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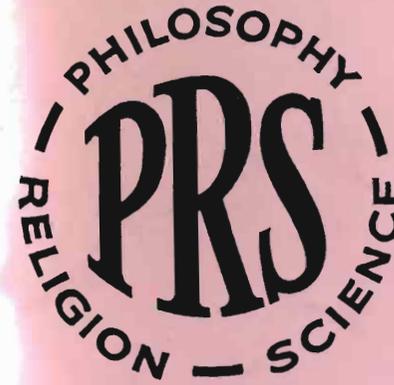
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WINTER 1968



# JOURNAL



## PHILOSOPHICAL RESEARCH SOCIETY

• • • **PRS JOURNAL** • • •

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MANLY P. HALL, EDITOR

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THE EDITOR'S POINT OF VIEW

THE CASE OF THE BREAD PILL

The 19th-century physician always carried an assortment of pills and powders in his mysterious black bag. One of the most important and powerful of his remedies was the bread pill, or its equivalent. From a medical standpoint, the tablet, capsule, or powder was completely harmless, and of no medicinal value. It seldom contained any basic ingredient more powerful than sugar or baking soda. To avert suspicion, some unusual color might be added, or a bitter flavoring from some benign herb. For patients who insisted upon carefully studying the prescriptions that were given them, the bread pill might be given a long and complicated Latin name, which the pharmacist would correctly translate. One doctor told me that his favorite bread pill had relieved almost every complaint known to man, but had not proved effective in veterinary medicine.

In the spirit of the times, the harmless pill has come to be known as the *placebo*, which in itself is an interesting example of how familiar words wander into strange usages. Originally, a placebo was an antiphon of the vespers for the dead in the Roman Catholic church. In the old days it was chanted, but under scientific adaptation it is swallowed with a glass of water.

Medicine has always recognized the importance of the psychological impressiveness of the physician and his remedy. In days when medications were few and simple, it was necessary for the

doctor to provide a supporting and encouraging attitude, usually backed by a dignified appearance. One early church father declared it to be a religious obligation to regard the physician as one to be obeyed "next unto the Lord."

When I was young, our family doctor always wore a cutaway coat, with striped trousers and spats. A tie pin gleamed in his broad four-in-hand tie, and across his ample, starched white vest dangled a heavy watch-chain with a fob in the form of a Phi Beta Kappa key. Out of doors he favored a square top bowler hat. His Vandyke beard resembled that associated with his late Majesty, Edward the VII. He was always chewing on a long black cigar. His very presence, as his massive frame filled the doorway, brought comfort to the suffering, hope to the frightened, and consolation to the bereaved.

With his own natural intuition, the doctor was equipped to recognize a case of hypochondria or mild psychic disturbance. He would solemnly open that black bag and proceed with the traditional ritual. The blood pressure had to be taken, although the doctor was quite certain it would prove to be normal. Then the thermometer would be shaken and placed under the patient's tongue. Bringing out the big gold watch, he would then proceed to count the pulse beats. With grave attention, he would listen with the deepest interest to the description of all the symptoms. Then he would think for a moment, and, returning to the little satchel, produce a bottle of glorious lavender pills.

He would explain that in cases of this kind, he made use of one of the oldest and most successful remedies, which he had never known to fail. The patient should not be surprised if the medication caused drowsiness, or a temporary loss of appetite. It should be taken only according to directions. If any unexpected symptoms should arise, the doctor should be informed immediately. Having obviously bestowed his most precious medication where it was certainly most desperately needed, he would wish the patient a speedy recovery, tell him to keep out of drafts, and then depart in an aura of gracious majesty, leaving behind him the bread pill.

Needless to say, the results were miraculous. The patient recovered from all the adverse symptoms that he had developed as

a result of a careful perusal of the free literature circulated by a patent medicine company. The doctor always felt that it was a serious mistake to over-medicate a hypochondriac. There was no good sense in making a narcotics addict out of a person suffering from vagrant imaginary symptoms. An imaginary remedy was the proper scientific cure for an imaginary ailment.

Recently the placebo has been given more careful scientific consideration. Although the findings are not yet fully tabulated—or should we say computed?—it is reasonably evident that the bread pill is still a sovereign remedy. It is not only successful in the treatment of morbid neurotic symptoms, but is actually successful in combating some organic complaints. In other words, it has actual curative power, and may well answer a series of objections which modern research scientists have held against ancient medicine.

In describing testimonial tablets found in the ruins of the temple of Asclepius on an island in the Tiber River near Rome, the testimonials were so incredible that a physician declared them to be an insult to modern medicine. Yet for thousands of years the health of the world was in the keeping of witch doctors, medicine men, gypsies, wizards, and warlocks. Even in the Middle Ages, when physicians were available, the average peasant was too poor to consult one of the elegant doctors, and usually depended upon a widow woman who had built a hut on the outskirts of the village and spent most of her time collecting and drying herbs. The great Swiss physician, Paracelsus, affirmed that he learned much more from these humble practitioners than from the fur-robed professors in the University of Basel.

Could it be that the witch doctor shaking his rattle, or the medicine man performing intricate rituals associated with sand painting and ceremonial dances, the voodoo priest with his dark enchantments, and the Chinese vendor of dried scorpion powder were really successful and are responsible for the survival of the human race to these later days of greater enlightenment and higher costs?

At the moment, the bread pill is used for the controlled testing of new medicinal preparations. It is assumed that the bread pill, not having any actual medicinal properties, will not produce the

expected reaction of a carefully compounded medical formula. Of course, the real drug has been given a great deal of time and careful research. The human guinea pig for the experiment is not told whether the medication he is taking is real or merely a placebo. At present, the results from this type of experiment are not conclusive. In some cases, nearly half the patients tested gain immediate and lasting help from the bread pill. It still seems to be the nearest thing we have to a universal remedy. Nearly all genuine medications are limited in their field of usefulness, but the bread pill transcends all specialization, being equally effective in cases of ulcers or rheumatism, and providing a stimulant or a sedative, as the case requires. Sometimes it seems a pity to resort to any other type of treatment.

One thing is obvious. The placebo depends upon faith. The patient must believe the placebo to have the proper curative power. His confidence must come from his physician, or from a reputable pharmaceutical house which prepares the formula. This is not difficult, for we all have respect for medical practice in our own subconscious minds. Pills have brought comfort and relief to our ancestors, have assisted us at critical times, and will probably relieve the aches and pains of our descendants. We are therefore conditioned to hope for the best, and if we have real confidence in our physician, this adds greatly to the effectiveness of the remedy.

The matter does not end here, however. If the placebo can bring healing or substantial improvement to those suffering from real ailments, which would normally be treated by powerful medications, this opens an entirely new field of research. One aspect of this can be summarized in a simple question: How many of the approved medications placed on the market by laboratories, and tested by physicians in daily practice, are really responsible for the improvement of the patient who takes them?

In a particular case of arthritis, for example, the patient may be sedating as the only means of relief. What does it really mean if he gets just as good results from a bread pill? We can hardly imagine that his arthritis is only in his mind, nor can we assume that an abscessed tooth is merely an imaginary symptom. If the bread pill can alleviate the pain as adequately as a powerful drug, the answer is obvious. The placebo can do no harm, but when taking a strong

medication, the patient must recover not only from the ailment, but also from the remedy.

All this is strong testimony in favor of faith healing, mental healing, hypnotic therapy, and such miraculous recoveries as those reported at the Shrine of Lourdes in France or St. Anne de Beaupre in Canada. Instead of regarding these examples of what appear to be divine intercessions as merely flagrant examples of superstition, the doctor may have to revise his diagnosis. A world of therapeutic possibilities becomes dimly visible when we discover that faith is a valid curative agent.

Assuming that faith is not miraculous, or essentially metaphysical, even the psychologist might admit that it is a powerful constructive attitude of the mind. If the special conditioning of this attitude by the placebo can alleviate real suffering, is there any reason to assume that a prayer written on paper and tied to a tree, as in Shinto practice, is less therapeutic? If bread pills restore health, could this not also be attained by drinking the water of the Ganges River or touching the casket containing a sacred relic of a long-deceased saint?

What is the real difference between a venerated bread pill, holy pilgrimage, repentance, the ringing of temple gongs, or the casting of small images into the sea to protect the lives of fishermen? The whole world of primitive superstitions takes on new meaning. Truly, these beliefs were held in the mind, but the countless reports of their effectiveness can no longer be regarded as falsifications or exaggerations.

Faith is necessary to all these remedies. The Good Book says, "Woe unto ye of little faith." Could this also mean that those who do not have faith in harmless remedies must face the consequences of dangerous medications? Does it also imply that whether the remedy be real or a bread pill, its effectiveness is at least partly dependent upon a mysterious emotional attitude called faith? If faith helps us to get well, lack of faith could also retard improvement.

In these days when faith is being undermined by materialists, many persons no longer believe in the healing efficacy of prayer. Their spiritual nutrition is not strong enough to sustain them in

most of the emergencies of life. Their clergyman is also less venerable than in ancient days. Gone are his flowing robes, his starched white dickey, and those lace cuffs so neatly drawn about his wrists. He is taking on more and more the appearance of a businessman, and the responsibilities—political and otherwise—of an influential church. When his duties become too heavy, he is not as likely to turn to God as he is to consult a Freudian psychologist.

The doctor, also, is a very busy man. His benign, Platonic manner belonged to older and more leisurely generations. He now sits behind the desk, with only five or ten minutes for a patient, to whom he usually conveniently prescribes an expensive drug. After a number of unfortunate experiences with preparations resulting in painful or even dangerous allergies, the patient's faith in his physician is sorely shaken. Deprived of this wonderful childlike belief in the folklore of healing, the victim of medical disillusionment has lost a priceless ingredient for the pattern of his own recovery.

Mystics have always believed that the human being is a complete, self-sustaining entity. By the full use of his powers and faculties, he can protect himself from most of the ills that flesh inherits. By the proper use of his own mental and emotional resources, he can heal the more common ailments which may attack him, contribute to the healing of wounds and post-surgical recoveries, neutralize allergies, and transcend the meandering discomforts of the flesh. He can build up vitality, and by the use of those simple remedies which nature has provided, enjoy greater health than he has experienced in recent centuries.

Mental healing could certainly be organized or systematized into a comprehensive program for staying well and getting well. Perhaps our failure to take this into consideration explains why we have more medications than ever before, and more sick people. We are depending for health upon powerful chemical compositions, taking it for granted that we can be dosed and doctored into a state of health. It might be better to consider that sickness is symptomological of broken laws, violated rules, and destructive thoughts. The person who improves his own character has a right to expect better health. The law of karma suggests that when we earn a better destiny, our careers will be more successful. To have

faith in this, not only inspires self-improvement, but assures the individual that this improvement will bring him greater happiness and total well-being.

The bread pill can be interpreted as revealing not only the power of mind over matter, but the power of faith over medication. If there were enough faith, the need for medication could decrease markedly. We have no proof that any medication sufficiently strong to break up a cold, suspend the symptoms of a headache, or relieve gastric distress, is actually harmless. We know that many preparations can prove dangerous, and where the system is being continuously medicated for a variety of ailments, tensions, pressures, and anxieties, the resulting confusion of drugs can lead to actual disaster.

We feel that there should be more emphasis upon research into the self-repairing powers of man's constitution. If mental healing, entirely apart from hypnotic therapy, can be cultivated it is high time to explore the field. If through some program of mental discipline and emotional devotion, the individual can gain the inspiration to live more graciously and reasonably, and moderate those excesses which usually contribute to illness, he may find a new science of healing, supported by the traditions of the past and sustained by present-day findings.

It is not at all certain that sickness is natural to man. It is now more widely accepted that nature desires its creatures to be healthy, and that man should come into this world painlessly, live here in reasonable comfort, and depart without exceptional misery. If this is a comparatively rare pattern, it certainly is reasonable.

Perhaps the bread pill will indicate the direction of the healing arts of the future. There will be objections, but even the objecting physician is perfectly aware that he must win the confidence of his patient. Natural systems of therapy will certainly increase the confidence of the public in general, and will help to restore the physician as a patriarchal archetype. He will become once more the true representative of the gods of healing, and not merely a salesman for pharmaceutical houses. This is a consummation greatly to be desired.



## RELIGIOUS ICONS IN THE EASTERN CHRISTIAN CHURCH

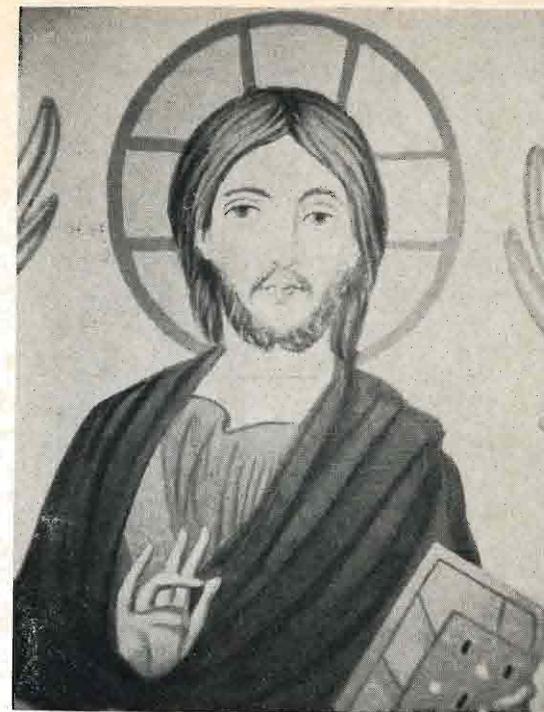
In the year 330 A.D. Constantine the First, surnamed The Great, founded the City of Constantinople, later known as Byzantium, and finally as Istanbul. Having established a suitable Capitol on the Bosphorus, Constantine was resolved to build for himself a center of military, political and cultural splendor that would overshadow ancient Rome.

As autocrat of the East, Constantine had already demonstrated a tolerant and thoughtful attitude toward the Christian community. He wisely realized that Christianity was daily increasing in its influence over the public mind, and in order to strengthen political relations with the new faith, Constantine had convened the Council of Nicea in 325 A.D. for the purpose of uniting the numerous factions of Christianity. Nicea is now a small village in Turkey.

Constantine was a pagan when he presided over the Nicean Council, and it is not certain when or if he was actually converted to Christianity. Some say that he received the sacraments on his death-bed. In any event, the Eastern Empire at an early date became the most important center of Christian culture.

Later, the Eastern Roman Emperor Justinian (483-565 A.D.), who was celebrated for his great code of civil law, completed the Christianizing of the Eastern Empire. He closed by Imperial edict the schools of Greek philosophy that had perpetuated the teachings of Plato and Aristotle, and required that all higher education should be entrusted to Christian instructors. Although he was able to restrict the Greek schools, he was still largely dominated by the art, literature and architecture of the older Greek society.

One of the most extraordinary episodes in the history of Byzantium was what has been called the "Reign of the Iconoclasts," which extended from 726 to 843 A.D. There is no doubt that an important religious art had developed in Constantinople in the four centuries during which the Christianizing of the Eastern Empire met little or no opposition. In 726 A.D., Emperor Leo III issued the first decree against icons, or religious pictures, which were an essential part of orthodox ritual in the Eastern Church.



THE HEAD OF CHRIST

From a 9th-century Greek manuscript in the Library of the Vatican.

The decree passed by Leo III, and supported by his immediate successors, forbade the use of likenesses of Christ, the Virgin Mary, the apostles, prophets, patriarchs and saints, in the decoration of churches. Secular ornamentations, however, were permitted, and some churches were decorated with chariot races.

Many magnificent paintings, mosaics, and bas-reliefs were destroyed, and so thoroughly was the Imperial decree implemented that very few religious pictures or mosaics survived within the domain of the Byzantine Empire. A few were plastered over and have been recently restored. Although priceless treasures of early Christianity were lost, some survived under most unusual circumstances.

