperor was permitted to carry a kuei of this material. The lords bore kuei of mixed colors. It was long a tradition that the jade workers of Peking specialized in white jade, and those of Canton in green jade.

The *pi*, or jade disc, was associated with the worship of Imperial Heaven, the Supreme Deity. These discs are of various sizes, those most commonly seen being from five to twelve inches in diameter. Examples of considerably greater size are known, and by contrast, miniatures have been made in recent years for purposes of ornamentation. The discs are generally quite thin, being from one eighth to three eighths of an inch in thickness. Older examples are usually without decoration, although some are inscribed, and their beauty depends upon their shadings and natural grains. Some are elaborately carved in low relief with various symbols and over-all designs, of which the seed and basket designs are the most familiar. Each of these discs has either a circular or square opening in the center, the size of the opening adjusted artistically to the proportions of the *pi*. The circular opening is associated with the male principle, and the square opening with the female principle. This symbolism was extended into the coinage of China, and it is known that at one time, jade was circulated as money.

As jade was considered symbolical of the universal life energy everywhere present, and the source of all forms and generations, and the circle represented infinity, the sacred disc was an appropriate image of infinite time and infinite being. The disc with the circular opening stood for heaven, and with the square opening, the union of heaven and earth in equilibrium. The opening itself may well have intimated the formlessness of the Supreme Deity, whose nature transcends all delineation. This opening was a kind of door between the regions of cause and effect. Ancient peoples also considered the human spirit as an invisible core which could not be examined or defined, and was represented as surrounded by a circular nimbus. The *pi* conveyed this meaning to the Chinese mystic. Deity could be approached, worshipped, or even addressed, through the circular opening in the jade disc.

In the mortuary ritual, the *pi* was placed under the back of the deceased person, and a tubelike object, also of jade, was placed



Model of the cicada in jade, to be inserted in the mouth of the dead. Original in the Ramsden Collection.

on the abdomen. These tubes, which suggested by their shape what we might call an ornate napkin ring, were earth symbols. In the Chinese concept of immortality, the human body and its psychic over-nature, were divided into several parts, each of which had an existence of its own. Each of these divisions of man's corporeal constitution was revived and sustained in the afterlife by appropriate jade talismans, which were buried in contact with, or in proximity to, that part of the body over which they exercised benevolent influence. During life, gifts of such charms preserved or restored the health of the various areas or functions with which they were associated.

The term "tomb jade" is generally applied to all artifacts of this material which have been excavated from graves. This includes adornments interred with the dead, various symbols of earthly rank and dignity, and those articles prescribed by mortuary customs. The Chinese especially admired the cicada, or katydid, an admiration they shared with the ancient Greeks. The sound made by these insects, dignified by the term "music," delighted the ears of the people of Great Cathay. The habits of this little creature, the metamorphosis through which it passed, the unusual length of life which it enjoyed, and its moral virtues (for it was a most proper insect) caused it to become the symbol of the superior man and the hope of resurrection. Thus it may be considered in many ways to compare with the scarab beetle in the symbolism of the old Egyptians. A representation of the cicada, carved in jade, was inserted in the mouth of a corpse before burial. As it was placed upon

the tongue, it is now called the "tongue amulet." Early types were quite crude, but during the Han period, exquisite examples were produced. As most of these tongue amulets no longer appear as attractive forms of jade, due to their aging with the body of the dead, they can be secured by collectors at reasonable prices and, like scarabs, have considerable interest for specialists.

The texture of jade, after it has been polished, was pleasing to the sense of touch, a very important circumstance in Chinese psychology. The satin-like surface of the unornamented stone gave extreme esthetic satisfaction, and carved examples provided softly rounded forms that delighted the Oriental connoisseur. Nor was the sense of hearing neglected. Slabs of jade, cut in the form of right angles of various sizes, were arranged much according to the principle of the xylophone and were played upon with small mallets. The sounds so produced were extremely pleasant. Also, elaborately carved jade resonants were made, usually in the shape of a large pendant. These were suspended in frame-like stands, and tinkled musically when struck with a padded hammer. Flutes of jade, usually carved in sections, were also held in high esteem.

There is a marked increase of interest in jade among Western peoples, and fine examples, carved in the Chinese manner, are difficult to secure. The present political situation makes it impossible to legally export jade objects from the Communist-dominated areas. In spite of heavy indoctrination in Marx and Engels, however, the old veneration for jade continues in China. It is reported that nearly all Communist soldiers carry talismans of jade for good luck, and most of the officials of the new regime wear it as a protection against each other.

Never before have we come so close to being conquered by the artistry of the Orient. Jade is comparatively expensive, and the collecting of it requires considerable knowledge. Its sudden rise to popularity among Occidentals may have psychological meaning. Its meaning can be best summarized when we say that among the Chinese, jade is the symbol of hope, not only hope of happiness in this world, but well-being in the land beyond the grave. Western man is passing through a shattering experience of disillusionment. He finds himself in a generation dominated by ulterior motives,

vanity, and selfishness. He finds, to his dismay, that the most sincere of human affections are exploited, and he faces a dismal future burdened with suspicion, worry, and even hatred. Is jade symbolism, deeply rooted in the human consciousness, part of an ancient heritage? As we hold a piece of beautiful jade carving in our hand, does it also become our instructor, reminding us that beauty is eternal, that life rises triumphantly from the illusion of death, and that love must sometime be victorious over all the corruptions of human society? The need for the jade center of psychic consciousness, the open ring of the sacred disc, is close to our sudden affection for Zen and other Eastern doctrines. We seek the cool, quiet peace of nature, of faith, and of friendship. The principle for which jade stands is a medicine against the sickness of materiality and self-centeredness.



A CHRISTMAS GIFT SUGGESTION—

The Way of Heaven

By Manly Palmer Hall

A collection of Oriental fantasies told in the manner of Chinese literature of the classical period. Each story is based upon some principle or tenet of Buddhist or Taoist philosophy.

Mr. Hall has made an extensive study of the Chinese cultural tradition. The stories which he has invented are intended to convey fragments of Eastern mysticism to the Western reader. It is the hope of the author that this little book will reveal something of the psychology of the Asiatic mind, and strengthen the bond of spiritual understanding which must finally unite the East and West.

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In Reply

A Department of Questions and Answers

QUESTION: *Why do you value so highly the teachings of the great religious and philosophical leaders of the past when it would seem that these teachings did not protect us through the centuries or prevent the troubles which now afflict us?*

ANSWER: In the course of ages, a number of persons have appeared whose basic ideals and principles have gained the respect and admiration of their fellow men. Lord Bacon once observed that he believed that he had been born to be of advantage and benefit to others. It is only fair to say that persons in all walks of life have been impelled to a similar dedication. Some of these idealists are remembered in the pages of history; of others, we have no enduring record. If, however, we have gained anything in essential progress, culture, or the arts of civilization, we are indebted to pioneers who have transcended selfishness, and sought, according to their means and abilities, the advancement of the common good.

In a disillusioned generation like our own, we may even think of our spiritual benefactors as selfish, arrogant, or opinionated individuals, seeking to force their doctrines and beliefs upon others merely for the advancement of their own reputations. We may even be a little jealous of the applause which the world now bestows upon its ancient benefactors, feeling, perhaps, that such honors should be reserved for contemporary intellectuals. Let us always remember, however, that Plato and Buddha, Pythagoras and Confucius, and Mohammed and Lao-Tse did not personally

seek the gratitude of futurity. They were not responsible for the idolatry practiced in their names, nor for the abuses which have disfigured their revelations. Each was comparatively unhonored in his own day. Some had a few faithful followers, and a few lived to see their teachings well established. The personal stories of these men are moving human documents, rich with deep and gentle values. They were loved by those who understood them, feared by tyrants, and maligned by the ignorant. They bore a heavy burden of persecution and ridicule, but were sustained by internal conviction. It is foolish indeed to devote time and energy to belittling that which is obviously superior, or to discrediting that which obviously deserves credit.

The real problem is a simple one. Were these leaders dedicated servants of truth, according to their own lives and the period in history during which they flourished? Did they strive to better man's condition? And did they, even in extremity, keep faith with the principles which they held to be right and proper? There is much evidence that they possessed this courage of character and this sincerity of conviction. Perhaps even more to the point is the substance of what they taught. Were the philosophic convictions of Plato substantially correct? This does not mean that this great Athenian could not make a mistake, nor that all of his ideas are useful and practical today. He was a citizen of his own time, limited by prevailing perspectives, even as we are, but it would be ridiculous to attempt to discredit his total work because a few phrases can be assailed. Nearly twenty-three centuries have contemplated the works of Plato. His dialogues have been translated into countless languages, and have been interpreted and commented upon by experts in every possible field bearing upon his knowledge. The common conclusion is that he was essentially right; that the principles he laid down were substantially correct; that his logical processes were accurate; and that his reasoning was prodigious. The moral and ethical overtones of Platonism are so deeply spiritual that the early Christian Church regarded him favorably, and called heavily upon his basic ideas in the development of Christian philosophy.

All of the men we have mentioned, and many others, have passed through a similar kind of censorship. Their doctrines and

tenets have been tested by time, and have always influenced benevolently those whose mental and emotional endowments were most mature and unselfish. From the great systems of the ancient world has come down to us a compound document made up of the best words of man's truest friends. It would be childish indeed—in fact, it would be according to the way of children—that we should turn critically upon those who have served us best, defaming the good and proclaiming the virtues of the mediocre.

We all know that good laws do not necessarily result in a prevalence of virtue. The collective body of society may admire and respect superiority, but this regard is not always transmuted into an appropriate action. Jesus said, "If you love me, keep my commandments." Shall we reject wisdom because we are not prepared to obey its rules or dedicate ourselves to its service? Can a teacher be held responsible because the vast majority of mortals disregard, or even betray, the great moral codes without which society cannot survive? The shame is rather upon us, when in the presence of light we choose darkness. Let us not be too harsh, however. The majority of mortals is moved by some noble convictions. We are a little better than we would be if our beliefs were more impoverished. The private citizen has been truer to the sages and saviors than might at first appear. Millions of human beings—yes, hundreds of millions—are sincerely trying to live in accordance with inspired faiths. The Christian, the Buddhist, the Orthodox Jew, the Hindu, the Confucianist, and the Mohammedan, exemplify in countless quiet ways the effects of the moral and cultural teachings which they affirm to be true. As St. Paul said, "The spirit is willing, but the flesh is weak." This weakness of the flesh must be accepted; but it does not reflect upon the value of religion and philosophy. Through perversion or fanaticism, beliefs may become cruel and believers may be arrogant and selfish, but each generation is a little wiser than the last, and this increasing knowledge of essential reality is possible only because of the great heritage of noble ideas and beliefs—a heritage which we all share as the result of increasing educational facilities.

A pertinent example of what happens when we try to make people better than they can be was the Prohibition Amendment to the Constitution of the United States, commonly known as the

18th Amendment. No one can deny the terrible disaster of alcoholism. There is probably no other single factor that has contributed more to the sorrow and misery of mankind. It has attacked every level of society, and its pernicious consequences have been more deadly than war. Thus, we might strongly support a legislation requiring temperance. Yet, in practice, the Prohibition Amendment was a dismal failure. It may be centuries before we solve completely the unhappy results of this premature effort to make men sober. There is no use saying that education, or experience, or a better interpretation, or a more spiritual perspective, or a clearer insight, would have made this experiment a success. The most humble citizen knew the facts. Millions had personally experienced the effects of alcohol in the home, in business, and in public life. We cannot say that temperance is not a virtue, but for some subtle psychological reason, man declines to have virtue thrust upon him.

Each generation moves a little further toward enlightenment. The teachings of the wise who have gone before are of continuous inspiration and benefit. We are grateful that this wisdom is available to us, and each, in his own time, and according to his own emergency, will turn to these truths, finding the courage and inspiration to a better life. One point seems to be of sovereign importance: we must bring right instruction closer to those who are experiencing the need for help at this time. In our busy world, with all its economic and psychological pressures, philosophy and religion, as instruments of self-improvement, have been sorely neglected. Our young people have not been taught to admire and understand our heritage of essential wisdom. Older persons, through restriction of environment or even thoughtlessness, have not found the consolation of philosophy. They are seeking desperately, without realizing that what they seek is actually available here and now. They ask for instruction, unmindful that it is available to anyone who will take the time to improve his own nature.

The great philosophies of the past have not failed, nor have they been discredited. We have failed them. A truth is not less a truth because we do not apply it to ourselves. The Ten Commandments stand. They have not impoverished us, nor are their precepts false or vain. We simply do not keep them, and it is

rather more convenient to belittle greatness than to admit our own indifference. Jesus said, "Blessed is the peacemaker." Can we honestly say that this is merely an antique phrase, something we have outgrown, or that is meaningless in an industrial era? It would seem, rather, that it is the sovereign duty of those who seek to be of service to others to preserve these eternal truths and bring them to the attention of anyone who seeks or inquires. In religion and philosophy, nothing is old or new. Our exact knowledge of particulars changes with the centuries, but these changes do not affect the shining words of the Decalogue. Such statements as "Thou shalt not kill;" or "Thou shalt not steal;" cannot be outgrown. Growth is really growing up to obedience to these great laws.

