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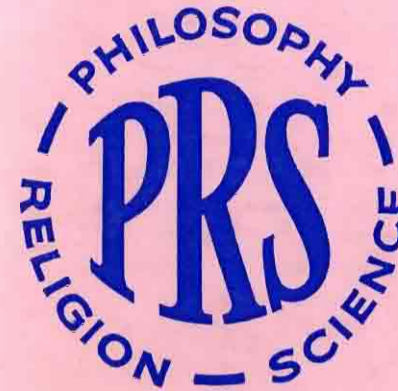
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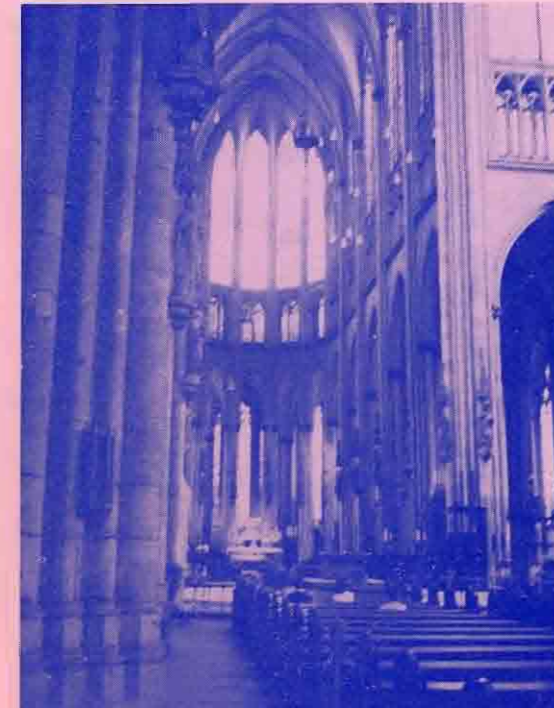
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WINTER 1970



JOURNAL



A VERY MERRY CHRISTMAS

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MANLY P. HALL, EDITOR

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WINTER 1970

PRS JOURNAL

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The Editor's Point of View

LEAD KINDLY LIGHT

It is most encouraging to contemplate the changes that are taking place in the ways of life of Western man. A few years ago it seemed as though the very foundations of our spiritual ethics were being undermined. However, as the world situation became increasingly grave, there was a revival of interest in man's spiritual heritage. Now, it seems that for the first time we actually are moving in a direction suitable to the needs of the hour.

An honest spirit of cooperation is leading to a genuine fellowship of faiths. It is no longer merely a reconciliation of denominational differences in the Christian world. We are prepared to admit that all religions, so far as they have essentially the same moral and ethical codes, are entitled to respect and sympathetic understanding. The era of religious intolerance is coming to an end, and we can look to a future of greater enlightenment and understanding.

It has always seemed incredible that the human mind could believe that over half the civilized world was worshipping false gods. It has long been evident to the thoughtful that the members of all faiths share the common bounty of nature. There is nothing to indicate that the beliefs of our neighbors are penalized by God. The prayers of many people rise every day, and all are equally certain that they are praying to the true God and that their prayers will be answered. There are Christian miracles and non-Christian miracles, and the time has come to accept religious differences in the same spirit with which we seek to resolve all other possible causes of

misunderstanding. Nations have different cultures, often wear different styles of clothing, speak different languages, follow different codes of law, and have different systems of government. We do not acknowledge these differences as insurmountable obstacles to trade, friendship, or mutual cooperation. We should become accustomed to thinking of religions as various statements of one essential revelation. If we can accomplish this larger insight, we will free much time and energy for other pressing matters.

It has been said that man's extremity is God's opportunity. There is a feeling in the air that the human being faces a critical period in which he must depend more upon his own integrity than ever before in his long and eventful career. Realizing that physical solutions are not sufficient and cannot even be implemented without metaphysical convictions, we are beginning to realize that a strong constructive faith is most necessary in these troubled times. Also we wonder what lies ahead. If a cataclysm should strike, do we have the moral courage to survive a major change in human affairs? Suppose it becomes necessary to admit that we can no longer dream of industrial expansion or the accumulation of wealth. What can we substitute for the self-centered personal motives which provide most of the contemporary psychic drive?

It would be strange and wonderful indeed if virtue should be forced upon us in spite of our own reticence. If we should find it obligatory to live in peace with our fellowmen, could we actually accomplish the needed reforms in our own natures? We are in conflict because of the conflict within ourselves. World changes cannot immediately alter the dispositions of mortals. There must be a resolution to do what is necessary and the self-discipline to sacrifice personal ambition for the common good. About the only source of such altruism is religion, which has taught man from the beginning of time the virtues of kindness, humility, and patience. Though long disregarded, the religious approach to daily existence is still the only one appropriate to our present dilemma.

Up to now it has been assumed that there is only one true religion, and each group assumes it to be his own faith. Even comparatively small sects have a sense of great destiny. I was talking a few days ago with a recent convert to a Christian denomination that has considerable following in the United States. He admitted that he had been

solemnly warned that he should discontinue all interest in other religions and must be a valiant soldier in the crusade against all the false doctrines which plague the world. He had agreed to conform in every way to the smallest detail and was convinced that any deviation endangered his immortal soul. Fortunately, we are reaching such a degree of international and interreligious cooperation that reactionary attitudes are no longer generally acceptable to the public mind.

Is there actually a world religion to which all men can turn for spiritual hope and guidance? For those who are a little thoughtful and are willing to explore the field of comparative religion with an open mind, the question can be answered in the affirmative. There has always been one religion in the world, but this faith has gradually divided into a number of branches or systems. In most cases these branches teach the same basic principles. There is little or no difference in their moral or ethical instructions. Each in its own language preaches honesty, charity, and right conduct. All worship the same God under different names, and each has a theological structure arising from the same reactions of the human mind to the challenge of religious needs. It is strange indeed that with the opportunities we now have for religious interchange, bigotry can still exist. More and more, however, intolerance is losing its influence and sincere truth seekers are demanding the right to worship according to conscience.

East-West understanding is helping a great deal. It is not assumed that we must join some Eastern sect, but it is almost certain that we can learn valuable lessons from the faiths of other men. Take for example the doctrine of reincarnation. It was known to the Greeks and Egyptians and was taught in the early Christian Church. It gradually faded out, not because it was ever actually or formally rejected: it simply interfered with those ambitious drives that have dominated Western policy for thousands of years. Western man did not wish to accept the responsibility for his own conduct. He chose to live in a world of vicarious atonement which would enable him to live as he pleased and receive absolution on his deathbed. Rejecting this concept, many left the church and wandered about in a grey borderland of unbelieving, ultimately falling into agnosticism or atheism. When these troubled skeptics came face to face with the doctrine of reincarnation, as it was accepted and taught by over a

billion human beings in the Orient, it was an important spiritual experience for them. Belief in the integrity of the Divine Plan was possible when it was shown that creation and all its processes were expressions of an infinite ethical purpose.

Nearly all the religions of mankind, including early Christianity, have taught renunciation, meditation, and self-discipline. These were the virtues of the original Christian fraternity, and were earlier taught by Plato, Pythagoras, and the Orphics. Planned programs for self-improvement and a strengthening of the inner resources of the individual are strongly emphasized by such Eastern schools as Sufism, Hinduism, and Buddhism. That it is possible to grow in wisdom and grace by dedication to the Divine Will may come as a surprise to the majority of Western people. We have heard it said that a search for truth or inner discipline is a form of spiritual selfishness and that we should forget ourselves and our quest for enlightenment and settle down to living our usual self-centered existence. The present problem, however, is proof of what happens when we make no effort to rectify our own natures.

Each of the great religions has emphasized some essential concept which could be useful to the followers of other faiths. We are certainly entitled to seek enlightenment where we can find it, and there is no proof that truth itself is sectarian, or available only to the followers of certain beliefs. If this thinking leads to a larger sense of inclusiveness and a weakening of the traditional prejudices which have divided us for so many centuries, I would feel that this is a big step in the right direction.

At Christmastime we unite with persons of every faith in the celebration and festival of this Holy Season. We not only share this occasion with members of other Christian sects, but discover that the winter solstice has always been the most sacred day of the year. On this day comes the annual birth of the sun. The light that shines upon all things is this day reborn from the darkness of winter and begins its triumphant march toward its essential dignity at the summer solstice. Every year, that light which is the life of men has a new birth in time. This mystery itself, universally accepted but seldom understood, should give us all a new sense of dedication. The sun represents not only physical light but moral light. As virtue it shows the way of salvation, and as kindness it promises the ultimate

victory of peace over pain. It is only when we recognize our place in the universal plan, and accept duties proper to our kind, that we can build the security that now seems impossible to attain.

In our own hearts we have built an archetypal symbol of good. For Christendom this symbol is the life and mystery of Christ. Upon the slender story recorded in the gospels we have created in our own hearts and minds the splendid image of the World Savior. We have endowed this image with every virtue of our time, but we have never burdened it with our shortcomings. We have preserved it as an exalted example of the potential of human achievement. Perhaps we have made this resplendent figure so glorious that we cannot live up to our own aspirations. One thing is certain, however: if the Christ concept were applied to the government of mankind, it would end most of our fears and anxieties. If we serve truth first, we can be certain that peace, prosperity, purity, and integrity will be added unto us. Every day we have further evidence of men trying desperately to live below the level of their own endowments. We find them compromising with the ethical codes established by society. We watch them break laws and rules set up to protect man from the selfishness of his own kind. Nearly all these lawbreakers and law-evaders are sick and tired and disillusioned. Their little schemes fall apart. Their moment of success is paid for by years of misery. Under the pressure of their ambitions, the whole world moves in the direction of a great emergency.

Many of our younger people are becoming keenly aware of the meaning of the honest Christian life. They are turning against sham and pretense. They want to get back to simple values and bring human ambition under the direction of an enlightened will. For nearly two thousand years Western man has worshipped the Christ ideal, yet not until the present time has the implication of the Christian life been broadly recognized. There can be no worship apart from personal dedication. We venerate good not by building houses in its honor, but by giving it authority over our own conduct. A religious person is one who is willing to sacrifice worldly things in the service of eternal principles. The daily works of men must become religious, or there can be no religion. Our faith is substantiated by the way we maintain the harmony of our homes, by the high standard of our business ethics, by the sincerity of our friend-

ships and our willingness to assume our proper duties without complaint. I have known too many folks who are ready at any moment to preach their faith, but who have slight intention of practicing what they preach. They speak of their love for God, but they have only criticism and condemnation for their fellowmen. They neglect their families, drive shrewd bargains, demand unreasonable luxuries, live beyond their means, and evade their debts as long as possible. How can this happen in a world not only nominally religious, but claiming a high degree of spiritual insight? It can only be assumed that the outer world with its numerous temptations has become more real and more valuable than man's inner life. He is far more concerned with making a success of his career than building within himself those traits of character which will help him to survive the perils of the present generation.

At the Christmas season it might be wise to realize that this is the first Christmas of a new decade. We look with grave apprehension upon the future, but we usher it in with the festival of Christmas. Throughout Christendom bells will toll and men will sing together the glad tidings of Peace on Earth and Good Will to Men. How do we really expect this peace and this good will to come about? Do we think that the sky will open and an angelic host descend to enforce the commandments of the New Dispensation? Is this all going to happen no matter how we choose to conduct our own affairs? Will heaven bestow upon us that which we have not earned? It seems rather unlikely that the world man has fashioned will get better unless man himself fashions it anew.

The authority of religion is no longer based merely upon numerical strength, but upon the urgent need for idealism which is increasing everywhere through our distressed planet. The Moslem is returning to his mosque. The Hindu brings flowers to his temple. The Buddhist is rededicating his own purpose to make it more lawful. The Orthodox Jew is finding new consolation in his ancient law, and Christians everywhere are seeing something new and deeper in their faith. This ethical pilgrimage, this journey from negative doubts to positive certainties, is the most encouraging phenomenon in modern living. Those who a few years ago were reluctant to admit religious interests are now proclaiming their new found faith.

We are seeking a religion without excess, in which graciousness

is the final proof of piety. We do not need any more crusades or inquisitions. We do not need to convert our fellowman. All that is necessary is that we understand him. When we come to appreciate his problems and find that he is striving after a better way of life, we can join with him and find our strength supported by his courage. We have spoken so often of a Prince of Peace, but we have made war. We have been told to forgive our enemies, yet we can hardly tolerate our friends. We have been reminded of the blessedness of the meek, but we have sought everywhere in our society for excuses to misunderstand. Having broken the rules, we have forgotten that the Ten Commandments and the Sermon of the Mount are the foundations of society and not merely theological codes.

Many folks have admitted to me that they have made no strenuous effort to reconcile their daily living with their spiritual convictions. Some have gone so far as to say that it is impossible to practice a high standard of idealism in a materialistic world. There is one way, however, in which we can make important changes in conduct without exposing ourselves to public censor. Even in our befuddled generation simple virtues are appreciated when they are practiced in a kindly and constructive way. It is not likely that you will be punished for a good disposition or reprimanded for kindly inclinations. Experience has proven on countless occasions that integrity is a practical and constructive force in daily relationships. When we preach too loudly or insist upon other people accepting our concepts of living, we often become highly self-righteous. If, on the other hand, we are content to live as honorably as possible, we will make few enemies and many friends. Instead of attempting some vast program of human regeneration, each of us can practice those convictions regarded as proper and admirable, and thus build a better future for those who come after us.

Let us all make New Year's resolutions that are suitable to the emergencies of the moment. We can bring our own conduct under the censorship of right thoughts and good principles. We can resolve that in 1971 we will live more graciously than ever before in our lives. This determination to ennoble our own disposition can inspire us to live a better Christian life. Religion is a way of life, not a proclamation of allegiance to a sect. A Christian is one who tries to follow in the footsteps of the Great Teacher, to whom he has given

his spiritual allegiance. The Apostle Paul said, "Love suffereth long and is kind." To what degree are we willing to sacrifice our own opinions to bring happiness to our families and friends? Under the pressure of annoyances and reverses, are we really kind? How can we expect the populations of nations to establish sincere bonds of friendship, if we are unable to forgive our enemies or be patient with those who seem to complicate our affairs? Can we meet each day with a quiet optimism, dwelling so far as is possible in the light, and sharing that light with gentleness and forbearance?

We know our own shortcomings just as surely as we understand the great social problems of the hour. It is obvious that civilization cannot recover from its immediate difficulties unless human nature becomes enlightened and is prepared and ready to make those changes which will ensure a healthy world. This philosophy must also be applied to ourselves. Our daily living will not change for the better unless we correct the mistakes which contribute to suffering. If there is more light inside us, there will be more happiness around us. Nature is just. We reap according to what we sow. If we plant weeds, we will reap a harvest of weeds. Over the long perspective of years I have watched many cycles of sowing and reaping, and in every instance effects followed their causes. All constructive change must come about through greater insight.

Cardinal Newman's beautiful hymn "Lead Kindly Light" has a strange sadness about it, for it tells of man's longing after righteousness and the peace that can come to those who have accepted the light of God in their hearts. The Christ spirit becomes an inner radiance. Like the sun in the sky, it brings forth the fruitfulness of the earth. This inner light resulting in dedication to principle reveals the magnificence of the human potential and brings its harvest of eternal good.

●

Lead, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on.

• • •

I was not ever thus, nor prayed that thou
Should'st lead me on;
I loved to choose and see my path; but now
Lead thou me on.

J. H. Newman, 1801-90.

FUKUSA

Japanese etiquette requires that gifts presented to friends, family, or public dignitaries should always be wrapped or covered in some way. This has resulted in the development of elaborate covers called *fukusa*, which are laid over lacquer boxes in which presents are delivered. After the recipient has taken the present, the lacquer box and silk cover are returned to the original owner.

It is probable that gift cloths were used at an early date, but it was during the Edo period that they became exquisite works of art. Every technique developed for the ornamentation of kimono, obi, and priestly vestments was adapted to the requirements of the *fukusa*. They provide, therefore, a delightful and practical way to assemble outstanding collections of textile design and embroideries of the seventeenth, eighteenth, and early nineteenth centuries.

Gift covers are of various sizes, but those most frequently seen are from fifteen to forty inches square. They are lined, and ornamented at the four corners with silk tassels. Very long stitching is sometimes noticeable on the face of the cloth, two to three inches from the edge. While the front of the cloth is extremely elaborate, the reverse is usually in one color, often red, ornamented in the center with a typical Japanese *mon*, or crest. In older examples, the *fukusa* may be lined with figured satin or brocade. Many of the designs suggest the printed *surinomo*, or gift cards, printed by woodblock artists around the same time. Both the *fukusa* and the *surinomo* were decorated with symbols of felicity, or pictures expressing friendship and good wishes.

Fukusa can be divided into several basic types. Among the oldest are those embroidered with a satin stitch on plain or figured damask. Later, embroidery was combined with couching in gold and silver, and flosses of various colors were also laid down in this way. The embroidered *fukusa* developed many quaint and interesting designs. Legendary themes depict heroes engaged in courageous deeds, scholars and sages communing together in rustic settings, and such fabulous creatures as the dragon, the unicorn, and the phoenix. Some subject matter was brought over from China, and the "twenty-five examples of filial piety" offers pious moral instruction to old and



Fukusa from the Filial Piety stories showing the devoted son discovering the miraculous bamboo sprout. Embroidery on black silk.

young. The filial piety legend features a dutiful son who sacrifices his own happiness to care for his aged parents. Among the fukusa illustrated herewith is an example of a devoted son seeking to please his aged mother's fondness for bamboo sprouts. After great searching, a delicious sprout appeared through the ground miraculously, and the faithful young man was able to serve his mother with her favorite food. In the Department of Textiles of the Victoria and Albert Museum, London, is an elaborate fukusa of the nineteenth century, depicting the famous legend of Jo and Uba. These two lovers married and after an extended life together, lived in continuous devotion, their spirits united forever after death. The fukusa is embroidered on velvet, and in addition to the devoted couple there is an elaborate pine tree, the long-tailed turtle, and flying cranes.

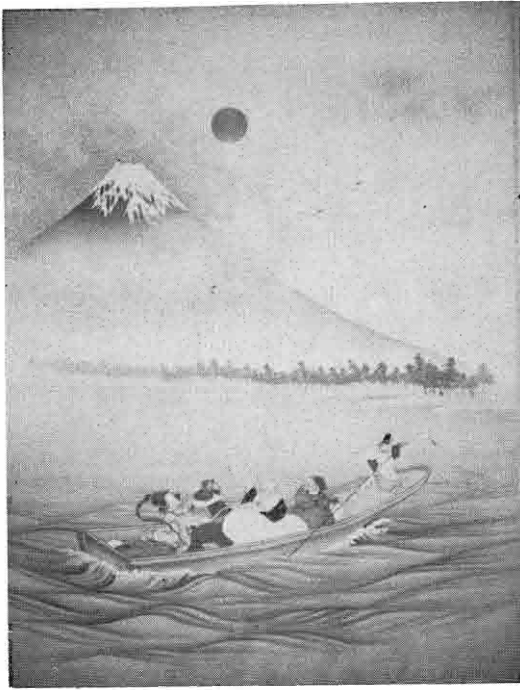
The Urashimataro story, which is a Japanese version of Rip Van Winkle, depicts the hero riding on the back of a huge tortoise, which has brought him from the underwater palace of the Sea King. When in doubt about an appropriate choice, the Shichifukujin, or Seven Gods of Good Fortune, are always in good taste. They may be represented separately or in some pleasant combination. The most

Fukusa depicting the union of the spirits of Jo and Uba. Embroidery and Yuzen dyeing.



popular is Fukurokuju, who may have originally been a Chinese god of the south pole star. He is sometimes accompanied by a crane, and bestows long life, good fortune, superior insight, and happiness in the world to come. We have two examples of the seven deities riding in a boat. One is quite informal, and the gods are floating along on what appears to be a somewhat exaggerated rowboat. In the other, they are assembled on the deck of the Treasure Ship, which is coming into harbor under full sail. The concept is the same as in the Western saying that we are "waiting for our ship to come in."