By the time of Emperor Leo III, the rising tide of Islam was threatening to inundate many remote areas of the Eastern Roman Empire. In these far places, it was possible to ignore Imperial

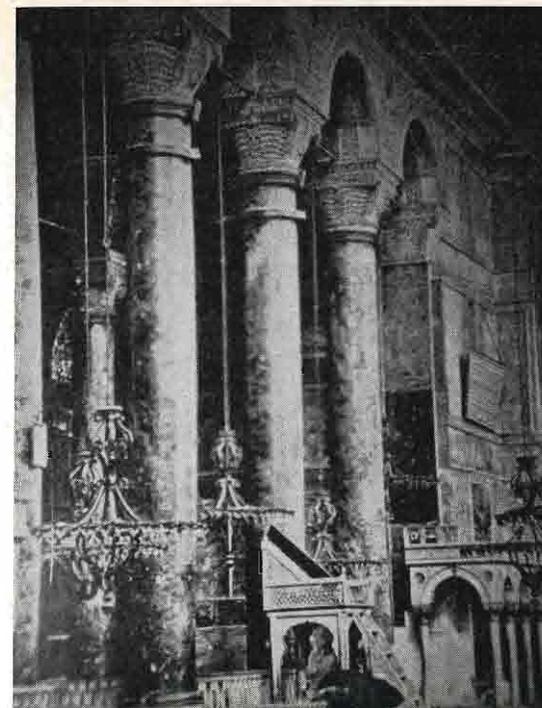


THE INTERIOR OF THE SANCTA SOPHIA

This magnificent structure, replacing an older building, was commenced on February 23, 533 A.D. It is often referred to as The Great Church of Justinian. The Emperor himself laid the first stone and actually labored as an artisan on the building.

whims with reasonable security. Examples of repositories of sacred art that survived centuries of persecution are the Republic Monasteries of Mt. Athos and the Convent of St. Catherine at Mt. Sinai. These were actually protected by Islamic rulers for hundreds of years.

It is believed that the iconoclast emperors (iconoclast meaning image-breakers) were motivated by several practical considerations, including the hope of finding greater favor with the Moslems, who had strong prejudices against religious imagery of any kind. With the advent of what has been called the Macedonian Dynasty, the previous decrees against icons were revoked, and in harmony with the earnest desires of the clergy, the restoration of



INTERIOR VIEW OF SANCTA SOPHIA

The gift of Constantios, Prefect of Ephesus, eight splendid columns of serpentine stand four on each side of the Nave. They were originally part of the ornamentation of the temple of the Ephesian Diana.

religious art was permitted. It was about this time that Vladimir, the Prince of Kiev, was converted to Byzantine Christianity.

The troubles and sorrows of the Byzantines were not over, however, and in 1204 A.D., the knights and nobles of the Fourth Crusade deviated from their resolution to liberate Jerusalem from the hands of the infidels long enough to completely destroy the Christian city of Constantinople. They stole everything of value and made themselves generally obnoxious. These crusaders also sought to impose the Latin Christianity of Western Europe upon the survivors, and thus gain control of the Byzantine wealth and influence. Their labors were short-lived, however, and in 1261 A.D. the Palaeologian Dynasty restored the Eastern Empire and gave new support and encouragement to its arts. From this time on, the glory

of Byzantium enjoyed a brief prosperity, but it is generally held that the Byzantine Empire fell, never to rise again, with the capture of Byzantium by the Turks in 1453 A.D.

It does not necessarily follow that the creation of icons ceased at this time. In many areas of the Balkans, schools and workshops of painters continued to labor with Turkish sanction. In some areas at least, artist monks, in the quiet environment of their sacred houses, have continued to paint their beloved icons down to the present century. We will now consider the effect of Byzantine painting upon Slavic Christianity, especially the Russian Church.

The Greek Orthodox Church, or as it has sometimes been called *Byzantine Christianity*, had its principal seat in the city of Constantinople. The oldest known versions of the New Testament are in Greek, and in the early days the Liturgy was also in that language. With the rise to authority and prestige of the Bishop of Rome, Latin Christianity came into existence. Gradually the influence of the Roman Church spread into Western Europe, where it made rapid progress among the Teutonic Tribes. The Eastern Church also expanded and became the principal force in the conversion of the Slavs.

One major difference should be noted. Whereas the Western Church maintained an autocratic position, with the result that the Bishop of Rome was vested with numerous spiritual and secular powers and was the one head of Latin Christianity throughout the world, the Eastern Church followed an entirely different procedure. Byzantine Christianity has been called *autocephalous* because the various national churches were regarded as separate entities, retaining all rights and prerogatives beyond conformity with basic doctrines. The result was a group of autonomous churches, such as the Bulgarian, Rumanian, Serbian, Albanian and Russian. While the Ecumenical Patriarch of Constantinople was regarded as the presiding head of the Eastern Church, his influence was largely moral and persuasive. He presided over a Constitutional Assembly that did not possess theocratic infallibility.

In the year 988 A.D., the Grand Duke Vladimir, Prince of Kiev and of all the Russias, was converted to Christianity. The character and career of the Great Prince were reminiscent of the existing accounts of the life of Constantine Magnus. Both were ruthless and

ambitious men, but each, upon his conversion, is said to have mended his ways, to become an exponent of Christian faith and charity, and both were canonized.

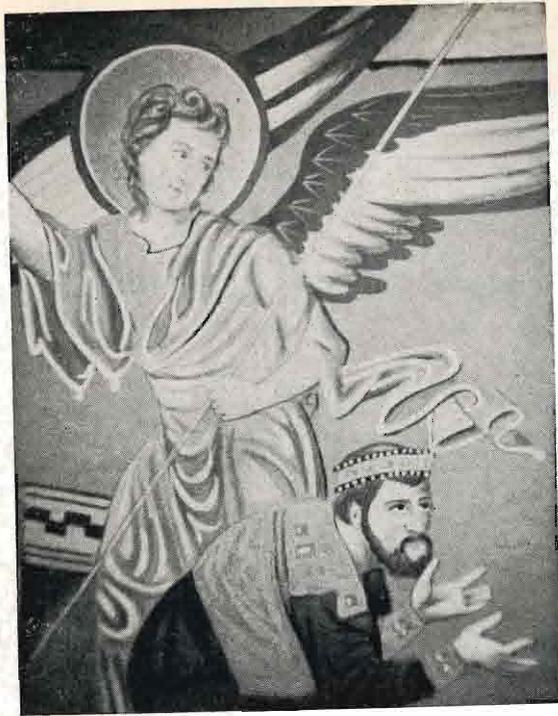
The circumstances which inspired the conversion of Vladimir are not entirely clear, but it is likely that self-interest was involved. He had been a staunch defender of paganism, but he now turned with the sternest discipline against the gods of his fathers, and required the immediate baptism of all his subjects. The new religion was therefore established with traditional Slavic thoroughness.

At that time the great center of ceremonial and ritualistic Christianity was the Byzantine Church. The splendor of the architecture and the awesome grandeur of the murals and mosaics, and the vestments of its clergy, which exceed in glory the robes of kings and emperors, delighted the Russians, who were always sentimental about pageantry of any kind.

As literacy was not especially prevalent among the followers of either the Eastern or Western Church, religious art played a vital part in spiritual instruction. Byzantine Christianity rejected the use of statuary, apparently under the conviction that three-dimensional figures of sanctified persons might easily lead to idolatry. They favored rather the icon, a painting in tempera upon a specially prepared panel of hard wood. After the conversion of Vladimir, many icons reached Russia from Constantinople. Most of the early examples were by Greek artists, and later these older works became the inspiration for the native Russian painters.

We can recognize four distinct types of icons; that is, essential differences in style and treatment of subject matter. The first type appears to have been inspired by old Greek and Roman portraiture. Similar portraits have been found on the mummy cases of Egyptian rulers of the Ptolemaic period, when Greek Pharaohs were ruling Egypt. The faces are usually nearly front view, with the eyes wide open, and the colors rather subtle. The faces inspire one as having a refined or exalted frankness. There is seldom any evidence of emotion. In the icons these faces are often bestowed upon angels and archangels, to suggest their unworldliness.

The second type is typically Byzantine and is found in representations of the emperors and empresses of the Eastern Roman Empire. The vestments are elaborate and Gothic. The faces are usually full



FRAGMENT FROM A GREEK MANUSCRIPT

An emperor, in an attitude of homage, accompanied by an angel. The text of the 9th-century manuscript deals with the teachings of Gregory Nazianzus, 4th-century Bishop of Constantinople.

front view and the hair may be elaborately curled. There is an excellent example preserved in the Cathedral of the Assumption in Moscow. The picture represents St. George, and was painted in Novgorod in the 12th century.

The third type is surely and definitely Russian and originated in a brilliant group of iconists working in Moscow. They attained their greatest skill during the 15th and 16th centuries, and may be said to mark the artistic break with the Byzantine Church. The colors become more barbaric. A Slavic moodiness permeates the work. It was during this period that the psychic intensity of the Russian people most completely expressed itself in religious art.

The fourth type can be described as recent and reveals the influence of Western art standards, which began to influence Russian

painting in the early 19th century. The icons lose much of their emotional intensity and begin to reveal traces of sentimentality. We see such devotional attitudes as express themselves through the early religious painters of the Roman School, as for example Raphael, Fra Angelico and Leonardo da Vinci. What might have been a gradual but inevitable decline in the production of icons, was suddenly and violently hastened in the early 20th century by the communizing of Russia. The guild schools of religious painters were closed. Most of the churches were secularized and every effort was made to turn public opinion away from the old faith.

Fortunately, however, the Soviet government has carefully preserved ancient art treasures. They are now regarded as monuments to a primitive faith that has lost all spiritual significance, but like the statuary of Greece and Rome, are priceless works of art to be preserved for the study and admiration of future generations.

Icons of the Eastern Church have certain characteristics worthy of thoughtful attention. Even the best of these paintings gives the impression that the subject was sitting for a portrait. There is that stiffness of expression which accompanies extreme self-consciousness. In some cases, the saint depicted appears to be watching the artist through a corner of his eye. The technique used in painting the icons results in an almost photographic likeness. This suggests the descent of an authentic portraiture, and although the various schools developed special techniques, the viewer has the feeling that he is in the presence of an authoritative representation. This in turn leads to an extraordinary sense of literalism. The beings on the icons are not strange ethereal creatures of another world, nor do they reveal mystical elevation of consciousness. They are devout elders, remote prototypes of the living patriarchs of the faith. Most of them are presented with swarthy complexions and the men are heavily bearded.

An outstanding feature of the icon is the exceptionally long, straight, narrow Grecian nose. This is so exaggerated as to suggest clearly a racial type proper to the Greek, but not usual among the Russians. There also gradually developed a peculiar fullness under the eyes. This was so highly emphasized and clearly delineated that it gave many of the faces a rather haggard or unhealthy ex-

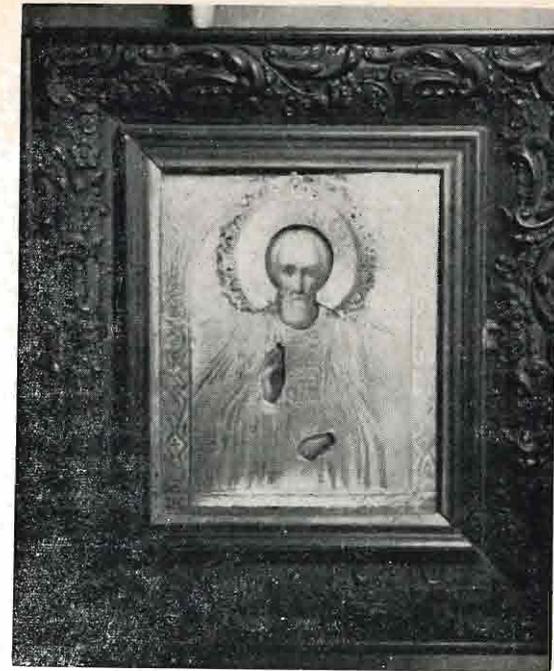
pression. It added to the sense of responsibility and dedication, but did very little to contribute a cheerful note.

Most icons make no attempt to convey "glad tidings." The faces are stern and orthodox. There is much of dedication and heroic resolve. Faces are deeply lined with the scars of duty. About the nearest to a smile is an expression of wistfulness.

A favorite subject for Russian icons is what is now called the Virgin of Vladimir. An example of this was brought from Constantinople to Kiev in the 12th century and is now in the Tretyakov Gallery in Moscow. Here another feature of Byzantine religious painting is clearly shown. The panel is on wood and is a notable and completely sincere work. It has inspired many later versions of the same subject. Mary is depicted holding the Christ Child in her right arm. Her head is slightly inclined toward the upturned head of the infant Jesus. The Virgin is shown with an extremely exaggerated nose. The eyes, however, are deep set and pensive, and seem to be looking at the artist. Like most of these figures, Mary is presented not as a young woman but as matronly, combining Greek and Near Eastern sentiments.

In addition to this type of Madonna, usually referred to as "Our Lady of Tenderness," there are several other forms of the Virgin. One of the most interesting of these is a variation of the Vladimir composition, in which the Virgin carries the Child on her left arm, pointing to him with her right hand. This is called the Virgin Hodegetria or the "Pointer of the Way," for she is indicating that salvation is possible only through her Son. Other themes include the Annunciation, the Nativity, and the Ascension of the Virgin.

The saints of the Eastern Church are well represented. Also the apostles and prophets of the Old Testament. Representations of Christ are commonly seen on icons, as might be expected. In many of these he is presented as ascending to heaven in glory, supported by angels. There are a number of narrative icons in which a central figure is surrounded by small scenes depicting his life, miracles, and death. Triptychs are not unknown and the principal figures are presented against a variety of backgrounds, usually representing scenery or buildings in the vicinity of Byzantium. After the rise of the School of Moscow, it was more common to place the compositions in an impressionistic Russian setting.



RUSSIAN ICON OF A SAINT

This painting probably represents St. Methodius. It is covered with a beautifully engraved riza, and may be dated in the late 18th century.

A curious feature of Russian icons is the custom of covering the painting, except for the face and hands, with an ornamental sheet of metal, on which the details of the under-painting are reproduced in relief. These coverings were used in Kiev as early as the 13th century, and some of them are very beautiful and precious. A cover of this kind is called a *riza* and it is often further embellished by special halos, extending out from the original metal to surround the heads of the sacred personages. These covers are sometimes of gold or silver and encrusted with gems. Those less elegant may be plated, but the use of these covers is a unique type of sacred art limited to the icons.

Religious pictures might be used in the home or in the churches. It was mandatory in the Greek Church that at least two icons be displayed upon every iconostasis. This is a kind of screen which separates the sanctuary from the body of the church. This screen



Madonna in the style of the Greek Orthodox Church. In this picture, the representation of Christ as a small adult person is quite obvious. The work is in the style of the 16th century.

has three doors. That in the center is called the Royal Door, because it leads directly to the altar, where the Mystery of the King of Kings is celebrated. At the right there is the Deacon's Door, and this is balanced at the left by the Door of the Proskomide, used in the preparation of the Mass. To the right of the Royal Door must be a picture of Christ, and to the left, the likeness of the Virgin Mary.

In the Greek churches the iconostasis may be rather simple, except in larger and more prosperous communities. In the Russian churches this screen may extend almost to the roof of the building, and will be adorned with several rows or tiers of icons. In the Western European churches and the great Gothic cathedrals, the builders usually placed a magnificent ornamented wall called the *reredos* behind the altar. This was ornately carved, often gilded

and decorated with statues or representations of holy persons arranged in niches or surmounting the arches. The Eastern churches placed the *reredos* in front of the altar, rather than behind it, and as the churches grew in wealth and veneration, magnificent icons were placed on the iconostasis according to a strict arrangement, which was regarded as invariable.

In addition to the icons intended for display in the churches, there was a special type to be carried in processions, painted upon heavy boards with pictures on both sides. When these were carried in processions and elevated, both pictures could be seen. While there is no evidence that icons were originally intended as sacred relics possessing miraculous powers, some of the paintings certainly were believed to have healing qualities, and prayers were addressed to the saints portrayed on the holy pictures, in order that they might intercede with God on behalf of the devout.

The iconography of the Eastern Church reveals a well-integrated system of religious symbolism which descended through the various workshops and is evident in even minor paintings and mosaics. Byzantium was never subjected to the tragedy of the Dark Ages, which obscured the light of wisdom for most of Europe. The Eastern Empire was not greatly influenced by the Renaissance, and therefore it is difficult to interpret the Eastern Church in terms of Western Christianity. As the elements of Byzantine and Roman iconography arose from common origin, there were certain parallels, but also many differences. There is no doubt that the Eastern Church was strongly influenced by the ancient religion and philosophy of the Egyptians, and traces of this influence are still to be found in the vestment of the clergy.

