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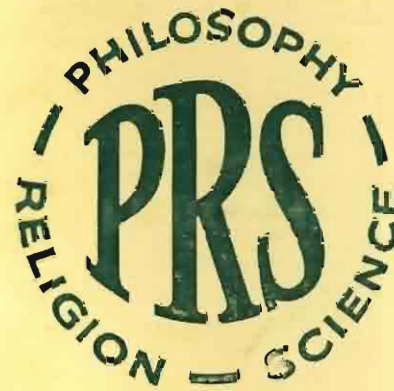
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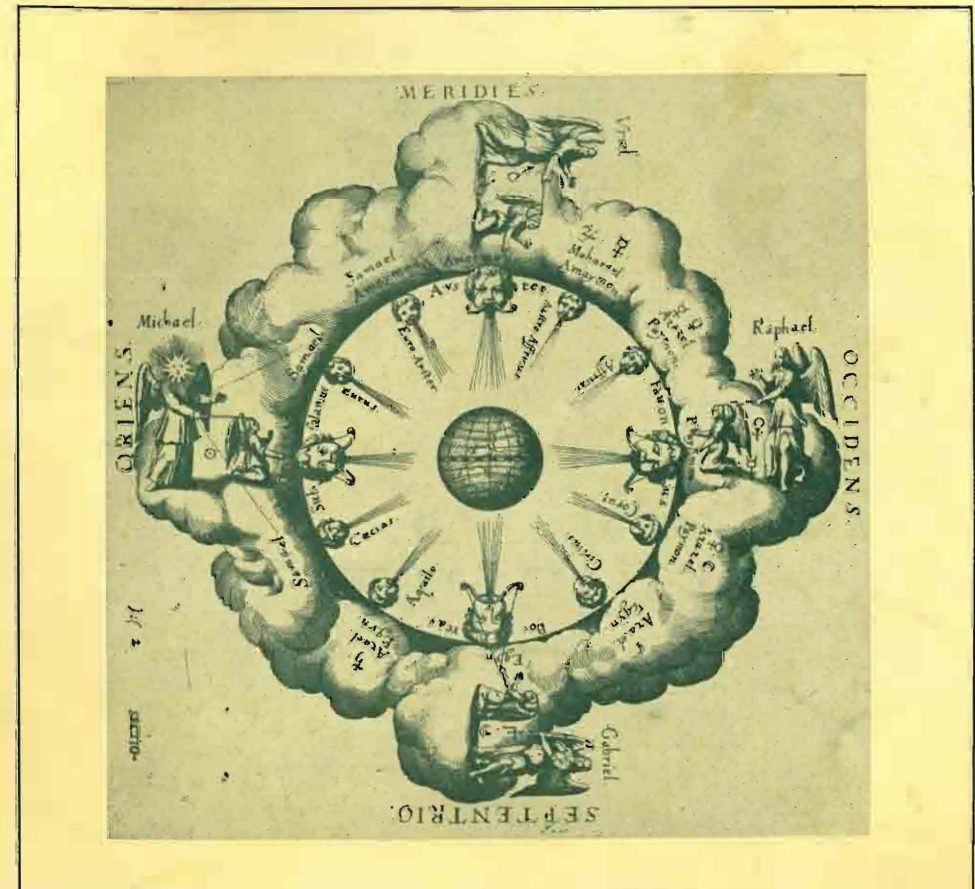
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MANLY P. HALL, EDITOR

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THE EDITOR'S POINT OF VIEW

ZEN AND THE TIRED BUSINESSMAN

Fatigue symptoms vary according to the causes of energy depletion. Thus we may expect worry to produce one type of reaction, fear another, and self-pity, which is increasingly common, a third distinct form. It is therefore perhaps suitable to examine the exhaustion syndrome as it arises from the harassments of business careers, either on the executive level or among employees generally.

No one can deny that while efficiency mechanisms are assisting the businessman to conserve his physical time and energy, they are doing very little to alleviate nervous tension. As a result of the increasing pressures, even efficiency itself is undermined, and instead of finding new freedom from responsibility, the various devices intended to simplify work become annoyances in themselves.

It has long been noticed that human tensions seem to communicate themselves to machinery and the utensils we use every day. The harassed housewife is more likely to break dishes and allow her kitchen utensils to be damaged by neglect than a person who is relaxed and well coordinated. One of the most frequent symptoms of fatigue is the tendency to drop things, and another, equally embarrassing sign takes the form of temporary memory blocks. We suddenly cannot remember someone's name, or fail to turn off the oven, or forget to supply our automobile with gasoline.