The modern world, having departed from many of its ethical foundations, struggles in the midst of crisis and catastrophe. We observe everywhere the sad results of compromise. Plato warned us that we must live by principles or die for lack of them. We cannot disprove him, but we are not yet ready to accept the full responsibility of obeying his words. Perhaps we cannot because we lack a dynamic insight. By repetition, however, by constantly being reminded that there are principles and values which are imperishable, we gradually become more familiar with what is right and true. Advertisers tell us that products must be kept before the public. Their merit must be pointed out on every possible occasion. Only by such means will a steady flow of customers be assured. On a spiritual and philosophical level, it is right and proper that we should never forget our true benefactors. If we honor continuously that which most deserves honor, we are gradually influenced, and finally choose to be honorable ourselves. It takes time, for all good things are slow of growth.

There is no merit in trying to be original in the fields of religion and philosophy. We cannot surpass what has already been said. All we can do is to take that which is ageless and interpret it according to the needs of the present day. It is better to be a servant of the truth which eternally lives, than to be a slave of innovations, trying, by some trick of the mind, to gain special recognition for ourselves. If this universe be a lawful structure, controlled by a divine mind, and unfolding according to a divine plan, what we need is that this plan, this lawfulness, this truth,

be universally disseminated in the simplest and most practical way. What more natural manner is there than that which has already been approved by countless generations? Seeking the best that has been given to us, striving to live those truths with which we are already familiar, and exhibiting a quiet measure of gratitude to those who have served us well, we gently fulfill our own needs. In this way, also, we keep faith with the ages and prove to ourselves and others that the noble dead have not died in vain.

A negative, but perhaps practical, way of summarizing this situation might be to ask a simple question: Where would we be today if the great spiritual leaders of our race had not come with their messages of help and inspiration? Would we ever have transcended the infancy of our species? Would we ever have reached the point where we would have sincerely sought to support a League of Nations, a United Nations Organization, or a public school system? Let us be grateful for what has been accomplished, and realize, individually and collectively, that much more can be accomplished if we will practice those ideas and ideals which we most admire. Good example proves that man can live well. We have learned that an unbelieving world still honors most those who have belief; a fearing world respects those of great faith; and a confused world finds its hope in those who have risen above confusion and have patiently labored for principles which can never die.



The Big Secret

The science of man is the most important, and least known, of all the sciences.
—Alexis Carrel

Love's Labor Is Never Lost

To learn and never be filled, is wisdom; to teach and never be weary, is love.
—Mencius

Love in Bloom

Poppo, a celebrated violinist, was on trial for his life before the court of the French Revolution. The following conversation took place. "Your name?" "Poppo." "Your profession?" "I play the violin." "What did you do in the time of the tyrant?" "I played the violin." "What do you do now?" "I play the violin." "And what shall you do for the nation?" "I shall play the violin." Remarkable as it seems, he was acquitted.



Happenings at Headquarters



It is appropriate at this time to wish all our friends a happy holiday season and a most fortunate New Year. Our way of reckoning time divides life into years, months, weeks, and days, and we recognize each of these divisions as blessed opportunities for growth, service, friendship, and industry. All these experiences of living are meaningful to those who have discovered a practical philosophy of conduct. May the year ahead be especially rich in the privileges for self-improvement which time bestows. Life has its problems and also its rewards. May your problems be well in hand, and your rewards joyous and immediate.

* * * * *

It may be important to note that our fall activities were so extensive and intensive as to require several additional inches of paper on our lecture program. In addition to his regular Sunday lectures, Mr. Hall gave two Wednesday evening seminars: "The Universe and the Individual" and "Studies in Dream Symbolism." We also presented several distinguished guest speakers in the related fields of psychology and psychiatry: Dr. M. A. Hartman, Dr. Robert Gerard, Dr. Allen Workman, Dr. J. Marvin Spiegelman, Dr. I. Jay Dunn, and Dr. William Alex.

* * * * *

Selected material from our collection of East Indian antiquities was on exhibit at the San Diego State College in October. Featured in this group were a number of Indian miniature paintings of the Mogul school and huge woodblock-printed temple banners used in connection with the Jagannath ceremonies. This is the first time we have placed an exhibit so far from home.

* * * * *

On January 10th, 12th, and 15th, Mr. Hall will speak in San Antonio, Texas in the Auditorium of the San Pedro Playhouse. He will also address the Scottish Rite Bodies of San Antonio, on January 9th, in the Scottish Rite Cathedral. Friends in the area

are invited to watch the newspapers for details. This will be Mr. Hall's first visit to San Antonio.

On Saturday and Sunday, October 29th and 30th, the Friends Committee and its various sub-committees, held a most successful Open House at Headquarters. Treasures of Eastern art from the permanent collection of the Society were on exhibit, including prints by Hiroshige, Chinese paper gods and folk art, Tibetan woodblock prints, screen and fan designs, and sections from a rare Egyptian papyrus from the Book of the Dead. The Committees also provided refreshments, and the pleasure of the occasion was heightened by treasure chest surprises, a white elephant sale, portrait painting, special prizes and souvenirs, and other attractive features really too numerous to mention. It was a gala occasion.

At 4:30 on Sunday afternoon, the distinguished pianist, Mr. Rudolph Gruen, presented a concert for the benefit of the Society. His program included works of Brahms, Chopin, and an original composition which has received high approval from music critics. On this program, Mr. Gruen featured his transcription of selected arias from the opera of the Comte de St.-Germain, which was published in 1770 under the title "L'Inconstanza Delusa."

Earlier in the fall, Mr. Gruen made a ten-inch long-playing phonograph recording of the St.-Germain music. It has long been a pet project of Mr. Hall's to make available this charming and gracious music by St.-Germain, and we are indeed pleased that it has been possible to bring this to our friends in time for the Christmas season.



Hard to Find Department

We hardly find any persons of good sense save those who agree with us.

—La Rochefoucauld

The Fair Native Land

One day Aristotle listened for some time to the patriotic citizen of another country who was extoling the glories and honors of his mother land. Finally, Aristotle broke in, "Of greater importance is one simple question: Are you worthy of your birthplace?"

True Discrimination

Aristippus, the Greek philosopher, frequently accepted large gifts of money from his friends. When criticized for this practice, Aristippus replied that he was not in need of money, but felt it very proper that his associates be given frequent opportunity to honor wisdom through generosity.

of stimulating discussion. Mr. Hall's unique contribution to this subject lies in his presentation of the philosophic approach. He raises a number of thought-provoking questions that will be of interest to both the opponents and proponents of this controversial issue. The problem of capital punishment inevitably leads to certain basic considerations of individual and social psychology, and group discussion of this material should help each person to clarify his own perspective on the meaning of life and death.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *THE VALUE OF RELIGIOUS TEACHINGS*

1. To what degree can it be assumed that modern neglect of religion and philosophy is a reflection upon the founders of great spiritual and ethical systems?
2. In the history and development of religions, what may be termed the gravest danger which can beset a creed or code?
3. Consider the possibility that we expect man to grow more rapidly than his nature permits. Do you think this is true, or do you feel that he is capable of conduct above his level of understanding?

Article: *SCIENCE AND IMMORTALITY*

1. Name three strong objections to the concept of immortality, and answer each on a philosophical level.
2. Explore the parallels between sleep and death. Do you feel that dream experiences are a valid explanation for religious teachings about immortality? Give an example derived from religion or philosophy.
3. Examine the relationship between psychological experiences and the moral implications of the doctrine of karma. Can reward and punishment be adequately explained as internal experiences of human consciousness?



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



LOCAL STUDY GROUP ACTIVITIES



We are grateful to Mr. Wilfred F. Rosenberg for his help and enthusiasm in planning Mr. Hall's visit to San Antonio, Texas, for the three lectures in January. He has given much of his time and effort to make this visit possible.

One of the important contributions that Local Study Groups can make to the advancement of our work is to provide a contact so that Mr. Hall can consider lecture programs in cities he has not yet been able to visit. Friends in various communities have already provided valuable data on available halls and auditoriums, interested local organizations and such advertising media as the press, radio, and television. As Mr. Hall expects to travel more in the next few years, he hopes that this program of local contacts will enlarge.

We have had word from the Kathryn Henry Study Group of St. Louis, Missouri, that their members are looking forward with enthusiasm to an active program in the fall months. The group has chosen material for future meetings, so that members can prepare for the discussions in advance. Subjects include "The Greek Philosophers;" "Philosophy and Metaphysics," using material from back issues of the PRS JOURNAL; "The Depth, Power, and Purpose of East Indian Philosophy" (lecture notes); "Color Symbolism in Psychoanalysis" (lecture notes), with more on Freud and Jung; "St. Paul and St. Thomas;" and "Inner Peace," using material by Mr. Hall and by Dr. Karl Menninger. We wish to thank Mrs. Henry for her detailed outline of this plan, and invite other Study Groups to send in news of their activities. We believe that such interchange of ideas through our Journal will prove of mutual benefit to all P.R.S. Local Study Groups.

The October special publication of the mimeographed lecture notes "A Thoughtful Consideration of Capital Punishment" may be of particular interest to Study Groups for providing an evening



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

ANCIENT CHINESE MEDICINE

The Library of our Society has recently acquired a set of four Korean medical charts dealing with the obscure subject of acupuncture. One chart consists of tables of writing only, and the other three have large figures of the human body, each showing the distribution of the yang and yin currents, and the points along these ducts where acupuncture should be performed. The first picture chart shows the front of the body; the second, the back; and the third, a side view. The various systems of ducts are represented by different colors—yellow, red, blue, and white—and the areas of treatment are indicated by small circles, each accompanied by a description in Chinese characters. The charts are hand-drawn and colored upon a coarse type of native paper, and each measures approximately sixteen by twenty-eight inches. No date appears, but the work was probably done about one hundred and fifty years ago.

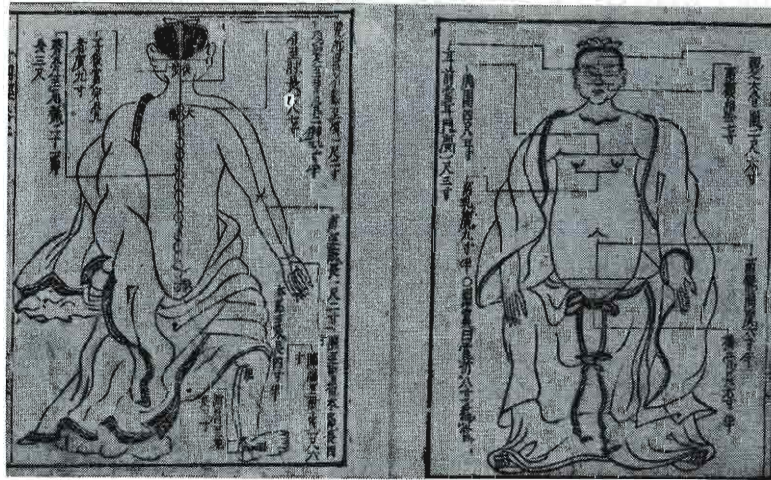
Chinese medical theory was closely involved in the ancient religious philosophy of these people. From China, the concept passed to Korea, and later, Japan. Because of the religious factor, the old beliefs have survived the impact of modern science and are still practiced, especially in remote areas. Modern Japanese physicians have experimented with the ancient methods, and feel convinced

that they were efficacious in the treating of a variety of disorders. Further research may be expected.

The equilibrium of the human body was supposed to result from the balance of two kinds of energy: the positive, being called *yang*, and the negative, *yin*. These energies also sustain the universe, of which man is a miniature representation. Disturbances of the fields of yang and yin result in strife or tension, both in nature and in man. Such disturbance, the area in which it falls, and the indicated form of treatment, are discovered from the pulse, which, in Chinese medicine, is the principal means of diagnosis. Because of the cosmological involvement, both diagnosis and treatment must be undertaken at fortunate seasons of the year and according to the positions of the heavenly bodies, especially the sun and moon, which are closely identified with the yang and yin principles.

The positive and negative energies are distributed through the human body by twelve systems of ducts, of which six are of the nature of the yang, and six of the nature of yin. Because of these ducts, there are sympathies between the principal organs of the body, and also with the extremities; as, for example, one of the systems extends from the heart to the inside of the little finger, and another from the eyes to the small toes of each foot. It is the duty of the physician to be well informed on this curious phase of physiology, and to take into consideration the elaborate system of philosophical speculations involved in the treatment of the sick. Treatment itself, of course, takes many forms, some of which have recognized value, such as the use of herbs or chemical substances. Other methods are so uniquely Chinese as to prove rather baffling to Western physicians.

Our charts deal directly with acupuncture, but, broadly speaking, it will be practical to include a related technique referred to as *moxibustion*, or sometimes as *moxa cautery*. Acupuncture is usually administered when the flow of the yin energy in the body is disturbed. Moxibustion relates directly to the yang principle. There are also special charts for moxibustion, but they resemble closely those used in acupuncture. Ancient writers explained that acupuncture consists of inserting fine needles a short distance into the flesh in the areas marked on the chart for the treatment of particular ailments. Professional proficiency required that these



—From *Igaku shiyo sho*, Kyoto 1699

JAPANESE ACUPUNCTURE CHART

needles must be inserted gently but firmly, without hesitation and with a fine air of medical efficiency.