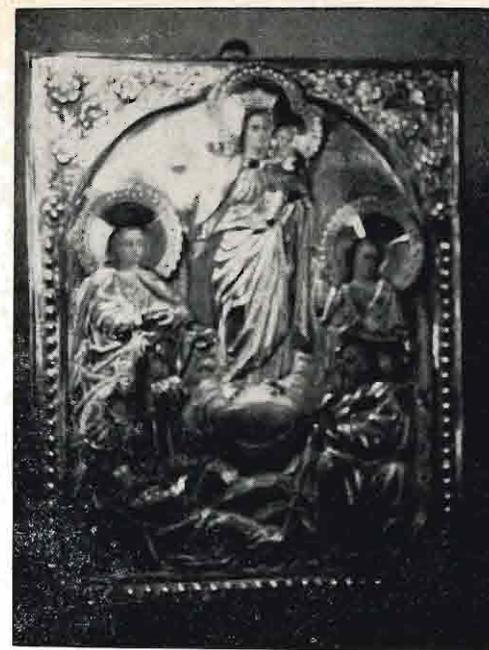
As the Madonna is by far the most popular subject for painting among Christians of both East and West, we may compare some of the Byzantine products with the early surviving specimens produced in Western Europe. Anyone who has visited the great galleries, or has seen well-illustrated books on religious art, probably has noticed a common artistic peculiarity. Figures of the infant Jesus usually represent him as a small adult person. Sometimes the body suggests babyhood, but the face is likely to be quite elderly and not especially prepossessing. This is probably intentional, for an artist capable of painting a beautiful face of the Virgin Mary

could likewise have made the infant charming and pleasant to look upon. Actually the purpose is to symbolize the Divine Incarnation. The body symbolizes the human Jesus, but the head is the Eternal Christ, who could not be represented child-like but was the timeless and only-begotten of the Father. The face, therefore, may properly be furrowed with the sorrows of the world.

The use of colors follows the medieval rules governing religious heraldry. White is the symbol of purity, and in the case of a person of advanced sanctity, silver may be substituted. Red stands for the suffering and death of Christ and his saints, but may also represent his divine love and his cleansing blood. Blue is associated with heaven and God and the higher states of spiritual rapture. It may therefore suggest illumination or the mystical experience. Yellow is the color of glory, and the use of gold in the background of icons implies a vision or that the sacred person is seen against the background of spiritual space. Green is fruitfulness and may signify the conversion of the young to the spiritual life. Violet suggests humility, but in the Eastern Church it occurred in the robes of the Madonna, partly because it was worn by the emperor and empress of Byzantium. Black represents humility, penance and death, but often it is used to signify detachment from worldliness, and may represent a continual state of penance or prayer.

Saintly figures are usually adorned with halos. In most instances the nimbus surrounds the head and is white or gold. It may contain the name of the saint written in Greek or Cyrillic. In the transfiguration scene, Christ is often represented standing within a lozenge shaped aura that surrounds his entire body. Divine grace is sometimes indicated by the hand of God in the gesture of benediction emerging from clouds. Occasionally a stream of light descends from the hand to touch or envelop a saintly person. In the Eastern Church, martyrdom is represented by a cross carried by the saint, and a sword signifies that the canonized person was a soldier or defender of the faith. The Archangel Michael also carries a sword.

In the Convent of St. Catherine of Alexandria at Mt. Sinai, there is a remarkable icon of St. Peter the Apostle. Writers have noted that in this picture there is a curious swirl of white hair in the center of the forehead at the hairline. This is said to indicate



THE IMMACULATE CONCEPTION

This icon originated in Latvia and shows a good example of the use of the riza, the elaborate metal covering which permits only small areas of the original painting to be seen.

that Peter had a restless spirit, but it seems to me that it might be an interesting link with Buddhism. In the great Lotus Sutra there is a special description of the urna on the forehead of Gautama Buddha. It is stated that this urna was a vortex of white hair, which was the source of the Buddha's transcendent vision. St. Peter's hair forms a perfect vortex, and no other example of this particular style, which is very early, is known to exist.

Writers have mentioned a curious feature of some icons in which the elongated Gothic figures seem to be standing on their toes. It is assumed this signifies that they are already rising above the earth. Actually, however, it seems more likely that the Greek and Russian artists had the same problems as the painters of other countries, who had difficulty in coping with the human foot when viewed directly from the front. It appeared more like a stump, and to

escape this difficulty, the foot was pictured as though seen partly from above. Saints often carried books or sections of manuscripts. This normally indicates that the saint had written or prepared a learned theological work, or written an approved commentary on a scriptural book.

A very interesting symbolism involves the Dormition of the Virgin. This is identical in meaning with the Mystery of the Assumption. The iconographic form of this is quite remarkable. There are several examples in the Tretyakov Gallery in Moscow dating from the 13th to 15th century. Christ stands behind the couch on which Mary lies at the moment of death. In his arms Christ carries an infant robed in white and haloed. This newborn child represents the soul of Mary, which Christ takes with him when he returns to heaven.

There is an interesting symbolical possibility in connection with icons that suggests a psychological interpretation. Following the old concepts of mystical architecture, the sanctuary of a church represents the spiritual source in both the universe and man. The outer part of the church, the nave, where the congregation assembles, was the material world and the mortal human body. Between spirit and body stood the iconostasis or screen, separating the sacred and profane worlds. In terms of psychology, this screen could signify the mind, which divides the inner and outer life. This screen, adorned with its wonderful display of icons, suggests the mental and emotional images which arise in the human mind, especially in man's attempt to interpret the mysteries of the invisible worlds. The spirit that abides behind the icon screen has no visible likeness. It is to be worshipped only in spirit and in truth. The invisible faith, however, is made manifest through its saints. The mysteries of God are shadowed forth on the icons. The very term suggests the visible shadow of an invisible reality. The worshipper kneeling on the hard stone floor gazes upon the wonders of the Church Triumphant. Suddenly the heavens are filled with glory and the hierarchies stand in protective array guarding the faithful.

Here those of slight learning can see the familiar pictures that remind them of their precious heritage of sacred tradition. The mental images conjured up by the paintings are themselves icons

in the mind. They are seen, therefore, according to the nature of the believer. His saints are solemn beings arranged like some magnificent spectacle in a Byzantine palace. The Slavic people have always demanded a strong leadership and are ever ready to give their allegiance to some splendid image that has captured their fancy. They have followed many leaders and involved themselves in countless complicated situations.

It is unlikely that they will ever forget their old religious imagery. It may be modified by time, but it is most unlikely that a true Slav will ever be an atheist. He may take on materialism if his leaders so require, but he belongs to a world of wonders. He is intensely emotional and becomes neurotic at the slightest opportunity. Even his joys are touched with sadness, for there is in his nature a streak of melancholy. The world never entirely satisfies him. He longs for other regions far away. He longs for liberation from chaos and turmoil, which have been his lot since the beginning, and he expects to find his release from the burdens of mortality only in a sphere beyond his mortal ken. He journeys on, convinced that some day he will be one with those precious saints, in those glorious realms of the blessed, which he sees pictured on ancient icons.



#### *The Iron Chancellor*

When a lady applied through a friend for Bismarck's autograph, he wrote her directly: "Dear Lady: I have the greatest objection to giving my autograph, and never do so. Very truly yours, Bismarck."

#### *The Dietitian.*

When Lord Byron was entertained at dinner, he announced to his host that he never took soup, never ate mutton, never touched fish, and never tasted wine. When asked what his diet was, his Lordship replied, hard biscuits and soda water. As these were not available, he settled for raw potatoes drenched in vinegar.

#### *The Great Landlord*

After his election as President, Abraham Lincoln was expected to appoint his supporters to various government offices. He summed up his dilemma in these words: "I am like a man letting rooms at one end of his house, while the other is on fire."

Homer's brief reference to the Lotophagi is found in Book VI of *The Odyssey*. Although the story is little better than incidental, it has been well-remembered and subjected to a variety of interpretations. Ulysses, returning from the Trojan war with his band of faithful companions, had just escaped a tragic encounter with the Ciconians. The mariners, escaping to their ship, were next afflicted with contrary winds, and for nine days they were the victims of the capricious deities of the air and sea. The tenth day they made better time, and finally dropped their anchors off the coast of the land of the Lotophagi.

Almost immediately they encountered the lotus-eating men, and these, with no thought of harming their visitors, offered them the strange food upon which they themselves existed. The scouts sent out by Ulysses ate of the lotus and immediately lost all interest in returning to the ships or continuing their homeward journey.

To rescue the three men from the spell of the children of the flower, it was necessary for their companions to bind their drugged friends and carry them back to their ship. As a further precaution, they tied these prisoners under the benches of the galleys. The mariners then rowed away from the region as rapidly as possible, lest they all be captured forever in a world of dreams.

This is all that Homer had to say, but his words have been brought to mind by recent trends in the use of narcotic and hypnotic drugs. Herodotus, who always had something to add to the records of ancient history, reported that the Lotophagi inhabited a promontory **jutting** out into the sea from the land of the Ginyanes. These Lotophagi lived entirely on the fruit of the lotus tree. This fruit was **about** the size of the lentis berry, and its sweetness resembled **that** of the date. The Lotophagi had also succeeded in obtaining from this fruit a sort of wine.

For those who have long regarded the lotus flower as the symbol of man's highest spiritual attainment, it will be most **consoling to realize** that the plant mentioned by Homer and other ancient authorities was not related in any way to the lotus of Egyptian or East Indian philosophy. The lotus fruit described by the Greeks was gathered from the Zizyphus Lotus. This plant, of which there

are about a hundred species, belongs to the buckthorne family, which flourishes in many parts of the world. Buckthorne is a shrub of the Rhamnus, and the African type grows to some ten feet in height, has large serrated leaves, and a small green flower. This fruit is succulent, black in color, and contains four seeds or stones. A type of buckthorne growing in California is the source of cascara segrada (sacred bark) still used in certain medical preparations.

Alfred Lord Tennyson, in his poem, *The Lotos Eaters*, expanded on the Homeric myth and the fragmentary references found in other authors. According to him, the Lotophagi had found their escape from the common burdens and labors of mankind by living on the fruit of an enchanted plant which caused them to fall into a kind of lethargy. Under this lethargic influence, they were content to remain forever in a misty world of sensory enchantments. They did not actually forget the mortal realm, but its burdens and responsibilities had lost all moral meaning.

The Lotus Eaters found complete satisfaction in a kind of psychedelic indolence. Living upon the flower and its juices, they were perfectly satisfied to fade away with the blossoms as they fell. Existence was meaningless at best. The wars of nations, the ambitions of the proud, and the daily labors of the humble all became shadowy pursuits from which it was fortunate to depart. The Lotophagi spoke softly, for there was no longer any passion in their souls. Their faces were kindly, but strangely vacant, and they no longer had any desire to give up the narcotic which had freed them from all sense of heroic destiny. At the end of his poem, Tennyson has the chorus of the Lotophagi sing:

Surely, surely, slumber is more sweet  
than toil, the shore  
Than labor in the deep mid-ocean,  
wind and wave and oar;  
Oh rest ye, brother mariners, we will  
not wander more.

The term *lotus eater* has now come to designate any person suffering from spiritual, moral, or physical indolence, or who chooses from one cause or another to resign from human society. Sometimes

he is a conscientious objector to the policies of his generation, or again, he may be a drop-out from the university of hard knocks. Those who have eaten of the flowers of forgetfulness are seldom desirous of actually injuring anyone. According to Homer, they were most hospitable, ever willing to share their narcotic diet with any tired and weary stranger who entered the strange realm of the living dead.

Both the original story and the commentaries thereon assume that those who partook of the fruit of forgetfulness over an extended period of time destroyed or permanently injured the brain. It has long been believed that the story of the Lotophagi was entirely mythological, and their land was a figment of Homer's imagination. That the fable might have a moral significance was also suspected, but as one writer stated, it was utterly inconceivable that a race could exist upon the earth which voluntarily chose to destroy its own mental powers.

Many stimulants, depressants, and hallucinogenic drugs were known by ancient peoples, both savage and civilized. Such drugs were used on rare occasions in initiatory rites of the secret religions, or to ease the last hours of condemned prisoners awaiting execution. Black magic has always cursed humanity, and in sorcery drugs were used to cause madness, and there is a persistent legend that the Haitian zombi was the product of secret drugs administered by the Voodoo doctors. The opium trade in China was a classical example of the use of narcotics to impoverish and enslave an entire nation. It would be completely unreasonable, however, to insist that the stupefying effect of opium was in any sense of the word a solution to the dismal plight of the Chinese people.

From what can be gathered from various publications in the field of psychoactive drugs, there seems to be no need for the American citizen to be further troubled in any way by the pressures and uncertainties of modern living. If he has not already joined the Lotophagi, he can become one of these happy-go-lucky lotus-eaters whenever he is so inclined. For the man who is worried over world conditions, has an extravagant or belligerent family, is in difficulties at the office, or finds himself irritated or depressed by the conduct of his fellow mortals, there are the anti-anxiety drugs. These have been recommended for those attending weddings or

funerals, may be used at sporting events to reduce tension due to excitement, and are sometimes recommended, in small doses of course, for newborn infants, who would probably need much larger doses if they had any awareness of the sphere of miseries and uncertainties which they have so recently entered.

If we become discouraged, disappointed, despondent, or disillusioned, there is no need to wander about in a forlorn or hopeless state. There are always the anti-depression drugs to raise our spirits from their melancholia. If it happens that we have been in the doldrums all our lives, it may be necessary to medicate ourselves with buoyancy-producing preparations for the rest of our natural existence. The cost of such a procedure can itself bring on an acute depression. There is no proof that all-wise Providence intended us to be in an hilarious state of drug-induced joy from the cradle to the grave. It is also rather dangerous to drive free-ways when the conscious mind is out of control with artificial glee.

For those who are suffering from more advanced mental illness, and are no longer able to control the intensity which lies within them, or cannot be reached by rational means, there are the anti-psychotic drugs. These have a tendency to sedate the sufferer so that he can live peacefully with himself and others. Such drugs are not actually considered curative, and it may be necessary for the patient to continue their use for years, possibly the rest of life.

All psychoactive drugs can have undesirable side effects under certain conditions. It is also dangerous to combine them with other drugs, alcohol or narcotics. They should be given only under the direction of a qualified physician, and in as small an amount as possible. It is obvious, of course, that they should never be used except when actually necessary and when less powerful remedies have failed. Psychoactive drugs are in no sense of the word solutions to difficulties traceable to ignorance, stupidity, and selfishness.

It is difficult to imagine that every year in the United States alone over thirty million persons are assumed to be actually in need of psychoactive drugs, to say nothing of a far greater distribution of milder sedatives and stimulants that can be purchased without a prescription. To these must now be added an ever-increasing number of hallucinogenic preparations for which there seems little or no justification, and which are now widely and

illegally distributed. To solve the problem of human existence by attempting to live from the cradle to the grave in a chemically-induced coma, or at least with the consciousness partly impaired by artificial means, would seem an irrational approach to the improvement of the human estate.

Add to this a paternalistic government, apparently ready to support us if hard work depresses the ego, and we can understand the insecurity which now disturbs many of our more conscientious citizens. Referring to the Lotophagi, the *Encyclopedia Britannica* remarks: "It should be plain enough that the Lotus Eaters, in their country, are situated in fairyland, . . ." There is some ground for suspecting that we are doing everything possible to re-establish the Kingdom of Faye right here on our own planet. Perhaps the assortments of dangerous drugs which we have been taking so optimistically in recent years and are continuing to consume in ever-increasing quantities, have already set up some mutations in our mental functions.

The Lotophagi, once they had eaten of their enchanted fruit, were free from all the ethical drives that impel the normal person to carry his part of the common responsibilities of the world with dignity and patience. The Lotus Eaters were not wicked men seeking to destroy themselves or their generation. They simply wanted to share the blessings of irresponsibility which they had attained by the drugging of their moral faculties. Why accept a world that is full of pain and sorrow? Why obey laws you do not respect? Why labor for wealth when it is possible to resign from the human race with idealistic convictions and leave others behind to do as they please?

Unfortunately, the modern Lotophagi is not dwelling on an isolated peninsula extending into the Mediterranean Sea. He is far too closely involved in the common burdens of his time to make a graceful exit into the land of his dreams. He must either support himself, or others must pay his bills. He requires food and shelter, may require medical or dental care, needs new glasses or contact lenses, and wants a pleasant place to congregate with others of similar mind.

Most reformers suffer from one common malady—they are possessed with the idea that they are destined to enlighten others,

but remain blissfully indifferent to the degree of their own benightedness. The Lotus Eaters are not burdened with this defect of character. Most of them are not preaching, at least outside of their own ranks. They are, however, setting an example that can be most detrimental to the young and gullible.

Man's most precious instrument of self-existence is his own mind. Because of it, he has raised himself above the animal kingdom and achieved much in many fields of activity. Through the proper use of his mind, he has created great art, divine music, and immortal literature. He has fought the plagues and pestilences that shortened the lives of his ancestors. He has evolved governments from tribal tyrannies to constitutional democracies. Perhaps most of all, he has experienced the greater labors and privileges of meditation. He has sought to know God through wisdom and love. He has reached out to understand the needs of his fellow man. He has explored the universe to discover his own place therein.