It would be difficult to list the infinite variety of ornamentation found on Fukusa, but the various types of workmanship are marvelous and often complicated. These cloths may be embroidered or ornamented with couchings of gold or silver thread. They may be hand-painted, stencilled, tie-dyed, or dyed into various patterns by the use of resists. Of this last type, the Yuzen technique is almost unbelievably beautiful. It was developed during the Edo period and used principally for kimono. It is done with a waxed resist, but so



Fukusa of the Meiji Period showing seven deities of good fortune riding in a boat. A combination of weaving and embroidery.

skillfully that it appears the entire surface has been exquisitely hand-painted.

The most astonishing effects are accomplished by combining various basic techniques. A hand-painted design on silk may include small areas of highly complicated woven patterns. As the rest of the material is plain weaving, it is suspected that the work was interrupted to allow small areas to be set in by special manipulation of the threads. A fukusa may be much in the style of a scroll painting. The work is done entirely by hand on white or off-white plain silk. A suitable poem or other inscription is then added to the design, and the picture is completed by addition of the artist's seals. We have an example of this featuring a lotus arrangement, which was probably made for religious purposes.

Embroidery, couching, stencilling, and hand-painting may all be combined in one picture. The result is not only artistically interesting, but has great appeal for the student of textiles. No other country, not even China, has produced such a variety. The better fukusa reveal a severity in design, and diversity is held together with an



Fukusa of the Edo Period, depicting goldfish in raised gold couching and embroidery on black satin.

over-all simplicity. In this particular, most Japanese work differs from the Chinese, which is inclined to be far more elaborate.

Some of the finest fukusa are those produced by the process of tapestry weaving. This is derived from the Chinese *k'o-ssu*, which means "patched" weaving, or knife-cut weaving. The technique is similar to that used in Europe for Gobelin tapestries, but much finer. Under such names as finger-weaving or fingernail-weaving, this type of work seems to have been practiced in Japan for over 300 years. When held up to the light, each segment of the design appears to be separate, like the single stones of a mosaic, and the technique requires great skill and experience. Fukusa of this material are heavy, finely woven, and quite stiff. The threads are so close together that it is difficult to pin through the fabric. The background is apt to be of dull gold and may include small insets of contrasting color. The main design is very intricate, and one small flower may require as many as twenty completely separate units. Two examples have recently come to hand. One of these is reproduced here. It features a bridge, a tree, and various elements of a landscape. In old times



Fukusa of the Meiji Period, showing the K'o-ssu technique.

fukusa of this type were restricted to persons of nobility or of great wealth. In our example the crest of the reverse and lining are also in tapestry weaving.

It is regrettable that so little information is available regarding these beautiful gift cloths. In books on textiles they are occasionally reproduced, but only as examples of ornamentation. In one work on textiles, a fukusa of the early Edo period is reproduced in full color. The design is based upon an insignia worn on coats of Chinese mandarins. A pair of cranes is featured, surrounded by fortunate emblems, and at the base is the mountain of the Immortals.

Wandering about in Japanese shops, I have been able to locate a large group of this material. Some are old and some belong to the present century. As there is no problem of great antiquity involved, each fukusa can be judged on its own merits. Those that have been poorly kept may be in a dilapidated state. This is especially true of embroideries on satin, in which basic materials have seriously deteriorated. On the other hand, some specimens of moderate age may be perfect in every respect. The Japanese store such treasures in special boxes and guard them with extreme care. Poor specimens have probably been ruined by careless handling in a dealer's shop.

Those interested in collecting these items can do best, of course, by visiting Japan and exploring some of the less frequented shops. It may also be possible to arrange with a local art dealer to import

some of these items. Nearly all stores specializing in Oriental imports have contacts in Japan. It may take a little time, but the waiting will be well rewarded. Occasionally, a fukusa may stray into the hands of a Western merchant, or is offered in an auction of possessions of a private collector. Under such conditions they can be purchased advantageously.

These gift cloths are often mistaken for pillow covers. The size and shape also invite their use for this purpose. It should be remembered, however, that most of the desirable fukusa are fragile and not intended to be sat upon or leaned against. Under such uses the design will rapidly deteriorate and another lovely work of art will be lost to the world.

The storing and protecting of such material may discourage the Western admirer. A good-sized suitcase will solve most of the difficulty. Some type of insect repellent should be included, but never sprayed upon the fabric itself. Most fukusa will fit in a suitcase, neatly folded once or twice, with the design in. About twenty will comfortably fill one case without crowding. Individual wrapping is not usually necessary.

Another use which is gaining in popularity is to have these gift cloths mounted as vertical hanging scrolls. This should be done in Japan or by a specialist working in this country. A reliable dealer can recommend the proper procedure. The back is first removed from the cloth, which is then pasted down upon an appropriate backing paper. A brocade border is added with a roller at the bottom. When so protected the fukusa can be displayed on suitable occasions, and then safely stored. We strongly recommend that they not be used as runners or table mats. Many priceless embroideries have been completely ruined when vases of flowers have been placed up on them, or food has accidentally spilled into the embroidery. Under such conditions cleaning is quite impossible.

We hope this will open a new field of collecting for those who appreciate textiles and embroidery. As long as the subject is comparatively unknown, good specimens can be found with moderate searching. As these used "gift cloths" come to be better known, they will come rare and extremely difficult to secure.

THE NEED FOR HARMLESS EXTROVERSION

Two summers ago I was in a small Oregon town on the day of the annual parade. The entire community of about a thousand souls turned out for the event. Those who were not actually in the parade lined the streets to cheer their friends and neighbors. It was not exactly a fabulous parade, but it included the Fire Department, the Police Force, several equestrians, two American Indians, and an old placer miner leading a drowsy donkey. The schools were well represented, and the merchants provided two or three floats. Several oldsters rode in cars, and the local politicians made a dignified appearance. Though not much of an occasion, still it was an occasion, and such happenings are becoming less frequent every year.

When I was a small boy, parades were rather frequent. I remember regiments of Civil War veterans marching down the main street, led by General Howard on a prancing horse. The Knights Templar had their annual encampment not far away, and they were a splendid sight in their long black coats, shining swords, and plumed hats. The community acted as host to about three circuses each year. In those days there was Barnum and Bailey, the Ringling Brothers, and Buffalo Bill's Wild West. Each had its parade, which lasted over an hour and was always advertised as being "a mile long." It was not difficult to persuade the elders to take the children to the circus, as it was equally entertaining for young and old. In the same town they had torchlight processions in connection with local and national elections. After one of these events, I shook hands with President-Elect William H. Taft, a mighty man who was truly awe-inspiring.

There were Easter parades and, of course, dancing in the main street on New Year's Eve. The Irish community kept St. Patrick's Day with a vengeance. Most of all, there were street fairs, which pitched their tents in the principal business thoroughfare, facing the city hall. No one seemed to mind if the streets were closed for a week. Perhaps this is the origin of the present trend to shopping malls.

The Fourth of July was a noisy occasion, and usually there was rain before evening. It was assumed that the fireworks were responsible for this sudden precipitation. Occasionally minor accidents occurred, but no one seemed to care, and the mortality was far less than in this generation, with its safe and sane outlook on public

celebration and no consideration for the accident rate on freeways. Everyone I ever knew considered the Fourth of July a most important day and expected the young people to extrovert accordingly.

Halloween was another time which was high in nuisance value, but the pranks were not cruel, and no effort was made to hold ghosts and goblins responsible for minor damage. Every community also had special days for rejoicing. Perhaps the world's record for this sort of thing is held by the town of Cholula, near Mexico City, where there are 365 churches, each one with a special feast day. This pretty well disposes of the year, except for leap year, when no doubt a really important festivity is staged. All over the world folks dress up and deck their streets and towns with symbols of rejoicing. It seems to me that this naïve extroversion is extremely valuable. It descends to us directly from ancient peoples and certainly helps to prevent the building up of psychic pressures.

Today most public assembly is regarded as a nuisance. Parades interfere with bus schedules and the flow of traffic. Anything boisterous is offensive to some, and various groups organize to prevent unpopular causes from holding public exhibitions. It has come to the point where everyone objects to something and many folks object to everything. We have become so intimidated or exhausted that we are content to allow the television studios to stage our festivals and the school boards our celebrations. Everything happens under supervision, which in itself seems to inspire malicious mischief. There must be an answer which will allow the individual to escape from the commonplace and do something which he finds invigorating and enjoyable. It might be added that our present pleasures are very expensive, but it costs nothing to watch the circus parade go by. There were no reserved seats in those days. The overwhelming success of the Mardi Gras in New Orleans, the Rose Parade in Pasadena, the Pendleton Round-up, and the Frontier Day fiestas all reveal the natural inclinations of people.

The present quest for entertainment is largely unrewarded. More and more persons object to television programs, motion pictures, and the theater. The offering in all these media becomes less interesting and more offensive every day. Planned vacations with the family lead to bankruptcy, and even trailers and campers are almost prohibitive in price and lose a good part of their value almost imme-

diately. Vacation spots become densely populated during the season, and the pleasures of travel are scarcely compensatory.

It is high time for private citizens to revive the ancient practice of providing their own amusements. On the farm there were husking contests and barn dances. On Sunday everyone drove to church in the family buggy, and there were reunions in the churchyard after the service, usually with an abundance of good food. Not only were these activities pleasant escapes from the tedium of suburban living, they preserved friendship, strengthened neighborhood cooperation, and often resulted in valuable and lasting associations. There were rewards for inventiveness in many fields, as at the County Fair; and there were cultural overtones, as in the musical evenings at home. The emphasis was upon participation, and in many cases the good time required considerable drudgery. A holiday banquet might be a week in preparation, but I do not remember hearing any complaints or seeing any evidence of discontent over the work entailed. There were no modern kitchens. Cooking was done on a wood or coal stove, but everyone had a good time. Scarcely were the dishes washed before plans for the next party were under consideration.

There is something about expensive pleasures that seems to miss the mark. Most people today live up or beyond their means, and entertaining is a serious strain on the family finances. Inflation has made every hobby and avocation an expensive luxury. A considerable part of modern spending is an effort to compensate for boredom. It seems easier to buy things than to make them, yet for the most part the individual experiences no psychological release. When he invites his friends out to an expensive dinner, he eats too much, drinks too much, and pays too much. When it is all over, no one has really had an interesting time. We all dream of the good old days, and some of them were good enough to revive, if we have not completely lost the knack of enjoying ourselves.

In order to rest, we must work. The average person of today does not make proper use of his daily energy resources. He does not come home at night with the feeling that he has accomplished something useful. Instead of being tired, he is psychologically depleted. His disposition has been damaged by the conflicts in the competitive system to which he belongs. He is irritated, frustrated, and defeated as a human being. The family to which he returns is in the same

condition as he himself. The pleasure of simply being alive has almost completely vanished from the contemporary scene. How can we bring it back? What can we do to restore pride of personal accomplishment and the simple joy of normal friendship? The changes will not just occur of themselves. They must be brought about by an organized program emphasizing proper human relationships. We can reach out in the neighborhood and try to form a congenial group of persons to plan activities of mutual interest. Not only will this make life a better and richer experience, but it will protect family finances from useless waste and extravagance. If we could make life interesting for ourselves and in the process cease to patronize entertainment that we regard as objectionable, it would not be long before a general reformation would come about in the entertainment fields. If we object to exorbitant prices, we can stay home until hotels, restaurants, and tourist centers realize that they have priced themselves out of the available market. The more a person is self-sustaining, the better his bargaining position will be.

Whether the present situation is caused by neurosis or is the cause of the psychic deterioration from which over half our population suffers may still be an open question. There is no doubt, however, that in the effort to escape our own feeling of futility we develop habits that are detrimental to health and further damage our psychological integration. Pressure leads to excessive practices, and all excess ends in misery.

Many feel that after a day's work they want to play. Recreation means to them escape from all usefulness and thoughtfulness. But, in fact, unless rest is interesting, it can be exhausting. We do not relax by doing nothing, or find our greatest joy in the perpetuation of trivia. Relaxation is a change in the pace of living. The person shifts his point of interest, but he must still have valid reasons for enjoying himself. Life is divisible into routine occurrences and special events. What we do every day is work. When we break this pattern and engage in some unusual activity, we find it refreshing and rewarding. Intelligent people cannot really enjoy themselves below the level of their own maturity. Their pleasures must have meaning and should fulfill an inner need. That is why purposeful hobbies are serviceable. Nearly all hobbyists have clubs and groups where they get together to indulge in their favorite pursuits. They

exhibit their products, research the fields of their interests, listen to experts, collect libraries, contribute to small bulletins and papers, and very often, if they show real ability, teach a group of qualified students. Evenings thus spent bring better rest and much more fulfillment than hours spent resenting television commercials.

The main difficulty is to bring the family together in some general interest, but this may not be vital if each member has interests of his own. Each member should have a worthwhile outlet which inspires and refreshes the spirit.

This trend is largely behind the rapid revival and development of folk art in the United States. It is not assumed for a moment that the private person can compete successfully with machine-made products, nor is it really fair to say that such products are inferior. There is a great spiritual satisfaction, however, in creating things with your own hands. You share in the descent of skills which have enriched mankind for thousands of years. Best of all, your mind has rested from the responsibilities of a business career. For a while, at least, the craftsman is a free citizen. He feels a kinship with the guild masters of long ago. At least he appreciates the patience and inventiveness which are necessary to the skilled craftsman. Why can we not stimulate more of this type of activity? It will certainly break the monotony which is breaking us.

I am convinced personally that it is a serious mistake to build a life around the intensive advancement of a single interest, even though such an interest may be noble, enlightened, and useful. We should all break away from major concerns and find peace and quiet in recreational outlets. This is especially true in the field of religious philosophy. Instead of broadening our foundations, we are apt to narrow them. Many questing souls come to me to explain that the common interests of daily living have been outgrown. It is tragic to mature the mind at the expense of the heart, or to become narrow in the effort to achieve depth. This is one of the problems we find in religious communities. The members have lost the ability to be happy. They believe that a psychic drive impelling them to devote all their attention to abstract contemplations will hasten the development of spiritual resources. This is seldom true. Lack of variety results in monotony and fatigue. This in turn may end in a strong revulsion against religion and metaphysics in general.

Let us suggest, then, that each individual concerned with proper mental management should divide his life into at least five areas of activity. Of these the first in practical importance may be his business or profession, and the first in internal satisfaction will be his home and family. The third consideration is relaxation in general, including health, social life, exercise, and keeping abreast of the times in which he lives. The remaining allotments could be divided between two contrasting avocational pursuits. Preferably one of these should emphasize creativity, and the other, skill. Under creativity we list self-expression, the release of the natural impulse to make the best possible use of creative imagination through art, music, and color harmony. The second area should inspire the special training of the body to perform in some skillful way that which the heart and mind impel. Much depends, of course, upon the principal profession of the person. If he is an artist by career, then his avocations should be philosophic or scientific. He should not advance his artistic instincts alone, but balance them with activities which complement his dominant career.

In my own case, I have indulged in many side interests, and I feel that they have been of the greatest value to my primary purpose. Not only have they enlarged the area of insight, but they have helped to maintain an inner life protected from the tensions that destroy usefulness. Serving people is serious business, and in the course of years the pressures increase until it seems that no time is available for other purposes. Whenever we become too busy to rest, sickness is not far away. We relax through actions which are not in themselves especially valuable, but we must have these moments in which we are free from the desperate pursuit of eternal values. If we work, we must also play, and it is only a very self-centered person who feels that he is too good to share in the common interests of his fellowmen.

We have a great deal of trouble with folks who are in a hurry to become enlightened. Nothing counts but cosmic consciousness, and to this end they sacrifice their own humanity. We must be human before we become divine. I have been told on numerous occasions that extended meditations are the secret of spiritual growth, but I have known a number of instances where ardent disciples have meditated several hours a day and after a year or two have become so emotionally disturbed that it was necessary to discontinue all such

practices in order to save life and sanity. In meditation, as in all other things, moderation is a virtue. We cannot live well unless we take full advantage of the diversified privileges which living bestows.

Zen teaches that one of the best ways to experience truth is to forget oneself. Those desperately seeking enlightenment are over-mindful of their own purpose. If, however, we are happily engaged in some interesting craft activity, time goes very quickly and we experience at least temporary detachment from our own sense of importance.

I have spent many wonderful evenings studying various works of art which I found especially worthy of admiration. As we pursue some slender clue through old reference books, or try to interpret a half-defaced inscription, we rest from our other worries in an enchanted realm of high adventure. Those who do not appreciate such projects label hobbies a waste of time. Often, however, these critics themselves spend their evenings listening to news commentators or watching televised athletic events. This is their prerogative, but I fear that time so spent brings little rest or lasting pleasure.

We may feed the body wisely, but unless the body receives proper food, it cannot function as it should. Beauty is the food of the soul. Man is born with a natural instinct to enjoy himself. If he does this at the expense of others, difficulties will inevitably follow. His psychological releases must be harmless, but he must have them or suffer the consequences.

During my European trip this summer, I noticed many travel folders placed in railway stations, airports, and hotel lobbies. Nearly all of these mentioned festivals and the perpetuation by various communities of their ancient customs and the display of their worldly treasures. In Ravensburg, Germany, for example, there is a celebration called the Rutenfest. It occurs annually around the twentieth of July and lasts for several days. There is a difference of opinion as to what the Rutenfest celebrates and how it happened to become so popular. According to one explanation it evolved during the periodic devastations caused by the Black Plague. When it became evident that the plague was subsiding, people were still afraid to shake hands, so they greeted one another by extending a stick — the rood — which the other person could grasp and shake. It does not sound entirely convincing, but no one cares. It provides occasion for reunions, and

friends come from great distances to participate.

Celebrations usually imply a certain amount of gratitude, goodwill, and good cheer. Such attitudes are vitally important at this time, when so many depressed folks are developing the habit of being unhappy. Recently in a newspaper there was an article objecting to church bells. We have lived with church bells for a long time, and it is true that some are not especially melodious. Perhaps we associate the ringing of bells with glad tidings of some kind, and some folks feel that they have very little to be glad about. It would be rather too bad, though, to silence these ancient symbols of our faith, yet at the same time endure certain types of modern music, television commercials, and the angry roar arising from the local airport. One man said to me, "Industrial noise is necessary." By this he implied that if sounds indicated a flourishing economy, they could be tolerated. In truth, it is industrial noise that is damaging our psychic harmony, not the occasional ringing of the church bells.

We have a tendency to divide life into the meaningful and the meaningless. The things we do to advance our own careers, whether they be kind or unkind, are meaningful. These must be endured and if necessary actually encouraged. Kindly activities, on the other hand, which add to the gracious art of living beautifully, are often discouraged because they interfere with the desperate ambitions we are seeking to fulfill. Today we hear of many pollutants, but the most dangerous of all — selfishness — is seldom mentioned.