The needles themselves are of various substances, for there is a further subdivision involving the yang and yin factors. Needles of gold, iron, flint, and the like are associated with the yang energy, and therefore convey a certain stimulation. Needles of silver, crystal, jade, and sometimes wood, emphasize the yin agent, and are therefore pacifying and relaxing, even though the process of inserting them may not be exactly comfortable. The needles are of several shapes, some resembling arrow heads; others, fine probes; and still others, the familiar darning needle. Some of the older works tell us that the well-equipped physician should have nine types of needles at his disposal.

It is believed that the insertion of the needle liberates a certain amount of the congested air which has been locked into a region of the body by pressure or obstruction. There can be no doubt that a certain counter-irritation is set up, and this is supposed to be conducted along the sympathetic channels to a corresponding part of the vital system. The yin principle, being the passive current, seeks always to attain normalcy without violence. The gentler functions of nature are permitted to revive or renew themselves, so that the body can experience a peaceful restoration of health.

Moxibustion is a form of cautery brought about by burning small cones of specially prepared substance on various centers belonging to the yang system, to cause extreme irritation and a powerful systemic shock. In its most ancient form, the cauterizing agent was a small woolly mass prepared from the young leaves of a variety of Chinese wormwood. The word *moxa* is a corruption for the Japanese name of this material. The 1898 edition of the *Encyclopedia Britannica* noted, under "Acupuncture," that this technique had lately been introduced into British medical practice for the cure of some forms of neuralgia. This reference to British usage has been left out of the 14th edition of the same work. Research was carried on in France with both acupuncture and moxibustion, and several physicians were very enthusiastic about the outcome of their experiments. It is possible that the cosmetic factor has gravitated against such treatments among Western peoples, because small but relatively permanent scars result, especially from moxibustion.

There are old woodcuts and diagrams showing the use of burning sticks of incense for moxa cautery. This seems to have been especially practiced among Buddhist priests, and their shaven heads often showed the dark spots resulting from such burns. It is quite conceivable that small amounts of irritating substances, not harmful, could be inserted under the skin by hypodermic means, thus reducing the probability of permanent marking.

The modern Japanese have devised a practical and convenient form of moxa cautery. They have made a small stove-like device, about the size and shape of a coffee cup, but usually of metal. This instrument is so constructed internally that a cylinder-like package of moxa can be lighted and allowed to smolder within the protecting structure of the metal container. In the center of the bottom of the device, is a small round hole, about the size of a ten cent piece, set in a rim of what appears to be hard rubber. The container is equipped with long straps, so that it can be attached to any part of the body over the various areas indicated by the charts. If left to smolder until the moxa is burned out, this instrument leaves a small bright red circle on the skin, but does not appear to cause a blister. A physician friend of mine was very gratified with the results he attained using this form of moxa

cautery in a case of blood poisoning which threatened the loss of a leg. The amputation became unnecessary.

The origin of these Chinese medical concepts is unknown, but there is evidence to indicate that they have been practiced for at least three thousand years. We hope that the charts we have recently acquired will prove of interest and value. There is much research to be done in this area of therapy.



NEW STUDY COURSE AVAILABLE

The new SURVEY COURSE IN PHILOSOPHY covers the descent of the Western philosophical tradition from Pythagoras and the Greek Sophists to Emerson and William James. The basic text is the extensive Introduction to Mr. Hall's *Encyclopedic Outline of Symbolical Philosophy*, and the course includes a complete transcript of this section of the massive and costly volume, providing a convenient working copy of the material. In addition, each lesson is accompanied by a special Commentary Letter by Mr. Hall, which contains supplementary information not to be found in any of his published writings, as well as a questionnaire to help the student to review the most important thoughts and outstanding concepts of the various schools and systems of philosophy.

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Only four hundred sets of this course have been prepared, mimeographed in large, readable type, and bound in an attractive folder. It is being offered in two forms:

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This study project makes available unusual and fascinating information, and will bring profit and pleasure to leisure hours. The course has been planned so that there is virtually no overlapping with our other Correspondence Courses.

THE HYMN OF BIRTH

A thrilling through the darkness—
A deadly hush—
Space shuddering, Chaos reeling,
Mindless but aware—
Eternity in the throes of agony immortal:
Thus Gods are born.

A seething in substance—
An endless twisting—
Groans of swirling ether,
Throbbings in space—writhing sparks
Like tortured souls in Hell's embrace:
Thus worlds are born.

A cry in the darkness of the night—
A sob—
Shudders that chill the soul,
Fingers twisting, untwisting,
A pale face drawn by mortal pain supreme:
Thus men are born.

A broken heart—
A spirit shattered by the blows—
Hands clasped in prayer,
A tear-stained face, an ache within
No human power can heal:
Thus souls are born.



SCIENCE AND IMMORTALITY

Scientific Objections to Immortality

For the purposes of the present study, we will consider the word *materialism* as representing a point of view which rejects the existence of a rational divine principle, either in the universe or in man, and denies the survival of personal consciousness after death. Its use is not limited to the level of sciences or arts or to formal schools of modern defeatist philosophy. It applies to any person or group of persons, individually or collectively, accepting or promulgating materialistic doctrines.

It is a mistake to assume that materialism is merely a by-product of modern scientific and intellectual progress. All advanced cultures have arrived at periods of confusion and internal conflict, and such periods have always produced atheists and agnostics. At no time in the historic past, however, have these non-believers been of sufficient strength or number to dominate and broadly condition public opinion.

Even so powerful a theocracy as that of classical Greece sheltered under its broad wing several schools of skeptics, cynics, and hedonists, who differed violently with the gentle idealism of Plato and Socrates. Ancient India, long regarded as the virtual homeland of religious mysticism, also had its conscientious unbelievers. Professor Max Mueller, writing of the Hindic sages, observes: "They are *bone fide* idealists or materialists, monoists or dualists, theists or atheists, because their reverence for truth is stronger than their reverence for anything else."

The Romans, although admitting many religions into their national life, were addicted mostly to the spectacular side of their religious beliefs. They celebrated the State rites with enthusiasm, but were not touched deeply in their conduct by spiritual considerations. Cicero, Servius Sulpicius, and Pliny are among those generally regarded as Roman agnostics. Pliny went so far as to consider death as a relapsing into that nothingness from which

the soul came at birth. He had little patience with the then popular cult of the dead.

In many ways, modern materialism is very different from its older historical prototypes. It is grounded in the impressive achievements of science and industry, is supported by concepts broadly taught and approved by higher education, and further sustained by frequent quotations from prominent recent authorities who have attained a high degree of popular acceptance. Progress in modern science has opened so vast a universe of physical wonders and mysteries, that the great imponderables of life have come to be generally disregarded, and neglect has led inevitably to indifference. Religion, having lost most of its temporal power, can no longer demand compliance with its teachings or punish non-conformity. The spokesmen of science prefer to assume that theology is outside the boundaries of formal fact-finding, but they cannot always refrain from belittling that which they choose to disregard. There is also a marked tendency among the scientists to condition the minds of their adherents and demand a degree of agnosticism as proof of scientific dedication. This trend is not always reasonable. The trained intellectual who denies immortality for lack of physical evidence, accepts materialism without demanding formal proof of any kind. We must assume, therefore, that the present trend is a passing fashion in the sphere of learning, rather than the product of sober and exact reflection.

In the early years of atomic research, several scientists were accused of endangering the survival of the human race. Their defense was that it is the holden duty of science to advance knowledge in all fields as far and as rapidly as possible, and that it is the duty of society in general to solve, on the moral level, the problems arising from the use and abuse of scientific discoveries. Obviously, such remarks must come from persons accepting no religious responsibility for their own conduct or for the control of their scientific enthusiasm. These men must know, if they are educated at all, that society does not have the instruments of control necessary to enforce morality on the political, economic, and industrial levels. They must also be aware of their own part in the forming of public opinion, and that a civilization dominated by scientific discoveries will also be largely dependent upon science

for a code of conduct appropriate to the times and circumstances. The only excuse by which the modern trend can be rationalized is materialism. If it cannot be proved beyond all doubt—scientific, philosophical, or religious—that man has no existence after physical death, that there are no moral laws to either preserve or punish him, and that there is no God to weigh the motives, secret ambitions, and schemes of creatures, then the present course is madness.

It is difficult to summarize the principal scientific objections to the worldwide and time-honored belief that human consciousness survives death, and has a continuance apart from the physical body. Perhaps the most important objection is lack of scientifically acceptable evidence. We have gradually developed a method for determining facts, and have assumed that it can also be used to determine truth. Once we have arbitrarily defined the boundaries and limitations of a fact-finding method, we must exclude as non-factual that which cannot be demonstrated by that method.

Among the most important exclusions has been the scientific validity of the processes of the human reason. We cannot deny that most of the progress of former times resulted from the findings of trained minds. Where their findings agree with the scientific method, we accept these findings, and where they disagree, we reject them. This sounds simple, but here we have taken too much for granted. It is true that where opinions have been scientifically disproved, we then have the right to the gravest suspicions. But much of the province of reason is beyond the boundaries of scientific method. The reasonable that has not been disproved should not be rejected, but must be held in suspension until further evidence is available. The most reasonable of men of all nations, and of all periods in history have experienced, through the extension of their rational powers, the reality of a divine power and the immortality of the human soul. By their reasoning, they have discovered not only that God is the most necessary of all beings, but that the doctrine of immortality is the most useful of all concepts. There must, therefore, be some consideration for the validity of internal experience, for the continuing testimony of the folk, and for the conscientious conclusions of those very minds which made modern science possible.

An interesting advertisement appeared in a recent issue of the *Reader's Digest*. It featured a portrait, in full color, of Paracelsus von Hohenheim, and paid tribute to his memory as one of the great pioneers of science. He was indeed a stormy petrel, and among his peculiar failings was a devout belief in the reality of God and the immortality of the human soul. His scientific insight was rewarded with assassination, but time has discovered him and his wonderful contributions to human health. No subject that is of paramount importance to mankind can honestly be regarded as outside the province of science. A few hundred years ago, surgery was beneath the dignity of the learned; less than a century ago, hypnosis was black magic and sorcery; and Dr. Semmelweiss was told by the outstanding physicians of his day that sanitation was superstition. The end of science is to reveal facts hitherto concealed, and not to pass negative judgment upon the unknown. Thomas Edison, shortly before his death, accepted the challenge of the mystery of life after death as proper to a scientist, but passed on before his experiments were completed. It may be no exaggeration to prophesy that science must sometime face squarely the mystery of immortality.

Another complaint which has a degree of justification, is the disordered and confused condition of religious beliefs relating to life after death. The basic concept is broadly held, but the religions of the world have as yet no adequate common ground. Thus they have not integrated their own teachings, resolved inconsistencies, and presented their convictions in a way that invites the immediate attention and serious consideration of learned groups. The scientist points out that in his own world, a remarkable degree of international understanding has been attained. Scientists of India, China, Russia, France, England, and the United States can meet together, understand each other, and contribute to a common pool of knowledge. This is not so apparently true among theologians. Between them and agreement is a vast complexity of creedal differences and antagonisms. The end result has been that the basic problem of the survival of the human soul is involved in a multiplicity of contrary notions, and the neutral observer is required to make many acceptances or impelled to a quantity of rejections, most of which hinder the principal objective.

This disagreement supports the prejudice that the whole subject is incompatible with scientific method.

The study of the structure and function of the human body has not as yet contributed adequate evidence to the existence of a psychic nature which can be separated from the physical structure without loss of consciousness. The tendency, therefore, has been to explain the mental and emotional functions of man as totally dependent upon the brain and nervous system, with contributions, perhaps, from the endocrine chain. One surgeon stated years ago that he had performed a number of operations and autopsies, but had found no trace of a human soul. William James pointed out, however, that there is nothing among the processes of the body which can safely be advanced as evidence that a soul cannot exist. He believed that a powerful scientific case could be built to support the concept that the physical body is an organ of transmission, and not the organ of consciousness. Radio and television would have supplied him with several excellent arguments to support his conclusions.

We must assume, therefore, that failure to discover, by visible means, that which has always been held to be beyond cognition by the sensory perceptions, can be regarded only as negative evidence at best. If man arbitrarily denied the existence of everything that is invisible, he would rapidly end in absurdity. Man still remains the greatest mystery in nature, and it would certainly be profitable to explore this mystery before we dedicate our attention entirely to the exploration of abstract space.

It is a conviction of most materialists that no proof has been advanced that the survival of consciousness after death is necessary to the present state of man. Our way of life is now organized into the narrow boundaries we know as birth and death. Social consciousness demands the improvement of our temporal fate. We must provide greater probabilities of survival to the newborn; we must protect the growing child, provide education, insure economic security, treat the psychic stress which develops along the way, guard the rights of private enterprise, further human ambitions, support the aged, and make certain that each who dies has funds for his funeral. These are called the practical aspects of existence. We can be happy here, though usually our pleasures are relative.

We can build cities, conquer elements, and leave impressive memorials to our accomplishments. With such a full program, why should we wander into abstract speculations about where we came from, or whither we are bound? Time devoted to such matters delays the magnificent achievements of the moment. There will always be dreamers and visionaries, poets and mystics, but today we reward the man who contributes most to our immediate comfort, even though he may also be contributing to our future insecurity.