Man is very largely an embodied mind, for without his mental faculties he would have little valid reason for his own existence. Why, then, should he choose to endanger the health and normalcy of his own thinking? It is understandable that we may use psychoactive medicines if by so doing we can help a sick mind, but why should we voluntarily addict ourselves to hallucinogenic preparations to sicken a mind that might otherwise be in reasonably good health?

LSD (lysergic acid diethyl-amide) is recognized as a drug causing hallucination. We have known many other preparations that have temporarily resulted in mental aberrations. There is no proof or evidence of any kind that LSD actually results in any legitimate type of extrasensory perception. The experiences described are not such that they can be regarded as clairvoyant, or true visions in the religious sense of the word. All that we can actually affirm with certainty is that intoxication-inducing drugs can cause the normal machinery of thought to become abnormal, resulting in experiences of unnatural internal happenings, some of which may appear to be exhilarating and others almost certainly dangerously depressing.

A great many psychotics have visions, and in various ways are so disoriented as to cause grave anxiety to their friends and families. One would scarcely regard such imbalance as a proof of spiritual attainment or release from the monotonies of everyday happenings. These difficulties are accepted for what we know them to be—sad instances of mental or emotional sickness.

Those who are tempted to escape into a world of psychedelic nightmares should pause and ask themselves a few relevant questions. We all know that most of the psychoactive drugs have not been tested over a sufficient length of time for us to be certain about possible long-range effects. It is very possible that side effects will be more serious than has been believed or considered probable. Products like LSD or marijuana are dangerously close to the so-called hard narcotics.

When the human body is literally beaten into submission by drugs, open rebellion is by no means impossible. It would not be pleasant to look forward to a time when over-use of dangerous pharmaceutical preparations might result in mental or physical deformities or even in the transmission of chemically-induced insanity from one generation to the next. Those most eager for psychedelic experiences are least equipped to answer questions of this kind. Can we afford to become involved in a situation which we do not understand and may not be able to control?

The passive state of psychological indifference to realities said to result from the use of psychedelic drugs is already the cause of anxiety throughout the structure of our society. We all know that our world is in grave difficulty. Only a few realize, however, that our troubles arise from the natural operations of the law of cause and effect. In the reckless effort to advance progress at all costs, we have broken many laws and abused many privileges. For these mistakes, nature holds us responsible, and penalizes us by undermining our securities and confronting us with unpleasant realities.

The tendency has been to associate drug-induced attitudes with certain systems of Oriental philosophy. The strange passivity, detachment, and meekness, together with the neglect of appearance and even of sanitation has suggested a parallel between the modern Lotus Eater and some ancient Indian yogi, or an emancipated Buddhist arhat. Actually, there is no resemblance of any kind. On

one occasion, Gautama Buddha said, "Neither abstinence from fish and flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions. Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparagement, superciliousness, and evil intention constitute uncleanness; . . ."

The Oriental mystic who attains unworldliness has dedicated his life to the greatest labor that the human being can perform. The true holy man has attained the perfect conquest of himself. He has lost all desire to escape from responsibility. He has simply detached his consciousness from those destructive attitudes which would cause him to injure others or himself. If he has renounced the world, he has also renounced his own worldliness. He has no desire to experience the enchantments wrought by self-delusion, or to make his life easier and more pleasant by invoking unconsciousness. His quietude is the result of a positive insight into the meaning of life. He is merely striving after freedom from desire, which must of course also include freedom from desirelessness, for the desire not to desire is also a form of desiring.

To serve those who need, with dignity and dedication; to live simply, free from unreasonable tyranny of ambition, free from all grievances, and completely free from all fear—these are the freedoms suitable to a wise man. The yogi cannot fear life or death, nor, for that matter, pain or pleasure, but he is a little anxious if his pleasures become too numerous. He would not drug the mind, but unfold its resources so that it can transcend itself and free the consciousness for the experiences of the eternal presence of absolute wisdom and truth. To involve immature thinking with such systems as Zen or Yoga or Tantra, is merely to compound a mistake. It is wrong to even suggest such a similarity, for it may confuse those who have not sufficient insight to discipline their own thinking.

It is obvious that a certain legitimate discontent is part of the pressure which is leading to the excessive use of psychoactive drugs. It is a tragedy, however, to assume that blocking the natural processes of consciousness will actually correct the curriculum or provide a better way of life for the younger generation. We cannot change other people by simply becoming unaware of their exist-

ence or indifference to their attitudes. What we really need is a generation of younger minds that are as healthy as conditions will permit. These minds must be fully aware of the problems which we all face and completely dedicated to finding better solutions for current difficulties.

No degree of anesthesia can be a constructive solution to war. Men must learn to keep the peace while they are awake, not merely when they are in a drug-induced trance. War can end only when hating ends; when jealousy, ignorance, and stupidity have lost their power in national affairs. It is foolishness to assume that by destroying ourselves we can at the same time wipe out our mistakes. The early church tried this on one occasion. It decided that we were all in trouble because we have been born into this mortal sphere, and that the answer was to stop propagating the species forever. The plan failed because a number of barbarians were not converted.

A few years ago, most of the younger generation now exploring the mysteries of LSD were self-proclaimed atheists or agnostics. They did not believe in God, original sin, or the immortality of the human soul. Finding their unbelief of slight assistance in hours of need, they have suddenly changed their point of view and taken on a strange kind of negative mysticism. Some, in desperation, seem to have decided that LSD has provided them with the proof that they have a consciousness separate from body, or, possibly, that they live in a fascinating universe of futuristic patterns not visible to the common perceptions of the species.

There is certainly a way to strengthen the mystical content in man's nature without the use of dangerous drugs. The early Christian saints have left us some rather clear thinking on this subject. To live every day close to the heart of God, to feel his presence ever near, to behold his workings in all the manifestations of existence, and to keep his commandments through unselfish service to all who need—these were the ways of St. Francis of Assisi, St. John of the Cross, and Santa Clarissa. A kind of holiness lifted these dedicated hearts into the light of the divine love. Through dedication, through self-improvement and self-discipline, the sincere individual can find the truth he seeks. He does not need to

cultivate by artificial means those virtues which are natural to the human being.

Any person who is not sure what he should do or how he should prepare for living, should first come to a simple code of values, suitable to maintain himself with quiet dignity through the years of his life. Every person should learn a trade. He should have a skill with his hands by which it is possible for him to sustain himself when adversity may deprive him of income or estate. This was the old way. Kings and physicians, lawyers and judges, princes and philosophers, priests and mystics, were all craftsmen in addition to their other offices. Martin Luther belonged to the Guild of the Watchmakers, and it is believed that their help did much to protect him from religious persecution.

Having learned to make a living, you will find at the same time that you have helped to make for yourself a life. You are free because you are self-maintaining. You outgrow the world by the simplification of needs and the enrichment of skills. You then become an individual. Your skills give you ways of releasing creative instincts, and for those who long for spiritual freedom, folk arts and crafts offer splendid opportunities for sincere self-expression.

Liberate yourself by transcending your own ignorance, for there is no freedom for any living thing until it has been constructively freed from the dominance of its own ego. Remember, it is the ego which makes the tyrant, but it also makes the escapist. It impels us to justify our own conduct, whether our deeds be good or bad, and it is forever telling us that we are entitled to privileges that we have not earned.

Only through discipline and dedication can we free ourselves from the misty world of the Lotus Eaters. Actually, those who are born and live and die only for the gratification of their own pleasures, who believe that this world was created so that men could exploit each other, are the most self-deluded of all. Wake up from the dream of running away from experience. Rather, seek out the very burdens that seem difficult and, by conquering them, be free forever from a way of life to which we are all bound only by our ignorance. No drugs are necessary. All we need are the natural energies and faculties with which we have been endowed.

Generally speaking, the music of Eastern Asiatic peoples has had few devotees in Europe and America. It is only in recent years that the subject has attracted non-Oriental musicologists who are coming to appreciate that unfamiliar themes, on equally unfamiliar instruments, can be attractive and even inspiring. It is useful to consider the music of India, China and Korea, in terms of the perpetuation of these forms in Japan, which has become the repository of so many arts and crafts.

Very little is known of Japanese music prior to the introduction of Chinese and Korean forms and techniques. The *Kojiki* and *Nihongi*, the most ancient written records of Japanese history and manners, contain numerous poetical compositions which could be sung or recited to the accompaniment of instruments. Unfortunately, further details are not available. There are a few folk songs from the remote past which are still performed at the Imperial Court, but as these have been subject to revision in the course of centuries, they contribute little of practical assistance.

It is now assumed that Japanese music is strongly influenced by Korean forms, which reached the Island Empire early in the seventh century A.D. The music brought with it a dramatic kind of pageantry or dance which gained wide popularity among the Japanese. This was the *gi-gaku*, vestiges of which can still be traced in ancient dance forms.

The introduction of Buddhism in the sixth century A.D. gradually brought the music of India, most of which was essentially religious or adapted to the emotional climate of Buddhist institutions. Chinese music was introduced in the seventh century, and for about 200 years dominated the public mind. These various streams of imported artistry were gradually assimilated, and by the tenth century the Japanese had begun to fashion a music of their own from these foreign ingredients.

Perhaps a word should be added about the influence of Western music, which was not great until the beginning of the Meiji era, which extended from 1867 to 1912. It is believed, however, that Francis Xavier brought a pipe organ to Japan in about 1549, and

other early visitors introduced the popular European instruments of the time. With the isolation of Japan from the beginning of the seventeenth century, these foreign influences gradually faded away.

With the enthronement of the Emperor Meiji, a process of Westernization began, and this almost immediately suggested a brass band for the use of the military and appropriate court functions. In a few years, the study of European composition attracted many Japanese composers, and in a relatively short time a symphony orchestra was founded and many groups devoted to chamber music. On my last trip to Japan, Leopold Stokowski was conducting The Tokyo Symphony Orchestra, a very skillful and versatile group of men and women, whose skill was adequate for Beethoven, as could be quickly noted from the ecstatic expression on the venerable conductor's face.

Without laboring this summary with unnecessary details, it may be mentioned that the musical instruments favored by the Japanese are more rustic in design than those used in the West, but proficiency is no slight attainment, and master musicians are held in the highest esteem. One of the most interesting of the stringed instruments resembles an oversized mandolin. It is called a *biwa*, because its shape suggests that of a loquat (*biwa*). There are several types of this instrument; in fact modifications exist in all the elements of orchestration. The *biwa* is said to be of Indian origin, and there are very old examples in the Shosoin collection at Nara, which were probably made in the ninth or tenth century, possibly in India.

Other elements of the Japanese orchestra, which may be played singly or together, are the *koto*, a long horizontal harp-like instrument, which is said to remotely resemble a zither, and a more recent introduction, the *samisen*, a three-stringed instrument similar to a banjo, which was imported from Okinawa, and is frequently played in Tea Houses by professional entertainers. There are also assorted drums, some beaten by hand, and others with padded drumsticks. They are of various sizes and the vibrations of the larger ones resemble the rumble of not-too-distant thunder.

A general favorite is the *shakuhachi*, a bamboo flute, somewhat curved at the end, resembling a clarinet. As the name implies, the



WOODBLOCK PRINT OF A DEITY PLAYING  
THE BIWA

The general treatment suggests Benten, one of the seven popular deities of good fortune. From a book printed in the 18th century.

shakuhachi is 1'8" long, and in its present form it usually has four holes. Introduced from China, it reached Japan in the seventh century, probably a little earlier, and in the beginning was used exclusively in Buddhist services.

There is at least a fairly firm tradition that the illustrious Prince Shotoku, whose universal genius is never disputed, attained virtuosity on some kind of a flute, probably the shakuhachi. For several hundred years this bamboo instrument has been associated with the Rinzaï sect of Zen Buddhism. According to tradition, there lived in North China about 1200 years ago, a Zen Patriarch by the name of Fuge-Zenshi. He spread his beliefs by walking about the countryside chanting appropriate religious riddles and accompanying himself on a small bell. His disciple Chohaku so admired his master's melodious chanting that he resolved to perpetuate the tones by the use of a shakuhachi. Later, under the Sung Dy-

nasty, 960-1280, China was visited by a Japanese Buddhist monk named Kakushin. He studied the use of the flute in Zen disciplines and, returning to Japan about 1250 A.D., popularized the instrument in that country.

According to some Zen sects, the bamboo flute instructed the mind without words, and when played in a room lighted by only one candle, it was said to inspire the true spiritual attitude toward life, which is the essence of Zen. As might be expected, the music is of the wabe quality; that is, rich in wistful plaintiveness.

In the last 150 years the shakuhachi has attracted the attention of secular music lovers and there are many students of the instrument outside of the priesthood. It is still strongly favored by monks, and mastery of this flute is regarded as a very dignified and classical attainment. Although the old circumstances which most contributed to the popularity of the shakuhachi have been changed and modified by the modernizing of Japan, the flute is still played by wandering mendicants.

The name *komuso* originally signified a priest of the Fuke School of Zen Buddhism. In old paintings, wood-block prints, and Otsu caricatures, this particular type of religious mendicant was dressed like a monk, but wore a strange straw headgear, resembling a wastebasket upside down, covering his head, and often resting on his shoulders. The intent, of course, was to conceal his identity, as he wandered along the roadside playing his flute, and soliciting contributions for the sanctuary to which he belonged.

In the difficult days of the Edo Period, the Fuke temples offered sanctuary to political refugees and Samurai whose masters had been killed or had lost their estates and retainers. If such fugitives left the temples, they put on the komuso costumes, thus concealing their faces. The same strategy was adopted by spies and secret agents of the Shogunal government. With the opening of Japan, the Fuke Sect was dissolved, but although the wandering flute players had lost their religious standing, they continued to wander about soliciting gifts, and the fashion continues even to the present time.

In my recent trips to Japan I have made it my practice to listen to native music whenever possible. The chanting which accompanies performances of the Noh Drama, is especially beautiful and

melodious. In the play *Funa-Benkei*, there is a scene in which the ghost of a great warrior, General Tomomori, who had died in a naval battle, rises from the water and his spirit is finally subdued by Benkei with Buddhist prayers and the rapid whirling of a large rosary. The Chorus in this play, supported by the orchestra, achieves a musical excellence reminiscent of a Gregorian chant, not inferior to the liturgical music of Europe.

Music is one of the arts which demands a certain degree of familiarity in order to be appreciated. Japanese music does not have the crashing confusion which distinguishes the Chinese theater. Here, once more, a sublimation has taken place, and this refinement constitutes a bridging with Western taste. Folk music is more spirited, and of course the formal music of the Imperial Court is majestic and unhurried. In the evening, the notes of the samisen drift through the quiet air, often on the accompaniment of high-pitched voices. Even this is changing, however, and the Japanese are producing some very fine singers, with well-trained voices, and a thoroughly adequate range.

It has been noticed that certain Japanese musical instruments are being introduced into Western orchestras. The innovation began in Europe, but will undoubtedly reach this country. The koto has been especially favored, and in its various forms can be adapted to the music of any nation. It provides tones which enrich an orchestra and extend its versatility.

With the modernization of the Japanese Empire, there was an immediate drift toward the Western style orchestra. As the first hysterical wave of non-Japanese culture began to subside, it was obvious that much could be said in favor of preserving the native music. It was not only a classical ornamentation but a delightful form of folk art. Along with flower arrangement and the tea ceremony, there came a revival of both vocal and instrumental music. The ancient instruments were brought out or carefully copied, and skilled exponents found many pupils. At least some of the old religious atmosphere also survived, and helped to bind the art of music with the philosophical trend of recent times.

Music therapy is not too well understood in either the East or the West, but it is evident that the classical forms of composition, with their gentle and orderly melodic themes, are relaxing to the



CONCERT AT P.R.S.

A program featuring religious, classical and folk music of Japan, was made possible by the cooperation of several distinguished artists. In the above picture (from left to right) are Mrs. Kurose, playing the Koto, Mrs. Koda, an outstanding performer on the Samisen, Mr. Nagatani, a noted flutist, and Mr. Nyohyo Tamada, one of the greatest living exponents of the Shaku-hachi. Their program was enthusiastically received.

mind and contribute to the recollection of the national heritage. The music, whether pleasant or unpleasant to Western ears, is extremely meaningful to the people for whom it was created and by which it is perpetuated. Combined with the classical theater and the appropriate social customs which are being re-experienced by the average citizen, the native music is a force in protecting the survival of the country. It is a strongly integrating factor, bringing with it a restatement of the virtues of the Samurai, with all the legendry of the noble men and women who served and saved their nation in its long and sometimes troubled history.