When we are enjoying simple pleasures, the tensions and urgencies which plague our hearts and minds are relaxed. Watch the calendar of festivals in national travel magazines, and when you find that some community is celebrating bread-baking day, or another community is selecting a doughnut queen, do not regard these people as feeble-minded. They are trying to escape for a little while from those desperate attitudes of urgency which are destroying personal well-being, breaking homes, and creating generation gaps.

Children enjoy living simply because they are alive. If we can build a bridge of understanding between the heavy responsibilities which we must all carry and the unimportant moments which are enjoyable simply for their own sake, we may be not only a little happier, but a great deal wiser.

(Pasting Pictures)

One of the charms of collecting Oriental art is the almost infinite variety of unusual material. Nearly everyone who has visited Japan likes to explore the native streets, which run in every direction without rhyme or reason. Always there will be little Shinto shrines set into walls or against buildings to refresh the traveller, and small Buddhist temples with charming gardens, a stone lantern, and guardian lions before the principal gate. If these Buddhist sanctuaries have reached venerable years, they may be decorated with small strips of paper called *fuda*, each bearing three or four boldly printed Chinese characters. In areas devastated by the great earthquake of 1923, or the bombing of World War II, restored buildings may not be plastered with *fuda*. Even when they do occur, the casual traveller will give them slight attention, and many Japanese are not aware of their meaning.

The only major article I have been able to locate on the subject of these little cards or slips of paper occurs in Vol. XLV, Part 1, of the *Transactions of the Asiatic Society of Japan*. The title is *The Nosatsu Kai*, and it was written by Frederick Starr, an Orientalist of good reputation. Having been intrigued by the widespread practice of pasting these printed slips of paper on all available areas of sacred buildings, he inquired about its meaning. He finally gathered enough information to prepare a definitive article bearing upon the state of *fuda*-pasting in the seventh year of Taisho. To his own findings he appends a list of books and magazine articles, but they are all in Japanese. I have also found a brief reference in *We Japanese*, written by Frederic de Garis in 1934 for the manager of the Fujiya Hotel in Miyanoshita. I am indebted to these sources and to conversations with friends in Tokyo for the material in this outline.

In early days it was customary for pilgrims to follow patterns of pilgrimage as recommended by the sects to which they belonged. There were two important patterns of thirty-three temples each, and one of thirty-four temples, sacred to the various aspects of Kannon Bosatsu, and two pilgrimage circles of eighty-eight temples for the

followers of the Shingon School. Those making these religious journeys prepared beforehand appropriate personal cards with their names and perhaps a brief religious statement. They left one of these cards at each temple as proof of their presence and because it was believed that spiritual benefit would continue after the visitor himself had departed. It is impossible to date exactly the beginning of this pious practice, but it may go back to the tenth or eleventh century.

In the course of time fashion dictated that these calling cards be pasted on some prominent building or gate where they would be seen by other pilgrims and any person sufficiently interested to pause and read the names. It must be acknowledged that these slips of paper when pasted in large numbers add little to the attractiveness of the building, but the practice was tolerated in most cases. The abbots of some temples objected violently and erected signboards forbidding posting. There are cases where these boards themselves were promptly plastered. Under such conditions it was considered permissible to remove the objectionable cards.

There is no doubt that these pilgrims took interest in each other's industry and piety, and probably early in the Edo period some collections were made of these religious cards. It was not, however, until the eighteenth century that the collecting of *fuda* gained popularity. It was in 1799 that the first *Nosatsu Kai* seems to have been formed. This was a club with regular membership, which combined the pious practice of pilgrimage with the systematic collection of *fuda*. From this date on there was a major change in the designs of these slips of paper. The ones intended for actual pasting remained simple and rather conventional and were collected by the more dedicated devotees. Another group of these *nosatsu*, as they came to be called, was prepared exclusively for collectors and was exchanged by members during the meetings of the clubs. The shape of these small objects is rectangular, and basically the standard measurements are 2 inches in width by 5½ inches in height. I observe, however, that there are a number of variations.

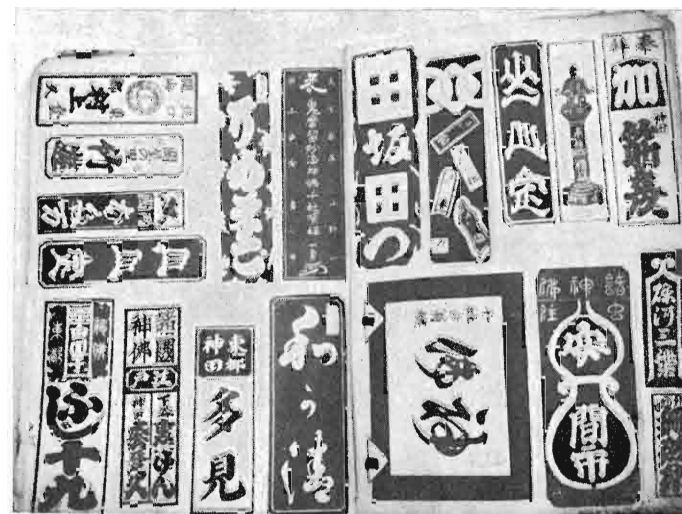
For club exchange, larger cards on heavy paper were fashionable. They always followed certain specific requirements, however, and were multiples of the basic size. They might be a double *nosatsu*, in which the piece of paper was twice the height or twice the width of the basic required size. Multiples might reach the proportion of

sixteen units, which constituted approximately the full size of a sheet of paper. They were printed by woodblock process and can be quickly identified from other prints by the notching in the borders, the notches indicating the size and proportion of the original single strip. Many excellent artists, including the three Hiroshige, Kuni-sada, Kuniyoshi, and Yoshitoshi, designed these decorative slips of paper. So far as I can learn, there have been no major collections of them among non-Japanese, and the larger examples, when they appear on the market, are simply described as being *surimono*.

In time the popularity of the club wained a little, but by the middle of the nineteenth century there was a strong revival of interest. It is not certain how well this has survived modern pressure, but it was at its height when Frederick Starr wrote his article. He tells us that he had actually prepared nosatsu for club exchange and attended a number of very successful meetings.

The original practice of pasting was organized into an almost scientific procedure. Those visiting temples carried with them an appropriate supply of these strips of paper. The fuda were kept in a special box so that they would be fresh and clean when used. Hanging from the belt of the pilgrim was his paste pot, and he also carried a long stick resembling a fishpole. This was often jointed for convenience. At the upper end of the pole two brushes were arranged at right angles. The fuda was laid across the brushes, paste side up, and by means of this contrivance the strip of paper could be securely fastened to a temple arch or column, ten or fifteen feet above the ground. There was special virtue in placing these fuda as high as possible and in the most difficult and inaccessible spot. Before the invention of the pole, the fuda was smeared with paste and placed face downward on a thick pad made of a tightly folded heavy cloth. The pad with the paper resting on it was then tossed up against an appropriate place, and with a little practice and dexterity many fuda were thus affixed to the underside of roofs and protruding beams.

After the collecting of these strips became fashionable, there was considerable competition to prepare unusual and appropriate subjects. Major historical occurrences offered splendid themes, and the cyclic animals of the Oriental zodiac could be combined with symbols of felicity or simply artistic compositions.



An album of nosatsu fuda intended primarily for religious purposes.

Three years ago I was fortunate enough to find a scrapbook which had belonged to a member of one of the old pasting clubs. It consisted entirely of the black and white strips, each with a different name, but some of them included club symbols in their designs. A little later a collection of several volumes of the exchange type of nosatsu was brought into a bazaar in Tokyo. We were able to add this to the collection, and it includes fuda of all sizes and combinations, described by Frederick Starr. As was customary in this type, many of the designs are brilliantly colored and include theatrical scenes and even representation of the actual process of pasting. As these were probably the product of the period of 1900 to 1920, it is difficult to tell from the paper or condition whether they are originals or reprints. Considering the lack of general interest, there seems little reason to reprint such material, but the Oriental mind is given to strange practices. It is known that a very few rare and early fuda have been reprinted or forged, but it is not likely that this applies to prints made entirely for the benefit of exchange clubs.

At a meeting of such a club each person paid approximately fifteen cents, for which he received a small receipt. He then left a suitable number of prints of the nosatsu which he had prepared for this occasion. All the members did this, and at the end of the meeting each received a copy of the cards prepared by all the other members.

Mr. de Garis devotes his attention largely to the Senkaji fuda, or the set of one thousand temple cards, which Mr. Starr says dates from Temmei (1781-1789). Pilgrims started out with the resolution to paste one thousand of these small strips on any available spot in a sanctified precinct, which resulted in an amazing increase in the number of pasters and their pastings. It reached such a degree that at one time the Shogunal government issued an edict against this extravagant procedure, which wasted time and effort and encouraged the formation of clubs to exchange expensive pictures. There does not seem to have been very much official support for the edict, and the process continued. De Garis suggests that some spiritual benefit should have resulted from visiting one thousand temples and offering sincere worship at each. Most of these temples in turn presented pilgrims with seals or small woodblock printed souvenirs to take home. The least that can be said is that the devout person had the opportunity to perform a circle of pilgrimage sanctified by tradition and believed to have important beneficial effects. It was not customary to include on these slips of paper any request for assistance. It was assumed that the spiritual guardians of man would know what he needed and also what was best for him. In some cases these cycles of pilgrimage were undertaken to assist those who were ill or in some tragic situation. Obviously, the more unselfish the undertaking the greater the merit of the endeavor.

We include herewith several photographs of pasting pictures. First is an album collected by a devout individual concerned only with fuda actually used for religious purposes. Other illustrations show artistic compositions with their curiously notched borders, which belong to the final revival of this unusual practice. With searching, it probably would be possible to make a fascinating collection of these miniature prints, which are just as important as the large and more fashionable woodblock pictures so avidly collected today. The whole practice of pasting is a delightful example of the folk beliefs of the Edo period.

In recent years these small slips of paper have been no longer seen pasted on the walls of sacred buildings. In the urban areas most persons are now too sophisticated to resort to the practice of pasting their names on the arches, columns, or lintels of temples and monastic houses.



The Zenkoji Temple at Nagano.

There has also been a general renovation of most of the older buildings. They have been repaired, restored, and repainted. During these procedures, the fuda mysteriously vanished, and it may be assumed that they were removed by workmen lacking veneration for the piety of pilgrims. It was therefore very interesting to find a prominent religious center with these fuda still *in situ*. The principal temple at Nagano is the Zenkoji belonging to the Tendai sect of Buddhism. Its rather extensive properties are located in the midst of the city, but Nagano is far from the tourist trade and is a mecca for pilgrims and travellers from western Japan and towns along the Japan Sea. This entire area is decidedly rustic, and old customs linger on. At the Zenkoji are enshrined three images supposed to be of solid gold and cast during the lifetime of Gautama Buddha. The images consist of a figure of the Buddha Amida and two attendants, Kannon and Daisashi. They were brought to Japan from Korea in the opening years of the fifth century A.D. Many miracles are attributed to these figurines, and they are exhibited to the public occasionally.

Entering the principal gate of the Zenkoji, I was surprised and delighted to find two of its major supports well decorated with fuda.

Although it is difficult to estimate such matters, it seemed to me that some of the pasting have been done in recent years. Continuing along the main approach to the Sanctuary, we passed a covered basin with an elaborate overhanging roof. On the lintel was a splendid group of fuda, and others far above normal reach had undoubtedly been placed there with the aid of the pasting pole. The accompanying illustration shows the Zenkoji Temple where many nosatsu fuda have survived to the present time. It is probable therefore that such fuda can be found in many small and less frequented sanctuaries, where the practice of pasting is still encouraged or least tolerated. From the Nagano examples, it is fair to assume that pasting may still be practiced, or has been until recently. A journey along the western coast of Japan might reveal unusual examples of this naïve method of private worship.

Frederick Starr's article was published in the fifth year of Taisho (1917), and there seems to have been very little added since this date by which our knowledge of the pasting clubs can be amplified. I am happy to point out therefore that I have acquired a rather extensive collection of scrapbooks, solidly filled with the type of pasting picture suitable for exchange among devotees of the practice. While not all the fuda are dated, a number clearly show this appropriate information. These albums almost entirely contain pictures dated from Taisho 12 (1924) to Showa 14 (1939). We must infer that many of these fascinating pictures were produced during this period, which brings us virtually to the era of World War II. There is only a five-year break between Frederick Starr's article and the pasting pictures in my albums.

These more recent examples cover almost every pertinent subject, and many of the cards are issued in a long series of related material. There are thirty-three most interesting cards covering the Shrine of the Kannon Pilgrimage Circle. There is for example a group of firemen performing calisthenics on the top of ladders. Scenes from the Kabuki theater abound, and there are several pictures relating directly to the fine art of pasting. In one of these a humorous priest, who has been trying to pull down the fuda from the wall of his temple, is being discomfited by a stalwart Samurai, who is holding the priest down with his foot while he pastes his fuda among the others.



Collection of nosatsu fuda intended for exchange in clubs. The example at extreme right, center row, commemorates the Japanese-German-Italian Mutual Security Pact.

Especially interesting is a group of triple-size fuda representing the old Ema pictures. It would seem therefore that two streams of votive offerings have mingled their currents. The Ema pictures include many of the traditional subjects and occupy approximately the upper half of the composition.

There are several unusual sets of toys, scenic views, crests of various families, Nara woodcarvings, and emblems of local fire departments, all printed by the wood-block process. There are some cards with touches of gold in addition to the usual colors.

Perhaps the most unusual is a dated fuda issued in December, 1937. The flag of Japan is in the upper center. On the viewer's right is the flag of Italy, and on the left the flag of Nazi Germany. This particular item commemorates the Japanese-German-Italian Mutual Security Pact, and is one of the last dated items in the collection. There is still some question as to whether the pasting clubs survived the war. My guess would be that they have either survived or new groups with similar interests have been formed. This phase of the subject recommends further research. We have, however, been able to fill in twenty years of the illusive history of this curious practice.

CARDBOARD SHRINES

For centuries devout Japanese Buddhists have carried small portable shrines containing images of Buddhas or Bodhisattvas. Originally these shrines were in the form of small black lacquer boxes appropriate in size and shape to the three-dimensional figures which they contained. There was another type of miniature shrine in which the deities were painted on silk and the wooden cases were correspondingly more shallow, resembling a picture frame with hinged doors. It was inevitable that consideration of cost and convenience would lead to the substitution of cardboard cases to protect the holy pictures. This type of shrine is known as an *Ita Butsu*, which seems to mean literally *paper Buddhas*. It is likely that early examples of Ita Butsu were beautifully made, the icon hand-painted and the cardboard case covered with rare brocade. Specimens of this quality, however, are extremely difficult to find, and most dealers know little about them.

Devout Western people often carry small religious pictures in their billfolds or card cases. The intent is the same in both the West and the East. I have not been able to see any early examples of the Buddhist cardboard shrines, but those dating back to the late nineteenth century are much better than contemporary ones. Average specimens have colorful bindings of brocade or printed paper. To make these portable altars more convenient, there is a loop of thin cord at the top by which the shrine can be hung on the wall of the house.

Temple souvenirs of this kind are still being made and can be secured for a few cents in the little shops adjacent to the principal sanctuaries. I have secured a number of modern ones from temples in the Kyoto area and found several combining Buddhist deities with the signs of the zodiac. Those now offered are quite small, measuring about 1½ inches wide and 2¼ inches high when closed. Printing is crudely done and there is very little artistic interest. They are probably carried mostly as charms by the devout.

The accompanying photograph shows several of these shrines. One honors the Amida Buddha, who is placed in the center. On the side panels are the saints Honen (left) and Shinran (right). This specimen measures 8½ inches wide when open and is 7¾ inches

Miniature Japanese Cardboard Shrines. The upper one is mentioned in the text of this article. The center left is a hand-painted representation of one of the Vajra Deities, and lower center is an Amidist Mantram supported by a Lotus Flower.



high. The design is well printed with elaborate detail and is bordered by red and gold paper with a silk brocade design. The outside paper cover is probably a replacement. It is in a rather bright greenish-gold paper, with an elaborate floral pattern. The shrine shows considerable use, and dark stains suggest that incense has been burned before it.

In another example the standing Amida image is supported on an elaborate lotus, supported by an intricately carved pedestal. The predominant coloring is green and gold on black. The folding covers are decorated with a design of lotus flowers and leaves rising from a pool of water. White petals are also falling from the sky. This example is 3½ inches wide and 7 inches high when closed.

A small but rather fine old example is hand-drawn in gold and colors on a black background. A beautifully designed lotus supports the Amidist religious formula "Namu Amida Butsu" in Chinese characters. The central panel is framed in old brocade and the outside of the covers is of the same material. There is a small clasp to assure closure and a loop at the top for hanging. The size of this shrine when closed is 3 inches wide and 6 inches high.

Another very fine example that probably goes back to the late eighteenth century is beautifully painted on silk and portrays one of the vajra deities attendant upon Fudo Myo-o. The work is very much in the Tibetan style and the picture has old brocade covers. The width is about 3½ inches closed, and the height 7 inches.

It is probable that a very extensive collection of these cardboard shrines could be assembled, but it would be necessary to visit countless shops and secure the assistance of knowledgeable dealers. As there is no great premium on these articles, they are likely to be ignored or shown only upon request. They take up little space and are convenient for a collector who must limit himself to small objects. They also should be included with other types of temple souvenirs. I have found paper shrines pasted in some *ofuda* albums. It is part of Buddhist religious psychology that sacred objects should be close to the believer at all times. He is thus inspired to regular worship and experiences the immediate consolation of his faith.

FRIENDSHIP, LOVE, AND BEAUTY

An Interpretation of Emerson's Famous Essays

By MANLY P. HALL

This publication makes available for the first time the notes of Mr. Hall's class lectures on the philosophy of Ralph Waldo Emerson, the sage of Concord. Contemplating the real meaning of Emerson's essays, Mr. Hall also examines various sources from which the old New England philosopher derived his ideas. This little book will be especially appreciated by persons seeking to enrich their conduct in relation to friendship.

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In Reply

A Department of Questions and Answers

SELECTING A SUITABLE RELIGION

QUESTION: *How do you feel about the numerous groups, many of them with psychedelic overtones, which are teaching a wide variety of beliefs and practicing an assortment of esoteric exercises?*

ANSWER: Whenever critical times have arisen, the popular mind has turned to religion for consolation. A similar situation arose in the United States during the 1920's. A large number of metaphysical libraries came into existence. In a way they were social clubs for truth seekers. These libraries had books which could be borrowed for a small fee, and presented free-lance speakers on almost every phase of religion. The dominant note was "New Thought," which actually consisted of a kindly attitude toward living, faith in a benevolent deity, and the power of mind over matter. The metaphysical libraries were presided over by pleasant-faced ladies past middle life, and it was not unusual for the daily program to present a different speaker every hour from ten o'clock in the morning until ten o'clock at night. Needless to say, those who made a day of it received an assortment of inspiring messages.

After the depression, the popular mind turned to the problems of material progress, and these metaphysical groups gradually faded away. Only a few have survived.

It is rather a pity that the metaphysical libraries are no longer available to those seeking an outlet for their beliefs and convictions. There was no restriction upon subject matter except that it be constructive and morally proper. If we had such open meetings at this time, we might develop some really talented speakers, as there seems

to be no opportunity to release creative and constructive points of view in society as we know it today.