Each of these products of nerve pressure results in further complications and loss of time, inconvenience, and embarrassment. On the business level, all of these minor symptoms of nerve fatigue interfere with efficiency and result in a major waste of time and a corresponding increase in costs of management and production. As one businessman noted not long ago, it is becoming increasingly rare for an order to be filled correctly, for a delivery to be made at the right address when promised, or the goods selected to meet the specifications of the buyer.

Not only does the problem represent basic fatigue, but an increasing disinterestedness on the part of those engaged in various labors. The sense of responsibility is lacking, and resourcefulness has reached a new low. It seems as though the more education we have, the less we think, and the native intelligence that sustained most of our activities in past generations, is no longer evident in many of our transactions. The poor workman adds to the nervous tension of those more conscientious persons who must correct his mistakes. All in all, it is a very discouraging period for management, and the natural result is to shift responsibility as much as possible, hoping that somewhere along the line, we can find a valid excuse for our shortcomings.

It is also evident that business fatigue may originate outside of the office. Home life is becoming more complicated, expensive, and burdened with conflict. We worry about our children, the community in which we live, and world conditions. Wherever we go, we listen to complaints, and there is an ever larger group of individuals who apparently live only to condemn those around them. Self-pity is markedly increasing, and the lack of self-discipline has resulted in an extravagant display of moods and temperamental upsets.

Turning from one phase of living to another, modern man in the Western world finds genuine relaxation almost impossible to achieve. If he travels, he is in the midst of noise, speed, and discourtesy. If he stays home, he has too much time to worry about his own affairs. It is more difficult to find outlets through spending, or by buying recreations. Increasing taxes and the rising costs of living place many persons under severe strain, requiring careful budgeting, which generally eliminates recreational expenditures.

The world seems to be closing in on the tired businessman. Even if he sincerely wishes to live more moderately and inexpensively, his family probably does not relish the idea of economy, but expects more and more financial freedom. To a measure, the condition has always existed, but it has become greatly aggravated and exaggerated by the tempo of modern ambition and haste.

Following World War II, the Japanese people made a valiant effort to reconstruct their way of life in harmony with Western economic theory. In less than twenty years, they have achieved the highest standard of living of any Asiatic power, and have made a strong bid for world markets in both light and heavy industry. To accomplish this, they have been forced to gear their way of life much closer to that of highly organized Western countries. As a result, there has been a rapid increase in heart disease, which is now leading cancer in many countries as a cause of death. A sudden change in the health patterns of a country—or even a community or family for that matter—deserves careful attention. There is a reason for everything that happens.

Heart trouble has always been a rather stylish disease, striking most frequently those who are on a fairly successful financial level. It is a pressure-responsibility type of ailment, which affects three types of persons most prominently. First, there are those who are constitutionally lacking in self-discipline. They are the ones who permit their own emotions to become deadly enemies to health and survival. Among them are the worriers and the grudge-holders, the haters and the complainers, and those who are fundamentally, to a degree, ashamed of themselves.

The second type is definitely the result of too much available money. It comes from dissipation, over-indulgence in alcohol, chain smoking, overeating, lack of exercise, and another broad group of pressure problems that belong to the general classification of over-indulgence. The successful person may lose many friends as he gains in wealth and position. He pays for his economic advancement by sacrificing simple, happy occurrences that help to maintain the bodily integrity of the less fortunate.

The third group is composed of those who are actually exhausted. They are working too hard, carrying too much of a load of one kind or another, or have been subjected to excessive criti-

cism or condemnation. It is quite possible for a person to have a broken heart through sorrow, grief, or lack of understanding or sympathy under emergency.

This does not exhaust the situation, or include all possible causes for heart difficulties. Some may arise from hereditary conditions, and a number of young people have damaged their hearts in college athletics. A terrible shock, a serious accident, the stress of war, or the long quiet suffering from a bereavement—all these can be factors. But if we take the age groups between forty and sixty, we will find that stress involving the complications of career and family is the most frequent cause.

In the West, we try to find ways to plan programs for psychological rehabilitation. Those of more orthodox persuasion are becoming increasingly dependent upon religious retreats. They find that to retire into some quiet, cloistered atmosphere for a week or two each year, is a solid investment in well-being. Still others are attending psychological equivalents of retreats—meeting with other individuals in some remote region where they can experiment with various forms of psychotherapy, or discuss their problems with counselors.

Such fashions have also existed in the Orient. When a Buddhist businessman feels great need of spiritual refreshment, he may make a pilgrimage to one of the centers of his faith, or visit a series of sanctuaries to venerate holy images, or commune with highly respected priests. Others will retire into their gardens and simply decline to bring their business responsibilities home with them.