One reason, perhaps, why most Oriental music is not especially appealing to Western ears is that it is almost completely mathematical, suggesting much more of the Pythagorean harmonics of the spheres than the syncopations now so dear to our hearts. Astronomy contributed to the Indian Ragas, and to the frets and strings of the Chinese lute, which is almost as cosmic as the one asso-

ciated with Orpheus. Music arising from such complete conformity with anciently established intervals, and regulated by the laws governing the procession of seasons and the precessions of the equinoxes, may not always be agreeable to those not disciplined to such concepts. There is also a suggestion of the model music of the Greeks and Latins, for each composition served a purpose and was created to enrich the consciousness of the listener. Even the later music did not break away from the ancient rules and regulations. It merely interpreted these rules in a less serious manner.

At our Open House on April 7, 1968, we presented a program of Japanese music, with emphasis upon sacred themes performed on the old Buddhist instruments. The occasion was made possible with the kindness of Mr. Nyohyo Tamada, recognized in both this country and Japan as one of the greatest living exponents of the Bamboo Flute. The mood for the occasion was set in the most approved manner. In front of the musicians was an incense burner, signifying the purification of the soul and the tranquil state of mind so desired by Oriental mystics.

The photograph accompanying this article introduces the artists by name and indicates the instruments they play. In one of his numbers Mr. Tamada played two of the large flutes simultaneously, producing remarkable tonal effects. The program itself indicated the approved attitude toward music. It opened with a 650-year-old composition used in Zen Buddhism. This was followed by a number honoring the old monk who wandered about chanting and ringing his little bell. The next two numbers were mood music, one dedicated to tranquility, and the other to the quiet reflection about leaves drooping on the branches of a tree. This was followed by recreational music, with a note that this could only be played in the afternoon. The remaining numbers were all in the Zen mood and the program ended with a 100-year-old melody about a little bird that sings along the edge of rivers. This was the only vocal piece on the program.

With a little thoughtfulness and patience, we may all gain something of insight into the performing arts by such a concert as Mr. Tamada presented. We are deeply grateful to him and his companions for presenting this most inspiring afternoon of music.

## THE FEAST OF ST. JOHN

### *A Message by Mr. Hall to His Masonic Lodge in San Francisco*

As you all gather for the solemn observance of St. John's Day, I deeply regret that circumstances beyond my control make it impossible for me to join with the members and friends of the Masonic Research Group of San Francisco in the celebration of this occasion. Be assured that I am with you in spirit, for I hold this research group in deepest affection and regard. Many of the happiest hours of my life have been spent in the company of this splendid association of dedicated men, voluntarily united in the search for truth, according to the light of Freemasonry. It is my sincere hope that I will be able to meet with you again before the end of the year.

Research and benevolence are the principal labors of the Mason. Through research we come to understand those divine and natural laws upon which our fraternity is established, and through benevolence we reveal the degree of our understanding by our service to our fellow men. This research group is therefore contributing much to the glory of the Great Architect and the honor of Freemasonry.

Among the most interesting and respected of our Masonic symbols is "a certain point within a circle, embordered by two parallel lines." The circle should be ornamented with the twelve signs of the zodiac, and the circle touches the embordering vertical lines at the signs of Cancer and Capricorn, in which occur the Summer and Winter Solstices. The Summer Solstice has long been accepted as the birthday of St. John the Baptist, and the Winter Solstice, as the birthday of St. John the Evangelist. It is therefore fitting and proper that likenesses of the two Saints John should take the places of the two vertical lines embordering the circle of the year. We also know that these two Saints John are further reminiscent of the first and most ancient Lodge of Freemasonry, established long ago in the sacred city of Jerusalem at the time of the building of the temple of Solomon the King.

It can be noted from a map of the world that 23 degrees, 27 minutes north of the equator, and running parallel therewith, is

the Tropic of Cancer, and at the same distance south of the Equator, is the Tropic of Capricorn. These mark the greatest north and south declinations of the sun, and are named because it is at the signs of Cancer and Capricorn that the tropics touch the ecliptic. The day when the sun reaches the northmost point of its journey along the ecliptic, was termed the Summer Solstice, and is referred to in "The Book of Days" as 'midsummer day,' and the festival related thereto was anciently celebrated on June 24th. It was also customary that this celebration should begin on the previous evening. Through the long centuries of Christian worship, June 24th was set aside, particularly among European peoples, as the birthday of St. John the Baptist.

We remember that the first and earliest of our Brethren studied the motions of the heavens from their astronomical towers, which were raised long ago upon the plains of Babylonia. There is, therefore, a science of Masonic astronomy, and it is one of the seven keys that unlock the mysteries of our Craft. Through the study of this science, we come to know that the Lodge of the Holy Saints John is the world itself—that universal Lodge whose tresselated floor is the surface of nature, and whose vaulted ceiling, ornamented with celestial symbols, is the all-enclosing sky. It is the will of the Great Master of labor that all men born into this mundane sphere should live together in fraternity, patterning their conduct upon universal and natural laws, and dedicating their endeavors to mutual benefit and assistance.

When, in its annular motion, the sun moves northward from the Tropic of Capricorn to reach the Tropic of Cancer at the Summer Solstice, it was said to be ascending, bringing the blessings of summer to the people of the northern hemisphere. This journey signified the regeneration of living things and the resurrection of life, both natural and spiritual. After passing the Summer Solstice, the sun descends, and ends its journey by its tryst with winter. This was the journey of involution, or the descent of life into mortality, for as the sun moves southward, its benevolent powers are decreased in terms of those inhabiting the northern hemisphere, where these calculations were originally made.

Homer, in his description of the Cavern of the Nymphs, which was a veiled account of the chamber of initiation into the most



ANGEL OF THE APOCALYPSE

An illumination showing the angel with two representations of St. John. From a 15th-century manuscript of the Book of Revelation, written in Holland.

secret mysteries practiced by the ancient Grecians, described the mortal sphere as a cave. Those descending into generation entered through the gate of Cancer, and they were led downward into the deepest parts of materiality. After being duly tested, tempted, and tried, and found worthy to receive the secret instructions of their Order, the candidates were then led upward, and came finally to a second gate, which was called Capricorn, through which they were released into the blessed sphere which was the abode of the illumined. Here they were invested with the signs and symbols of their achievements, and went forth to mingle with the blessed, as so beautifully described in the Golden Verses of Pythagoras.

In our Masonic Lodges, we attempt to capture, by certain arcane implications, the ancient doctrine that the initiate, in search of truth, follows the mysterious course of the sun through the cycle of the year. From this we must further infer that the universe it-

self is the great temple of initiation, and the world in which we live, a temple of sacred rites. In this world, Freemasonry has built its house—a miniature of the greater world, and offers to its initiates the opportunity to research the sacred symbols and traditions of all ages and all nations for the purpose of discovering a rightful way of life, in harmony with the divine plan.

At this time, it might be interesting to describe a Masonic observance concerned with the nativity of St. John as it was practiced by Masonic Lodges of Scotland a hundred years ago. We will paraphrase slightly to simplify the account. The particular occasion we describe took place at Melrose, and involved the ruined abbey there, where the heart of King Robert Bruce of Scotland was buried.

Immediately after the election of office-bearers for the year ensuing, the Brethren, having assembled on St. John's Eve, walk in procession three times around the cross, and afterwards dine together under the presidency of the newly elected Grand Master. Later, the members form into line, two abreast, each bearing a lighted torch and decorated with the peculiar emblems and insignia of their Order. Headed by the heraldic banners of the Lodge, the procession follows the same route, three times around the cross, and then proceeds to the abbey.

On these occasions, the crowded streets present a scene of the most animated description. The joyous strains of a well-conducted band, the waving torches, and incessant showers of fireworks make the scene a carnival. But at this time, the venerable abbey is the central point of attraction and resort, and as the mystic torch bearers thread their way through its moldering aisles and around its massive pillars, the outlines of its gorgeous ruins become singularly illuminated and brought into bold and striking relief.

The whole extent of the abbey is, with measured step and slow, gone three times around. Near the finale, the whole Masonic body gathers to the chapel, where the heart of King Robert Bruce lies deposited near the High Altar. With the Brethren forming one grand semi-circle, the band strikes up patriotic old Scottish songs. The effect produced is overpowering.

Obviously, we no longer so publicly celebrate the Day of St. John. But perhaps with deeper understanding and insight, we re-

member its meaning. This day is of special significance to a research body, for it reminds us of all the wisdom of our Fraternity, and strengthens our resolution to continue our endeavors and come to fuller knowledge of the great spiritual, moral, and ethical truths of Masonry which we should apply to our own conduct, and in due course, the conduct of nations.

May this solemn gathering, therefore, be a monument to the good work that has been accomplished, to the good Brethren who in the past have labored with us, and to our solemn resolution to continue our labors for the common good until ignorance, superstition, and fear shall no longer burden our world.



### MAY WE CALL TO YOUR ATTENTION—

Some years ago, our Society began to issue a series of volumes on the general subject "Collected Writings of Manly P. Hall." Volume One is devoted to a number of early works for which there is still a steady demand. By combining them into one volume, they are available at a much lower price than would be possible if they were issued separately. Volume One contains:

**Thirty-Eight Thousand Miles of Impressions**—Letters written by Mr. Hall in 1923, while he was traveling in Asia, as well as important essays on inter-racial responsibility and racial prejudice.

**The Mysteries of Asia**—Articles first published separately in "Overland Monthly," including "Secrets of the Gobi Desert," "Sorcery of Tibet," and "Land of the Living Saints."

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Everyone interested in Mr. Hall's writings will value **Collected Writings of Manly P. Hall, Vol. 1**, which contains five complete early publications. 332 pages, illustrated, cloth bound, stamped in gilt.

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## *Curiouser & Curiouser*

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

### MR. BOHN AND HIS WONDERFUL LIBRARY

Most collectors of old books have come upon volumes printed by Henry George Bohn, one of the most extraordinary personalities in the fields of book publishing and book selling. The quiet little volumes most commonly seen are likely to be faded, weak at the hinges, and sad to say, the type is rather too small for tired eyes. They are all monuments, however, to the diligence of a chubby little man with a kindly smile and a considerable air of dignity about his person.

The Bohn Libraries are still basic reference material, and many modern public libraries depend heavily upon these volumes. Even now the Bohn editions are the only English translations of rare classical works, or to say the least, the best translations. The Library of the Philosophical Research Society has a considerable number of the original Bohn printings, but even the most ambitious collector cannot aspire to completeness in this area. It is said that during the course of his publishing and distributing, Bohn handled nearly one half million titles, an incredible achievement in his own time and a staggering record even for our day.

At hand is a copy of one of Bohn's unusual publications, *Dictionary of Obsolete and Provincial English* by Thomas Wright, Esq. The imprint is London: Henry G. Bohn, York Street, Covent Gar-

den MDCCCLVII. The end sheets and additional pages at both front and back are devoted to listing volumes available under several headings. The first group is called Bohn's Standard Library. The works are described as "elegantly printed" and sell for 3s 6d each. In round terms this means that one book, bound in full cloth and gold stamped, retailed for approximately 87 cents.

This list is followed by extra volumes at the same price and another group with illustrations, slightly higher. Those interested in French memoirs could secure same for 3s 6d each, and persons of scientific mind could purchase the outstanding books of the time, including Humboldt's *Cosmos*, at 3s 6d per volume. There is also an illustrated library at 5s each, of which we may mention an edition of *Robinson Crusoe* with 12 steel engravings and 74 woodcuts.

Bohn's classical library was the wonder of its time, and his antiquarian library is scarcely less important. To these may be added his philologico-philosophical library, his collection of British classics, and his ecclesiastical library, with prices ranging from 3s 6d to 5s. For those of limited means, there was a nice group of books at from 25 to 35 cents each. These included *The Genuine Autobiography of Benjamin Franklin* and Emerson's *Orations and Lectures*. The miniature library would have special interest for modern collectors. Its books were elegantly bound (according to the announcement) and sold for an average of less than 3s each.

At a time when wages were low, Bohn's inexpensive publications brought learning within the reach of countless persons of limited means. To those who realized what he accomplished, Bohn is regarded as a benefactor of mankind. According to available biographical material, he was born in London in 1796 of Westphalian ancestry. His father was also a dealer in old books. The earliest publication date that has been seen with Bohn's imprint is 1846, and he continued to publish the works himself until 1864, when he sold his holdings to a partnership formed by Daldy and Bell. They continued to issue the Bohn Collection until 1873, when the name of Daldy disappeared and the Bohn Collection carried the imprint of George Bell and Sons. Publishing continued until 1921.

Not much is actually known about the private life of Henry G. Bohn. After retirement from the book business, he bought a pleasant

residence in Twickenham. He continued to have an interest in books and also assembled an important collection of art. He departed from this life in August of 1884, after a long and satisfying life of 88 years.

A valuable publication, *The Bohn Library, A History and a Check List*, by Francisco Cordasco was issued in 1951 in New York. Those interested in a more detailed study of Bohn and the work to which he dedicated his life should consult this volume at their public library.



## UNUSUAL SALE OF P.R.S. PUBLICATIONS

In the last year, the sale of our books and pamphlets has increased so rapidly that it is difficult for us to keep them in print. A number are available in such limited supply that we would like to call two of these items to your attention. Once they are out of print, it may be some time before they are available again.

One of our less-known publications is *Very Sincerely Yours*, by Manly P. Hall. The volume contains a collection of personal letters to students, written in response to special requests for information or assistance. The letters deal with a variety of subjects, including obsession, psychic phenomena, and emotional disturbances due to involvement in mediumistic phenomena. *Very Sincerely Yours* is an attractive volume of 140 pages, bound in full cloth and stamped in gilt. While the present supply lasts, the price is \$2.50. Future editions will be more expensive.

Also in very short supply is one of Mr. Hall's most inspiring books, *The Guru, By His Disciple*. This is the story of a young Hindu boy growing up under the wise and kindly guidance of an East Indian holy man. This is most informative for those who are seeking correct instruction in Eastern mysticism. 142 pages, 3 portraits, bound in full cloth. Price: \$3.00, until the present supply is exhausted.

(Please add prevailing sales tax in California)



## In Reply

### A Department of Questions and Answers

QUESTION: *Would you please discuss the religious and philosophical implications of heart transplant surgery?*

ANSWER: The subconscious tension that has long existed between religion and science is revealed by the various attitudes bearing upon the transplanting of a human heart. We must all face the probability that this operation will ultimately succeed, even though pioneer cases are unsuccessful. It is rather unexpected and impressing that the present Pope received the South African surgeon, who is a Protestant, in private audience, and assured the doctor that he was praying for the recovery of the patient.

Many religious groups are still inclined to be reactionary when confronted with a situation that *seems* to conflict with the traditions and acceptances of the Christian faith. The early use of anesthesia was violently opposed by otherwise liberal and progressive sects, on the ground that it was God's will that man should suffer. A number of fundamentalist preachers thundered against the development of the railroad system, because any means of transportation that traveled at the horrifying speed of fifteen miles an hour was clearly a contrivance of the devil.

During the early experiments of the Wright brothers, a number of extremely orthodox persons insisted that if God had intended men to fly, he would have provided them with wings. In the last few years, the use of hypnotism to relieve the pain of childbirth has proven highly successful, but there are still many who hold hypnosis to be a diabolic art and quote Genesis as solemn proof

that in punishment for original sin, God declared that women should bring forth their children in suffering. That science and religion should disagree on such basic issues is inevitable, but it is also most unfortunate that devout Christian people should precipitate a crisis that will almost certainly be decided against them.

Even free thinkers—those who are convinced that they are profound students of mysticism, metaphysics, or esoteric philosophical systems—may be troubled by their own kinds of orthodoxy. We have recently received a letter from a man obviously conscientious who feels that the heart transplant has undermined his faith in the doctrines of reincarnation and karma, and is in direct variance with both Eastern and Western beliefs which he has long held in high respect. It might be timely, therefore, to face the issue as it arises, because it is highly probable that medical science will continue to explore types of therapy that may offend some of the followers of the world's various religions.

We believe, philosophically, that the eternal Deity manifests its own nature and purpose through a structure of universal law. The final proof of the Divine intent is revealed through the workings of these laws. If we assume that God is all-knowing, all-good, and the source of man's threefold constitution (spirit, mind, and body), then it must be apparent that the cosmos is regulated by an absolute authority. Applying this basic belief, which most religious persons hold to be true, to the problem of the heart transplant, it becomes obvious that if this is contrary to the Divine Will, which manifests through universal law, the operation cannot succeed.

All scientific processes must be supported by the recuperative, healing power originating in nature and bearing witness to its sanction or approval. Facing the reasonable certainty that the heart transplant operation will ultimately succeed, and that other even more important techniques for repairing the human body will gradually be developed, it can only be concluded that nature sanctions the operation.