In the past forty years the religious life of modern man has become complex and confused. Even the conservative are bewildered by the changes taking place in the orthodox denominations. There is much disillusionment and anxiety, and every day many leave their churches to seek broader and deeper teachings. They soon discover that most of the organizations with which they might be inclined to affiliate themselves are in one way or another as orthodox as the established churches.

What with Eastern and Western mystical movements, psychological retreats, Oriental ashrams, and the countless rebel factions that give allegiance to none, the rather naïve truth seeker hardly knows in what direction to turn. He is beginning to suspect that it takes more than sincerity to prepare a practical program for the improvement of self or the enrichment of society.

It is not our position to pass judgment upon the merits or demerits of contemporary religious movements. It would require a vast amount of time even to list them correctly, as new ones are springing up every day and older ones are in various degrees of internal dissension. Our special sympathy is with young people, many of whom earnestly desire a better understanding of life but have no way to judge the merits and demerits of those who claim to possess spiritual insight. We encourage the well-intended devotee to think as clearly as possible before committing himself to any novel belief.

While we cannot be wise beyond our years, there is always the possibility of listening to the advice of others who have walked the path before us. Some organizations are so obviously disreputable that only the feeble-minded could be attracted to them. We refer especially to those which are morally corrupt, ethically delinquent, and involved in the use of narcotics or actually devoted to criminal ends. These, incidentally, are the ones that have the greatest appeal for teenagers seeking to escape from parental authority. It is tragic indeed that such unsavory groups should involve religious pretensions in their codes and practices. Anyone who becomes seriously entangled with organizations, large or small, that preach anarchy and violence must face the karmic consequences of their own actions. I have talked with many of these young people, and they cannot even justify their own conduct. They simply wish to be free of all

adult supervision, and many actually are seeking revenge against their own families.

At this level there are a number of off-balance organizations which are well intended. They do contain some worthwhile projects and are mostly the indirect descendents of old American socialism. Members of such groups may seek to return to the soil and to disentangle themselves from the corruptions of the economic system and assume an attitude of passive resistance to what they regard as political corruptions. There is something very appealing about these enthusiastic and optimistic champions of a better way of life. Usually, however, they are ill-equipped for the purpose which they seek to attain. Many have passed through an interlude of drug addiction which has damaged their psychological integration. Others have dropped out of school before they secured sufficient practical insight to plan and implement a meaningful career.

The present anxiety certainly affects the subconscious attitudes of the human mind. Many persons are deeply disturbed by prevailing world conditions, and it is very easy to take an unhealthy attitude toward the problems of this generation. Under strong emotional disturbance there is a tendency to pseudo-psychic experiences, visions, hallucinations, and false interpretations of common events. We have reached a point where every passing circumstance is magnified and distorted by our own fears and grievances. One of the results has been a rapid increase in small religious organizations. Most of these depend largely upon psychic revelations, and it is almost impossible to verify their claims and pronouncements. It would not be fair to pass judgment on such organizations, but it might be helpful to point out some of the problems faced by those seeking greater enlightenment. Most revelations must be accepted at their face value or not at all. If they appear to be constructive and practical, it is quite possible that such groups will serve useful purposes. They can provide a rallying point around which idealists can gather for mutual inspiration and assistance. The most common fault is a lack of teaching that can be applied directly to daily problems. We cannot be sustained merely by increasing our understanding of universal procedures, which are too vast and remote to have any immediate value.

It is also wise to examine the ethical structure of cults and creeds.

Are they inspiring the joiner to a well-organized program of self-discipline, or are they offering escape mechanisms to those who are already running away from their daily responsibility? We should always be a little suspicious when we are taught to expect something for nothing.

Another group which it seems to me should be approached with caution is the disaster-mongers. It is difficult to believe that any normal person will live better or be mentally and emotionally healthier because he is frightened out of his wits by warnings of terrible things to come. Most such predictions do not come true, but they can attract substantial numbers of easy believers. I have had personal experiences with many such prophecies, most of which are traceable to a vision or some type of psychic experience. Everyone involved may be perfectly sincere, but what we need is a teaching which will inspire us to grow graciously as nature intended. Very few people actually can be frightened into a state of grace. The church threatened its followers with hell-fire for more than 1500 years, but even this doleful prospect accomplished very little in advancing the cause of human brotherhood.

We are facing a major change in the outlook of the human being, especially relating to his religious life. We will find in due time that faith is neither more practical nor more inspiring when it is supported by some shaky neo-scientific structure. Religion is an experience within the individual, and ways must be found to protect the right of the sincere person to enter into the presence of his own indwelling reality. We will not gain very much by persuasion or by setting up creedal structures. The obvious answer lies in the direction of contact between the mental and emotional focus and the spiritual center which represents the highest aspect of man's nature.

→ To enter into oneself is to enter the true church. The experience of enlightenment is nonhistorical and nonsectarian. It can happen
 → only if the believer is able to permit it to happen. When we say "able to permit," we mean precisely this. The majority of devout men and women are so involved in beliefs and interpretations, or so engaged in defending their faith, that they cannot escape their own psychological entanglement. As long as controversies exist, as long as we are convinced that we must save other people from the error of their ways, we cannot experience the infinite wonder of a universe exist-

ing in the state of eternal good. While we are fragmented by our own allegiances we cannot vitally comprehend the indivisible God. It is our intention to be both sincere and tolerant, but we cannot maintain these virtues unless we can overcome the many prejudices that burden our religious lives.

I am inclined to agree that ultimately the universe will be conquered not by science but by the simple consciousness of kindly, dedicated persons. There are many questions that the mind cannot answer, but few mysteries that the heart cannot experience. Space will be conquered not by skill but by an abstract dimension of pure love. All wisdom must finally pay homage to the compassion of the regenerated human soul. If this is true, it also follows that the reforms most urgently needed are dependent upon insight rather than legislation and industrial planning. The purpose of planning is to support insight, not to take over the basic prerogatives of consciousness. Unless the soul rules the mind, reforms will be slow of achievement. Every line of thought that builds toward unity contributes to good because it releases the mind from conflicts resulting from diversity of creeds. So long as various sects remain critical of each other, they are devoid of the highest religious content. We are reluctant, therefore, to pass any judgment on the comparative merits of religious organizations. We doubt the wisdom of trying to decide which religion is best, which is second best, and which has little or no virtue. Religions by this time should have arbitrated their own dissents and set an example of dedicated service to the glory of the one God. Until they do this, they are not only weakening themselves and their followers, but they are delaying the advent of that greatly desired brotherhood of mankind.

Probably the oldest moral code in the world is man's faith in some divine or supernatural agency. Man believed in God long before he believed in science. His faith is older than his ambitions, and his idealism is more ancient than his materialistic pretensions. Man struggled with his faith even before he solved the emergencies of food, clothing, and habitation. Religious instincts were operating in him before he feared death or invented fire. His internal experience of spiritual need is without doubt the most powerful instrument available to him for the solution of both immediate and remote anxieties. We have blamed the human tragedy on almost every

possible pattern of circumstances. We have not generally realized, however, that by substituting mental, emotional, and physical equations for his natural spiritual integrities, we have led man a long way toward the general defeat with which he is now threatened. By the same token, we have blamed man's troubles on his governments, his educational systems, his industrial empires, and his colonial policies.

In travelling around the world, visiting faraway and unfamiliar places, one becomes keenly aware of the complexity of religious beliefs. It is also obvious, however, that faith plays an important part in the civilizing of human nature. It is not creedal denominations that accomplish this transformation: it is natural and direct believing by simple people. All enlightened faiths inspire their followers to cultivate a code of personal conduct built upon self-discipline. The great spiritual leaders of the race have established examples of self-control, humility, and kindness of spirit. If these virtues can be cultivated in society and supported by available material progress, we will be very close to international and interracial fraternity.

The present trend is therefore toward the recognition of certain essential principles underlying religions by which their moral force can be immediately directed toward the solution of existing difficulties. This means that the time has come when very little is to be gained by the continuous creating of new creeds. They have a tendency to turn the mind away from the urgent need for religious cooperation. While it is true that we cannot all live by our own internal intuitions, we must try to become more self-governing. It is only the person who can discipline himself who can protect and perpetuate the democratic system of government. The person who cannot govern himself must pay the heavy price of maintaining a legislative system to protect him from the excesses of his own temperament. Unless the person seeking to make a religious affiliation is willing to take on the personal obligation of self-improvement, no organization can guarantee his spiritual security. The numerical power of membership is no substitute for individual courage and dedication to right principles. When considering an organization, do not join for what it can give you or do for you, but rather because of what you hope you can contribute to a constructive cause. This attitude will help you to have the discrimination to associate yourself with reputable and honorable organizations.



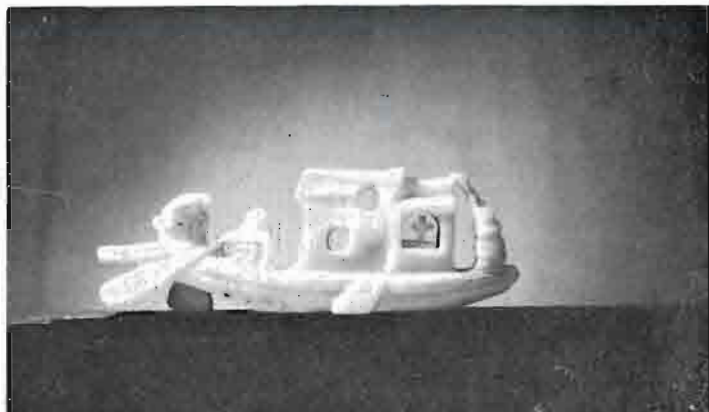
Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE SECRET CHRISTIANS OF JAPAN

There is an interesting curiosity shop in Tokyo which specializes in relics of early Japanese Christianity. This material is very heavily collected, and even replicas of rare pieces find a ready market, because original specimens are virtually unprocurable. These quaint items are usually so ingeniously devised that the Christian significance is not immediately noticeable. Such antiques belong to those centuries in which the practice of the Christian faith in Japan was banned by government edicts, which were rigidly enforced.

For nearly a century after the arrival of St. Francis Xavier in 1549, missionaries were free to teach their religion throughout Japan. It is estimated that nearly 200,000 Japanese accepted Christianity, including many powerful native families, government officials, scholars, and women of high rank. Difficulties arose when it appeared to the Edo authorities that an effort was being made to bind religious converts by spiritual obligations to a temporal hierarchy situated thousands of miles away in Europe. Both the missionaries and their converts developed political ambitions, and in 1637, twenty thousand Christians revolted for reasons that are not entirely clear. The revolt was harshly suppressed and ended in the tragedy of Shimabara. From that time on those surviving the persecution worshipped in secret, perpetuating their religion for nearly 250 years under the most difficult circumstances. After the restoration of the monarchy, the old laws were repealed and the constitution of 1889 granted full religious liberty throughout the empire.



Small carving cut from coral, suggesting the Ship of Salvation or the ship bearing the Doctrine.

A church was opened in Nagasaki in 1865, and while it was not endorsed by the prevailing leadership, it was tolerated and no effort was made to humiliate its members. On this occasion over one hundred thousand secret Christians came forth and declared that they had kept their religious faith throughout the dark centuries of persecution. In the course of time, changes occurred in the teachings of these secret believers. Many of them chose to remain aloof from all denominations, which began to multiply after the enactment of the law of religious tolerance. Just how many of these secret worshippers exist today is not known with certainty, but there are many thousands. They still preserve their basic Christian allegiance, but mingle sympathetically with both Buddhist and Shintoists. They practice some sacraments of Christian origin, and also depend upon their native religions for much of their spiritual security. These secret Christians should certainly be considered a distinct denomination. Time has greatly modified their theology, but it has not dimmed their devotion to the basic teachings of Jesus. Efforts to bring them into the larger Christian Communion have failed because their formal membership would require a total rejection of both Buddhism and Shintoism, faiths that are part of their national heritage.

We have recently secured an interesting carving that originated in the Japanese Christian's secret worship. It is a rather crudely carved boat, cut from coral, and in the small cabin of the ship stands a

Christian cross. It may have been used as a netsuke or as a decoration in some home. It was probably made after the promotion of religious tolerance, otherwise the cross would have been more carefully concealed. The work does not appear to be entirely recent, but there is every probability that such carvings may still be produced. It strikes me as being an authentic piece and not merely a copy of an older work. Buddhist and Christian elements may be combined to form a distinct symbol of the Ship of Salvation. This would be entirely compatible with the beliefs of both faiths. Buddhism has its ship of the doctrine, and in Christianity the Church structure was considered to be a boat, a symbolism preserved for us in the word "nave."

The Kirishitan (Christians) who belonged to the body of secret believers long ago found that it was impractical for them to profess a creed of any kind, even among themselves. There was always the danger that children might unintentionally betray their parents or other members of the sect. Discussions of religious questions are rare even now when all need for precaution has passed. Actually, theological problems have faded from the hearts and minds of the faithful. All that remains is a simple faith to be lived in the quietude of inner communion. The people are honest and honorable, gentle and kind, but these traits do not especially distinguish them. Their Buddhist and Shinto neighbors practice the same virtues. Their belief, in its present form, is basically a personal allegiance to Christ and the Virgin Mary. The present generation is fulfilling the obligations taken by ancestors. Their virtue is loyalty to the memories of those who long ago suffered and died for their religion.

It may be that some time in the future these "separated brethren" will drift into one of the Christian denominations now firmly established in Japan. This day cannot be hastened, however, for their secret worship is a major part of the pattern of their believing. Without realizing it, they have come very close to the admonition of Jesus, who instructed his disciples to worship in secret. They keep their ancient relics far from the common gaze. They cherish the beads, pictures, medals and locketts that have come down from long ago. So firmly have these Christians kept their secret worship that they have lost all desire to change, for they cannot find in the various churches this intense personal dedication, which has preserved them for so many generations.



HAPPENINGS IN THE WORLD

Much has been made of the various pollutants which are endangering public health. Voices are now being raised against eye pollutants. Why must we be confronted every day with unpleasant objects which have a strong tendency to depress, offend, or outrage the visual process? About one hundred years ago, schools of art began to cultivate what they call the realistic approach, presumably to disillusion average folks about people and contemporary affairs. More recently decadence has invaded practically every field of esthetics, depriving thoughtful persons of inspirational art and music, constructive theatre and informative television.

Now we must also include skyline pollution. Great cities, when viewed from a distance, are an accumulation of meaningless architecture completely dominated by economic considerations. Beautiful buildings, well-proportioned in proper settings, make a powerful contribution to culture. They help us to take pride in our communities. The present formula is overwhelmingly obvious: "Get the building up and keep the cost down." Architects are under a terrible disadvantage, for they must develop a design that is financially possible under existing conditions. Beautiful gardens are too often sacrificed for parking facilities. Ceilings must be lowered to save construction materials and increase the number of floors in a structure. We have tried to sell the idea that there is something noble in size alone. A building gains dignity because it is forty stories high, even though it is devoid of redeeming features so far as esthetics is concerned. I talked to a man not long ago who was engaged to beautify one of these concrete and steel skyscrapers. He was put on a very limited budget so that about all he could do was design a small front decoration which would have been appropriate to a modest private residence. The rest of the money went for utility.

Every community that has endured for any length of time has

historical structures and landmarks closely tied to the progress of the town. Many of these older structures are interesting and artistically significant. Most other countries would protect them as community assets, but it is now extremely difficult to prevent the demolition of historical sites so that the land can be used for freeways or industrial conglomerates. In those few cases in which significant older buildings have been saved, the results have been beneficial. With a little effort picturesque houses, parks, and gardens become tourist attractions. They bring visitors, who certainly would not come to see modern office buildings even though they were of vast proportions.

A case at point is the Ghirardelli Building in San Francisco. This was an old red brick chocolate factory, with a tower of dignified proportions and a labyrinth of rooms, on several floors. The interesting old structure has been taken over, modernized to some degree internally, and is now a mass of shops, restaurants and entertainment projects. It is well patronized, and tourists are encouraged to visit this treasured relic of the past. The cost of tearing it down would have been high and the building of a new structure impractical because of present costs. Everyone is reasonably satisfied, for they are making good use of what they have.

This is a common practice in Europe, which combines pride for outstanding examples of old architecture with practical economy. It is all in a point of view, but the desperate haste in condemning interesting and often beautiful buildings, and replacing them with eyesores, does not make good sense. There is little that is gracious in modern architectural planning. We must live with it, but we become a little more tired every time they break ground for another ultra-modern monstrosity. We need to relax and feel the presence of a friendly world that we created with our hopes and aspirations. We should either preserve the good that has descended to us or begin creating cities that are worth passing on to our descendents. There must be some way of building for the future without producing hundreds of structures that seem as though they were from one plan, and that plan originally intended for a low-cost factory. If we do not want life to remain depressing, let us build some beauty into it as rapidly as possible.



Happenings at Headquarters



As most of you know, Mr. Hall is celebrating the Fiftieth Anniversary of his public work. He began lecturing as a very young man and most of his activities have centered in the Los Angeles area. It is therefore appropriate that he should be given recognition where he has labored so long and dilligently. On August 5th, Mr. Hall received an invitation to attend the Wednesday morning Press Conference at the Los Angeles City Hall. After his regular conference, Major Yorty presented Mr. Hall with a handsome plaque, bearing the colorful seal of the city. Beneath the seal is a brass tablet, with the inscription "To Manly P. Hall, in recognition of fifty years of distinguished service as Lecturer, Author and Teacher. — Sam Yorty, Mayor." The presentation was photographed for television and was later presented to the public over one of the major networks. The accompanying photograph of the Mayor presenting the plaque was taken at the time of the ceremony. Mr. Yorty said that he had attended many of Mr. Hall's lectures and has been interested in the work of the PRS for many years. We are very grateful for this kind of gesture and feel our friends would like to know that Mr. Hall has received this token of official recognition. The plaque will be on permanent display at our headquarters.

* * *

It is with deep regret that we announce the passing of Mr. Andrew J. Howie. Mr. Howie has been a personal friend of both the Society and Mr. Hall for a number of years. Mr. Howie had charge of the Library Notes department of our Journal since the Spring of 1947. He had many interests which were reflected in the articles which he prepared. One of his specialties was hand weaving, and he made a considerable study of ancient fabrics and fabric designs.

A special Memorial Service for Andrew Howie was given on Sunday afternoon, September 13th, in the Auditorium of our Society. There were brief tributes by Mr. Hall and Mr. Richard Wookey.

* * *

The PRS Library exhibits during the Fall Quarter were well diversified and appropriate to the season. The October display



Manly P. Hall presented with a plaque, recognizing fifty years of public service, by Mayor Sam Yorty, at the Los Angeles City Hall.

featured the treasures of the Church of St. Mark in Venice. We showed some of this material several years ago, but the present display will include additional items selected from the magnificent prints in full color, showing the great Church, its mosaics, paintings, and architectural details. The complete text from which this material was selected is available to students of the subject.

The November exhibit featured a group of Japanese Surimono. We have been fortunate in securing a considerable group of new material, which has not been displayed before. Many of the most famous names in the Japanese woodblock technique are represented in this exhibit. In addition to choice original examples, there were old reprints and modern reproductions for comparison.

During December and January the Society will present a display of Christian religious art on the postage stamps of the world. The exhibit last year was so well received that an entirely new collection has been prepared for this showing. Most of the stamps in this group have been issued since the materials displayed last year. Included are important works from the museum collections of the world, including stamps portraying designs by Dürer, Rembrandt, Rubens, and Leonardo da Vinci. First-day covers and cancellations honoring the Oberammergau Passion Play will be included. Also there will be shown an interesting stamp issued by Vatican City to honor Japan's Expo '70. The subject is a Madonna dressed in beautiful Oriental brocades. Moslem states are again well represented in the display, and we feel that it will be interesting to all who recognize the rapidly increasing interest in religion throughout the world.