It seems to me that this point of view is debatable, and that materialism, with its boasted blessings, has caused as many ills as it has cured. A life pattern of even four score years, within which time must be compressed the total existence of a living creature, is rationally unsound. The very contemplation of our present concept ends in frustration. No real values remain, and we are reduced in our every thought and purpose to the most immediate considerations. The inward life of man is deprived of its most noble sentiments, its highest ideals, and its most unselfish dedications. Materialism cannot but lower the platform of human ethics, and this we see to be true, regardless of our opinions. Man, without control by some power greater than himself, without directive above ambition, without purpose beyond success, and without hope beyond the grave, is locked in a pattern too small for a human being. He exists, but he does not live; and one by one, he discards, under the pressure of negative authority, those values which can make him an integrated and purposeful being.

We cannot find anywhere in history that materialism has enriched us, or that the materialist, by these beliefs, has enriched himself. He survives in spite of his believing rather than because he has gained therefrom either strength or insight. True, we can eat three meals a day without faith, and we can work eight hours a day without hope; but we cannot contribute to the ultimate peace of the world or the total well-being of humankind without some inspiration sustained by beautiful conviction or some other real, if not visible, means of support.

We can have some sympathy for the scientist who begins a study of religion, for he will be in desperate need of communion with that part of himself which he now so emphatically denies. Let us ask one simple question: Is the scientific man opposed to the basic

concept of immortality, or does he confuse it with a series of opinions and doctrines which even the modern religious man can no longer accept? Let us take a parallel. We long believed that the witch doctors of savage tribes cured by magic and a savage kind of psychology. Now we begin to realize that beneath their strange practices were a number of scientific formulas, remedies, and prescriptions worth investigating. Perhaps it will be the same when religion is given more careful and charitable examination. We cannot say, for example, that religion is essentially wrong because some beliefs and faiths have held people in slavery to the most abstract and abominable fears. That life after death has been expounded with elaborate myths, and the most fanciful exaggerations, has no bearing upon the fact itself. The human mind can be adversely prejudiced by these encrustations; but this should be true only of those who are not true to a fact-finding method. There is no need to cast away the good with the bad, or to discard an entire concept merely because others have misinterpreted it, or have come to conclusions which we regard as ridiculous.

The very nature of ancient religion bestowed upon it an almost infinite area of authority. As interpreters of the Divine Will, as intermediaries between God and man, the priests of the old temples exercised both spiritual and temporal powers by divine right. It is probable that in the simple cultural systems of primitive peoples, the influence of religion was essentially benevolent, but as the inducements to self-interest enlarged, a measure of corruption was inevitable. The mingling and intermingling of different faiths obscured the primary objectives of the various creeds. This led to most unseemly discords, and ended in open conflict. Dedications were subtly transformed into bigotry and fanaticism, and theological issues obscured religious principles. By degrees, doctrines became so compromised that little remained but superstition, fear, and fantasy.

Many times in the course of ages, religion has attempted to cleanse its own house and cast out those moneychangers who sought to make the temple of God a place of merchandising. Sincere reformers arose among all faiths, and many of these dedicated men suffered martyrdom in the effort to restore the primitive values of religion. All these facts are available to any thoughtful person,

but they can never be advanced as scientific justification for ignoring or rejecting the spiritual equation in human life. Science has also known difficult times. It has persecuted and been persecuted, and has been required by inevitable circumstances to reform its own concepts and opinions and finally reject a number of its cherished doctrines.

Much has been made of the impossibility of reconciling the theological beliefs about the structure of the universe with the findings of modern astronomers and cosmologists. Here again, I think the reasoning is false. At the time the older revelations about the invisible regions of nature were made and accepted, they certainly conformed with the best knowledge then available, and may even have constituted useful improvements over current or popular beliefs. With understandable sincerity, some religionists may have clung too long to outmoded ideas, but the same has happened in biology, chemistry, and physics. If only mistakes were remembered, every branch of learning would be deeply embarrassed.

It seemed perfectly reasonable to ancient man that if the human soul, itself an invisible being, had a continuance beyond the grave, there must be some invisible place or region where it could exist. In the beginning of such speculations, the ghosts of the dead simply inhabited the atmosphere around their old haunts and habitats, still aware of the life they had left behind and the friends and enemies who survived them. Later, the dead were believed to set up housekeeping in the tombs and mounds and vaults in which they were buried. To add to the comfort of the deceased, all that he might need or desire was interred with him. Gradually, the realm of the afterlife was moved to a vast subterranean region beneath the earth, and this gloomy abode was beautified by earnest faith into a desirable place like the Elysian Fields of the later Egyptians, a fertile land watered by a celestial Nile, where the ghosts of righteous farmers plowed the spirit fields with teams of contented, if attenuated, oxen. The afterlife had to be suited to all who once lived on earth. This was a difficult concept to rationalize, and we may take a charitable attitude toward the rather childish conclusions of our progenitors. In sober truth, the situation has not greatly changed, and the devout of today envision the



Amida and Hierarchy descending upon clouds to receive the soul of a devout believer.

future of their loved ones with similar confidence, if with less emphasis upon superphysical geography.

The invisible space that enfolds the earth has been subdivided into innumerable regions, the abodes of gods and godlings, of angelic hosts and unfriendly sprites. Parts have been set aside for infernal places of punishment, and other parts for the paradisiacal realms of the blessed. The majestic poems of Dante and Milton expound the prevalent conviction of medieval and early modern man. Not only did good Christians chart the infinite according to their own beliefs, but the Moslems, Hindus, Buddhists, and numerous other creeds did likewise. All this, at first glance, appears distinctly unscientific, but in the light of modern psychology, it was both inevitable and necessary. Furthermore, none of these instinctive questings affects in any way the primary problem of the survival of life after death. Religious lore seeks to explain the invisible world to which man passes. Such lore may be true or false, but does not touch the fact of immortality.

The moral concept of reward and punishment in the afterlife arose only when man in this world became strongly aware of ethical implications in his own conduct and in nature around him. When we seek to define good, we must also arrive at some defi-

nition of evil. We have never been too certain of the true substance of right and wrong. In practice, that which offends us is assumed to be wrong. When someone worships strange gods, follows some variant creed, attacks our rights and privileges, differs from our opinions, or breaks our rules of propriety, such a person seems to deserve punishment. Most of all, to transgress the laws given in ancient times by our God, is a cardinal offense.

The invisible machinery set up in space must be sufficient to care for all such emergencies to our personal satisfaction. Cosmic justice must be a reality; otherwise there is no hope that earthly wrongs will be righted or the virtuous receive beyond the grave the rewards denied them here. We may doubt the validity of many of these old doctrines, but we cannot deny the splendid dream of faith which caused simple human beings to turn hopefully to the Infinite for that love, justice, and understanding which they could not find in the mortal world, and which, in spite of scientific advancement, is no more available in modern times.

We are justified in tearing down the venerable monuments of man's spiritual convictions, and clearing the long-cluttered ground of conflicting doctrines, only if we have a proper purpose and a meaningful incentive. With such a labor, we must accept a solemn duty to raise a better structure on the site we have made vacant. Can the materialist honestly believe that the concept of a godless heaven and a soulless earth is a solid step toward the enrichment of culture or the consolation of human hearts? Does the mechanistic theory of life help us in the instruction of our children, assist us to answer the moral questions which they normally ask? Have we carefully investigated, with the full strength of the scientific method, the actual results of materialism as it is now at work in the world? Can we be certain that it is playing no part in the general lowering of our morality and ethics? Certainly we cannot deny that the present generation is less secure in its directives and its ideals than previous generations.

Is a ruthless intellectualism merely substituting one superstition for another? The simple faith of our fathers gave them a strength of character we generally regard as admirable. It also conferred upon them patience under stress and a constructive moral code founded in the revealed law of God. Have we newer and better

certainities to sustain us? Or are we simply impoverished by the sophistication of unbelief? These questions need clear and honest answers. Let us therefore search a little deeper into those mysteries bearing upon the nobility of human life. Perhaps there are answers we have overlooked because we have lacked sympathy, or have become embittered or disillusioned. The fault may well lie within ourselves as much as in the beliefs we are so hasty to condemn.

The Mystery of the Human Soul

Most philosophers and philosophic systems have been conditioned by the religious climate of the regions in which they flourished. The drift toward materialism has been most noticeable during the last few centuries, and the materialistic attitude has dominated the intellectual world for less than a hundred years. Religion, on the other hand, is measured in millenia and we can trace its historic course and its moral influence for more than six thousand years. It is inevitable, therefore, that most of the basic knowledge of our species, and most of the pioneering in arts and sciences, took place in religious times. It cannot justly be said, therefore, that religious domination has prevented the intellectual growth of man. There are certainly cases in which theology has opposed progress, but these constitute an exception rather than a general rule. As European education began in the cloister school, and the colleges and universities teaching secular subjects were under priestly direction, it is also not fair to say that religion failed to promote learning according to the facilities then available.

Philosophers were divisible into two general groups: those whose temperaments impelled them to devote their energies to the essential problems of religion, and those whose rational powers suited them for exploration in the direction of the sciences. Not infrequently, these early scholars recognized no valid distinction between religion and science, and combined the elements of both in their reflection. Pythagoras was both mystic and mathematician; Plato applied theology to statecraft with rare genius; and Aristotle considered metaphysics to be merely the extension of physics, and well within its province. Originally, psychology was regarded as one of the seven branches of philosophy, and we are just now be-

ginning to realize that Socrates, Jesus, Buddha, Confucius, and Lao-Tse were among the greatest and most original of psychological thinkers. In attempting to establish a scientific existence separate from philosophy, and, for that matter, apart from religion, psychology has deprived itself of its most valuable sources of reference. It is hoped that this will be corrected in due time.

If the spirit of man has been entrusted by venerated tradition to the realm of religion, and the body of man to the sphere of science, the soul of man is the peculiar province of philosophy, and it is in the soul that all the opposites and polarities of learning must be reconciled, if reconciliation is at all possible. Again we must accept the danger of being considered unscientific when we attempt to enlarge our understanding of the human psyche. Are we to consider the soul of man merely an hypothesis conjured into existence long ago to explain certain mental phenomena otherwise inexplicable? Is it merely a term that men are seeking to associate with some valid reality? Is it only the submerged part of the mental-emotional activities of man's objective brain and neural system? In "What I Believe," Sir Arthur Keith wrote: "The brain is not a tenement inhabited by a spirit or soul. The 'spirit' or 'soul' is but a name for the manifestation of the living brain." (See *Forum*, April 1930, page 224.) We might pass over this quotation lightly, were it not for Sir Arthur's place in the world of science. Naturally, he speaks for himself, or for a group cherishing similar opinions, but in a broad way, his quotation summarizes an attitude—the determination of learning to destroy the soul in a valiant effort to relieve mankind of a sickly mysticism and an outgrown superstition.

Something seems to suggest that all modern materialistic efforts to explain away the substance of consciousness and the fact of the human soul, whether by the chemist, physicist, or psychologist, are dependent upon the positive values of negative findings. We are told that it is a mistake to follow the religious injunction to "have faith" in the wisdom of God, but quite reasonable and proper to "have faith" in the wisdom of prominent physicists and other scientists. The modern intellectual tells us that the hypothesis of a soul existing apart from the chemical processes of the body, is unnecessary, unprovable, and most of all, inconsequential. We are assured that scientific unbelief is honest, straightforward, prac-

tical, and reasonable. It has the advantage of simplicity, making little demand upon our credulity. This last point, however, may be argued: unbelief is not synonymous with disproof, nor is there substantial proof that nature works only in the most simple way. The unbeliever, having only unbelief to defend, is automatically relieved of the burden of the positive proof of anything. This may simplify matters for him, but not for the victim of his discoveries.

Most early philosophers, including even those of materialistic inclination, have held the human soul to be an entity, a self-existing being having a nature and form, and abiding with the body during the extent of physical life. Some believed that the soul was entirely dependent upon the body, and that it could not survive the death of the body, but few thinkers of importance have ever held the soul to be identical with the body, or to be a production only of the functions of the body. The Neoplatonists went so far as to declare that the soul was the true person, and that man was a compound composed of a living soul inhabiting a body. Plato and Socrates were broadly of this conviction. Soul was united with body at quickening or birth, and separated from it at the time of death. Soul could also be freed from the domination of the body during life by the disciplines of philosophy and the cultivation of the moral virtues. Even those who believed the soul could not exist apart from the body, as Democritus, still believed that it was the source of the processes and functions of the body during life, and should be regarded as a kind of "overself."

According to the psychological reflections of these elder sages, the relations of body and soul were such that the soul could be the victim of the perversions of the flesh, and, having been corrupted by unworthy conduct, avenged itself by afflicting the body with ailments, mental or physical. On this philosophy was built a strong defense for a mode of life ethically enlightened and mentally and emotionally prudent. Is it possible that this old concept is essentially the correct one? Is what we call consciousness actually created in the soul, and communicated through the body through the subtle media of the brain and nervous system? Is it true, therefore, as the Bible indicates, that a man can possess all other things and lose his own soul? It was universally believed that immortality was possible only because the soul had a life apart from body, and

that this life is the true life of the person. Some schools, including the Egyptians, affirmed that immortality, as continuity of consciousness beyond the grave, depended upon the cultivation of the psychic nature during physical life. Thus, immortality had to be earned by discovering the laws of the soul and obeying them.