If this is true, the opinions of individuals or cults are of comparatively little consequence. We must all adjust to reality, and if this advanced form of surgery finally becomes a reality, no amount of controversy can change the facts. These facts have to be per-

mitted by the creative processes of life, or recovery would be impossible.

The fact that a man can live with a heart that is not his own is not really a problem that must cause us to reject the wisdom of the ages. The misgivings, though theological, are essentially materialistic. If we wish to assume that the heart is only a mechanical instrument, and its purpose ceases with the death of its owner, we have two alternatives to weigh as conclusions. When the heart ceases to beat, it can mean total death, the final end of the existence of a being whose continuance was dependent completely and inevitably upon the beating of his heart. The other possibility is that at death there is a separation between the physical heart and the conscious life of the person. The deceased individual simply retires from a physical body that is no longer useful. He remains alive and conscious of his own identity, and it is this spiritual person who must pass through various conditions after death, as described by religionists.

The mystic and the seer have always held that man as a conscious being survives death. If this is true, there seems to be no cause for anxiety. As to the moral and ethical aspects of such heart surgery, the heart placed in the patient does not bring with it the soul of the donor, nor does the removal of the diseased heart cause any marked change in the relationship between the patient and the physical body which he occupies. If the body accepts the transplanted heart, there seems no reason why it should not make a good recovery, provided that the technique of transplant is adequate, and the person operated upon has the energy resources to survive the operation and complications which may follow.

The heart is a muscle, but very few metaphysicians would insist that it is identical with the soul. It is one thing to point out that the heart is the link between the superphysical man and the body in which this man is incarnate. It is equally correct to say that the brain provides a vehicle for the manifestation of the mind, but it would be a mistake to assume that the brain is the mind, or that the mind can have no existence apart from the brain. It is true that if the brain is destroyed, or severely damaged, the mental life of the individual in the physical world may cease; but there

is no proof that the mind itself perishes with the decomposition of its physical organ.

If the life principle which animates the heart can exist only because of the physical structure, then the removal of the heart and the substitution of another heart or mechanical equivalent, must end in the death of the patient. The heart placed in his body was from a dead person, and there is no reason to assume that it would come to life of its own accord in such a foreign atmosphere. If it is the person, and it does come to life, then it is the previous owner who would awaken after surgery, and continue his own existence. It is clearly shown that this is not the case, and the person receiving the new heart awakens from anesthesia with no basic change in his attitudes, memories, or vital purposes. He remains the same with a heart that is not his own.

It would seem that the implications are rather obvious. As in the case of blood transfusions, the person receiving the heart takes possession of it—psychically and magnetically, because the true heart, metaphysically speaking, exists apart from the physical one. If you have a television set which does not operate adequately, you can secure a new set, but this does not mean that the programs it receives will be changed or improved. The magnetic field simply takes over, because it predominates. With the heart transplant, in the same way, the magnetic field of the individual overcomes and neutralizes whatever energies have been carried across from the original owner of the heart. The superphysical heart structure moves into the newly provided physical vehicle.

If, for any reason, the borrowed heart cannot be accepted, then, of course, the transference of the magnetic field is not accomplished. Lacking vitality, and not becoming "ensouled," a condition arises similar to that which attends a skin graft that is rejected by the body. It may require further consideration to determine what is acceptable, and tests will probably increase probabilities of survival. It is possible that the first heart transplant failed because a woman's heart was placed in a man's body. This may not have a great bearing, but it might merit some consideration in terms of magnetic acceptability.

As the yogi and Tantric philosopher are well aware, the true heart is in the auric field of the physical heart. The heart is sur-

rounded by a system of stratified emanations, and the magnetic field resembles a solar system with its planets moving about the sun. The sun center in the heart is in juxtaposition with the apex of the left ventricle. If, however, the heart should stop, the invisible radiance does not cease. The cord connecting the vital field of the heart and the physical organ is simply broken. This is the silver cord referred to in the book of Ecclesiastes. If it is broken, it cannot be restored, and death is inevitable. If the transplant is made before the silver cord is actually loosened (which does not occur immediately) there is no reason why the magnetic field could not preserve its contact and set to work repairing a threatened break, as it does in cases of heart failure, many of which recover.

Under such conditions, the laws of rebirth and karma are not violated, nor is there any major change in the function of the heart and its invisible overstructure. The spiritual heart has accepted the transplant, first as a substitute, and later as a proper and normal part of its complicated system.

The person who acted as the heart donor has in no way been seriously affected. He might have to transfer some of his records by recourse to the etheric field, just as occurs when a physical body is completely disintegrated by an explosion. The donor, having died naturally, has no further need for the heart, and his action has not been so different from the conscientious champion of science who leaves his physical remains to a research institution.

The one point that presents the difficulty to the philosophical-minded is the way in which the superphysical heart takes over the borrowed organ. This, in turn, might cause some thoughtfulness on the scientific level, for it becomes evident that something in man is capable of successfully surviving the transplant and retaining personal identity. Needless to say, this would also occur in any case of transplant, including the human brain. A major brain transplant would be infinitely more difficult, because of the extreme delicacy of the brain structure and the rapidity with which it deteriorates.

The religious person does not feel that God is personally injured when an earthquake destroys a cathedral. The answer seems to be to provide a new sanctuary. We cannot assume that good dies when a good man passes out of this world. The heart transplant can

succeed only because man himself is not a body, but a person in a body. Because this is true, it is very unwise to dogmatize as to what that person in the body can accomplish when need arises, or with the cooperation of a skilled physician.

Once the magnetic field of an organ is separated from the total magnetic field of the human body, its own energy will not last long—unless artificially nourished or supported, as in the case of the Carrell-Lindberg experiment with heart tissue. If, before deterioration sets in, certain processes of circulation and nerve stimulation are established, the borrowed organ may be able to accept the magnetic nutrition provided by the invisible heart, because this nutrition is supported by the entire auric field of the living person. As this field completely dominates any surviving magnetism in the transplant of the heart, the organ is actually assimilated by the greater magnetic field, and its older identity, in terms of vibration, is completely neutralized.

Karma and reincarnation enter this situation only in terms of the events that the proper operations of natural laws bring about. The karma would not be especially different whether the patient had a transplant or a major open-heart surgery. If his time had come, he would not survive, but if his destiny was best advanced by his survival, the means used would simply fulfill the law. Under present stress, we may wear out more than one heart in a lifetime, and finally a synthetic organ may be devised.

Actually, this is not a theological problem. The law operates, regardless, and the individual's destiny is not altered. The religious world can only warn that the heart donor must be absolutely dead. Otherwise, the surgeon takes a life to save one. This would present serious moral complications. Except for this factor, the heart transplant is one of countless examples of man's evolving knowledge and skill, made possible by the consciousness that God has given human creatures.

A heart transplant will not necessarily greatly lengthen life expectancy. In fact, it may present numerous hazards or troublesome complications that the patient must endure as the price of continuing embodiment. The old symbolism is perfectly true in its description of the heart and its functions, and of the approximate

symbolic relation between these functions and the organic structure of the heart itself. The main point, it seems, is that in every part of its activity, the physical organ is merely the extension of a metaphysical structure.

We know that the Christian mystic did not refer to God in the heart as a being who would cease if the heart stopped. The super-physical structure of man projects bodies, matures them in processes of physical growth, ensouls them when they become capable of proper function, and discards them when they become useless. To think this through carefully, is to be relieved of unreasonable anxieties and find comfort in the hope that ways will be found in which we can all increase our spans of usefulness and be of greater service to each other.



### *A Small Gift That's Great:*

#### **"DAILY WORDS OF WISDOM" A CALENDAR OF INSPIRING THOUGHTS**

This collection of quotations from the writings of Manly P. Hall is one of our most widely used publications, and has brought us many letters of appreciation. One man informed us that he found reading the daily thought each morning and 'thinking on it' during the day, a most helpful philosophic discipline . . . Another friend wrote that she needed another copy for her son in Vietnam, as he always carried it with him and it had fallen apart during the rainy season . . . A high school teacher who made a practice of writing the daily thought on the blackboard, was gratified to find that when she forgot to do it one morning, a student asked, "Where's our thought for the day?"

The quotations are not tied to any formal structure of religion or philosophy, so that they are equally valuable to persons of all beliefs. Since the dates only are given, the calendar is useful for any year.

While we cannot guarantee its condition in a foreign campaign, we would like to point out that this booklet has an attractive, relatively sturdy art-paper cover, and is printed by offset from easy-to-read typescript. 5-1/2 x 8-1/2, 56 pages. Price: \$1.25.

(California residents please add prevailing sales tax)

QUESTION: *We hear a great deal about "neurosis" these days. How can I tell whether I am a neurotic or just a long-suffering human being?*

ANSWER: The term *neurotic*, having become part of the popular language, has lost most of its basic meaning. There are ways, however, by which human behavior patterns can be explored, to discover if possible a basic neurosis and its consequences.

We must first examine the problem of tendencies, for neurosis, like every other pattern existing in nature, is the result of a cause. It may be assumed that certain causations will almost inevitably lead to abnormal mental or emotional pressure. The simplest approach is to begin with the disposition equation. A person with a naturally optimistic and friendly character is not likely to become neurotic unless pressures become excessive. The good-natured, easy-going man or woman does not store up negative intensities. Neurosis is also comparatively unlikely where the traditional patterns controlling living are cheerfully accepted and become the daily guides to conduct.

The potential neurotic is wilful, critical, self-centered, worrisome, and fearful. These traits may begin to appear even during infancy. I have noticed that some children show the tendency to nervous irritability at a very early age. In an excessive case, a strange, gloomy quality is noticeable in the expression of the face. Such a child is difficult, and it may take every resource of the parents to prevent it from becoming a juvenile delinquent.

What are the symptoms most likely to arise when a neurosis begins to take control of the psychic nature of the human being? Indications will be found on the three levels of man's functioning: mental, emotional, and physical. The symptoms most likely to be heeded are physical. The others will be denied if possible, or ignored when evasion fails. Physical symptoms involve actual discomfort, impairment of sensory perception, and sometimes a serious interference with normal activities. Among the more common physical symptoms are headaches, high blood pressure, palpitation, marked changes in appetite, addiction to stimulants or sedatives, irregular elimination, hot flashes or cold chills, muscle sore-

ness, dizzy spells, acute fatigue, restlessness, rashes or irritations on the skin, and impairment of vision.

While it is possible for such symptoms to arise from other causes, they are likely to result from neurotic pressures in those all-too-numerous cases in which a thorough physical examination reveals no actual pathology. The tendency is to conclude that the physician is unskilled in diagnosis or that the laboratory tests are incorrectly made. This is easy for the neurotic, who is nearly always extremely suspicious of any type of diagnosis or therapy.

As insomnia is rather frequent in these cases, it may well be that the sufferer is under some type of sedation. It may be only aspirin or it can be a more powerful prescribed sedative. As all sedation has a depressive effect, it is almost certain that under its prolonged use, a neurotic will become more neurotic.

Physical symptoms are usually a break-through from mental or emotional levels. This means that the body is under severe psychic pressure. Psychological intemperances increase nerve tension and this in turn affects the muscle structure, producing strange and vagrant pains, or disturbance in the digestive system leading to dyspepsia or duodenal ulcers. By the time a neurosis has gained control over physical functions, the sufferer is in serious difficulties. What optimism he had fades away and he may be subject to a profound discouragement accompanied by prolonged and deepening lassitude.

If you have any of these symptoms—and they are most fashionable at this time—there is probably some pressure from the inside that is asking for correction. All symptoms are danger signals. We are wrong in assuming that they should be blocked or obscured. Actually, symptoms can become our best friends, and may in the end save both life and sanity.

On the emotional level, a neurosis most commonly arises from self-pity or fear. The potential neurotic cannot accept discipline or guidance. He resents corrections of any kind and will go to any extreme in defending himself against what he regards as the unfair or unreasonable conduct of those around him. Whereas the normal person is grateful for discipline or for a strong protective family situation, the neurotic considers every restraint as a persecution. He makes another dangerous mistake. He assumes that

happy people have simply been more fortunate than himself, and this can lead to jealousy. A neurosis prevents the afflicted person from realizing that those who are better adjusted and more pleasant may actually have been far more afflicted than himself. Because of rapidly developing self-pity and the unwillingness to admit any fault or error, the neurotic alienates himself from those around him and promptly blames others for his own isolation.

There are several types of neurosis. One form is moodiness, another is pouting, and still another is plain old-fashioned cruelty. The unhappy neurotic finds a secret joy in punishing others for his own misery. In an advanced case, he feels perfectly justified in destroying family and friends because they have failed to appreciate his complicated nature. Often neurosis on the emotional level turns to religion, where it reveals fanatical or intolerant inclinations. There may also be an unfortunate preoccupation with social conditions. The neurotic usually stands firmly on the wrong side of inter-racial, international, industrial, and political issues. He substitutes intensity for judgment and is nearly always opposed to authority. This makes him an excellent agitator.

The emotional neurotic may not only suffer from insomnia, but is often plagued with disagreeable dreams and frequently has excessive hallucinational experiences. He objects to regularity of any kind and causes physical health problems by bad food and rest patterns. He may be subject to mood swings. Usually these are not as violent as in the case of the paranoid, but sometimes complete lack of self-control, and no interest in correcting destructive emotional habits, will lead to a paranoidal state.

One example of the mind going bad is the chronic worrier. Incidentally, the Egyptians were the only ones who included worry among the cardinal sins. For most folks it is merely considered a misdemeanor. Worry, though closely associated with fear, is more difficult to cure because it rationalizes anxiety. The blind spot in the worrier's pattern is his inability to remember how seldom his anxieties have been justified. I remember one man who had visions concerning the impending end of the world. In a dream, a date was revealed to him and he passed through all kinds of mental forebodings until the predicted hour arrived. When nothing happened, he had another dream which revealed another date.

After many such adventures, he passed out of this life from natural causes. Not one of his predictions ever came true, but he was undaunted to the end.

Mental anxieties are nourished by newspapers, television programs, and nearly all communications media. A person naturally inclined to worry, and with a strong spirit of antagonism, can make himself miserable for a life-time. His neurotic tendencies take over and his melancholy attitude becomes habitual. Worries and complaints crowd out all constructive thoughts, and along the way may cost the neurotic both his family and his job. There would be more neurotics in the world if people lived longer. In many cases, it is a terminal ailment that deepens and becomes more pernicious after retirement, or when there is more leisure in which to be lonely, disillusioned, and disappointed.

Neurotic pressures often seek escapes through the various levels of the personality. The mental neurotic seeks emotional escapes, and both the mental and the emotional types may try to lower pressure by physical extraversion. The sufferer must realize that once a negative attitude is uncontrollable, it is no longer simply a habit; it becomes a sickness. It is not pleasant to believe that selfishness or ambition or fear are diseases, but actually this can be true. An individual is either sick or well. If he breaks the rules of living, he will become sick. If he keeps the rules, he will remain well. Unhappiness is an emotional pain, and a symptom of illness, just as surely as a physical pain indicates that something serious may be wrong. Worry is a mental sickness. So are suspicion and self-deceiving and scheming against the well-being of some other person. Constructive attitudes protect health. Destructive attitudes tear down the mind, emotions and body. It is as simple as this, but not everyone wants to face the facts.

To bring into focus some of the thoughts we have already expressed, it may be useful to describe briefly two cases that came under my observation some years ago. Each involved a broken home due to the infidelity of a marriage partner. No children were involved in these domestic tragedies. The first lady who came to see me was extremely bitter. In all probability, her basic attitudes had much to do with her difficulties. She was resolved to get revenge by doing everything possible to make life miserable for her

wayward husband. Hiring an expensive attorney, she went as far as the courts would allow, and gained a degree of negative satisfaction by demanding most of the husband's worldly goods. Having secured for herself an alimony considerably in excess of what was reasonable, she settled down in an expensive home and brooded over her misfortunes. She was afraid to remarry because it would end her alimony payments. Her disposition grew consistently worse until she was a hopeless neurotic. Filled with hate and self-pity, she finally became an incurable alcoholic.

In the other case, the deeply unhappy wife came to me immediately after she discovered that her husband was unfaithful. Deeply hurt, she confided the decision she had come to in her own heart, saying quite frankly that she had lost respect for her husband and that by accepting alimony, she would lose respect for herself. It was her philosophy that a woman who could not live with a man, should not live with his money. Having been a successful businesswoman prior to her marriage, she returned to her career and was soon financially independent. Because this woman enjoyed working, a neurotic condition did not develop, and about two years later, the good lady made a successful second marriage. Although she had passed through a period of serious emotional stress, no ill-will was held by her against anyone.