The program of Fall activities at the headquarters of our Society was unusually interesting and diversified. Mr. Hall opened the Sunday morning programs on October 4th with a subject of immediate practical significance: "Re-educating the Emotional Mind — Why we must guard our instincts and appetites." He spoke October 11th on "The Autocracy of Ignorance and the Democracy of Wisdom." On October 18th, the Fall Open House drew a splendid attendance of friends and neighbors. Mr. Hall's subject for that morning was "The Tantric Adepts and Their Mysterious Powers." At two o'clock the same afternoon our very good friend Mrs. Muriel L. (Risai) Merrell, an outstanding expert in the field of Japanese flower arrangement, gave a most interesting discussion and demonstration. She arranged flowers very rapidly and accurately, and is the only Caucasian who holds the rank of Branch Head Master for the Shofu Ryu School of Ikebana Design. Light refreshments were served by the Hospitality Committee, to whom we offer our most profound appreciation.

On October 25th, Dr. Henry L. Drake took over the Sunday morning program and talked on the subject "The Psychology of Becoming and Being — Elements in Positive Experience." He also spoke on November 29th on "The Way of Tranquility — Discovering Unity as the Means of Peace of Mind." On November 8th, Dr. Ira Progoff, internationally known for his researches in depth psychology, spoke on "The Next Step in Religion." Mr. Hall's Christmas lecture was "Oberammergau 1970 — My Impressions of the World-Famous Passion Play."

Dr. Zipporah Dobyns gave two series of class lectures on astrology, a beginners' course on Thursday evenings and an advanced course on Monday evenings. Dr. Dobyns is an experienced teacher with a Ph.D. in psychology. She also graduated Phi Beta Kappa. She has taught astrology for many years and has published two books during this period.

On Wednesday evenings, Mr. Hall gave two seminars. The first, beginning on October 14th, was concerned with "The Deeper Philosophy of Northern Buddhism." In this series the emphasis was upon contemplative discipline. Beginning December 2nd and continuing through the 16th, he gave a series of Wednesday evening talks on religion and health, emphasizing the importance of prayer and meditation as therapy.

David T. Sanford, an authority on South Indian art, presented two Wednesday evening lectures on Hindu art and religion of Southern India. His talks were illustrated with color slides. He presented little-known information on religious beliefs in South India.

On Sunday October 18th, at 8 p.m., there was an evening of poetry at the P.R.S. The readers were Dr. Arthur Lerner, professor of psychology at L.A.C.C., and Mr. Ted Simmons, a professional writer. Selections were given from Gibran, Blake, Tagore and others.

A group psychotherapy workshop, conducted by Dr. Henry L. Drake, was held on three Saturdays, beginning November 7th. These all-day workshops dealt with solving vital problems by stimulating creative motivations. Subjects especially emphasized included improved communication and the handling of defenses and hostilities when they arise.

* * *



LOCAL STUDY GROUP ACTIVITIES



Most students of philosophy and esoteric subjects are interested in the life and teachings of Pythagoras, whose school at Crotona was the first college of the Western world. Comparatively little information is available dealing with Pythagorean philosophy, and therefore we feel that we are more than justified in reprinting the important work on Pythagoras by the seventeenth century English philosopher Thomas Stanley.

The research done by Stanley covers most of the ancient authors, and his findings are thoroughly documented. The Pythagorean material occurs in the Ninth Section of the 1687 Folio Edition of *The History of Philosophy*, and covers approximately one hundred pages in large folio size, printed in double column. The text is in English, but as in all works of the period there are minor spelling differences. There is nothing, however, to prevent the average reader from studying the text successfully. The material is in photographic facsimile and is therefore accurate in every way.

The contents of Stanley's volume includes the life of the great philosopher, his travels, and many fragments of teaching attributed to him. There are sections on the philosophy of numbers, astronomy, music, mathematics, and the disciplines practiced by the members of the Pythagorean School.

We feel that a systematic study of Stanley's material will be valuable to all thoughtful persons. To make it especially useful to our Local Study Groups, we have prepared supplementary sheets containing one hundred selected questions suitable for discussion. For further information concerning this publication we refer you to the inside back cover of the present Journal.

You will notice that this issue of our magazine also contains several articles which should stimulate study group discussion. The account of Mr. Hall's visit to Germany has many overtones bearing upon social, economic, and political conditions in Europe. It would

also be possible to do supplementary reading on the Oberammergau Passion Play, the story of the River Rhine and its association with the Wagnerian operas, and the symbolism of the great Cathedral of Cologne.

We also list below a group of questions based upon current articles in the PRS Journal. They are suitable for study group discussion and equally useful to all readers who would like to give a little special time and attention to the contents of certain articles.

THE NEED FOR HARMLESS EXTROVERSION:

1. Have you found a balanced program of interests by which you are maintaining a cheerful and constructive outlook on life?
2. List for your own use several areas of interest which you have planned at some time to cultivate. Would this not be a good time to commence one of these projects?
3. Consider the relationship between monotony and fatigue. Plan how to advance the main concerns of living through supporting them with interesting hobbies and avocations.

SELECTING A SUITABLE RELIGION:

1. Present for study discussion what you consider to be the five most important principles that a religion should teach.
2. Why is it important in these times to have a foundation of spiritual convictions and how can you strengthen this foundation?
3. What are the advantages and disadvantages of non-affiliation with existing religious organizations?

(Please see back cover for a list of local PRS Study Groups.)



The Decoy

Birds are taken with pipes that imitate their own voices, and men with those sayings that are most agreeable to their own opinions.

(Butler in Unpublished Remains)

The Simple Truth

The best armour is to keep out of gunshot.

—Lord Bacon.

Library Notes

THE BUDDHIST ARHATS

As Thomas Carlyle once pointed out, nearly all human beings are hero worshippers. They have taken it for granted that certain mortals, because of extreme piety and profound wisdom, have elevated themselves to a state of being worthy of veneration and even worship. Greek tradition elevated Orpheus and Pythagoras to the estate of demigods, and Grecian mythology devotes considerable space and attention to heroes who after death attained Olympian honors. In some cases they were placed among the constellations.

India has long had its tradition of masters and mahatmas. It is quite consistent with the esoteric philosophies of the Hindus that those who attained the highest proficiency in yoga or tantra should develop superhuman powers and attain universal consciousness. The ancient Vedic sages were sometimes referred to as *rishi*, and several of the most important of them have been identified with the stars of the Great Bear, which guards Polaris, the Pole Star. Whereas many people no longer believe that Masters of Wisdom now walk the earth, Hindus and even Western students of Eastern wisdom are convinced that secret sages still influence the course of mundane events.

During his lifetime, Gautama Buddha had an intimate circle of ten disciples, and, in addition to these, several larger circles of dedicated followers. In the Southern School early Buddhist saints were referred to as *arhats*, to indicate that they were worthy of the admiration of all true believers. These arhats had renounced the world, put on the saffron-colored robe of mendicancy, and had gone forth into homelessness. They renounced all worldly concerns, striving only after the highest human achievement—the experience of nirvana. They were not considered as superior beings except by virtue of their dedication, which set them apart from the less devout.

It remained for the Northern School of Buddhism, with its early involvement in tantric esotericism, to transform these wandering holy men into a hierarchy of master transcendentalists possessing almost limitless power to accomplish wonders and advance the spiritual and temporal authority of the Buddhist dharma, or teach-

ing. The term *arhat* (Chinese, *lohan*; Japanese, *rakan* or *arakan*) is applied to this fascinating group of immortal mortals who play a prominent part in Buddhist symbolism in China and Japan. Figures of these arhats can be found in many art shops dealing with Oriental curiosities. The more popular ones can be identified, but for the most part the separate images merely represent the high spiritual attainments of these tantric masters.

Broadly speaking, the concept of arhats reached its most extravagant expression before the end of the twelfth century. Little has been added since that time, and some Buddhist sects simply honor them as former patriarchs. Reports do come in, however, that even in the present century, prayers addressed to these mysterious persons have been answered and that they have appeared to worshippers in dreams and visions. The traditions of the Tendai sect of esoteric Japanese Buddhism include accounts of arhats living in the T'en-t'ai Mountains of China.

There are numerous parallels between the Eastern adepts and the sages of Western folklore. Merlin the Magician, who guarded and guided the destiny of King Arthur, was endowed with most of the powers associated with the tantric masters. Many of the arhats correspond closely with the early Christian saints, whose incredible biographies are set forth in *The Golden Legend*, by Jacobus de Voragine. Some of the Christian Fathers who were canonized before the procedure was formalized by the Church have been accredited with a matchless zeal accompanied by countless miracles. The principal difference between them and the Buddhist holy men is that the tantric adepts seldom suffered martyrdom.

It is generally agreed that no authentic portraits of the Buddhist arhats have survived. They can only be personified as a class of devout and saintly persons who were entrusted with the early propagation of the faith. Although several cycles of arhats have come to be accepted, it is believed that in the beginning only four of these sanctified men were officially recognized. They were given authority over the four corners of the world and were entrusted with the salvation of the myriads of souls abiding in the Middle Region of the World. These four saints are reminiscent of the Four Evangelists of Christian theology, who were especially venerated in early times as guardians of the Four Directions.



Arhat in Meditation, from a Chinese album of paintings on silk.

Later the group of arhats was enlarged to sixteen, and this became the favored number among Mahayana Buddhists. Two other sages were added after the tradition reached China, and the Emperor Ching L'ung felt that at some time in its development, two additional arhats were surreptitiously introduced into the older tradition. Gradually a larger circle of five hundred arhats was conjured into being, and this further complicated an already utterly confused subject.

A parallel between the Buddhist arhat and the European adept is worth consideration. Between the fifteenth and eighteenth centuries, alchemy became an obsession in many European countries, especially Germany and England. Alchemists were esoteric chemists dedicated to the quest for the elixir of everlasting life, the universal medicine against all the corruptions of the flesh, and the power to create inexhaustible wealth by transmuting base metals into gold. In China, Taoism produced its own circle of adepts, whose principal objectives were identical with those of their European confrères.

It is obvious that the goals sought by the alchemists were very close to man's desires, and the result was an unbelievable outburst of wishful thinking which affected with equal intensity the scholarly and the unlearned. An extensive literature soon appeared. Some of the books were monumental in size and evidenced genuine erudition. Others were no better than catchpenny productions suitable to the prevailing demand for miracles and wonders.

The more important tracts were circulated in manuscript form, written in obscure and ambiguous terms, and illustrated with extraordinary diagrams. Printed texts were translated from one language to another and circulated in manuscript form. Some of the illustrations were well executed, but most were the work of amateurs, who occasionally revealed considerable artistic abilities.

Many of the books were published anonymously but with intimations that they were productions of high authority. It was stated on numerous occasions that the Great Magical Work had been accomplished, but that those possessing the final secret found it expedient to remain unknown. Many devout alchemists claimed that they had received the great keys of transmutation from divinely enlightened men who travelled about the world as servants of Jesus Christ, to reward righteous chemists. In the late sixteenth century, Paracelsus heard reports of alchemical adepts while in Constantinople, and the Arabs were among the most avid believers in the wise man's stone.

The mysterious masters of the hermetic arts of universal regeneration were called adepts and were divided into three grades corresponding closely with the three levels of attainment set forth in tantric writings. In Europe those who had not yet attained the highest honors were referred to collectively as initiates. Typical of the greatest alchemical adepts was Elias the Artist. He appeared in many places over a period of centuries and seemed to possess universal knowledge. He came without warning into the laboratories of alchemists, never discussed himself, but carried the most reliable credentials which proved that he was fully qualified to bestow the Supreme Secret, with the sanction of both God and man.

In the early seventeenth century, the mysterious adepts of the Rosy Cross received much publicity and almost universal approbation. The only difficulty was that they could not be found. Devout

chemist-mystics tried to communicate with them in every possible way, but there is no certainty that they were successful. Again a considerable literature appeared, making various claims and pretensions, but after about twenty-five years of fruitless searching even the most hardy spirits were discouraged.

In China and Japan nearly all research dealing with the arhat tradition has been inspired by artistic considerations. Many collections of ancient paintings of these mysterious sages are recorded in old writings, and surviving pictures and images have invited thoughtful attention. The best of the earlier material has been brought together by recent editors and compilers, but even now the subject is generally neglected. Between the third and sixth centuries, sacred books of Mahayana Buddhism reached China and were translated into the language of that country. With this literature came the rather uncanonical legends bearing upon the arhats. As may be expected, these mysterious wonder-workers delighted the Chinese imagination and inspired many artists and poets. The earliest representations of the arhats in China portray them as dignified and venerable-looking men in priestly or monastic garments, usually seated, and sometimes accompanied by attributes which assisted in their identification. Never at any time were these figures so distinguishable, one from another, that definite likeness could be established. As time went on these portraits resembling dignified elders seemed inadequate, and further imagining added arresting details. In due course of time the arhats developed characteristics appropriate to their magical propensities.

It is hard to convey in words the skill with which the Chinese artists transformed dignified old men into fantastic personalities. Yet with it all, the arhats were not changed to the degree that they were no longer venerable. It was quite conceivable that such men might exist. They could live in remote mountain fastnesses or in the depths of rocky ravines. They fitted into the wild regions of the Diamond Mountains or the inaccessible forests that lay beyond the Great Stone Bridge.

One of the most famous collections of early arhat portraits is a series of sixteen pictures by the artist-monk Kuan Hsiu, who worked during the T'ang dynasty. These paintings were cut into stone in the tenth century, so that rubbings could be taken from them. In the



The Tenth and Thirteenth Arhats from Ch'ien-lung Replacement Stones. Left: Pantha the Elder; Right: Angida. Each rubbing is 43½ inches high and 19½ inches wide.

course of time the original stones were seriously damaged, but fortunately replacement stones were cut during the Ch'ien-lung era (1736-1796). During my last trip to Japan, I was able to secure a complete set of the sixteen rubbings from the replacement stones in the Hua-kai Temple in Kweilin. These arhat pictures were so highly regarded that many temples were provided with stones from which rubbings could be made. Two of these rubbings (greatly reduced in size) are reproduced in this article.

In Japan there are a number of paintings of this series, some of which are believed to be of great antiquity. Miniature stone rubbings of the series were published in book form in China, and these copies were later reprinted in Japan in the form of multicolor woodblocks. Fortunately, each figure is identified and accompanied by a brief descriptive text.

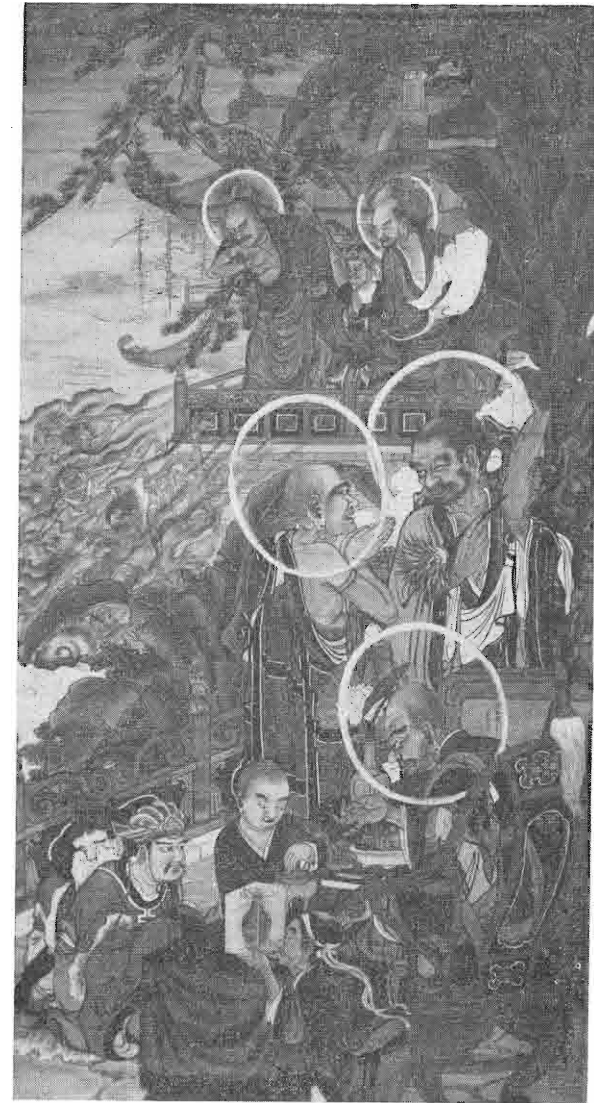
The Japanese, with their high regard for Chinese art, especially admire these stone rubbings and the paintings from which they were derived. Modern collectors share their feelings and consider the

designs to have great spiritual power and metaphysical overtones. Something of the weird has been introduced, by which the arhats have been separated from ordinary mortals and given a unique place in the universal hierarchy. Some of the less valuable paintings with more appeal to the Western consciousness place these arhats in more appropriate natural settings, where they form a most impressive company of sages and scholars. Bearing these wonderful pictures in mind, we can appreciate the circumstances which led to the honoring of the arhats.

About eight hundred years after the Parinirvana of Buddha, there lived in Ceylon a great arhat named Nandimitra. Before departing from this vale of illusion, the venerable Nandimitra, in order to relieve the anxieties of the devout, gathered many believers and delivered to them an address which is called "A Record of the Abiding of the Dharma." In this he named the sixteen arhats, who had attained the eight emancipations, the three knowledges, the six supernatural powers, the wisdom of passionlessness, the ultimate samadhi, and countless other merits. Nandimitra's sermon is now available in English, published by the Buddhist Association of China, in a pamphlet entitled *The Sixteen Arhats and the Eighteen Arhats*. In the foreword to this translation, Chao Pu-chu, Vice-President of the Association, states that the seventeenth and eighteenth arhats are the celebrated traveler and scripture-master Hsuan-tsang, who translated the text of the address, and Nandimitra, who should no doubt be included among the wonderworkers, in view of the fact that after he had delivered his last message he ascended into the air and disappeared.

During his lifetime, Gautama Buddha is said to have been especially aware of the attainments of certain of his followers. He subjected them to special training and regarded them as proper evangelists of his cause. Many legends are told of these early sages, but it was not until the time of Nandimitra that they were given special religious status.

In the Library of the Society we have several collections of Chinese and Japanese paintings of the arhats. We might mention one set of twenty-four paintings of the Ch'ing Dynasty, K'uang Hsu era. The series is painted on the leaves of the *Ficus religiosa*, a fig tree of India, distinguished from the banyan by the absence of proproots.



Japanese painting of five Arhats, from a collection of 100 scrolls depicting the 500 Lohans.