A number of theories have been advanced to demonstrate that a superphysical psychic content is unnecessary to explain the various divisions of human mentation, from the most simple to the highly complicated. All these explanations, however, depend upon a universe precisely organized and susceptible of the most careful examination. This in itself suggests a very large question, for which no direct answer has as yet been given. We are told that we may liken the body to a machine—perhaps an engine—and a life energy as a basic fuel which maintains the running of this engine by a combustion process. Food and respiration provide the fuel, and thus keep the mind and body in a state of activity until the mechanisms become impaired or the combustion processes fail.

We are assured that this is a satisfactory explanation for the fact of human life. We are not told, however, who or what invented the engine, and how it comes to be that energies and elements uneducated in engineering can combine fortuitously to produce this extraordinary and successful machinery. Are we supposed to assume that nature creates itself; that consciousness, as a by-product of function, is absent while the instruments of function are being created? If mind is a by-product of matter, and has no existence apart from the forms generated from matter, then the forms must precede the mind everywhere in space, and we are left to contemplate chaos fashioning itself into cosmos without reason, purpose, means, or method. We are still on the horns of the old dilemma. Until we are able to adequately ascertain the ultimate facts about consciousness, intelligence, and energy, we are entitled to our opinions, but all dogmatism is dangerous.

Psychology is charting the universe of mind. It is discovering in this abstract sphere many worthwhile and enduring landmarks. Already the psychic life of man suggests detailed diagrammatic representation. There can be no doubt that we are dealing with a highly developed organization, which powerfully implies that it is more truly an organism. If we wish to say that this is all brain

phenomena, then we must enlarge our definition of *brain*. Or, if we wish to assume that when we say *brain*, we mean *mind*, then the definition of *mind* must be drastically revised. If, further, we are inclined to consider the possibility of the existence of a free mind-energy in space, capable of manifesting archetypally as an intelligent force, sustaining an ordered universe, we may have to revitalize our old concept of cosmic mind or cosmic consciousness. Are we merely quibbling when we attempt to divide mind, as we now interpret it, into various levels of mentation, referring casually to the *supermind*, the *submind*, the *conscious mind*, or the *unconscious mind*, a term itself the most delightful of all contradictions? There is an old saying that it is a human tendency to isolate a mystery and then use it as a solution to all other mysteries. Are we reducing the mental equation to little more than a hypothetical medium similar to the "ether" which delighted the hearts of 19th-century scholars and savants? It would appear that we have divided man into two parts: body, including all that is obvious, and mind, including all that is not obvious. What is not body, is mind; what is not mind, is body.

We are also assured that the materialistic concept has the virtue of simplicity. One writer has pointed out that there is doubt as to whether the infinite pattern of things has decreed that all mysteries must be within the range of intellectually lazy mortals to whom basic thinking represents a heavy exertion. It is perfectly possible to overwork the virtue of simplification. Must we assume that the simplest explanation of any phenomenon is inevitably true because of simplicity alone? Four thousand years ago, brilliant intellectuals of the time believed that the sun was born every morning in the east, lived for approximately twelve hours, and died every night in the west. Could any explanation be more obvious, more simple, or more incorrect? Later it was decided that the sun did not actually die at sunset, but spent the dark hours of the night bringing the consolation of light to those inhabiting the world of the dead. It was therefore the same sun that arose again the next morning. This was regarded as a vast improvement of doctrine, and definite indication of the advancement of human learning. Later, this concept was even more nobly reformed, and it was proved to the general satisfaction that the sun revolved around the earth exactly

as it appeared to do. This error was sanctioned by our own eyes, our most valid organs of certainty.

Is our approach to the mystery of the human soul substantially different? We say that self-consciousness is born at the sunrise of birth, attains its zenith at maturity, descends the western sky in the long afternoon of age, and dies at sunset, the advent of death. Like geocentric astronomy, it would seem that such a concept is irrefutable, inviting our confidence and acceptance. But is it true, or only an appearance for which we as yet have no better explanation? The pre-existence of the human soul, if delivered from involvement in superstition, could clarify many otherwise difficult issues. This is not merely regressive evasion, as it is possible that the psychic factor is co-eternal with existence itself, which cannot be denied even by the most critical. It is not unreasonable to suggest that the soul is a normal production of nature, indispensable to the function of animate creatures possessing certain rational powers and faculties. Ancient man, in his meditations, beheld with inward vision a universal power in the deepest parts of himself. Modern man, seeking within himself for the secret of his own being, now contemplates only the little world of his own mental phenomena, with constellations of complexes and phobias revolving against a background composed of a galaxy of frustrations.

It also seems to me that the factors of heredity and environment have been broadly misunderstood and misinterpreted in Western science. The most valid example of the conditioning by heredity and environment would be the animal kingdom, where selective breeding shows immediate results, and an adjustment to environmental circumstances is generally obvious and is the very secret of survival. In the case of man, however, the relentless pressure of individuality militates against conformity, and each human being must be considered as a person and not merely one of the species. In terms of environment, we are all born into one world, dependent for its continuance upon one grand scheme of laws. We are born by identical processes of generation into families, which in turn trace their own heredity to a common human origin. We live and grow in situations for the most part similar, and we all increase our basic knowledge by contact with the same broad sphere of experiences. Yet children growing up in the same home, with the

same parents and associations, in the same communities, and with the same educational and cultural opportunities, develop distinct personalities at an early age, and react differently to the same stimuli. To fit the obvious facts into the prevailing theories requires procedures startlingly similar to those rejected techniques attributed to theologians.

I am convinced that the newborn babe is already an individual. Associations and conditions certainly will affect the life of this child, but even more certainly, the innate character of the little one will determine its later adjustment, leading in due course, to a happy or unhappy career. The unadjusted person is not simply a victim of his world, but is the victim of himself; nor can such moral and ethical implications safely be disregarded. We cannot produce and maintain constructively oriented persons by trying to convince them that there is no justice in the universe; that we are all suffering for the sins of our remote ancestors; or that we are doomed to misery by the conflicts dominating the generation in which we live. Nor can we safely assume that we are predestined and foreordained to find relief only through psychotherapy. Nature has always proved to be essentially reasonable in its procedures. Even though Nature's processes may not always be acceptable to human thinking, may not her ways be based upon a wiser strategy than we have yet accepted or understood?

The rise of Buddhism in India twenty-five centuries ago, in many details parallels the rise of material science in the modern world. Hinduism, the ancient religion of the Indic peoples, had become so locked in traditional religious forms and ceremonies, and had become so literal in its interpretation of the caste system, that the average believer was lost in a maze of myths, legends, and prohibitions. Buddha cut through this confusion with his powerful, if melancholy, doctrine of reality versus illusion. He taught that there was only truth and error, fact and fantasy, substance and shadow. Reality was substantially unknowable in terms of intellect, and could be attained only as ultimate experience resulting from the complete renunciation of the concept of self, and total liberation from the illusion of personal existence. Reality, though beyond our cognition, alone is true, and the paranirvana (absolute

identity with this reality) can come only after the complete renunciation of all opinions, traditions, scientific or philosophic speculations, and theological dogma. The created universe was a vast ocean of maya, or illusion, and beyond its more distant shore was the silent, dimensionless region of total being, inaccessible to the mental processes of the human being with its machinery of the six senses.

About the second century of the Christian era, a marked change appeared in the austerity of Buddhist doctrine. It became evident that the *so* and *not-so* polarities of primitive Buddhism were not sufficient to the needs of living human beings. A few ascetics were content to live in the remote regions of their own metaphysical certainties, but their influence was limited by their own uncompromising insistence upon hard factuality. Their suggestions to the disconsolate were quite in the spirit of modern intellectualism. Either accept the melancholy facts as they really are, or go on fooling yourselves with insubstantial hopes and self-deception.

The Buddhist arhat Nargajuna is accredited with having discovered that a concept, no matter how true we deem it to be, which deprives man of mental and emotional overtones, taking from him the simple belief in the essential goodness and meaningfulness of life, and seeking to substitute the despotism of fact for the gentle optimism of hope, must lead to the most tragic and terrible consequences. It does not benefit us to elevate certain arbitrary facts which, incidentally, may not even be factual, to the highest place in our philosophy, if, by so doing, we contribute to the total failure of man as an ethical and moral creature. It is better to have a conviction which, by virtue of its idealism, helps us to survive and grow, than to exchange this for a tyranny of so-called facts, and perish for lack of essential nutrition.

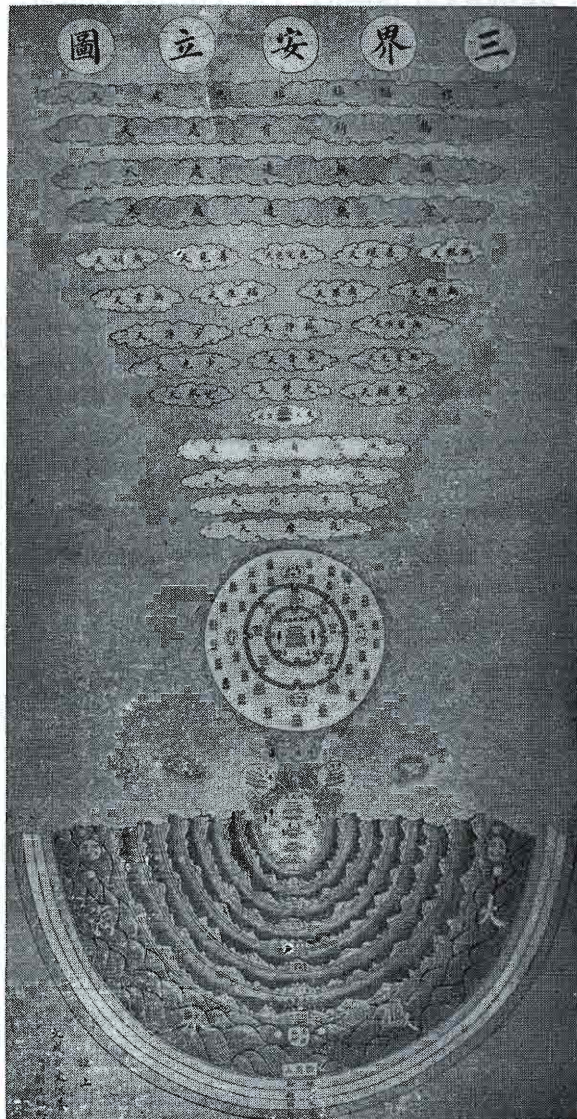
Nargajuna accomplished his reform by declaring that Buddha had not revealed the complete doctrine of salvation to all of his original followers, but had entrusted its most advanced principles only to certain sages and arhats. These perpetuated the secret wisdom among themselves, from generation to generation, as Buddha had directed, until the proper time had come for the general dissemination of this secret knowledge. Nargajuna announced

himself as the one appointed to unfold the mysteries of the Bodhi-sattva Doctrine.

Nargajuna expounded the teaching of the Pure Land, the Western Paradise of Amitabha. This paradise was a beautiful region usually represented in Buddhist art as a vast temple palace surrounded by gardens, shrines, and lotus pools, and inhabited by saintly arhats and blessed souls. Sincere and devout persons who practiced the virtues of the Noble Eightfold Path passed after death to this luminous abode, presided over by the Compassionate Lord of Enlightened Love. Sukavarti, or the Western Paradise, was suspended in the middle distance between reality and illusion. Here men could experience a degree of inward tranquillity without the extinction of selfhood, enjoy the rewards of a virtuous life, and prepare for a fortunate rebirth. Sukavarti was part of the sphere of illusion, but it was the better part, a radiant and blessed kind of dream. It was a divine city, established in the suburbs of reality, proper for those who had earned a destiny beyond pain.

In Buddhist hyperphysics, the Western Paradise of Amitabha became an archetypal symbol of the human soul. It is the middle ground between being and not-being, superior to the personal, but inferior to the universal. It hovers in the qualitative interval between truth and error, between eternal life and eternal death. It is a kind of something which exists between everything and nothing. It is that "nobler mansion" fashioned from the very hopes and aspirations of the human heart, and made real by the virtuous conduct of those who take their refuge in the eternal law. This is the Heavenly City of the Jewish Cabalists, the Moslem mystic, and the Christian saint. It is the New Jerusalem, adorned as a bride, as described in the vision of the Apocalypse. It is the heaven that is not all heaven, and the earth that is not all earth in the mythologies of many people. It is the Asgaard of the Nordic Eddas, the Olympus of the Greeks, and the Mount Kalasa of the devout Hindus. It is the eternal Meru, the mountain of the gods, upon whose rocky heights are the habitations of the immortals. Does Socrates imply the same archetypal idea when he mentions those races of beings who inhabit the shores of the air?