As to your original question, the only way you can know whether you are neurotically inclined or not, is to examine as honestly as possible your reactions to the events through which you pass. It is perfectly possible to be unhappy, tired, discouraged, or morally offended, without being a neurotic. Much depends upon your rate of recovery. If you get over unhappy situations in a reasonable length of time and regain a hopeful and optimistic attitude, you are probably normal. Nature has a way of helping us to forget and to forgive. We also have the right to transmute unpleasant memories and recognize them as important experiences which help us to grow and mature in our hearts and minds. If, however, an individual clings too long to hurts and grievances, he will develop bad psychological habits. After all, most hating is a habit. If we do not make a good recovery after an outburst of anger, our indignations may become chronic, and the longer we remember them, the more dangerous they become. Are you able to outgrow

personal suffering, and is your sense of humor strong enough to free you from the sickness of negative memories?

A tendency to neurosis can be neutralized by enlarging the sphere of constructive interests. If you basically like people, you will ultimately forgive their faults. If you have a meaningful career, you will devote your energy to practical concerns. If your ego does not lead you astray, you can have a good and valuable life.

The ego problem invites special attention. Most neurotics have a strange, deep conviction that they are superior to other people and have a perfect right to dominate those around them. I have known many wonderful mothers-in-law, but I remember a few who were distinctly neurotic. They could not release their children and never forgave a child who rebelled against parental domination. In one case, such a mother-in-law, by a very elaborate strategy, invited herself to live with a married daughter. She immediately took over the management of the establishment. When this was resented and she was finally requested to leave, she felt herself to be abused, unappreciated, and the victim of a terrible unjustified cruelty. Actually, it was entirely her own fault, but neurotics will seldom acknowledge that they are to blame. They conveniently forget how deeply they have injured those who rebel against them.

Neurotic persons also have a dismal habit of re-living every unhappy moment of their lives. They must suffer more than anyone else, and they must tell their sad story whenever opportunity affords; and if such occasions are slow to develop, they will turn the conversation to themselves on some pretext or other. To find unhealthy satisfaction in sharing complaints is a neurotic symptom.

If you suspect that you are developing poor emotional habits, break them before they break you. Broaden your field of information so that you can discuss subjects of interest to others without leading the conversation back to your own indignations and resentments. The only successful exceptions are those individuals who are dedicated to a life that transcends ordinary procedures.

Generally speaking, the person who respects his parents, appreciates their sacrifices on his behalf, and has a natural affection for those who love him, has a good start in life. This person should then prepare himself for respectable and responsible employment. He should expect to earn his own living and set a good example

for those around him. He should marry and have a family, and gain a deep spiritual satisfaction from sacrificing his own pleasures and privileges to educate and care for his children, placing their well-being above his own. He should develop a variety of cultural interests, appreciate art, enjoy good music, and if possible acquire some creative skill.

As we get older, we should not expect to be appreciated, nor attempt to hold our children after they have reached maturity. We best preserve love by releasing it. We can demand nothing in payment for our generousities. We are amply repaid for a good deed simply by having performed that deed. When the age of retirement comes, we should advance new interests and use leisure time for the enrichment of consciousness through religious, philosophical, and ethical studies and meditations.

We remain normal by doing normal things in a normal way. When we try to avoid or evade the obligations that are proper to us, or when we attempt to escape from the requirements of good citizenship, we set causes in motion which are likely to result in neurosis. To accept graciously the proper duties of living, is to preserve mental and emotional health.



### *A Unique Approach to Mental Health*

## BUDDHISM AND PSYCHOTHERAPY

by Manly P. Hall

**Buddhism and Psychotherapy** deals with the organization of man's mental and emotional resources so that he can live a useful and constructive life in a world torn by confusion and discord. Mr. Hall develops the theme that the individual can protect his health from the stress of psychic pressure by accepting the universal laws that govern his existence and living according to them.

In this book, the reader explores many beautiful temples and gardens and learns to appreciate the powerful impact of Oriental art. The emphasis is always upon the spiritual overtones and mystical implications that subconsciously impress themselves upon the heart and mind. In order to maintain this mood, the illustrations have been selected with the greatest care to form an integral part of the text.

**Buddhism and Psychotherapy** is a handsome volume of 324 pages with 70 illustrations; printed on paper of fine quality, cloth bound and gold stamped. There is an attractive dust jacket.

**Give this book for Christmas, and help your friends to experience serenity of spirit and peace of mind.**



## HAPPENINGS IN THE WORLD

### *Power of the Press*

Because of disputes between management and labor, one of our large metropolitan communities was without daily newspapers for a number of weeks. It is rumored that during this interval there was a marked decrease in the crime rate. While this rumor may never be verified, there is much to support the idea that it might be true. Much of the confusion which is now disturbing our national security, and undermining our international standing, can be traced directly to the overpublicizing of the activities of small minority groups.

In terms of the public good, therefore, we may ask the simple question: is crime news? It is only in recent years that private delinquencies have become matters of public interest. We might point out how England handled crime reports in past generations. The papers usually assigned a small column to the misconduct of benighted citizens. It was mentioned that a man was hauled into Old Bailey on a charge of assault and battery. The Justice reprimanded him severely, fined him ten shillings, and told him to mend his ways. Such entries had all the thrill of an obituary notice.

Psychologists have long pointed out that the criminal and the delinquent are actually mentally and emotionally immature. They are delighted to be publicized and recognize no distinction between notoriety and fame. Underworld characters will subscribe to clip services that provide them with clippings from all newspapers in which their names appear. These clippings are treasured with the same delight that gladdens the hearts of famous actors, politicians, and labor agitators.

Through the cooperation of the press, minor discontents receive full news coverage. A young man who may be a professional or amateur agitator makes a fiery speech on the front steps of a

college auditorium. A small group gathers to listen, and a few loudly applaud the speaker's remarks. Without publicity the speech would have died a natural death. It often happens these days, however, that the objections, grievances, and denunciations, well larded with profanity and obscenity, will be faithfully reported in the daily paper with various commentaries and interpretations pro and con.

What might have been an event of no importance is thus brought into thousands of homes to disturb families already suffering from assorted neuroses. The campus agitator suddenly becomes a famous man and is invited to participate in radio and television panels, and gains support from many folks who are simply chronically opposed to law and order. Other cities carry the same account, which ultimately shows up in Paris to gladden the heart of Charles de Gaulle and create a new debate on the floor of the House of Commons. It is quite possible that the original speaker was fully aware that he had found the perfect medium for the dissemination of his negative ideas.

Young persons, over-influenced by what is virtually propaganda, take sides on questions which they are not qualified to consider, and a neighborhood riot may result. If crime is not news, treasonous outbursts against the government of the United States are not news. The extraordinary eccentricities of the day involving the use of narcotics, LSD, marijuana, are regrettable occurrences which would never receive public approval. The deterioration of morals and ethics is not suitable to be immortalized in modern fiction, motion picture productions, and television extravaganzas.

The more space that is allotted by the press to this kind of coverage, and the more flamboyantly it is presented, the more trouble we will have. Sympathetic attention to any form of human distress is right and proper and we should take all possible means to assist those in trouble. But we should not provide them with the means to infect others with their discontents.

One way to clear the air of the present psychological smog is to set about correcting the cause. If we do not, difficulties will increase. It is a serious error to make money by glorifying the mistakes of young, possibly sincere persons who need guidance rather than adulation.




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## Happenings at Headquarters



Our printing program this year has been especially heavy. The outstanding item has been the preparing of a completely new set of plates for the text of our Encyclopedia of Symbolical Philosophy. The new plates will be slightly larger than the older editions, which will make the type easier to read. As you probably realize, the demand for this book has increased constantly since its original publication in 1928. Copies of the original edition, which was a very large folio with all the illustrations in full color, are now collectors' items.

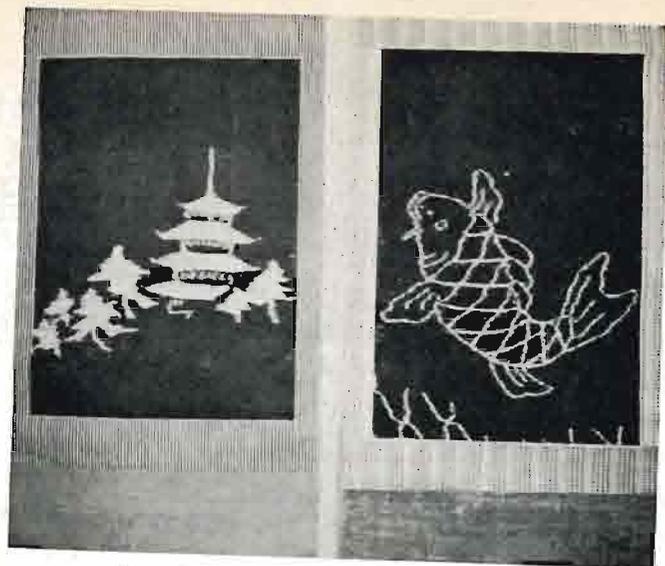
Several of our pocket-size booklets have gone out of print and these are being re-issued as rapidly as possible. A new edition of *The Mystical Christ* will be ready for distribution at the holiday season, and we have just received a new printing of one of the most popular of our publications, *The Phoenix*. All of this activity, in addition to our building program, has kept us extremely busy. We hope that the pressure will ease up by the first of the year.

\* \* \* \* \*

Our Fall Program opened on October 6th, and on October 13th we held an Open House, which was thoroughly enjoyed by our many friends. At 2:00 o'clock in the afternoon, Mrs. Muriel L. (Risai) Merrell gave a discussion and demonstration of Japanese flower arrangement. She holds a high credential from Japan and is also a Fellow of the Royal Horticultural Society, London. The Hospitality Committee served light refreshments and contributed much to the success of the occasion.

In addition to his regular Sunday Morning lectures, Mr. Hall gave two classes on Wednesday evenings. The class in October was devoted to "Alchemy and Human Regeneration," and the class which opened on November 20th and continued for five Wednesday evenings, was concerned with "The Natural Religion of Mankind."

On Monday evenings, beginning October 14th, Mrs. Ruth Oliver presented a series of ten classes on "The Art of Horoscope In-



TWO EXAMPLES OF KASURI WEAVING

It is not unusual for these remarkable specimens of Ikat technique to be prepared as vertical wall scrolls. These examples probably date from the early 19th century.

terpretation." Mrs. Oliver is Chairman of Public Relations for The American Federation of Astrologers.

On Tuesday evenings, October 8th to December 17th, Dr. Framroze A. Bode, a member of the Faculty of the Society, presented a course of instruction on "Buddhistic, Tibetan and Zen Philosophy and Mysticism." On November 16th, Dr. Bode presented a special program to honor the Centenary of the birth of Mahatma Gandhi. The occasion included special motion pictures on the life and achievements of Gandhi.

On Thursday evenings, Martha Hard continued her program on "Dynamic Group Therapy." Her seminar of ten Thursday evenings was a continuation of her former instructions.

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The Program of Workshops on Philosophical Psychology and Psychotherapy presented by Dr. Henry L. Drake, brought several distinguished guests to our platform. Dr. Ira Progoff, internationally known as an author and instructor, chose as the subject for his

day with the Society (Saturday, October 5th), a most stimulating theme "Growth and Personal Destiny."

Many persons have recently read the book *Twenty Cases of Reincarnation*, by Francis Story. Mr. Story was the guest of the Society on October 11th and 12th, when he presented a Workshop on "The Theory and Evidence for Reincarnation." Mr. Story is a secular Buddhist Priest.

For his Workshop on November 15th and 16th, Dr. Drake presented Mary Whitehouse, a specialist in the field of Dance Therapy and a Charter Member of the American Dance Therapy Association. Her lecture-demonstration was presented under the subject "The Tao of the Body—Movement in Depth."

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The new facilities of our Library enable us to considerably expand our monthly exhibits. During October we had an extensive showing of Japanese fabrics and fabric designs. Mr. Hall acquired a number of very fine examples of early work while in Japan last year. Included in the display are rare specimens of old brocades, embroidery, tie-dyeing and painting, and couching on satins and figured silks. There are also miniature designs for kimono and screens and some unusual examples of ikat weaving. The accompanying illustration shows two examples of this technique, in which the dyeing is done to the threads prior to weaving, and the design is the result of the most painstaking control of the pre-dyed threads. Included also are swatches of many fabrics and examples of the woven materials of Okinawa. It was a most colorful and dramatic display.

During November we featured a group of 24 unusual hand-painted scrolls, which constitute a pictorial life of St. Honen. This beloved and celebrated Japanese Buddhist teacher was born in 1133 and died in 1212 A.D. The scrolls themselves are about 200 years old and include many episodes from the career of this great teacher, including miraculous events in which he was involved. Other pictures and religious objects associated with the Jodo Sect were included in this Exhibit.

December is devoted to Christian religious art. From the archives of the Society, a representative group of material appropriate to the season has been selected. There will be early religious engrav-



VOTIVE PICTURE OF ST. HONEN

This scroll, representing the great Buddhist mystic, may be purchased at his temple in Kyoto. It is unusual for a priest to be haloed and enthroned, but Honen is frequently so represented. Woodblock print, recent.

ings, celebrated Bibles and leaves from various religious writings. Also on display will be icons of the Eastern Orthodox Church, Penitente folk art and related items. It is our present intention to extend this display through January. This has been customary for many years.

The research library and art exhibits of the Society are open as a public service from 12:30 to 4:30 p.m. Mondays through Fridays, and after Sunday morning lectures from 12:30 to 2:00 p.m. (Closed on Legal Holidays).

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Through the kindness of a friend, the collection of The Philosophical Research Society has received a remarkable example of Tibetan Embroidery. It is the cover of a ceremonial umbrella carried above the head of His Serene Holiness, The XIIIth Dalai Lama of Tibet. This remarkable example is one of a pair formerly in the collection of Miss Grace Nicholson of Pasadena, California.



DETAIL OF DALAI LAMA'S UMBRELLA COVER

The other umbrella cover is now in the museum of Newark, New Jersey.

In the symbolism of Northern Buddhism, the peacock deity Maha-mayura is usually represented riding on this bird. As the name suggests, Maha-mayura is associated with Maha-maya, the mother of Buddha. The peacock is venerated because it is the devourer of poisonous serpents. It is in this meaning, probably, that it was considered a protector of the Dalai Lama. This is another interesting example of a divergence of symbolic meaning between the East and West. Western people regard the peacock as a symbol of vanity, and it has long been held that the feathers of the bird cause bad luck. In the East, however, it stands for infinite vision, because the so-called "eyes" in the bird's tail-feathers search throughout the world for causes of danger, and stand guardian over the sacred person of the Dalai Lama.

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In August, television station KABC made two visits to our library to photograph the summer exhibit of bird and flower arrangement paintings. There were two showings of the film on consecutive Tuesday afternoons. We take this opportunity to express our appreciation to KABC, TV.

As the Christmas Season approaches, we are inspired to express our appreciation for the many evidences of divine mercy and grace which have come to us during the year now closing. As we look about us and consider only the social unrest and the political confusion, the perfect workings of the divine plan may be hidden from our hearts and minds. It is very wonderful, therefore, to remember that the eternal laws of life are unchanging. The seasons still follow in regular order. Life comes forth to make the earth beautiful. The skills of man continue to perfect wonders of music, art, and literature. Human affection stands strong in the presence of compromise and corruption. The soul of man grows. His wisdom deepens. His affections become more sincere. Every adversity adds new dimensions of insight. The Divine Power, acknowledged or denied, known or unknown, continues forever to fulfill its own purposes, and among these purposes is the perfection of the human soul. In the midst of our complaining, let us become inwardly aware that we live forever in the wisdom and love of an Eternal Power that cannot fail. At the Christmas Season, let us renew our faith, strengthen our resolutions and rededicate ourselves and our worldly goods to the service of that God abiding in the furthest and the innermost parts of the universe and man. Let us also hear the glad tidings of man's ultimate victory over ignorance, selfishness and fear. May your Christmas be a rich mystical experience and the New Year an opportunity for growth of the mind, unfolding of the heart, and achievement of spiritual serenity.



#### *A Study in Value*

After Benjamin Franklin had successfully carried on his researches in electricity with the aid of his famous kite, someone said to him "What is the use of this new invention?" Franklin instantly replied, "What is the use of a new-born child?"

#### *The Discriminating Reader*

It is said of Gladstone, the famous English Statesman, that the two books which he most appreciated were *The Pilgrim's Progress* and *The Arabian Nights*.