These men achieve their detachment from executive burdens by the symbolic process of taking off their Western clothing and putting on Japanese dress. Within the gentle enfoldment of a kimono, they will sit on a stone bench and contemplate goldfish swimming about in a small pool. This seems to give them a basic refreshment. They breathe deeply, think of Haiku poetry, and look forward to the time when they can build a tea house. Even though the bustle of a great city echoes over the garden wall, ages of self-discipline have enabled the Japanese gentleman to close out the confusion pressing in upon his secluded retreat.

All this is fine, and certainly contributes to therapy, but Eastern businessmen have another advantage, which is perhaps more valid than any philosophy of personal reclamation. It has always been part of their policy to build peace and quiet into their natures before critical situations arise. Integration is a way of life that begins in childhood and serves as a protection against the inevitable stress and strain that arise at inconvenient moments.

After the opening of Japan under the Emperor Meiji, many Japanese turned from their old ways of life. They did not want to be regarded as medieval, so they put on Western clothes, ate Western food, refurnished their homes with Western furniture, studied Marx and Engels, and tried to interest themselves in the French School of impressionistic art. They began to believe that a man was great if he owned the largest factory, and the result was the sudden appearance of a number of architectural monstrosities that looked as bad in Tokyo and Osaka as they do in New York and Liverpool.

Under this great modernization theory, self-discipline was also neglected, and in one or two generations, the people found that their nervous tensions were rising rapidly, violence was emerging on the different levels of society, political cliques were appearing to disturb the proper course of daily living, and everyone was less happy and less healthy than previously. True, Western science did a great deal to wipe out tuberculosis and established better foundations for nutrition, medical and dental care; but there was something wrong about living longer if life itself became increasingly unpleasant.

In the late 1940's, many Buddhists, Shintoists, agnostics, and even a few Christian converts, began to develop a hearty respect for Zen. With this new admiration for the cultured way of life, came also a powerful revival of interest in flower arrangement, the tea ceremony, the Noh drama, and pilgrimage. The family altars, long neglected, were re-sanctified, and it became immediately obvious that inner peace was the first line of defense against outer stress.

Japan has been producing college and university graduates more rapidly than they can be assimilated into industry. Personal ambitions are much stronger than previously, and it is assumed that the technically trained young man should have the opportunity

to rise rather quickly to positions of responsibility and financial success.

Japanese young men in their twenties have been well indoctrinated in confusion. They read Western publications in English to improve their knowledge of the language, watch Japanese versions of American television plays, attend neurotic films, local and imported, and have gone in heavily for drama loaded with social significance. They have developed the equivalent of the "Left-Bank of the Seine" on the Sumida River, and are absorbed in the brittle literature of "the angry young men." Their opinions are numerous, convictions eccentric, ambitions excessive, and their common sense is hardly noticeable.

Such young people cannot be assimilated immediately into a pattern of industry that is dedicated to maximum results. Economic growth means teamwork, self-sacrifice, and the quiet but sustaining determination to improve the quality of products and disseminate them as rapidly as possible through the world markets. The purposes are the same as ours, and at this time, so are the difficulties.

Zen seems to be a very appropriate answer. It helps the older executive to bear up under the strain of the young men coming into his business, and it helps the young men to reorganize themselves and recognize the necessity of taking orders graciously and effectively, and earning their way by the sweat of their brow if the progress of the business requires self-sacrifice.

Zen is therefore the secret of surviving confusion after you have reached that degree of schooling and skill in which you long to be a rugged individualist. It reminds the new workman that security does not result from strikes and demonstrations. Every effort to work a hardship on management takes food away from the workman. No economy can absorb inefficiency and dissatisfaction indefinitely. The more delays are contrived, the longer it will be before the standard of living can be raised to a fully satisfactory level.

Zen reminds the individual of the facts of life that neither the Eastern nor Western sophisticate wants to accept. We are all building careers which of themselves must be impermanent. A great corporation like the Mitsui or the Mitsubishi may go on for gen-

erations because it has a different kind of existence from that of a human being. Nature is forever renewing itself, but the individual, flowers, plants, and trees, wither and disappear.

Life must be a proper balance of values. Each of us must earn a living and accept the responsibilities we have voluntarily assumed. We must give something of ourselves to the preservation of our society and the security of our nation. Furthermore, we must bestow this service pleasantly, cheerfully, and with a full realization that it is right and proper.