This is the bo tree under which Buddha attained enlightenment. The series of paintings begins with Kwan Yin accompanied by attendants. The next four leaves depict the Four Guardian Kings of the corners of the world. Then follows a figure in armor called the Guardian of the Book. The remaining eighteen leaves are devoted to

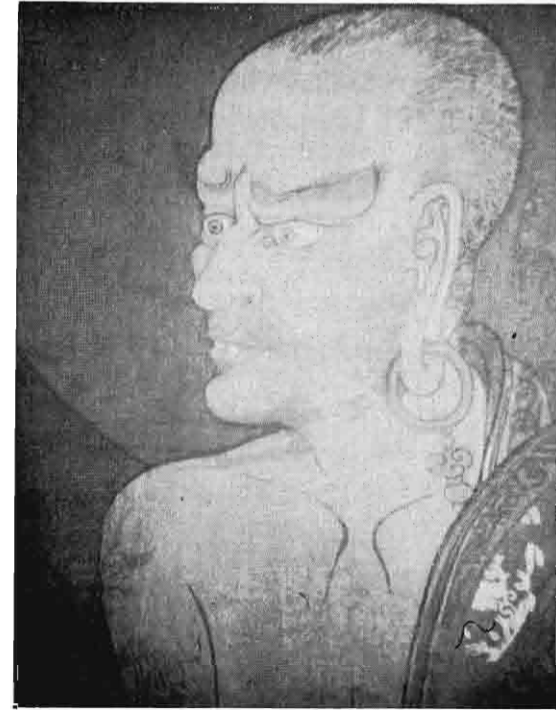
the arhats, arranged in Chinese order and hand-colored in brilliant tones, touched with gold. Some of the arhats are easily identified, but several cannot be distinguished for lack of attributes. We also have a similar set of somewhat earlier date, painted in black only.

Scrolls of the arhats are obtainable, but seldom collected. We have a number of these which present delightful variations on the original theme. The arhats are shown crossing the ocean, riding on mythological animals or various inanimate objects. The paintings are spirited and highly imaginative. There is report of a single scroll which includes all the five hundred arhats of the larger cycle. We have two woodblock *ofuda* pictures, one in black and white and the other hand-colored, with the complete set of five hundred arhats, in a space about one foot by three feet. Arhats are a favorite theme for screen paintings, which allow an interesting background of gnarled trees, strangely twisted rocks, and waterfalls dropping into deep chasms.

A number of Japanese temples and museums have sets of the five hundred arhats. The sages are usually arranged in groups of five, so that a complete set consists of one hundred scrolls. There is a magnificent series of these paintings, with all the sages properly identified, in the Sojoji Temple in Japan. A number of the paintings has been reproduced in a guide book to the collection, entitled *Enzan Shutin*, published in Tokyo in 1911. Unfortunately, the text accompanying the pictures is entirely in Japanese. Scholars are dubious about the names given to the five hundred sages. It is generally believed that the names are of comparatively recent invention and contribute nothing of actual value.

The literature of Tibetan Buddhism adds very little to the sum of our knowledge about arhats. Lévi and Chavannes note that the group of sixteen arhats augmented by two additional personages was well known to the lamas. There is a chapel at Lhasa which was visited by the Indian traveler Saret Chandra Das, where presentations of the sixteen principal sages were available for veneration.

The arhats are familiar to most Orientalists, but in recent times it has been customary to regard them merely as early teachers or



Detail from portrait of an arhat. China Sung Dynasty.

missionaries of the Buddhist doctrine. It has been assumed that their ministry closed long ago and that they have retired to the subtler regions of abstract space. There are some mystically inclined devotees of the esoteric sects who accept the old tradition that these saintly teachers will remain in the world as long as their assistance is necessary to the advancement of mankind. This concept reoccurs in several religions. Even the Moslems have their mysterious sages, who appear only to the faithful under extraordinary conditions. Wherever the adept tradition has penetrated, there is a belief in masters. The subject invites thorough investigation, and in our library there are many books, pamphlets, manuscripts, and images suitable for study. We, therefore, invite qualified students to make use of these facilities.



Beauty is Really Deeper

The saying that beauty is but skin deep is but a skin deep saying.

—Herbert Spencer

This is in no sense of the word an expert appraisal of present conditions in the Federal Republic of Germany. I am merely observing conditions as I found them and noting the explanations that were given to me of unusual circumstances that arose. Most of the time was spent in Württemberg and Bavaria. The rural areas are breathtakingly beautiful. It would be hard to imagine a more delightful setting for community life. There are literally hundreds of villages, towns, and small cities, often only a few miles apart. They are located in the midst of green fields, beside small streams, or at the base of hills and low mountains. In many cases the community is overshadowed by the ruins of a medieval castle. The town itself is a cluster of houses, surrounding the church with its tall Gothic spire. Red tile roofs predominate, and the walls of the houses are a creamy white. The village street twists and turns and frequently is guarded by an ancient tower with a very modern clock. My wife was born in Württemberg, and during our trip she visited many places associated with her childhood.

It is comforting to realize that peaceful regions like this still exist in the world. Life goes on its accustomed way. Only the school children clearly reveal the modern trend. For the most part, they are good-looking, with rosy cheeks and smiling eyes. The standard of living is rising every day. Most necessities are available, and many luxuries have come to be taken for granted.

The only way to see this charming countryside is by automobile. The roads are good, but have only two lanes, and traffic can pile up and is frequently complicated by unusual detours. They tell me there is no speed limit on these roads, and it is customary to drive on them from 70 to 100 miles an hour. The average conservative German motorist would be in trouble with the law all the time if he were in the United States. According to information given to me, the pedestrian death rate is the highest in Europe, and it is noticeable that there is very little loitering at intersections or corner crossings. Cars are plentiful and of course the Volkswagen is seen everywhere. Actually, however, larger cars are now more popular, as motorists are much concerned with speed and comfort. Parking, especially in the smaller towns, is virtually impossible. Every available spot is

occupied, and it is necessary to cruise about for some time waiting for a vacancy.

Each of the small towns has a central square, usually dominated by an interesting monument or fountain. The Rathaus or Town Hall often faces this square. Small inns and taverns are popular resorts, especially in the evening. Food is of a substantial German type, specializing in several kinds of sausage, with sauerkraut and blue cabbage. Only wine and beer are served in these taverns. Hard liquor, which does not seem to be especially popular, is largely restricted to home use. Many towns have market places where produce is brought in one day each week. These outdoor food vendors are most picturesque, and the thrifty housewife finds many bargains.

Speaking of bargains in general, not many can be found. Costs in Germany at the present time are high, and the American dollar is low according to the foreign exchange rate. The charge for taxis is about the same as in Los Angeles. Coffee is especially expensive and meals are no cheaper than in a first-class American restaurant. Older residents, however, have found economical eating houses. Clothing is about the same as in the United States. In fact, the identical article can often be bought here more reasonably. Hotels are not especially abundant in Germany, and most natives prefer the pension, which is an inn of about the same class as our motor courts. These inns are quite picturesque and are comfortable in an old-fashioned way. The luxuries which modern travellers have come to expect are notable for their absence.

A word about the bedding seems timely. The German people regard our way of making the bed as something only a little less than barbarian. Their favorite system consists of taking two sheets and putting them together at the edges with buttons and buttonholes. The result is a large sack about the size of the surface of the bed. The bedding is placed inside this sack, the undersurface of which forms the upper sheet, and the upper surface the bedspread. These quilts come in two weights, one about three inches thick for summer, and the other about twice as thick for winter. They cannot be tucked in on any side and present a number of natural hazards to the tall or heavy person. Almost certainly your feet will be out of the bottom by morning, and if you turn over in bed, at least a part of

your anatomy will be exposed. It is interesting to learn that Germans making a short visit to the United States have an equally difficult time with our facilities. The German mattress is divided crosswise into three sections, forming an upper, a middle, and a lower section. These divisions make it easy to air the mattress, and the sections can be interchanged to provide variety for the sleeper. Pillows are about four times the size of ours and are usually square or nearly square. In some hotels a small pillow rests on top of the larger one. In Denmark Western bedding predominates, but there is a slanting upholstered board at the top of the bed under the pillow. The Germans, like the Japanese, love to air their bedding, which can be seen any day hanging out of windows or draped over shutters.

Another delightful aspect of rural life is the chimney-sweep. He is a man of consequence and a city employee. It is his responsibility to make certain that the community chimneys are in good order. He dresses entirely in black, and in the summertime wears a tight-fitting black cap. The one I encountered was a young, rather handsome fellow with pink and white skin and a most engaging smile. The chimney-sweep carries a coil of semiflexible metal, which terminates in an elaborate brush. He also has several other small tools suspended from his belt. His outfit is completed by a short ladder, and he rides from one assignment to another on a bicycle. In the wintertime his attire includes a long black coat and a tall silk hat. There is a slight charge for his services, but no one seems to begrudge the fee. Many old German houses lean against each other as though squeezed together. Most of them are very old and the chimneys must be kept open. Thanks to the chimney-sweep, there are very few fires in German homes, and he is highly respected for his contribution to local safety.

Many folks favor the Eurailpass. Tourists buy this pass in their own country at a price far below the normal transportation rates and use it anywhere in Germany when travelling. It is good on trains, some busses, and some boats, and saves at least part of the fare. A word of warning is in order, however. Germany is recovering from the terrible devastation of World War II. In larger cities, especially, many structures have not been rebuilt or cleared away. The people say that the first consideration is the building of schools, hospitals, roads, and utility plants. After these comes the expansion of the

national industrial economy, and only when recovery is well advanced can luxuries be contemplated.

The railroad system is still efficient, but many Germans feel that its remaining time is short. Airlines transport passengers longer distances, and busses take care of local transportation. Automobiles are becoming so numerous that most persons use them for holiday excursions and trips within a radius of a hundred miles or so. This means that the one virtue of the train is its low fare, especially in second class. To keep the fares down, such luxuries as dining cars have been sacrificed on many routes. Contrary to popular opinion, travelling by train is not a particularly good way to view the countryside. Just about the time some important landmark is coming into view, it is concealed by a factory, hidden by a grove of trees, totally obscured by a wall, or eclipsed by a tunnel. These minor problems are not the essence of the difficulty, however. Germany is suffering from an acute labor shortage, and it is almost impossible to find anyone willing to do menial work. The only answer has been to import labor from Italy, Poland, Spain, or Greece. Most waiters in hotels and restaurants have difficulty in discovering what the customer wishes to eat. This shortage has resulted in a complete absence of railway porters. It is almost certain that the traveller will have to handle his own baggage, and if he is a successful shopper he may soon be in difficulty. It may be necessary to lug two heavy suitcases and minor accessories along a half-mile of train platform, up several flights of steps, and down a corresponding number on the opposite side of the station, and to find the proper car. This is extremely difficult for elderly persons travelling alone, especially for those who have no knowledge of the language.

There are other peculiarities about train travel worth remembering. It is not the train that takes you to your destination, it is a single car somewhere on the train. This car is unshackled at the proper moment so that you will be delivered at, say, Lindau. The next car may go straight through to Ulm. Lacking porters, conductors do the best they can to load or unload passengers. Cars are of the compartment type, with racks for heavy baggage a good six feet above the floor. This also is difficult for the infirm. At Milan, our hotel very generously offered to have one of the hotel porters carry our baggage to the Bahnhaus. It was almost directly across from the hotel, with

the cathedral in between. The area surrounding the cathedral is under excavation on all four sides, with wooden ramps, walkways, and many confusing twists and turns. When our porter reached the station, we discovered that he had recently arrived from Italy and spoke no English or German. It is easy to imagine how helpful he was in finding the train. I pointed this out to a friend and asked why they did not at least set up an information desk in large railway stations. He explained in very simple words that extra employees would raise the cost of the railroad fares, and to keep these down was the principal consideration.

Television in Southern Germany also has its unusual aspects, some of which should be given consideration in the United States. No television program may be interrupted by a commercial. If it is a half-hour program, there may be commercials at the beginning or at the end. German television presents a great many plays, most of them televised during actual performance. If these plays last three hours, then there will be three hours between commercials. One typical play we saw concerned two burgomasters whose towns had been feuding for years. When the son of one burgomaster wished to marry the daughter of the other, it was decided that the time had come to end the feud. Elaborate festivities were arranged, but in the midst of it all an argument arose, and a battle resulted. I am not sure how it all came out, but undoubtedly true love was victorious. News broadcasts are very dignified, with little or no emphasis upon crime. If a crime is mentioned at all, it is passed over as an unfortunate incident. There are good music programs, many educational subjects, and the advertising in general is far less pretentious than in the United States.

At the season of my visit, Germany was not at all a photographer's paradise. Cloudiness was almost continuous, and if things did clear up a little, it was usually too late in the day to take pictures. The traffic pattern is such that it is almost impossible to stop a car long enough to photograph anything. If you really want a picture, you must park some distance away and walk back along an often hazardous route. Everyone strongly advises you to buy postcards, but this is very frustrating to the camera enthusiast.

Germany is a country of churches, minsters, and domes. Although there may be much similarity, nearly every church has some dis-



The so-called "onion tower" on a church steeple near Oberammergau.

tinguishing feature that makes it interesting. Some have elaborate sundials painted on their walls, which still function as the light causes a metal rod to cast an appropriate shadow. Occasionally, if you are fortunate, you will find a church with a stork's nest on the steeple. Even the townfolk pause to comment on this. We mentioned before a peculiar type of steeple called the onion tower. I noticed these throughout Southern Germany, Austria, and Northern Switzerland. Looking over some art books I found that this type of tower is common in Yugoslavia, Lubiana, and Istria. It is similar to the dome of a Moslem mosque, almost spherical, but rising to a point at the top. In Japan there is a mystery about the shape of the precious pearl in Buddhist symbolism. The Japanese sometimes refer to it as having the shape of a turnip or a radish. It is exactly the same as the German onion tower. It is a symbol of the light of eternal truth, the salvation of man, and preservation from ignorance. Knowing that Oriental armies moved into Southern Europe centuries ago, I cannot but wonder if this type of tower, which is also seen in Russia, could not have come originally from Asia.

The village of Oberammergau (population about 6,000) is located in the foothills of the Bavarian Alps, about forty-two miles southwest of Munich. The principal industry of the community is woodcarving, and its many shops display exquisite examples of this skill. Religious subjects predominate, but there is increasing emphasis upon decorative items suitable for almost any taste. The main street has a nice row of trees down the center, dividing the highway. The native inn is called the Gasthaus (Guest House), and there are a number of these to supply the needs of visitors. The architecture is typical of Southern Germany and Austria. The houses are solid and rectangular, with sloping tiled roofs and rows of identical windows. Some are stucco and others are finished in the half-timber style. They would be rather plain and uninteresting if it were not for the ingenuity and innate artistry of the inhabitants. Flower boxes filled with bright blossoms extend from each windowsill, and the plain walls are often elaborately painted with religious or secular themes.

I found the painted houses a constant source of delight, and it seems remarkable that this style has not found favor in the United States. A stray example can be found in the William Randolph Hearst castle at San Simeon. As might be expected, Oberammergau, where Bavarian traditions are deep and strong, has perpetuated the traditional form of decoration. I photographed the Oberammergau orphanage. It would certainly be a severe and uninspiring structure if left unadorned. The buildings, however, are covered with scenes from the fairy story of Hansel and Gretel, in brilliant colors. This is singularly appropriate to the purpose which the structures serve. Almost across the street is another delightful example of a decorated house. In this case there is also an attractive balcony with the inevitable flower boxes. The walls of this private home are covered with scenes from the story of Little Red Riding Hood. In the business district, Heinzeller Haus is one of the principal establishments dealing in woodcarvings. The outside walls are decorated with scenes from the Passion Play of 1634. Obviously it is necessary to restore such paintings at regular intervals, especially where the climate is rigorous. In the summer months the air is damp, humid, and uncertain, and it nearly always showers during the performance of the Passion Play.



Main Street of Oberammergau.

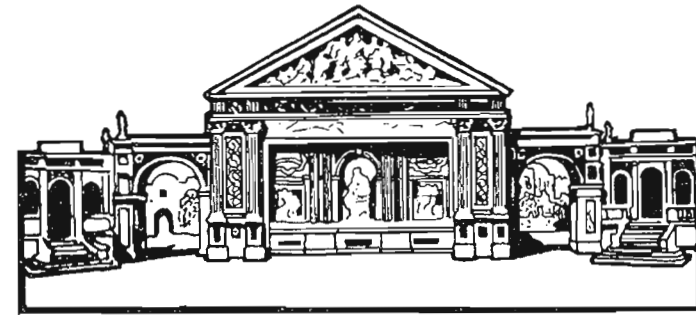


The Oberammergau Orphanage decorated with scenes from the story of Hansel and Gretel.

Oberammergau is world-famous for the Passion Play, which under normal conditions is presented there every ten years. It was during the Thirty Years' War that the Great Plague, called the "Black Death," struck the region. According to the records of the time, the plague reached the valleys of the Loisach and Ammer in 1632, and an appalling number died in Garmisch, Partenkirchen, and Eschenlohe. It is reported that in Kohlgrub in 1633, only two married couples out of the entire community survived in good health. Garmisch still displays its "Plague Cross" dating from that time. Kohlgrub erected a church to St. Rochus in the Plague Cemetery, as St. Rochus and St. Sebastian were special protectors against the plague.

When it was evident that the Black Death was approaching their community, the magistrates of Oberammergau issued the following order: ". . . be it known that every citizen must keep diligent watch that no person suspected of this contagion may enter the village; be it also known, that such food and drink as is demanded by the highway travellers must be brought to them outside of the village." These precautions were in vain, however, for on the night before the Feast of the Consecration of the Church, Caspar Schüssler, a man of Oberammergau employed in Eschenlohe and determined to see his family, crept into the village unnoticed despite all vigilance. He carried the plague with him, and on the third day he died. Immediately the pestilence swept through the village, killing 84 people within three weeks. At that time the population of Oberammergau was only 600. In this terrible emergency, the surviving citizens turned with humble hearts and abiding faith to Almighty God and made a solemn pledge to exhibit every ten years the Passion tragedy of the suffering and death of Jesus Christ. The village record states that from the day of the pledge the plague not only abated, but stopped altogether. Although many were sick of the disease at the time, no person died after the obligation to present the Passion Play was undertaken.

The play was given for the first time in 1634. Originally it was presented in the local cemetery, but in the course of time this facility was inadequate, and a special platform was erected on the present site. The facilities have been considerably improved, and the present theater provides seating accommodations for over 5,000 people.



Stage of the Passion Theatre from the 1910 Edition of *Lang's Guide to Oberammergau*.

The theater is completely covered except for the stage. The play is produced in natural light only, and must therefore be performed in the daytime. Earlier visitors describe the action as taking place against the natural background of the Bavarian Mountains. This effect, however, has now been lost. The accompanying diagram shows the stage as it appeared in the performance of 1910. The settings have been simplified and modernized, but the principal elements remain the same. In the center of the stage stands an enclosed theater of modified Greek design. It is here that the principal scenes are enacted and the living tableaux are produced. This inner stage can be covered to produce the gloom of the crucifixion scene. On either side of the enclosed stage is an archway representing one of the streets of Jerusalem. Further to the right and left are the porches of buildings, with ascending steps. The porch at the right is used to represent the palace of Caiphias, the High Priest, and the corresponding porch at the left serves several purposes, including the representation of the palace of Pontius Pilate. Still further to the right and left, and not shown here, are the entrances used by the chorus, which assembles at the front of the stage.

The play begins at about 8:30 in the morning and continues until 5:30 in the afternoon, with a two-hour intermission for lunch. The first half extends from the entrance of Christ into Jerusalem to his capture on the Mount of Olives. In the afternoon the various episodes leading to the final conviction and crucifixion of Christ and his resurrection are unfolded.

The play ends with a tableau representing the Ascension. Christ



THE PASSION THEATRE at Oberammergau. The audience assembling for the first-half of the Passion Play.

stands on a hillock surrounded by his faithful followers, and to one side is the figure of Moses holding the Tablets of the Law.