It would be impossible, in terms of Buddhist philosophy, for the Western Paradise to be an actual place in this world or any



THE CHINESE CONCEPT OF THE UNIVERSE

Below, the regions of the corporeal world; center, Mount Meru, the psychic abode of the Immortals; above, the thirty-two heavens. From an original Chinese painting.

other sphere. It can exist only as an aspect of mental phenomenon, fashioned from the subtle substances of mind. It can be pictured symbolically, but not actually; but most of all, it can be experienced. Eastern philosophy believes in the power of mind to fashion worlds and inhabit the structures which it has thus conjured into being. To the mind-bound, the creations of mind are valid and certain, and within the maze of mental conjuring, the human being experiences heaven and hell, reward and punishment, hope and despair, life and death. While men inhabit these various extensions and dimensions of their own thought-existence, that which is believed appears real and is invested with an aura of certainty. One may say "There is no soul," but if he so convinces himself, he is doomed by his own mind to abide in a soulless universe. Another may say, "Life is eternal," and if he is sincere, he will in due time discover the continuing existence which he seeks.

If confronted with the direct question, "Is the concept of immortality true or false?"—the Buddhist philosopher would probably answer: If the wise and the good affirm that the soul is immortal, I will agree with them; if the wise and the good affirm that the soul is not immortal, I will also agree with them; for there is no truth possible to the human mind except that relative truth conjured into existence by believing.

This might at first appear to be an evasion of the question, but the wisdom of this attitude is obvious to those who are acquainted with Buddhistic psychology. Materialism, for example, is a fact only to those who have convinced themselves that consciousness cannot survive death. Research and experience can justify only what the mind has already affirmed to be true, for all evidence to the contrary is ignored or rejected. Once having affirmed, we must live with what we have affirmed, bringing into operation the Eastern concept of karma. We must accept the moral and ethical consequences of our own belief, thus passing under the dictatorship of rationalized opinion. We may populate space with celestial hierarchies, and bow humbly to the authority of heaven; we may people the shadowy regions of the unknown with monster-shapes of evil, and spend our days and nights in constant terror; or, again, we can solemnly pronounce our universe to be a soulless and mindless void, and wait with what patience we

possess for that inevitable death which will pitch us back into oblivion. All things reduce to only two: there is maya, or illusion, with its countless fascinating and fearful appearances; and there is the quiet ocean of the unknown fact, where all striving ends in peace.

Reconciliation of Conflicting Beliefs

From the preceding summary of objections and acceptances, we can now pass to certain positive conclusions. The Buddhist point of view offers a number of basic ideas which should be of interest to modern students of mental phenomena. In one of his discourses, Buddha likens dreamless sleep to the Nirvanic state. In sleep, the processes of the objective senses are temporarily suspended, and the confusion arising from the complex interaction of thought and emotion ceases to be known or consciously experienced. Yet something survives, or continues, for the sleeper does not die, but in due time, awakens and picks up the threads of this psychic pattern and goes on in his accustomed habits. In most religions, sleep has been associated with death. There are numerous references to this in the Bible, both the New and Old Testaments, of which Psalms 13:5, Daniel 12:2, Job 7:21, First Corinthians 15:20, and First Thessalonians 4:14, are indicative. Speaking for the opinions of the ancient Greeks, Homer, in the sixteenth book of the Iliad, describes sleep and death as ". . . two twins of winged race, Of matchless, but of silent pace." Many times poets have intuitively sensed truths that science was later able to take firm hold upon. In "The Dream," Lord Byron writes:

Sleep hath its own world,
A boundary between the things misnamed
Death and existence: Sleep hath its own world,
And a wide realm of wild reality,
And dreams in their development have breath,
And tears, and tortures, and the touch of joy.

If we consider a dream to be merely a shadow, have we not just cause to inquire of the nature of the substance that casts such a shadow? For shadows do not cast themselves. Is it not equally possible that dreams are valid experiences which have lost validity through interpretation? Research seems to indicate that man dreams

more frequently than his conscious memory of such dreaming appears to verify. It may well be that man dreams constantly while in the sleeping state, but that only certain of these dream experiences are remembered in waking consciousness. We relieve ourselves of the pressures and intensities of dreams, their confusions, and sometimes their terrifying aspects, by the simple expedient of awaking. Suppose, for a moment, that we did not awake, but died at some moment of the dream. What might happen if we could no longer escape back into the so-called realities of the objective existence? Sleep, which blocks, by physical processes, objective self-consciousness, does not prevent vivid and often valid dreams. For all practical purposes, the sleeping person is in a state of suspended animation, and dead to the concerns of the physical world. If there is a kind of consciousness which continues to operate behind physical unconsciousness, can we be dogmatically certain that this kind of consciousness does not also operate after death?

If the dreamer did not awaken, then the dream state could become both real and normal. Pascal seems to have stated the problem clearly when he wrote: "It is only because dreams are different and inconsistent, that we can say, when we awake, that we have dreamt; for life is a dream a little less inconsistent." Nor is the universe of dreaming under the heavy restrictions of time and place, as we use these terms. In his sleep experience, man may visit the most distant places, meet persons he has never seen in waking life, pass through the most perilous circumstances, behold monstrous shapes originating in the dark night of mythology, engage in meaningful or meaningless adventures, or find himself wandering the remoter parts of a universe of strange sounds and brilliant colors. Awaking from such dream wandering, the sleeper may also discover that he experienced what seemed to be interminable happenings in a few minutes of earthly time.

The psychologist might be the first to insist that the dream world has no reality, except as it is related to the psychic symbolism of the dreamer. We are perfectly willing to grant this, for it strongly supports our basic premise. To a more limited degree, this is also true of our waking orientation. It is the sense of psychic reality which dominates most of the expressions of conviction and conduct. Always we gain most or lose most because of our reactions

to a condition, rather than the condition itself. If the dream state is our own psychic existence made visible to our inner sensory perceptions through a series of symbolic pageantries, or panoramas, it would become the agency for the just distribution of punishments and rewards. The man living in his dream would be living in himself in the most immediate and meaningful sense of the word. Here, every deficiency of character, every bad habit, every false opinion, and every form of psychic stress and tension, would take on certain classical appearances and become completely factual. Could there be a more certain or more just distribution of punishments and rewards? Heaven and hell, paradise and purgatory, and all their parallels in the religions and philosophies of the world, could be discovered in this interior state of existence.

Most of the great Apocalyptic visions of ancient seers, and the mystical journeys of souls into the regions of the afterlife, have been associated with dreams and trances. In the first canto of the Divine Comedy, the poet Dante finds himself in a dark and forbidding forest, at the entrance to the yawning caverns of the inferno. He writes, "How I arrived there, it were hard to tell: So weary was my mind so filled with sleep, . . ." Is there any essential difference between the melancholy regions of Dante's poem and the somber spheres of retribution described in the writings of Hindu, Buddhist, and Taoist mystics? Are the cloud-capped towers of the Olympian palace and the gloomy corridors of the subterranean kingdom of Hades more than the figments of a dream which can, at death, take on the semblance of reality? St. John the Divine, in the opening chapter of the Revelation, suggests strongly that his Vision is to be regarded as an internal experience. He writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet . . ." (1:10).

Christianity has long believed in the existence of a divine world, the abode of God and of celestial spirits, and the heavenly home of the redeemed. In early times, sincere efforts were made to determine the location of this blessed place, and at one period of speculation it was supposed to be located beyond the sphere of the fixed stars, where the wall of the firmament divided the creation from the Creative Power. In John 14:2, Christ says: "In my Father's house are many mansions: *if it were not so*, I would have



—From *The Grave*, illustrated by William Blake
The good man departs from mortal life sustained by Faith and Hope.

told you . . .” The verses that follow are of profound psychological importance. Compare this section with Luke 17:20-21, where Jesus declares to his followers: “The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.” Is he not telling us in these words, and beyond doubt, that heaven and hell, which make up the kingdom of God, are internal experiences, and that death opens a door to an internal state which some have sensed even while in the flesh?

The answer to the moral riddle of punishment and reward in an afterlife is clearly stated in the soliloquy of Hamlet, where the Prince of Denmark is made to say,

“To sleep! Perchance to dream; ay, there’s the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause.”

Thus Gautama Buddha and the author of the Shakespearean plays reach a common conclusion. The dreams that may disturb the

sleep of death should cause us to pause and consider. In Tibetan Lamaism, which is a modified form of Buddhism, founded in the Bodhisattva Doctrine, there is a special ritual called the Bardo, performed for the benefit of the dying. The purpose of this rite is to free the departing mind of those false opinions and unreasonable attitudes which would, of themselves, lead to morbid or horrible dreams in the after death condition of consciousness. In the Christian faith, is not this also the burden of Extreme Unction—that the dead may rest in peace? In this life, peace is the reward of inner tranquillity, and contributes to a pleasant sleep. Is not freedom from psychic stress also the secret of the blessed state of those resting in the great sleep? The ancient Egyptians also had their preparations for those “ever to live” in the blessed land where Osiris reigns over the quick and the dead. Those preparing for the inevitable journey were given words of power, prayers and sacred formulas by which they could pass the guardians of the many gates that led finally to Amenti. Is not this, like the Tibetan Bardo, a way of bright victory over the dark dreams of ignorance, superstition, and fear?

Here, also, is the final justification of moral and ethical convictions. To live well here, is to face the future with courage and understanding. Part of this truth we know and experience every day, and modern psychology explains the machinery which forces every person to live with the pressures and tensions resulting from his own conduct and attitudes. Is the unknown part of truth essentially different in its workings? Man has the power to know good and evil, and the right to live according to his insight. Has nature evolved all the faculties and perceptions with which it has endowed its creatures, merely to have them totally frustrated by death? Is it possible that the consciousness of the folk has penetrated into mysteries which sober science has not yet had the courage to explore? After all, it is the fate of every man to die. The believer and the unbeliever lie down together. Which one of them has the better rest?

There are several accounts preserved by ancient writers of persons presumably dead who were revived or resuscitated and then described the experiences through which they had passed. Plutarch describes the vision of Arodaeus of Soli, and Proclus, the

celebrated Neoplatonist, lists five examples of individuals who seemingly died and, after a time, returned to their bodies and reported what had occurred to them. It may be argued that these reports are merely instances of suspended animation, but it can be pointed out that the appearance of death and the complete failure of the pulse were accompanied by an extraordinary stimulation of interior awareness, rather than by its diminution as might reasonably be expected if the brain were the seat of consciousness.

Remarkable death-bed visions have been historically preserved, and these usually are similar in content to dreams and other extrasensory phenomena. There is a marked tendency for such experiences to indicate that the dying persons are aware that they are departing into a living state and not into darkness or oblivion. The *Reader's Digest* recently published a factual story of a man whose heart ceased to beat for three minutes, and who was revived by a hypodermic injection into the heart. This person did not lose internal consciousness, but was completely aware of the living state into which he was passing.

The hyperphysical occurrences associated with transition from this life to the condition beyond the grave seem to be less often noted than in earlier times. There may be two reasons for this noticeable change. First, materialism has caused man to assume the finality of death, creating a negative psychic expectancy which could temporarily result in the autosuggestion of non-existence. Second, far more sedation is used in modern times to ease the suffering of the dying, thus blocking the final hours or minutes of self-conscious expression, or actually causing hallucinations which obscure the true mental state of the patient.

Although the ordinary person experiencing death has no certain knowledge of the psychological processes which cause his own becoming as a conscious being, it is not scientifically demonstrable that such knowledge is impossible. Buddha declared that he had acquired "the three great knowledges." Of these, the second was that of knowing "by means of the heavenly eye, purified and supernatural, how creatures vanish and reappear! He had explored the root and cause of "forever becoming," and his entire doctrine was built upon the universal principles he had discovered.

He was fully aware of the beliefs prevailing at his time, which were about the same as those held generally today.

Buddha rejected with most persuasive and reasonable arguments, both theism and atheism, substituting for them the teaching of reincarnation or progressive re-embodiment. We realize that for those unacquainted with philosophical traditions, especially the schools of India and Ancient Greece, the concept of metempsychosis can appear strange, extravagant and even distasteful. Considered out of context, there may be some justification for such negative attitudes. The first impact of the idea is certainly startling and foreign to modern standards of acceptance.

We all acknowledge the extraordinary wisdom and insight of Pythagoras, Socrates, and Plato. Such men are not regarded as foolish, ignorant, or gullible. Whether it be noted or not noted, appreciated or not appreciated, the fact remains that the sublime philosophies of these noblest of men have their moral and ethical foundations built firmly and squarely upon the concept of reincarnation. Remove this basic conviction, and the entire superstructure of learning which we have so justly come to admire collapses into intellectual chaos. Plato's beliefs are scattered through several of his dialogues, especially in the *Phaedo*, *Phaedrus*, *The Republic*, and *Timaeus*. The most comprehensive statements occur in *The Vision of Er*. Substantially, Plato held that souls, after death, remained for an appointed time in a sphere of retribution, according to their demerits, and were then reborn in the physical world to advance their destinies.

The doctrine of reincarnation should not be regarded as merely progressive evasion of the primary concept of immortality. It merely applies the principle or law of evolution to the growth and unfoldment of the human soul. The ultimate state of man, or perhaps more correctly, of the divine and eternal part of man, is not defined, and in the opinion of the world's greatest philosophers and idealists, is not definable by the imperfect faculties of the human being. Both Socrates and Buddha emphasized the point that ultimate knowledge can be little better than speculation, and is neither useful nor necessary to the immediate improvement of character and conduct. In Greek philosophy, reincarnation provided a kind of universal machinery by which the soul, gradually

cleansed of mortal imperfections through progressive embodiment, attained to the state of a blessed god abiding forever in the celestial region. In Buddhism, reincarnation provides the means by which the *sattva*, or psychological entity in man, exhausts its own illusion of individuality and is absorbed into a universal life-essence or principle, which is also eternal and unconditioned.