## LOCAL STUDY GROUP ACTIVITIES



It is a most appropriate time to extend Greetings of the Season to the officers and members of the P.R.S. Local Study Groups. We sincerely hope that you have had a useful and pleasant year and that your labors will be even more fruitful for good in 1969. It would appear that for many years to come the world will stand in need of practical idealism. The best source of such instruction is that great body of idealistic learning which we are all striving to serve and disseminate.

Several of the Local Study Groups have written us reporting increased interest and larger opportunities to take a constructive part in community projects. Such activities can be most useful and provide a simple and direct way of applying idealism to the activities of the day. Study Groups may find it most helpful to develop projects which extend outside of their meeting time and place. In the past some groups have cooperated with their local public libraries. Others have contributed to the advancement of cultural projects. It is good to set an example of philosophy in action and prove that thoughtfulness strengthens cooperation and brings with it deeper mutual understanding between individuals and organizations.

The present issue of the Journal contains an unusual number of articles dealing with self-help and self-improvement. We hope these will be useful in suggesting ways of strengthening character and broadening perspectives.

Our editorial, "The Case of the Bread Pill," provides material for several discussions. Of course, the main point is the increasingly obvious fact that the mind, by the attitude of confidence, can have a constructive effect upon physical health. Three questions will stimulate reflection.

1. If a constructive and optimistic attitude can actually improve physical health, may we assume that destructive attitudes can actually damage the body?

2. How many drugs in present use are actually effective, and to what degree are their so-called beneficial results due to the confidence of those taking such medications?

3. To what degree does mental attitude interfere with the testing of various remedies by pharmaceutical laboratories? Is it possible that attitudes can markedly influence findings?

The article discussing the Lotophagi, or Homer's Lotus-eaters, seems to be most prophetic. It would appear that the Greeks had some knowledge of narcotic drugs. In fact it is believed that they were used for purposes of creating temporary clairvoyance. Obviously, Homer did not approve of such drugs, and they were gradually rejected by all the enlightened Grecian philosophers and educators. We suggest the following questions for study group consideration:

1. Would you consider detachment from human responsibilities by the use of drugs justifiable under any conditions?

2. Is there any real parallel between the use of narcotics and the practice of Oriental meditation exercises?

3. If the person is damaged by LSD or similar drugs, what would be the best way to correct the damage?

We will not detail other articles, but discussion of "Religion, Philosophy, and the Heart Transplant" could lead to an animated and interesting evening. The subject has been given much publicity, and its religious and philosophical implications need clarification.

Again may we wish you all the very best health, happiness, and understanding through all the years ahead.

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

#### *A Psychedelic Earl*

We are inclined to think of Benjamin Disraeli, Earl of Beaconsfield, and Prime Minister of Great Britain, as a rather sober fellow. The following description of his appearance on a formal occasion is interesting. His Lordship wore a black velvet coat, lined with satin, purple trousers with a gilt band running down the outside seam, a scarlet waistcoat with lace ruffles, white gloves with several rings worn outside of them, and long black hair hanging to his shoulders. Perhaps this is why Lady Beaconsfield often referred to her husband as "Dizzy."

## *Library Notes*

by A. J. HOWIE

### PROCLUS—His *Theology of Plato* Part 2

*The Six Books of Proclus on the Theology of Plato*, as translated into English by Thomas Taylor, was privately published in 1816 in a handsome 2-volume folio edition. The small edition has become a scarce set and never has had an impact on theological or lay speculations concerning the nature of deity proportionate to its profound erudition. Perhaps there are answers here for those who indiscriminately challenge all concepts of God, who are inclined to defy, ridicule, outrage ideals and moral values. It seems constructive to review a masterly attempt to reason concerning the causal nature of man and the universe logically from simple, scientific premises to a lofty concept of divine matters.

The Platonists made no attempt to think on the level of the average man. Nor did they try to convince, convert, or even appeal to the man of small thinking or interests. The men who studied, preserved, and furthered the Platonic tradition were all scholars of superior abilities and personal integrity, as exemplified in the biographical briefs we assembled in our last article. They were reverent men, quickened by perceptions that transcended the thinking and experiences of most mortals. They did not pretend to have penetrated to an understanding of *the ineffable First, the One, the Good*, but insofar as the mind might understand, they tried to formulate in words somewhat the mystery of the forces that sustain the phenomenal world in which man spends such a brief span of years.

According to Thomas Taylor, Proclus' *Theology of Plato* is a scientific development of the deiform processions from the ineffable principle of things. Reasoning from self-evident principles, Proclus draws conclusions as from geometrical necessities. Plato himself had not been optimistic that theological truths could be expressed

so that the multitude would understand. He was of the opinion that a concept of this kind could not be expressed by words like other disciplines, but that only by long familiarity and living in conjunction with it, *a light would suddenly enkindle the soul*. How similar an experience to the *Zen satori*!

Plato drew on the ancient Orphic traditions descending from Orpheus, a Thracian; Thales, a Phoenician; Hermes Trismegistus, an Egyptian; Zoroaster, a Persian; Anarchis, a Scythian; Pherecydes, a Syrian. Any teaching with such cosmopolitan origins was inevitably branded as pagan by the early Christian fathers.

Thomas Taylor reasoned that since the visible universe is in a state of perpetual change, reasonably the philosophy and sciences of man should respond to the general mutability of things. The rise and fall of empire during the centuries before and after the opening of the Christian Era brought into prominence foreign ceremonies of religions that shed new light on the secret mysteries of the old. While Greece remained independent and unconscious of the Roman yoke, she disdained to expose her genuine wisdom to vulgar inspection, but involved it in intricate allegory. With changing times, philosophers were forced to restate the old truths in order to preserve them.

"Yet we must not imagine that theology now stripped of her ancient concealment became the object of open inspection to the profane and vulgar eye. She has not lost her refulgence, though she changed her appearances: for the rays of celestial majesty yet beamed from her countenance, with a light awful and terrific to the multitude, but lovely and alluring to the wise . . . . The enchanting allegory of a celestial phantasy, and the pure light of an exalted intellect, while they captivated and converted the philosophical part of mankind, were inaccessible to the vulgar whose mental eye, yet lost in the night of oblivion, was darkened by the splendid vision . . . . Though the real person of theology was not the object of vulgar inspection, her shadow at least was beheld by the benighted multitude, and became the subject of ridiculous opinions and idle investigation." (Thomas Taylor, *A History of the Restoration of Platonic Theology*.)

The Encyclopedia Britannica asks a reasonable question and proceeds to suggest a possible answer: "Why did not Neoplatonism

set up an independent religious community? Why did it not provide for its mixed multitude of divinities by founding a universal church in which all the gods of all nations might be worshipped along with the ineffable Deity?" Part of the answer is that Neoplatonism had no religious founder, nor did it promise any permanent state of peace and blessedness.

The philosophical disciplines the Neoplatonists advocated were beyond the capacity of the average man. The brief experiences of ecstasy seem to have been limited to a very few of the many students whose minds were convinced by logic and reason to the extent that they intently studied the writings of Plato and the Neoplatonists. There was no emotional fanfare to whip up the enthusiasm of large numbers of people. Pythagorean music did not contribute to the concert works and operas that constitute modern musical culture. But in spite of the absence of any popular appeal, the intelligent devotion of the studious spread rather obviously among the cultured classes of their time to the extent that the wrath and antagonism of the growing church militant was aroused to the danger of a possible competitor.

Webster defines *theology* as knowledge of God and the supernatural, religious knowledge and belief, especially when methodically formulated; also as a system of religious theory or observance.

It is in the latter sense that Proclus describes Plato's science respecting the gods, the self-sufficient principles of things, a mystic doctrine of divine mysteries revealed through certain true priests who embraced a life corresponding to the tradition of mystic concerns. Emphasis seems to have been placed on the fact that no real understanding of mystic truth is possible until the student has been disciplined in the moral virtues to the extent of harmonizing all the motions of the soul. Socrates affirmed that it is not lawful for the pure to be touched by the impure.

The student also must be proficient in scientific disciplines, for through these is obtained a more immaterial knowledge of divine essence. Mead explains that by *physics* was meant the investigation of the hidden powers, laws, and sympathies of Nature. But all of these qualities must be bound together in the leader intellect. Then the student can apply himself to the interpretation of di-

vine and blessed dogmas and fill his soul with profound love, and Plato observes there is no better assistant.

Proclus says that the later interpreters of what Plato taught arcanelly "energized about the doctrines with a divinely-inspired mind." He credits his own teacher, Syrianus, with having received "in an undefiled manner the most genuine and pure light of truth in the bosom of his soul" and communicating that arcane information which he had received from those more ancient than himself in such a way that "he caused him likewise to be divinely agitated about the mystic truth of divine concerns."

Porphyry, another interpreter, admitted that for the most part, the principles of the beliefs of the Grecian philosophers had been derived from conjecture, and that in the first place *it was granted that there are Gods*. Iamblichus, writing *On the Mysteries*, goes a step further: "You say 'it is granted that there are Gods.' Thus to speak, however, is not right on this subject. For *an innate knowledge of the Gods is coexistent with our very essence* and this knowledge is superior to all judgment and deliberate choice and *subsists prior to reason and demonstration*"

Sallust, in his *Treatise on the Gods*, noted: "It is not unreasonable to suppose that impiety is a species of punishment, and that those who have had a knowledge of the Gods, and yet despised them, will in another life be deprived of this knowledge."

Thomas Taylor, writing in the *True End of Geometry*: "In this material abode, we are similar to those who enter or depart from a foreign region, not only in casting aside our native manners and customs, but from the long use of a strange country, we are imbued with affections, manners, and laws foreign from our natural and true region, and with a strong propensity to these unnatural habits. Such an one, therefore, should not only think earnestly of the way, however long and labourious, by which he may return to his own, but that he may meet with a more favourable reception from his proper kindred, should also meditate by what means he may divest himself of every thing alien from his true country, which he has contracted; and what manner he may best recall to his memory those habits and dispositions without which he cannot be admitted by his own, and which, from long disuse, have departed from his soul."

It is not usual to associate Plato and the Neoplatonists with an awareness of psychic unfoldment and activity. The terminology of Thomas Taylor suggests parallels with disciplines advocated by both Eastern and Western traditional systems.

Socrates, in the *First Alcibiades*, observed that the soul entering into herself will behold all other things—and Deity itself. For the soul verging to her own union and to the center of all life, laying aside multitude and the variety of manifold powers which she contains, ascends to the highest watchtower of beings. Mystics at first meet the multiform and many-shaped genera, but on entering the interior parts of the temple, unmoved and guarded by mystic rites, they genuinely receive in their bosom divine illumination and participate of a divine nature. Proclus comments: "The same mode appears to me to take place in the speculation of wholes. The soul when looking at things posterior to herself beholds the shadows and images of beings, but when she converts herself to herself, she evolves her own essence. At first she beholds only herself; but when she penetrates more profoundly into the knowledge of herself, she finds in herself both intellect and the orders of beings. When she proceeds into her interior recesses, into the inner sanctum of the soul, she perceives, with her eye closed, the genus of the Gods and the unities of beings. For all things are in us psychically, and through this we are naturally capable of knowing all things by exciting the powers and images of wholes which we contain."

It is lawful for the soul to ascend till she terminates her flight in the principle of things; but arriving and beholding the place which is there, she descends thence, directing her course through beings; evolving the multitude of forms, exploring their monads and their numbers, and apprehending intellectually how each is suspended from the proper unity. We may consider her as possessing the most perfect science of divine natures, perceiving in a uniform manner the progressions of the Gods into beings, and the distinctions of beings about the Gods.

Such is a theologian; and theology is a habit of this kind, which unfolds the hyparxis (essential nature) of the Gods, separates and speculates on their unknown and unical light from the peculiarity of their participants, and announces it to such as are worthy of

this energy, which is both blessed and comprehends all things at once.

In attempting to digest portions of *Proclus on the Theology of Plato*, it would be presumptuous flatly to state out of context and an all-embracing understanding that Plato taught, reasoned, demonstrated ideas without elaborate and frequent qualifications. This approach does not help to arouse interest or popularize the subject. We are working with an early 19th-century English translation of a fifth-century Greek text that itself is organizing and reinterpreting doctrines discussed in Plato's Academy almost a thousand years earlier that had been the subject of continuous speculation by many interpreters. To span an interval of 2500 years with exact equations of thinking is asking a good deal. In his translation Thomas Taylor inevitably used words that require scrutiny and explanation. Mr. Taylor's diction is formal, archaic, over-punctuated, and exact meaning often open to question. But there is a majesty and grandeur of idea and concept which he treats with reverence and every evidence of transmitting accurately.

It would be gratifying if we could formulate an exact credo. But if that were possible, I am sure somebody already would have done so. We have here an ancient, fruitful field for research where the answers will illumine the doctrines of all faiths. But the subject has to be approached with a certain receptive attitude as well as an acute intellect and perceptiveness.

Apparently the Platonists accepted as a self-evident fact that corporeal natures possess being, energy, passivity through soul and the motions which soul contains. On this assumption, they proceeded to demonstrate logically that essence pertaining to soul is more ancient than bodies, but itself is suspended from an intellectual hypostasis, itself subsistent. The teaching was that intellect is the father and cause of bodies and souls, and that all things both subsist and energize about it and are allotted a life conversant with transitions and evolutions.

From such a complex premise was postulated another principle, more incorporeal and ineffable, from which all subsists. Proclus says that Plato divinely discovered this principle of wholes which is more excellent than intellect and is concealed in inaccessible recesses which he proceeded to exhibit as above bodies—soul, the

first intellect, and a union above intellect from which he derived the monads.

Every monad is the leader of a multitude coordinate to itself. But as Plato connects bodies with souls, likewise he connects souls with intellectual forms, and these again with unities of being. He converts all things to *One Imparticipable Unity*. Having reasoned back as far as this unity, he considered he had obtained the highest end of the theory of wholes.

According to Proclus, the truth respecting the Gods is arrived at by being conversant with the unities of being, their progressions and peculiarities, the contacts of beings with them, and the orders of forms which are suspended from these essential natures characterized by unity. But Plato taught that the theory respecting intellect and the forms revolving about intellect, is posterior to the science which is conversant with the Gods themselves. Intellectual theory apprehends intelligibles and the forms which are capable of being known by the soul through the projecting energy of intellect. But theological science transcends this in being conversant with arcane and ineffable essence.

Proclus concludes from this that the intellectual peculiarity of the soul is capable of apprehending intellectual forms and the difference which subsists in them, but that the essence of intellect is conjoined with the unities of being, and through these with the hidden union of all divine unities. We contain many gnostic powers through which alone we are naturally capable of being conjoined with and participating in this occult union.

The genus of the Gods cannot be apprehended by sense, because it is exempt from all bodies; nor by opinion and discourse, for these are divisible and come into contact with multiform concerns; nor by intelligence in conjunction with reason, for knowledge of this kind is defined according to the union itself of wholes. If it be admitted that a divine nature can be in any respect known, it must be apprehended by the essence of the soul, and through this, as far as it is possible, be known.

This much to introduce the Platonic concept of theology. Even before we proceed to more specific matters, the possibility of each individual disciplining inherent faculties by which he may know his God or Gods is challenging. What would happen if all the

Christian, Buddhist, Mohammedan, and sectarian leaders were to instruct their millions of adherents in so living that they might know within themselves the workings and relationship of the spiritual hierarchy? What might be the universal spiritual rejuvenation if the Gods became living realities for each worshipper, instead of being part of a tradition envisioned by saints and mystics?

Thus far there is nothing repugnant to intelligence or morals in the theology of Plato. We still have to sample the Platonic theology inherent in numbers, in concepts of soul. But strangely, there seems no conflict in essence between the Christian concept of one God omnipotent, the source of all, and a Platonic One Imparticipable Unity that is beyond human conception. So, not as an authority, but as an explorer, we look forward to further sampling from *Proclus on the Theology of Plato*, seeking answers to the doubts of a doubting generation, a balm for troubled times.



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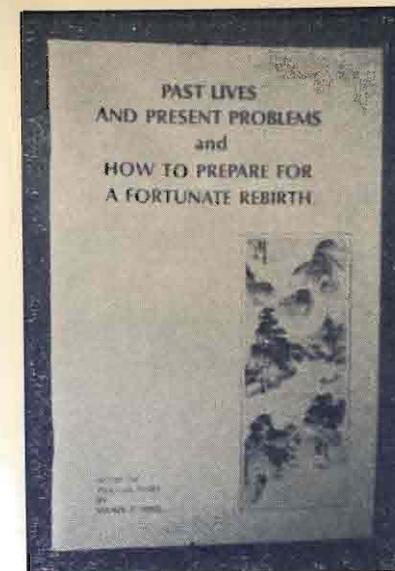
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