The play is divided into a number of scenes, each of which is preceded by one or two living pictures. Each of these tableaux is derived from the Old Testament, which is thus tied directly to the play. The tableau is given on the inner stage, and is taken from such subjects as The Son of Jacob Conspiring Against Joseph, The Departure of Tabias From His House, Esther Chosen Queen, The Manna in the Wilderness, Joseph Sold by His Brethren, and Abel Murdered by Cain. It is most artistically staged. Many of these tableaux have a large cast of players.

Music for the play is provided by an excellent orchestra, and has been changed little in recent times. There is a mixed chorus of about sixty voices under the leadership of the choragus. The chorus is dressed in simple white robes with gray cloaks, except in one sequence wherein a black cloak is worn. The leader is a most impressive man, carrying a long staff surmounted by a golden globe. This chorus, which appears between each main division of the play, files in from the entrances at the extreme right and left and forms a single line across the front of the outer stage. Several of the voices were outstanding, and all were fully adequate.

The costuming of the play has changed considerably during the course of years. In the beginning it was extremely simple, with no effort at authenticity. In the present production, however, there is an amazing blend of color harmonies, with pastel shades predominating. One is reminded of medieval paintings, in which imagination dominated and research was for the most part neglected.

While the Oberammergau Passion Play has come to be regarded as a unique production, actually, similar religious dramas were presented in many parts of the German and Austrian Tyrols as early as the twelfth century. Some authorities believe that they were a more or less secular dramatization of the Mass. Most of the performances were local productions appealing principally to the inclinations of the peasantry. There was a tendency for many of these basically religious exhibitions to fall into superstition and bad taste. The Church enacted laws restricting such performances, and the secular government not only discouraged them but in some cases forbade any dramatization of the life of Christ.

From what we are able to learn, the original Oberammergau play seems to have been built around a blending of the Augsburg Passion and another version also written by the Augsburg Meistersinger Sebastian Wild. About 1680 the text was changed by Johann Aelbl. The version by Father Rosner used in 1750 and 1760 was rather too florid for the native taste and presented gruesome details which were calculated to disturb the majesty of the performance. There were other changes, but the play as it is given today is due to the diligence and determination of Alois Daisenberger. He is described as a former Royal Clerical Councillor at Oberammergau. His version was first performed in 1860. It does not appear to have been derived from any earlier text, but rather sought to restore something of the simplicity of the original concept.

Of those who have portrayed the role of Christ in recent times, the first to receive international acclaim was Josef Mayr, who played the part four times and who died in 1903. In 1870, while actually performing the play, Mayr was drafted into the army. Although an effort was made to free him from military service, the best that could be done was to allow him to wear his long hair and beard during his enlistment. He had to be kept away from the General, however, who might have cut his hair with his own hands. Mayr was able to

return and continue his role in 1871, when the play was resumed. Anton Lang played the role in 1900, 1910, and 1922, the last performance being delayed by World War I. Lang was so impressive that even when not playing his part he received considerable veneration from devout persons, who requested permission to touch his clothing.

The 1970 production of the Oberammergau Passion Play has received worldwide attention. Audiences are the largest in the history of the play, and many extra performances have had to be given to meet the public demand. Some improvements have been made in the seats, which have been given a rather thin upholstery.

Considering that the actors are entirely nonprofessional, it seems to me that they did very well. The performance was serious, dedicated, and inspiring. Inasmuch as the play is limited to that period in the life of Jesus during which the final tragedy was closing in upon him, there was a general atmosphere of sadness and impending fatality. The two outstanding roles, in my opinion, were those of Pontius Pilate and Judas Iscariot. Pilate followed rather closely the text of the Gospel according to John, and tried in every way possible to prevent the execution of Jesus. The repentance of Judas was most convincing and certainly won the sympathy of the audience. There is no parallel for his interpretation in the Gospel of John. It seemed at first that the actor portraying Jesus was not entirely adequate in the role, but more careful study of the script indicates that most of his scenes were played against a background of mob violence which overshadowed him and gave him little opportunity to dominate any situation. Most of the other roles, including the two Marys and the Apostles, were simply traditional.

The impact of the play results from the perpetuation of an old art form into the modern world. As folk theater, it has been honored for centuries and has drawn sincere persons from all parts of the world. It is a visual representation of the Gospel story.

The performance I attended was very well received. While applause is not permitted during the play, there was a spontaneous burst of approval after the descent of the last curtain. One is reminded of the old mystery plays, of which perhaps this is the sole survivor.

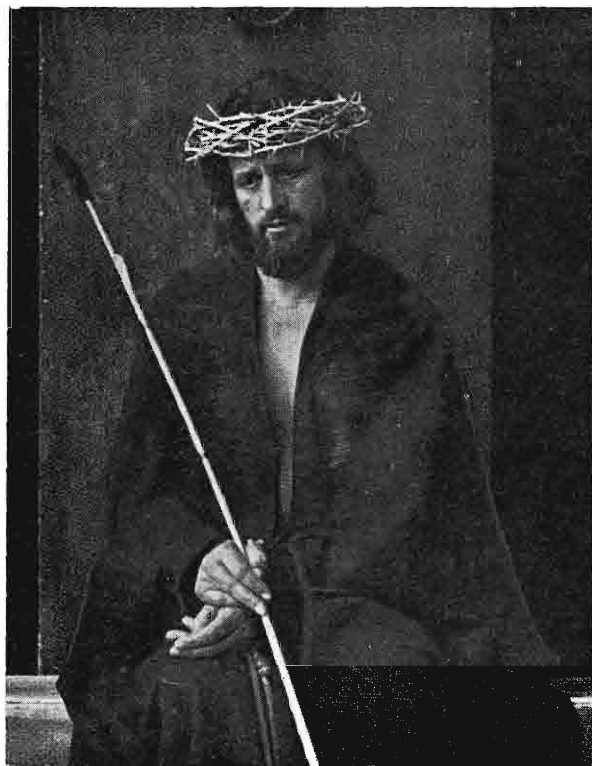
It does not seem useful to devote much attention to the question as to whether or not the Passion Play is anti-Semitic. The people of



The Kofel Towers above the Village of Oberammergau. In the white area, just below the crest, a natural cross is faintly visible.



The Alois Lang Hotel is situated in extensive gardens only a few hundred feet from the Passion Theatre.



Anton Preisinger as the Christos in the Passion Play of 1960.

Oberammergau seem quite distressed at the accusation and have circulated a short questionnaire which was given to all who attended the play, asking them to express themselves on this subject and to suggest remedies. The play follows so closely the traditional story that it is difficult to suggest a practical solution to the controversy. One answer might be to construct a new script based entirely on the Fourth Gospel. It is generally acknowledged that the Gospel according to John is the most inspired and is certainly the most inspiring account of the life of the Master. John, the beloved disciple, seems to have had a mystical awareness of the Messianic Mystery. The teachings of Jesus, as given in the Fourth Gospel, are so spiritually inspiring that it is difficult to imagine that they could offend any intelligent person. Monsignor Arthur S. Barnes, a Roman Catholic authority on the New Testament accounts of the Passion

of Christ, points out that in the Fourth Gospel there is no mention of the institution of the Holy Eucharist, the agony in the garden, or the trial or condemnation of Christ before Caiphas. In these difficult times, perhaps the magnificent mystery of the Sermon on the Mount, the teachings of Jesus to his Disciples at the Last Supper, and the Master teaching his followers the Lord's Prayer should be given greater emphasis. This is only my opinion, however, and I certainly do not wish to imply that the people of Oberammergau are not presenting the Passion Play with full sincerity of spirit. I am glad indeed that I was able to see this performance.

The setting of Oberammergau is very beautiful and contributes to an exaltation of spirit. Brooding over the Passion Theatre is a mountain peak called the Kofel. It has long been regarded as a significant spiritual landmark. Back in 1580 a huge woodcarving of a man on a horse was dragged to the summit of the peak, where it was dedicated with appropriate ceremonies. The figure has long since disappeared, but an impressive crucifix now rises from the crest of the Kofel. Just below the summit is a perfect cross resulting from a natural rock formation. I tried to photograph this, and it is visible in the accompanying picture.

There are many interesting shops along the main street. In a window of a local drugstore was a large picture of Paracelsus, who seems to be regarded as the patron saint of dispensing chemists. Artisans, many of whom have appeared in the Passion Play, have little shops devoted to the production of souvenirs. Some are very skilled, especially in woodcarving, and their creations have real artistic merit.

While in Oberammergau we stopped in the Alois Lang Hotel. It is very beautifully located near the theater, and its grounds and gardens are most delightful. Everywhere there are bright flowers, due in part to the continuous summer showers, which may be expected daily. In the midst of the village rises the spire of the principal church, with a mysterious decoration at the top called the "Onion Tower." It will be difficult to forget this little village at the foot of the mountains. It would be good to spend a little time there, for there are many beauties to be contemplated.

Germans of old seem to have been passionately fond of building castles, and their modern descendants hold these ancient monuments in high esteem. There are castles everywhere. They abound at the upper reaches of the Danube, guard the vineyards along the Rhine, are scattered about the length and breadth of Swabia, and are perched majestically on rocky crags, the slopes of verdant hills, or in the midst of picturesque villages.

Generally speaking, there are three types of castles. The oldest and most formidable are those constructed in the days of chivalry for the solid business of warfare. After gunpowder ended the advantages of the old fortifications, the castle was gradually transformed into a palace. This borrowed something from the towers and battlements of the past, but would have been indefensible if attacked by an ambitious neighbor.

Many old castles are in a ruined condition, and at the present cost of wages and material, their reconstruction would be completely impractical. Others, however, still have noble families in residence, who have usually built modern sections suitable for present needs and may gain some financial support by converting the older structures into museums, clubs, or hostels. Certain castles have changed hands several times, and the present owners are in no sense of the word members of the nobility. It is also amusing to see parts of an old castle rising in the midst of some farmer's land. He now owns the castle, but is usually content to allow it to stand in quiet dignity.

In case the supply of ruins should fall short of the demand, a number of picturesque remnants of castles were actually constructed in a state of near collapse. They added a note of charm to the countryside, and it was not difficult to develop interesting legends about them, especially in Swabia, where myths can be fabricated at a moment's notice. In some cases historic sites associated with grand moments of German history were without castles, and so it was necessary to build them to protect the local lore. We had an opportunity to consider purchasing a rather run-down castle, with fourteen acres of game preserve still intact. The quoted price was a bargain, about \$20,000 American money, but considering that it would take another \$100,000 to make the place livable, we restrained our enthusiasm.

Many of the great families of historic Germany still live on ancestral estates. The Prince of Zeil, for example, has a magnificent palace of the *château* type, with his own private airport and broad agricultural holdings. If by any circumstance Württemberg should again become a monarchy, the Prince would be its king. Most of the great families originated in Southern Germany, which at that time included Switzerland. Prominent among them are the Hapsburgs, now settled in Austria; the Hohenstaufens; and the Hohenzollerns, who still have extensive holdings in Southern Germany.

We made our headquarters in the delightful old town of Ravensburg, the foundations of which rest on ancient Roman ruins. It was a walled city, and fifteen of its towers still stand. It was an important trade mart, by which various merchandise from Italy was brought northward to satisfy the buyers of Germany. As may be expected, Ravensburg has its castle, located on an outcropping rock above the city and now a popular restaurant. Near the castle a slender circular tower, somewhat like an exaggerated chimney, rises above the level of the castle walls. This was to enable the wealthy burghers of Ravensburg to keep a watchful eye on the doings in the castle, which might include warlike raids on the countryside.

After leaving Oberammergau, we made a pleasant drive, crossing over the border into Austria, where wayside shrines still guard the traveller, and dropped back again into Bavaria near the palace of Linderhof. At this time, therefore, we must introduce the outstanding castle-builder of the nineteenth century, Ludwig II (Louis II), King of Bavaria. Opinions about the abilities and debilities of Ludwig are numerous and conflicting. He was born in 1845, and, in harmony with the tradition of his family, he received a severe education based upon what the Germans call the *Gymnasium*, which, incidentally, is not related to athletics. Ludwig ascended the throne at the age of eighteen, just in time to become involved in the plots and counterplots of that ruthless schemer, Prince von Bismarck. Although he did not oppose the foundation of the North German Confederation under the leadership of Prussia, Ludwig was a staunch Bavarian patriot, and in this he was consistent to the end of his life. Bismarck used Ludwig as a pawn whenever need arose, and the political situation contributed to the young king's resolution to retire into his own inner life.



Ancient castle on the Rhine near Koblenz.



Old Towers of Ravensburg.

In the very year that he ascended the throne, Ludwig developed an intense personal friendship for Richard Wagner. The composer was desperately in debt, so Ludwig paid the bills and settled upon Wagner a comfortable annual income. It should be remembered that Wagner's music dramas were received with very little approval by contemporary musicologists. His selection of subject matter did revive some of the old regard for Gothic legendry, but Wagner would certainly have fared badly had it not been for the support of the Bavarian king. When he was unable to convince the citizens of Munich to support Wagner's musical innovations, Ludwig built the theater at Bayreuth, where the composer could present his creations most effectively. By this time, however, the Bavarians were resenting Wagner, who was not only a great musician, but was deeply involved in his metapolitical theories and given to extreme personal extravagance. It is evident that King Ludwig's mind gradually retired into the world of Germanic legendry. The great cycles of the Ring of the Nibelung, Parsifal, Tannhäuser, and the Meistersinger revived a splendid world that had long passed from the common experience of mankind. Embittered by Bismark, disillusioned by his counsellors, and living in a generation of painful conspiracies, Ludwig sought refuge in Wagner's dramatic wonderland.

It was under these pressures and circumstances that Ludwig II became the great builder of castles. The most important of these were Neuschwanstein, Linderhof, and Herrenchiemsee. Bavaria was a comparatively rich country, and its citizens were endowed with many artistic and technical skills. Ludwig called upon these abilities to the utmost. He achieved some of the best and worst effects in Baroque and Rococo furnishing and fittings. Actually, he had considerable skill, and his selection revealed a keen appreciation for the creative ability of those commissioned to build his castles. The trouble was that he over-furnished all of them to the degree that each room gave the impression of an overstuffed museum. The most oppressive of his interior decorating can be seen at Linderhof. The rooms are not large, but each one is heavy with ornamentation. The walls and ceilings are completely frescoed, and every inch of available space is ornamented in one way or another. The gardens, however, are extremely beautiful, and I was able to take several pictures which give some impression of their general appearance.



The Baroque Gardens of Linderhof Palace. The central group of statuary is gold-plated.

A few miles beyond Linderhof, in the suburbs of Füssen, are two other castles associated with the life of Ludwig II. The oldest of these is Hohenschwangau, which was built in the twelfth century by the Seigneurs of Schwanstein. It was renovated in the early nineteenth century and was occupied by the Bavarian kings until it became a museum. Ludwig II spent most of his early life at Hohenschwangau. It was here that Richard Wagner visited him, for the great composer died before the later palaces were completed. The rooms of Hohenschwangau are elaborately decorated with paintings depicting the story of Lohengrin and other classical subjects. This heavy dramatic atmosphere certainly affected the life of the neurotic young king. The castle stands above a lovely lake which is stocked with swans, and there is a crest-like device on the roof of the palace representing this bird with wings spread.

On the side of a steep rise nearby stands the most amazing of Ludwig's architectural triumphs, the castle of Neuschwanstein. It looks as though it was taken directly from one of Grimm's fairy tales. One is reminded immediately of the castle at Disneyland. Turrets rise in the clear Alpine air, and Neuschwanstein is probably the most often photographed castle in Europe.



THE CASTLE OF NEUSCHWANSTEIN,
built by Ludwig II, King of Bavaria.

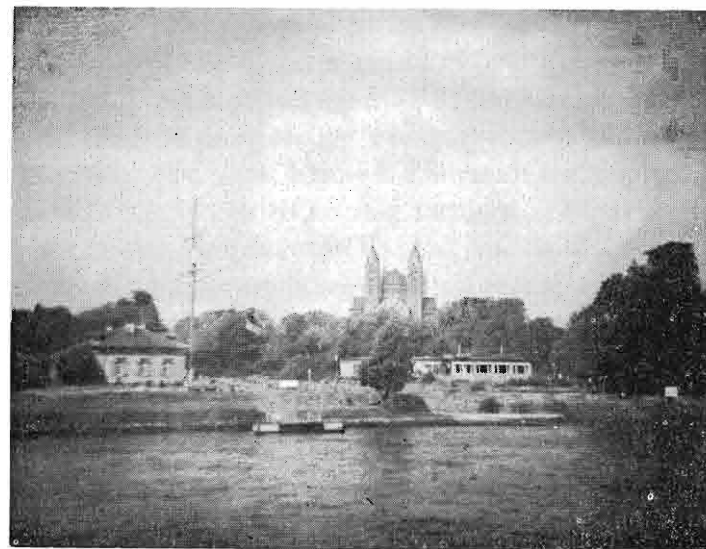
Neuschwanstein castle stands with considerable dignity, and the quality of the interior workmanship demands respect, even from those who prefer simpler structures. The throne room resembles a Byzantine cathedral. In the apse is a painting of Christ in Glory, accompanied by Mary and John. Below are life-size figures of six canonized kings. The Singer's Hall was inspired by the Wartburg in Thuringia, where the bards gathered in ancient times. Neuschwanstein was never completed, but its deficiencies are not noticeable.

The king became increasingly neurotic until on July 11, 1886, he was pronounced mentally unsound, and three days later he drowned under mysterious circumstances in the lake at Starnberg. Many Bavarians do not agree with the prosaic historians, and believe that the king was assassinated. Due to many circumstances, including his rather tragic life, he is still the favorite king of the Bavarian people.

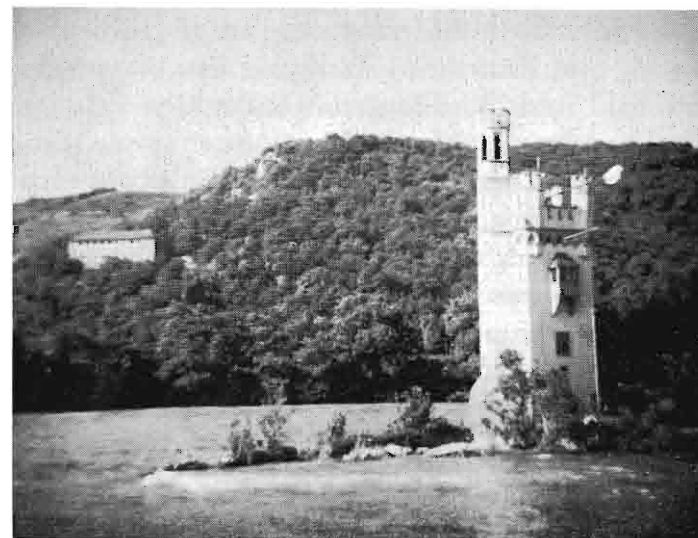
MY RHINE JOURNEY

Having attended for many years the available performances of the Wagnerian operas, it occurred to me that I would like to visit the scene of Siegfried's Rhine Journey. The Rhine and the Danube have contributed much to the music and poetry of the world, so I was also glad to visit the headquarters of the Danube, but it seemed more practical to limit actual river travel to the Rhine. This remarkable river, over 800 miles long, arises in Switzerland and after a meandering course finally mingles its waters with the North Sea, below Rotterdam. There seems to be considerable confusion as to what is up and what is down on the Rhine. It appears only practical to say that "down" is the direction in which the river flows, but, as it flows north, some prefer to calculate from the other end. A very handsome fleet of boats plys the waters on the enchanted Rhine. They are comfortable, with snug staterooms, excellent meals, adequate viewing decks, a miniature swimming pool, and a superstructure that folds down into the boat when bridges are too low. We were on the *MS France*, which we boarded at Basle, Switzerland. For the convenience of the sightseers, it travelled only in the daytime.