Accounts of persons remembering previous embodiments are recorded with some frequency among Asiatic peoples. The case of Bridey Murphy caused a considerable stir in this country. While we make no effort to prove or disprove such reports, it might be mentioned that a certain consistent factor is present in most of these instances. There is no clear description of the state of the soul or self in the interval between births. Most accounts are in the spirit of Kahlil Gibran when he makes his Prophet to say, ". . . A moment of rest upon the wind, and another woman shall bear me." If all such reports were complete fabrications, and this seems most unlikely, it would appear that a description of conditions between lives would be included to supply spectacular elements to embellish the stories.

Summary

The reconciliation of scientific, religious, and philosophic beliefs bearing upon death is possible in the light of available knowledge. The study of sleep and dream phenomena strongly indicates that man has a subjective existence. In sleep, the self or psychic entity exists subjectively according to its own intrinsic nature. Sleep is a temporary suspension of awareness, and the sleeper does not depart into some strange or distant region, does not break the continuous thread of life, nor is he dissipated in space. The existence of this process in nature justifies the suspicion that it may extend into other areas of universal procedure. In this way, sleep may indicate the true nature of death as a journey into subjectivity, involving the withdrawal of the self from body, with a longer interval of unconsciousness or dream experience.

From a survey of the phenomena associated with death and of records of persons who have seemingly died, we receive considerable confirmation of the similarity of sleep and death processes. So far, we are on reasonably firm ground, but something of vast

importance is lacking. The possibility of the continuity of consciousness after death is meaningless unless there is an underlying reason or purpose. These can be provided only on the philosophical level. In order to escape involvement in a variety of metaphysical speculations, we must find the most reasonable and natural method by which immortality becomes indispensable to the operations of universal law.

The best answer as yet known is reincarnation. The sleeper re-awakens by the process of re-embodiment, which is the means of regaining objective polarization. Death and rebirth are related to the rhythmic ebb and flow of life energy. The widely held belief that the after-death state is conditioned by actions performed during physical life now appears not only entirely reasonable, but psychologically inevitable. Thus, we round out our total concept with moral and ethical overtones by which it will contribute definitely and immediately to the improvement of human character.

Our discussion of science and immortality therefore seeks to establish three major points: first, the clarification of the concept of immortality as a dynamic truth; second, the reasons why the individual today—whether he be a scientist or only a person growing up in a culture dominated by the scientific outlook—can accept the conviction of immortality without being in conflict with scientific theories; and third, certain constructive recommendations which naturally arise from these considerations. With these three points in mind, the following summary will be of practical value.

1. There is no factual evidence that consciousness cannot exist apart from body as we now define body, and considerable evidence that such survival is possible.

2. The acceptance of immortality is not dependent upon the acceptance of elaborate theological doctrines involving belief in heaven, hell, or purgatory.

3. It is not necessary to believe in an after-death region of another kind or substance from this world, suitable to receive the innumerable souls of the departed, where they can continue an existence suitable to their just deserts.

4. It becomes clear that there is no need for the soul or character of man to be judged by any tribunal of celestial powers.

Universal justice is possible because of the law of cause and effect by virtue of which the consequence of any action is inherent in the action itself. This pattern operates through internal psychic processes.

5. The concept of reincarnation is the most scientific of all explanations of the motion of human consciousness through time.

6. This concept also provides the moral and ethical elements absent in most scientific materialistic theories. This little-considered factor is of the greatest social importance if science is to become the guide of human conduct in the future.

7. Psychology must face this issue in the next few years, for without a positive answer to the mystery of immortality, all psychotherapy must end in a negative fatalism which defeats the process of integration.

8. The most available approach to the mystery of life after death is the study of sleep and dream phenomena, where most of the facts essential to the solution of the riddle of immortality are already observable.

9. A careful and immediate re-evaluation of philosophical and religious traditional knowledge bearing upon this subject is indicated. Much valuable information of solutional import has been ignored.

10. In this direction, also, lies the pattern of a psycho-political program suitable to improve, through deeper understanding, the total conduct of men and nations. Evasions on the level of ethics would no longer be supported by the dangerous superstition that man can escape responsibility by the expediency of dying.

To regard materialism as an intellectual victory over idealism is fallacious thinking. In these troubled times, we cannot afford to lose the psychic support of useful and constructive convictions merely because of prejudice and intolerance. The belief in a Divine Being or Principle and the doctrine of the immortality of the human soul have been held by the best and wisest of mortals. It will be difficult to prove that these concepts, honorably accepted, have detracted in any way from human dignity and effectiveness. By what machinery of ideas does materialism expect to so ennoble the inner life of man that he can face the uncertain future with

firm dedication to those principles of ethical and moral responsibility necessary to survival? If the voice of the people is indeed the voice of God and nature, the answer is clear. Never before in history has religion advanced so rapidly in popular interest as in the last twenty years. Men have realized that to survive under the pressure of a soulless technology, they must strengthen their own spiritual resources. Surrounded by countless fears, the average person must find a dynamic faith or perish. When man experiences the integrity of universals, he will find the ability to cope adequately with the weaknesses in himself and others.

LADY OF DREAMS

BY

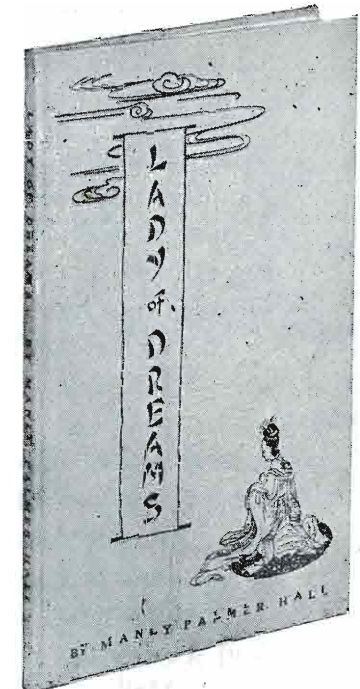
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THE HYMN OF DEATH

A darkness rising up on every hand,
A peace descending
Upon the place of strife,
A world that fainter grows
With passing days,
While lights upon a distant shore grow bright:
Men call it Death;
The Spirit calls it Rest.

Hands that stretch out across the void,
Voices that call,
Phantom forms that beckon,
A door of darkness opening to a gentle knock,
Revealing a place
Of wondrous light beyond:
Men call it Death;
The Spirit calls it Hope.

A loosening of fetters,
A breaking down of bars,
An opening of doors,
A soul, long prisoned, free
To mount the golden ladder of the stars
And see the world that lies beyond the prison wall:
Men call it Death;
The Spirit calls it Life.

THE "UNWORTHY" ONE

THE GREEN TWIG



HERE was no mistaking the broad, square shoulders and close-cropped grizzled hair. It had to be Mr. Nakamura. He was standing with his back to me, absorbed in the pleasant pastime of tossing bits of food to black and gold carp sporting about in the clear water of a miniature lake. Stepping over beside him, I murmured softly, "Ohaya, Nakamura San." The art dealer looked up and smiled broadly, "Ah, so happy to see you. Perhaps you like to feed fish?" He held out the small sack of food. As the result of our combined efforts, a considerable number of finny friends quickly assembled for lunch. "How does it happen that you are not in your store this fine day?" I asked.

Mr. Nakamura chuckled under his breath, "The seven gods of good fortune all smiled upon my unworthy self this morning—a very substantial sale. It seemed to me a most excellent idea to share some of my profits with old acquaintances."

Not wishing to intrude upon the shopkeeper's private vacation, I started to wish him a good afternoon, but he pressed me to remain, and together we fed the golden carp until the bag of crumbs was empty.

Mr. Nakamura then explained that he did not intend to spend much more time in the park. He had received a message from one of his competitors in the antique business—a very estimable man—who was deeply concerned over some personal matter. The gentleman in question had a fine collection of Oriental art, and Mr.

Nakamura suggested that I might enjoy the opportunity to see these treasures.

After a brisk walk, we came to a well-appointed store, and I was introduced to the proprietor, Mr. Tosada. He was a slender and aging little man, who smiled and bowed most agreeably, but seemed inwardly sad and very much preoccupied. He assured me that a friend of Mr. Nakamura was more than welcome, and he hoped that his modest stock of paintings and curios would prove interesting.

As I wandered about the store, the two men entered into a long conversation in rapid Japanese, and I gained the impression that Mr. Tosada was frightened and deeply troubled. Nearly an hour passed before Mr. Nakamura walked over and joined me.

This is indeed a strange story, and as Mr. Tosada insists upon preparing us some light refreshment, I will, with his permission, explain it to you briefly. It all began forty years ago, when Mr. Tosada's only son was born. To commemorate this fortunate event, he chose that very day to plant a seed in a beautiful clay dish, with the intent of growing a bonzai tree. As you realize, the care of such a tree, especially from the seed, is a heavy responsibility, taking infinite patience and skill. As the result of the great love he bestowed upon this labor, the tree became, in due time, a perfect miniature of its species and won many awards in competition. Needless to say, Mr. Tosada's son was also most attached to this beautiful symbol of his father's affection.

"Some ten years ago, the son left Japan, and opened an art shop in Hong Kong, where he gained an excellent reputation and became most prosperous. Early last spring the bonzai tree began to show signs of sickness. Everything known by experts of this art was done, and it was hoped and expected that the tree would recover. In the late fall, however, it died. A few days after the death of the tree, Mr. Tosada received word from Hong Kong that his son had mysteriously sickened and died, after appearing to be in perfect health. The father, overwhelmed with grief, went immediately to Hong Kong, but could learn nothing. He was firmly convinced, however, that something tragic had occurred. He arranged for the burial of his son, and asked the help of the Japanese

government to discover the truth. He was finally told that his son had died for his country. This might imply that he had been a secret agent, and had perished in line of duty. Thus, Mr. Tosada's grief was softened by the realization that his beloved son had given his life in the service of the Emperor.

"Mr. Tosada built a monument of stones in the narrow garden beside his store, and on the top of this rocky pedestal, he placed the dead tree in its beautiful bowl. Every morning he recited a prayer in front of this memorial before opening his store. Last Tuesday—that is, a week ago today—Mr. Tosada went as usual to the garden, and was so overcome by what he saw that he fell on his knees in tears. A tiny living green sprout had appeared on the dead tree, and he was convinced that he had received a message from his dead son. A learned priest was inclined to believe that the occurrence was a genuine miracle. Finally, Mr. Tosada, having great faith in my understanding of such matters, has done me the honor of asking my opinion and assistance."

By this time, the tea and Japanese pastry were ready, and after we had shared them in dignified silence, we were conducted to the tiny garden. There stood the graceful skeleton of the bonzai tree, and on the side of the twisted branches was a very small living twig. No one spoke, but I could see that Mr. Nakamura was profoundly impressed.

As we left the shop, he placed his arm affectionately around Mr. Tosada's shoulder, and promised to give the mystery his undivided attention.

We returned to the park, and seated ourselves on a stone bench near the miniature lake where the golden carp swam about. "I am persuaded," announced my friend solemnly, "that the sprouting of the dead tree is most significant. I believe that I have already solved the mystery, but there is no certainty, and I cannot confide my feelings to Mr. Tosada until I am sure."

"What do you intend to do?" I asked, hoping that my question was discreet.

"First we must investigate. Dealers in rare art have ways of securing information. We know thoughtful persons, even very ec-

centric ones, and we have agents who have ways of finding out what they do not already know. But this will take a long time—perhaps several months. There may be a quicker way. I am impelled to follow my intuition. Come—what can we lose but an afternoon already partly spent?”

We traveled some distance by rickshaw to a section of Kyoto that is seldom visited by tourists. Our destination was an ancient, weather-beaten building that, by Western standards, was in the last stages of disrepair. Passing through the crumbling entrance, we emerged into a courtyard of breath-taking beauty. It was a mass of plants and flowering trees. Among them were moss-covered stone lanterns and tall inscribed tablets. Near the gate was a massive bronze bell, which Mr. Nakamura struck three times with a wooden hammer hanging conveniently nearby. A moment later, a dapper young Japanese in well-fitting Western clothes stepped into view. There was considerable talking, with side glances in my direction, but at last objections were overcome, and we were led into a large room facing the courtyard.

“Because of the things which are likely to be said, they did not want a stranger present, but I vouched for you very strongly,” whispered Mr. Nakamura. The apartment we entered was comfortably furnished; there were large chairs and a massive desk. The man seated behind the desk was vaguely reminiscent of General Ulysses S. Grant, with an Oriental cast of features. We sat down, but it was evident that there would be no formal introduction. The conversation was in English, apparently for my benefit. Mr. Nakamura spoke with deference, but his words were clear and to the point.

“You are aware that the bonzai tree in the garden of Mr. Tosada has green leaves?”

The man behind the desk nodded his head. “That is correct; and because of this you have come to me?”

“I am here in the cause of a grieving father, to bring him comfort, because he has given me the sign of sorrow—but I will be discreet.”

“It is well. Let the father be comforted. His son died the honorable death.”

“He committed suicide?”

“Yes; but for the most noble and unselfish reasons.”

“I will not ask why.”

“That is wise, for I would not answer.”

Mr. Nakamura paused for a moment, and then asked suddenly, “Did only one die?”

The bearded gentleman smiled. “You are very clever. Two died.”

My friend probed a little further. “Will the twig stay green?”

“Yes, until the blossom comes.”

“May I convey this to Mr. Tosada?”

“You may tell him what you know in your heart, but from your own wisdom only.” The bearded man rose to indicate that the interview was concluded, and the secretary led us back to the courtyard.

That evening, in Mr. Nakamura’s back room, the kindly shopkeeper, seated comfortably in his massive chair, observed, “No doubt the facts are now obvious to you. But in view of the delicacy of the situation, we may review them before sharing our insight with Mr. Tosada. So we will begin in his garden. The tree he had planted, and had so tenderly guarded in honor of his son, was surely a mountain maple of the dwarf variety called Yatsubusa. The tiny living twig was of a different type, which we know as the trident maple. I suspect Mr. Tosada realized this, and that is why he was fearful, as we both sensed.

“There could be only one explanation. Some person had entered the garden while the proprietor was absent or asleep, and skillfully made a small hole in the dead branch, partly filled this opening with water and special plant food, inserted the living sprig, and sealed it in with wax. So elaborate a scheme was well planned, and was certainly intended to convey a message.

“When Mr. Tosada told of his trip to Hong Kong, and the secrets that he found there, my suspicions were further aroused. Then he learned that his son had died heroically for his country. All the parts fitted together. The son was a member of the Three Mountains Association. This society was created nearly four hun-

dred years ago to protect the Mikados of Japan and their loyal subjects from the conspiracies of selfish and ambitious nobles who were attempting to enslave the nation. The Association still exists, and in recent years, has had many opportunities to prove its devotion to his Imperial Majesty's household. Our visit to the bearded gentleman, who must remain unnamed, proved that my conclusions were correct.

"Before the younger Mr. Tosada died, he married, and after their child was born, the wife joined her husband in the honorable death. The child survived and was taken into the care of the Association, as symbolized by the green twig. The baby has been, or will be, brought back to Japan. Some day very soon a blossom will be substituted for the tiny leaf. The morning after, when Mr. Tosada goes to pray in the garden, he will find an infant boy in a basket at the foot of the monument."

"Will you tell all this to Mr. Tosada?" I inquired.

"It will not be necessary. We have a special souvenir that we send to those who have become grandfathers. I will see that this reaches him tomorrow. He will be most grateful."

"Then, actually, there was no miracle at all. Everything was contrived?"

"I would not say that, Haru San. I believe that the bonzai tree actually died on the very day that Mr. Tosada's son committed suicide. Occurrences of this kind have been recorded many times in the history of our people."



First Principles of Literature

Writing is an act of faith, not a trick of grammar. —Anonymus

Annals of Crime

The first "Wanted!" posters were displayed in Rome. When the government desired the capture of Rabbi Meier for disobedience to its edicts, his picture was engraved on the gates of the city, with the statement that anyone seeing him should turn him over to the authorities.

Age Unlimited

I do not think seventy years is the time of a man or woman; Nor that seventy millions of years is the time of a man or woman; Nor that years will ever stop the existence of me, or anyone else. —Walt Whitman

Library Notes

BY A. J. HOWIE

THE HEALING VIRTUES OF CRAFT HOBBIES

It was suggested that we pause in our pursuit of the speculations of philosophy and religion concerning the questions of whence, whither, and why, to consider the modern introduction of the most ancient crafts—work—into programs of rehabilitation of the handicapped, of recreation for youngsters in the various youth movements and summer camps, for interesting the elderly and retired during their years of leisure, for preparing prisoners with a skill that they can use when they have earned their freedom again, for direct therapy in mental institutions, and in hospitals for exercising the patients in the use of their minds and muscles. For decades doctors have been recommending that the tired business man take up a hobby. Youngsters with some hobby interest are least likely to become problem children. And it is interesting to note that the most ancient of the crafts—weaving and ceramics—are the most widely adaptable and successful.

All of man's skills have been developed out of some practical necessity, either for survival, or to better his condition in the here and now of his existence. Later in evolution he might be taught to weave his "golden wedding garment" for a future existence, but when man first learned to weave, he needed protection from the changing inclemencies of the weather, protection for the more sensitive parts of his body from the attacks of gnats and flies, and later as armor in his conflicts with his own kind. Modesty seems to have had little to do with such practical issues; nakedness would seem to have been the more instinctive and natural state. Nor is it likely that even a potential daintiness urged early man to use basketry and pottery; in suitable containers he could gather and accumulate food and transport it to some more desirable place.

There is a vast span of prehistory the details of which probably we shall never know. But it was in the millenniums of the stone ages that man learned to interlace vines, branches, leaves to provide shelter; to twist and plait plant fibers to make rope, and later thread, to replace the leather thongs by means of which he fash-



Sewing kit of pre-Columbian fabric from a necropolis outside of Lima, Peru. It still contains several balls of the original finely spun cotton yard and some of the loose pattern floss. This type of material is dug up secretly by natives and sold by devious means to tourists. This is an unfortunate tragedy archeologically, but the only way that it is possible for individuals outside of museums to possess examples of these exquisitely designed textiles for study.

ioned garments from the skins of animals. There is no way of determining which skill was developed first; the sequence may have varied with different groups. Fabrics are early, but being perishable, their absence in the middens of ancient community sites does not prove that the inhabitants did not weave. Whorls for spinning have been found where there were no examples of thread or weaving found. Fabrics of varied and complicated weaves have been recovered from the arid Peruvian necropolises although no looms have yet been discovered to reveal whether perfection of the loom was equal to the perfection of the weaves. The shards of earthenware vessels and pottery prove that the potter's skill is very ancient. There were artisans who knew how to mix almost imperishable materials for early dwellings and temples, who improved the tools for hunting, farming, and husbandry, who developed carts and boats. And the deeper archeologists dig, the further back into prehistoric time their dating goes.

Craft cunning was instilled into the mind of man so early that it was inherent long before anyone thought to record just how

minds and hands were trained. It is baffling to find so few positive clues to the universal evolution of thought and skills among farmers, laborers, artisans, craftsmen. The crude shapes of pots and vessels evolved quickly into well-proportioned containers; and even early ornamentation exhibits a sense of the principles of good design that are distinctive and identifiable in various parts of the world where it is difficult to establish any possible contemporaneous communication. The ornamentation — vanity or esthetics, not necessity—is not easy to explain, but the decoration of household objects, war gear, and personal adornment is early and universal. An interesting treatment of these art motifs, *Primitive Art* by Franz Boas, Dover Publications, Inc., New York, 1955 (originally published in 1927) is available in a paperbacked edition. Among his many observations, for our purpose we should like to quote: "Even the poorest tribes have produced work that gives them esthetic pleasure." "The causes that make primitive man think as he does, are equally present in our minds." "There is a certain homology between universal distribution of cultural facts and their antiquity."

The fact of prehistoric awakening and development of the human mind and the training of his hands to many skills is not open to question, in spite of the fact that even today, in many areas of the world, primitive stocks persist in the ways of neolithic man under very unattractive conditions. History begins with highly cultured nations, long after the artifacts of vanished civilizations had been buried and forgotten under many layers of the remains of successive civilizations. Communities seem to have been built because of some atavistic impulse upon the same site time and again. Archeological excavations have been made at various sites where many such layers have been clearly defined.

The levelling toward the middle path is the miracle of the trend of world events. Benevolent theories of government are not new. Various patterns have been tried, have worked for a time, and have fallen before the unfortunate impulses of a few destructive agencies. But under paternalistic monarchies, tyrannies, democracies, feudal policies, all of the structures have been sustained by the industry of the masses of people, the farmer to feed them, the spinners, dyers and weavers to clothe them, the potters to pro-

vide the rice bowls, the cooking utensils, the water jars, and in the end, the burial urns. The workers in metals wrought the ploughshares as well as the instruments of war. All labor, all individual industry and craft has contributed to the total movement.

In a money economy, we are apt to think in terms of "we can't take it with us." But when we review the history of mankind, we have to admit that the fiber of every individual human mind has instinct within it the total craft cunning of the race with some particular emphasis on the surface—we bring it with us. These are the permanent values we inherit from the disciplines, the labor and thought of our forebears which we can develop and improve. Whether or not we accept the doctrine of personal rebirth, science recognizes that every animal complex does recapitulate the evolution of the race. It would seem reasonable that a familiar sense of security might be found through the revival of the awareness of the craft skills, that a simpler way of life might be found by reviving the more basic disciplines of mind and hand.

The folklore and traditions of all ancient peoples ascribe the origin of learning and the crafts to the gods. This concept differs from that of a patron saint who merely sponsors or approves, acts as a guardian or protector. The ancient gods were supposed to have descended among men and to have instructed them in the rudiments and refinements of the arts and crafts, and the gods themselves were not above demonstrating their supremacy in the performance of the crafts. But whether the ancients learned from the gods or by apprenticeship to master craftsmen, they learned well from demonstration, example, and direction without descriptive texts or involved theories. Pride of workmanship is inherent in every craft; there was harmonious conformity to traditions.

Junius Bird, in his *Paracas Fabrics and Nazca Needlework*, states that among the Peruvians from approximately 2500 B.C. ". . . . in the course of the apparent 1300 years in which this culture flourished, there was virtually no innovation or major change in the textile techniques. Spinning twist direction for the two fibers and other simple features are astonishingly constant throughout. Those who arbitrarily assume that weavers are bound to develop independently all of the possible variations of construction will not like this evidence of ultra conservatism."

According to J. Alden Mason: "Textile experts—not merely enthusiastic archeologists—state that the ancient Peruvians employed practically every method of textile weaving or decoration now known, with the exception of roller and block printing and several very special techniques of recent invention, and made finer products than are made today." "The Peruvian weaver was no routine labourer; she took the old-fashioned guildsman's pride in her work. Every piece was somewhat different from any other; her loom was an instrument for art expression, not merely a machine. Often combinations of several techniques are found on one fabric. It is natural, therefore, that complicated textile processes were invented that have been found nowhere else in the world that cannot be duplicated by mechanical means."

Lafcadio Hearn, in one of his essays on Japan, writes: "For this is the land of infinite hand-made variety; machinery has not yet [1890's] been able to introduce sameness and utilitarian ugliness in cheap production (except in response to foreign demand for bad taste to suit vulgar markets) and each object made by the artist or artisan differs still from all others even of his own making"

"Happily the art impulse itself, in this country of conflagrations, has a vitality which survives each generation of artists, and defies the flame that changes their labor to ashes or melts it to shapelessness. The idea whose symbol has perished will reappear again in other creations—perhaps after the passing of a century—modified, indeed, yet recognizably of kin to the thought of the past. And every artist is a ghostly worker. Not by years of groping and sacrifice does he find his highest expression; the sacrificial past is within him; his art is an inheritance; his fingers are guided by the dead in the delineation of a flying bird, of the vapors of mountains, of the colors of the morning and evening, of the shape of branches and the spring burst of flowers; generations of skilled workmen have given him their cunning, and revive in the wonder of his drawing. What was conscious effort in the beginning became unconscious in later centuries—becomes almost automatic in the living man—becomes the art instinctive."

Clara Lee Tanner, writing in the July 1960 *Arizona Highways* on the *Crafts of Arizona Indians*, notes that "there are foreshadow-

ings of possible developments in artistic lines among the very first hunters of the Southwest." "Artistic feeling was expressed in all of these things, from the symmetry in the hillocks of his field through all the crafts, to the songs of the corn grinder." "There is a high correlation between the retention of native worship and the preservation of certain crafts."

We have attempted to introduce the subject of handicrafts with a sweeping survey that has omitted a host of interesting details. The subject of handicrafts is important because they are proving useful in various forms of therapy. There must be some deep-seated reason why troubled minds forget their disturbances while directing their hands in simple skills. The problems of the potter's wheel and the weaver's loom can be solved. There can be failures with the clay and vessel, there can be troublesome warps, webs, and wefts, but no craftsman can misplace the blame outside of the operator—all of the problems can be solved, the errors corrected.

This is a machine age, with operations that are larger than the capacity of a single person. It is in such an atmosphere that our tensions and frustrations arise. But there is no reason why each one of us cannot retreat during our leisure time to a worktable and recover the intuitions of early crafts. This is not an escape from reality; it is a step into the realm of individual creativity. The beginner should not be overambitious and attempt to produce great art; there should be relaxed effort to bring useful beauty into individual living conditions. All crafts can have very simple beginnings; if they expand and take a more important place in your way of living, there will be compensating rewards.

The revival of folk-crafts is sweeping into many countries. Japan is among the leaders. The tourist trade in most countries is supported by the sale of craft objects. Gandhi effected a bloodless revolution in India for which the economic basis was the revival of the spinning and weaving crafts. Beyond the crafts are the arts; some say that the crafts are arts. But at any rate, there is an attainable level in all crafts that will offer constructive help to anyone who asks.



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