It was soon obvious that something has happened to the Rhine since Siegfried's immortal journey. Around Basle the banks of the river were almost solid with industrial installations. There were power plants and what appeared to be factories, refineries, and some stogey old buildings resembling run-down breweries. Quite frequently the journey was interrupted by locks, by means of which the ship was lowered a few feet at a time until it reached cruising level. The river traffic became increasingly heavy with an almost continuous stream of barges, long and flat, their hulls barely out of water. They were transporting a mixture of cargoes, including Volkswagens, heavy machinery, and structural equipment. At one point a string of more than twenty-five of these barges was waiting to pass through the lock, which would raise them to a higher level. There was a small house at the back of each barge, where apparently the barge captain has his permanent residence. Laundry was hanging on the lines, babies were sitting in playpens, and other members of the family were taking sunbaths. The river was quite wide and rather shallow at this point, and there were villages along the sides, but nothing especially picturesque.



Cathedral of Speyer photographed from the Rhine.



On an island in the Rhine near Bingen is the tower, where according to legend the avaricious Bishop Hatto was devoured by mice.

We were glad when we reached Speyer, where an evening could be spent ashore. I was able to get a fair picture of the Kaiserdom Cathedral, which was built by three emperors and became the final resting place of eight emperors. As it was one of those usual damp muggy evenings, we thought we would walk a little way along the side of the river. We had not proceeded more than 200 feet when we bitterly repented our folly. The mosquitoes at that point are referred to by the natives as "the green hornets." They are as vicious as anything this side of Alaska, and we retired to the boat to nurse swellings which did not subside for five days.

The second day was also rather uneventful. We passed Worms on the left and could see the spires of the cathedral from the river. In the fifth century, Worms was attacked by the Huns, and the events of that period are believed to have supplied the historical background for the story of the Nibelung Ring. It was here that Siegfried's journey ended, for he was killed in the vicinity of Worms. This city is associated also with Martin Luther, for here was held the Imperial Diet by which Luther was outlawed.

The journey now continued to Mainz, also a great cathedral city, which will always be associated with the name of Johannes Gutenberg the printer, whose statue stands near the cathedral. This great church is regarded as one of the outstanding examples of Romanesque architecture. Late that afternoon, for no particular reason, the ship docked at Rudesheim. It is said that except during the exceedingly cold months, Rudesheim is the Coney Island of the Rhine. Its Drosselgasse (Thrush Lane) is a narrow, noisy street lined with bars, now frequented by activists from many nations.

It was on the morning of the third day that the Rhine journey fulfilled our highest expectations. The gorge narrowed, the river deepened, and we passed the Bishop of Bingen's famous Mouse Tower. Hills rose abruptly on each side of the river, terraced for their entire height with vineyards which made beautiful designs with different shades of green. On nearly all the cliffs above the river there were castles in every degree of repair and disrepair. Some of them were extraordinary, and one beautiful view after another enchanted the eye and gratified the soul. Near Kaub is found what is called the Phalz, a small castle-like structure designed to resemble a ship and built for the purpose of collecting river tolls.

I was able to photograph several structures and am including here a few of the pictures.

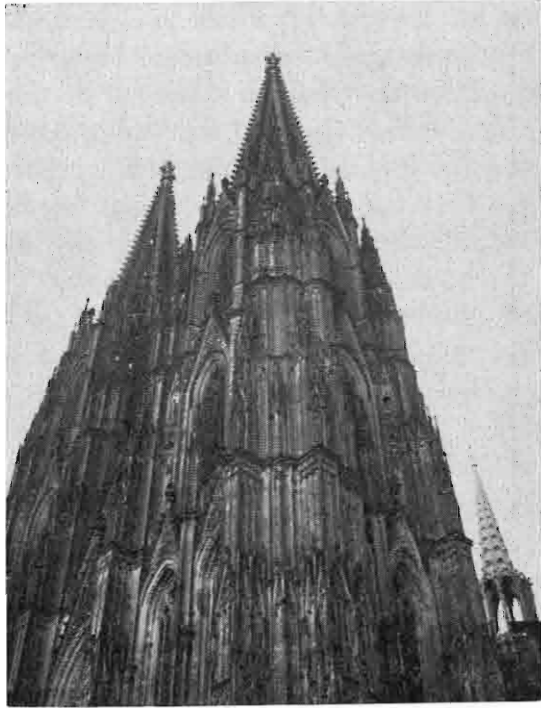
A short distance beyond the Phalz, on the right bank of the Rhine, rose the grim mass of Lorelei Rock. The surface of this cliff is deeply scarred with what tradition claims to be the marks of the Devil's claws, for the Evil One did everything possible to prevent God from creating the beautiful Rhine Valley. The legend of the Lorelei tells of a maiden who cast herself into the Rhine when her lover proved unfaithful. She then became a sorceress who, seated upon a rock, lured boatmen to their destruction with her music and song. It is a little disillusioning to find a railroad track now running at the foot of Lorelei Rock, but some of the ancient spirit was revived as the familiar song came to us through the public address system of the ship.

On board with us were several parties, including a group of school teachers. Healthy appetites prevailed. The meals were extremely good and everyone took advantage of them. The menu included hors d'oeuvre, soup, salad, a main entrée, vegetables, many kinds of bread, a variety of cheeses, any amount of fresh fruit you wanted by request, and dessert and coffee. Most of those on board took everything, and it was fortunate for several of them that we were not sailing on the open sea. Just in passing I might add that we still had the quilts and divided mattresses. One evening an orchestra came aboard and played dance music, but no one danced. By this time most of the travellers had tired feet.

Gradually the river widened again. We passed the new capitol of West Germany, the City of Bonn, and at last saw looming before us the shadowy spires of the Cologne Cathedral. It was at Cologne that our Rhine journey ended. It had been a most interesting experience, but most of all it was restful and gave the impression of a quiet sea voyage.

Cologne is a very important historical city, and I had especially noted it on my original itinerary. It is a large city with a population of nearly 900,000. Cologne is built on the site of a Roman settlement established in 38 B.C. Approaching from the river, one sees the great tower of the Church of St. Martin and the grey shadow of the cathedral in the background. It is most appropriate that the journey down the Rhine ended at this great cultural and religious center.

THE COLOGNE CATHEDRAL



SPIRES OF COLOGNE. These magnificent towers, rising over 500 feet into the air, were completed in 1880.

The Cathedral, or *Dom*, of Cologne is considered the finest example of the decorated Gothic style in Germany. It stands on a low elevation about sixty feet above the level of the Rhine, in the oldest part of the city. It is a most impressive structure, 486 feet long and 275 feet wide. Its twin spires rise nearly 520 feet above the pavement, and the ceiling of the nave is about 280 feet above the floor. The Gothic style of architecture developed in France in the twelfth century and provided the Christian Church with its noblest sanctuaries. In spite of some minor defects in proportion, the Cologne Cathedral, overwhelming in its size, is breathtaking as an artistic achievement.

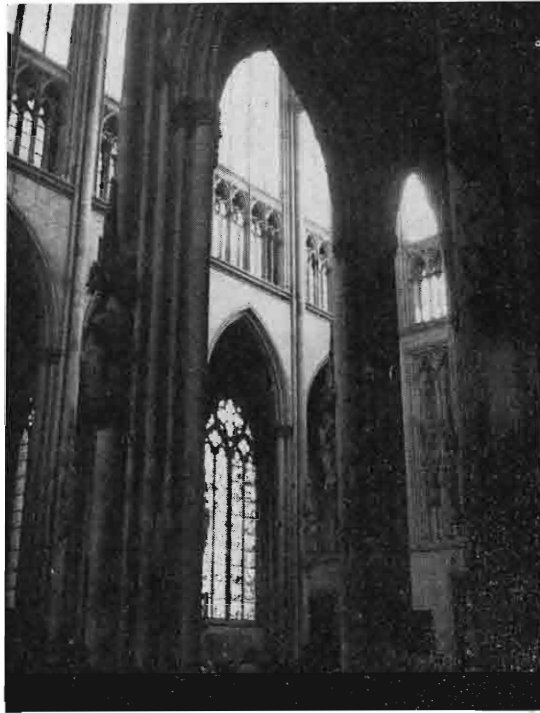
Gothic cathedrals follow a general plan and required extraordinary engineering skill. The huge mass of stone (the Cologne Cathedral weighs approximately 120,000 tons) is sustained primarily



The interior of the Cologne Cathedral showing the division of the nave into an upper and lower section and the piers which support the vaulted roof.

by slender vertical piers, assisted by buttresses and flying buttresses. The flying buttresses are held up by heavy pedestals, the upper ends of which terminate in pinnacles. The principal piers of the church are over 250 feet high and from them extend transverse and diagonal ribs which sustain the weight of the ceiling. By depending heavily upon the bracing of the exterior of the structure, the nave is free of visible structural supports.

The entrance to the cathedral is on the west face and leads into the narthex, or vestibule. This opens into the nave, which in simple terms extends from the narthex at the west end to the apse at the eastern extremity of the building. The apse is a semicircular protruding structure, in this case providing space for seven chapels. Like most cruciform churches, the side arms of the cross are represented by the north and south transepts. At the end of each of these is also a door leading out of the cathedral.



The South Transept of the Cologne Cathedral. This shows the Gothic system of arching and the location of the stained glass windows.

The congregation is seated in the nave between the vestibule and the transepts. East of the transepts is the chancel, which is reserved for the clergy; still further to the east, in what is called the bema, are the altar, the stalls for the clergy, and the throne of the archbishop. Over the altar is the reliquary of the Three Magi in a rectangular glass case.

For its entire length the nave is flanked by aisles, and at Cologne the aisle nearest to the nave completely encircles the altar, following the shape of the apse. Despite rather difficult weather conditions, I was able to get several good photographs of the interior of the Cologne Cathedral. The first was taken from a point near the west end of the nave. It shows the seating arrangement of the church, and in the background can be seen the curved form of the apse. It will be noted that the piers are decorated with life-size statues supported by brackets. A second photograph, taken slightly off



The Chancel of the Cologne Cathedral with the apse in the background and the reliquary of the Three Kings directly behind the altar.

center, shows how the nave is divided into an upper and lower section. The upper section is called the clerestory and is that part of the nave which rises above the ceilings of the side aisles. The windows providing light to Gothic cathedrals are usually in this upper section. At Cologne there are over six thousand square yards of stained and ornamental glass.

Entrance to the Treasure of the Cathedral is from the north transept. Here are exhibited rare vestments, manuscripts, ivory carvings, crosiers, and instruments used in the rituals and sacraments. Some of these are from as early as the fourth century. The illuminated books are especially interesting.

From a religious point of view, the Dom of Cologne is a truly inspiring monument for an enduring faith. Its massive construction is in no way oppressive. The building appears actually ethereal, a symphony in stone. The fact that it is not overdecorated seems especially fortunate. As is often the case in structures of this kind, the



The Dionysius Mosaic, one of the finest Roman pavements in Germany.

Cologne Cathedral was inspired by a special symbolism, the grand theme being taken from the apocalyptic vision of St. John. The heavenly region is represented by the upper half of the chancel, and the inaccessible light of God by the radiance shining in through the stained glass windows. The tall upper windows of the choir depict forty-eight crowned kings, twenty-four on each side of the choir. The window in the axis represents the Adoration of the Magi. The lower half is a kind of physical reflection of the heavenly region above, carrying out the concept, "On earth as it is in heaven."

Excavations indicate that beneath the present choir are the foundations of a Roman temple. At the south side there was an impressive villa with mosaic floor. The floor of the inner court of this villa recently has been uncovered and is now called the Dionysius Mosaic. It can be seen by descending three flights of steps. The accompanying photograph shows the mosaic as it is now exhibited. There is also a small collection of Roman antiquities. I photographed the mosaic in light coming from openings in an arched ceiling above.

In the period of the fifth to seventh centuries, Christian shrines and a church were erected upon the present site. By the tenth century a cathedral of some proportions had been erected, and in 1164

A.D. Archbishop Reinald von Dassel caused the relics of the Magi to be brought to Cologne from Milan. As the Magi had made a pilgrimage to visit the birthplace of Christ, the Cologne Cathedral became an important center of pilgrimage at the time of the crusaders. In 1247 it was decided to build a new cathedral to honor the golden shrine of the Three Kings. The foundation stone was laid in 1248, and the plan for the new church was submitted by Master Gerhard. He is therefore regarded as the architect for the whole design. He was succeeded in 1271 by Master Arnold, and in 1277 the sacristy altar was consecrated by the great medieval scholar and philosopher St. Albertus Magnus. Gradually, work on the cathedral faltered, and in 1308 Master Johannes, the son of Arnold, was appointed architect. In 1388 the south transept was completed and given a temporary roof. In 1559 the last available funds were expended, and a year later all work was discontinued.

Several factors contributed to the abandoning of the cathedral project. Funds were difficult to secure and the Protestant Reformation detracted from the piety of the public mind. There was a tendency to see easier and quicker means for building churches. Some repair work was attempted to bring the church into harmony with the Baroque style, which was increasing in popularity and caused many to regard the older Gothic structures as obsolete. Fortunately, however, the plan to transform the cathedral into a Baroque church also failed for financial reasons. About fifty years later the French Revolutionary Army sacked the cathedral and desecrated the tombs of the early clergy. Following this, services in the church ceased and the cathedral was reduced to the estate of a parish church.

By the beginning of the nineteenth century there was a strong revival of interest in Gothic architecture, which came to be associated with the essential principles of Christianity. In 1821 the cathedral status of the church was reinstated, and an elaborate program of restoration was begun. The original architectural plans of the church were rediscovered, and these provided the information necessary for the completion of the church. In 1880 the completion of the Dom of Cologne was officially celebrated. In July, 1964, there were special observances to mark the 800th anniversary of the transfer of the relics of the Three Holy Kings from Milan to Cologne.



Reliquary of the Three Kings in the Cologne Cathedral.

The actual reliquary, which is in the shape of an ancient basilica, is the most sacred possession of the cathedral. The understructure is of oak, which is covered in the front by elaborate gold metalwork and on the remaining sides with gilded silver. In addition to embossed figures, there are inlays of precious stones and enamel plaques. Some restoration work was done in 1807, and in 1961 the original form of the reliquary and many long-defaced details were restored.

In the Spring 1961 issue of the *PRS Journal* there is a detailed article on the Three Wise Men and the various accounts concerning them which have descended to us from early times. Summarizing briefly a few paragraphs of this article, it is recorded that after the death of Jesus, the Apostles left Jerusalem to preach in foreign lands. St. Thomas is said to have found the three Magi in Parthia, where they were baptized and became evangelists of the new faith. As their names appear on the list of martyrs, it is assumed that each gave his life for the religion.

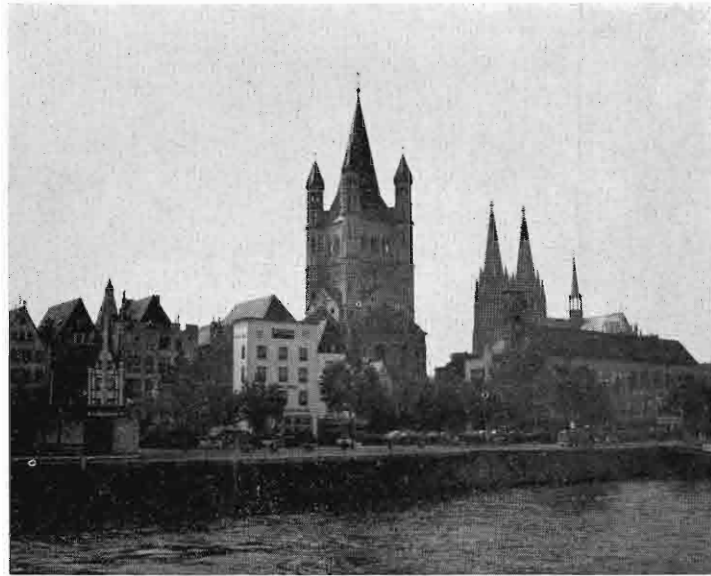
Helena, the mother of Constantine the Great, discovered the bodies of the Magi "somewhere in the East." These remains were brought to Constantinople and were kept for some time in the great church which is now known as the Mosque of St. Sophia. They were

then transferred to Milan and, as already noted, were finally enshrined in the great cathedral at Cologne.

As a result of the intermingling of the legendary of the Eastern and Western Churches and several other obscure factors, the Three Wise Men became not only saints but kings. There is no historical justification for the elevation of the Magi to royal estate, but medieval artists created many fine paintings representing these Magi with crowns and halos.

In his *Guide to Cologne Cathedral* Joseph Hoster thus describes the philosophy which built up around the Three Kings: "Their great significance is based on their far-reaching symbolic character which Archbishop Reinald von Dassel, Chancellor to Barbarossa, ascribed to them. When the emperor of old accepted tribute from a subjected king, this was a form of confirmation of his position as ruler. Thus, Christ had received tribute from the three Wise Men and so, according to ancient interpretation, had been confirmed as King. They were the first Christian kings recognized by Christ. Whoever possessed their reliquaries, possessed therewith the Christian kingdom. They thus became the palladium of the German kings who, after their coronation in Aachen, came to Cologne in order to pay tribute to Christ with their gifts and so receive His confirmation . . ."

The story of Cologne Cathedral parallels in many ways the descent of Christianity over the past 800 years. The majestic severity of the Gothic architecture contributes an exaltation of spirit to those who worship within its vaulted precincts. God, as the Supreme Ruler of the whole world, dwelt in a mystery which men could not fully comprehend. The Gothic cathedral itself appears to be little less than a miracle. It is still an overwhelming experience to stand in the great nave and look toward the altar with its gleaming reliquary. Gothic architecture, however, did not lend itself to the building of village churches. Its tremendous size was its greatest glory. As time went on, adoration for God and veneration for His sanctuary lost much of their fervor. Temporal affairs took precedence over heavenly matters, and this change is most noticeable in the increasing popularity of the Baroque church. As ornamentation increased, the reredos, which was originally a screen placed before the altar, was placed in the apse behind it. The reredos was decorated with elaborate designs of plaster or wood, including numerous free-standing images



A view of Cologne from the Rhine. St. Martin's Tower in foreground and the spires of the Cologne Cathedral in right background.

and large religious paintings. The pulpit was also more highly decorated, and appropriate frescoes added a quality of splendor. Worship took on a kind of religious romanticism, and the church combined the qualities of a sanctuary and a palace. Emotionalism contributed to piety, but to some measure at least detracted from the transforming power of great believing. The Baroque style degenerated into the Rococo form of architecture and adornment. By this time the Church had taken on the ostentation of a palace, and as the French said, "God was a glorified form of Louis XIV." The duties of man to his faith gave place to his allegiance to the State, and religion became predominantly sentimental. This drift into mediocrity resulted in the revival of classicism in the early nineteenth century, and it was this revival that made the completion of the Cologne Cathedral possible.

For the most part, newer church architecture strives after originality rather than a deeper understanding of the spiritual mystery as it relates to man. It is in the great Gothic cathedral that man experiences his own utter dependence upon the Eternal Power which has fashioned all things and has inspired the noblest works of man.

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