From Zen we learn to conserve energy by accepting the responsibilities and duties of life without stress or tension. If we are paid to work for eight hours a day, this is perfectly proper and reasonable, and we should not spend our time complaining about the labor for which we receive wages. When we take home the paycheck, we must spend it wisely, cheerfully, and gratefully, using it to accomplish the greatest good possible for all concerned.

The thoughtful person will live within his means; therefore, his paycheck will cover his outstanding liabilities, or at least prevent them from getting out of hand. While he must put something aside for the future, he must also be concerned with some cultural advantage for himself and those close to him—perhaps developing artistic interests, or finding pleasure in his garden, or in the beauties of nature. In the spring, he can make an excursion to a spot where the cherry blossoms are especially beautiful so that he and his family can be revived by communion with nature. In the fall, there are glorious valleys and mountain slopes where the autumn leaves turn every shade of red and orange. A scene of this kind is too wonderful to miss, and such communion with nature revives the spirit. It partakes of the same necessity that is associated with the hot bath or a visit to the theater.

The individual must always strengthen the sources of contentment within himself. Life may be and should be simple, and contentment belongs among the economies rather than the extravagances. It is not the amount we spend that is important, but the power to appreciate that which is kindly, constructive, and well intentioned. Sickness comes from grumbling, and most grumbling is the result of self-centeredness and a kind of ignorance that has never learned the wisdom of the peaceful heart.

From the beginning of a career, therefore, a young man who hopes to become an executive must indicate that he is willing to earn the advancement he desires. This earning is much more than the use of acquired skills. Millions of young people can master the rudiments of architecture or electronics, or learn to run computers and electric typewriters. It takes patience, but no great genius, to study public relations, commercial art, or general management. But all the ambitious young college graduates do not reach the top, because the majority of young persons today simply lack the dispositional qualifications for leadership. They are too anxious to make money, and too quick to advance themselves at the expense of those around them. In time, this works against the individual who is fundamentally deficient in ethical principles.

The answer is, of course, to prove that consideration is deserved by subjecting the heart and mind to a formal pattern of self-direction and self-control. This immediately suggests Zen, which bestows upon the person the power to manage himself adequately. He learns to eliminate waste in the interlocking processes of his own thoughts and emotions. He realizes that all negative thinking is a total loss. He comes to know that to discover his own faults is far more important to success than to discover the shortcomings of management. He also makes the important discovery that courtesy is an invaluable asset in working with people.

When Zen bestows a kind of imperturbable calmness upon a well-skilled individual, it increases his value many times. Zen is not a discipline of frustration. It does not require that an individual swallow indignation, or hold a tight reign upon himself whenever impulse moves him to anger. It simply bestows a degree of understanding in which the mature person outgrows his own childishness. He realizes that he has only a few years to live; and in the history of the world, what are the seventy or eighty years that make up his mortal span? Because he has no stake in the remote future, it is his obligation to live as well as he can while he is alive, which means from now on; and to live well means to follow the principles of the gracious life.

Graciousness does not imply that the individual must let himself be imposed upon. He is not without courage or a sense of justice or a realization of values. But whatever does arise, whatever

decisions life demands, will be met fairly and honestly, with the same quietude, the same strength of resolution, the same determination to face all reverses with fortitude and gentility. All this does require a philosophy of life, a strength behind the person, a realization of why we are alive and how we can cooperate best with the patterns of living.

Many Westerners may feel that the Zen point of view now being encouraged in Japanese industry is only an hypothesis, that these Oriental people have sold themselves a belief, and are now going to apply it to industry with the same thoroughness they have exhibited on other levels of efficiency. Such speculations, however, are of little value. The primary problem is whether the course in Zen will reduce the incidence of coronaries, strokes, angina, and arterial sclerosis. The real essence of the problem is results. There is no use ridiculing a man's way of life if he is happier, healthier, and lives longer. Conversely, there is no way of defending a policy of existence in which life is shortened, happiness reduced, and efficiency diminished.

Would it be feasible to attempt to impose Zen training upon young Western executives? Probably this could be done, because of one essential fact. College graduates in the West, like their Eastern brothers, are primarily concerned with building a career. Most of them are too young to worry much about health difficulties that may arise in the future. The average employer, also, may not be too concerned about heart seizures of elderly employees who are both expendable and replaceable. But both the young man and the employer are interested in immediate efficiency and the probability of mutual value to each other and to the business they serve.

If Western business required a six-month's course in Zen discipline for all aspiring executives, the course would be given and would be very well attended. Many firms are now maintaining the services of industrial psychologists and counselors. They do provide courses in mental hygiene and therapy. They encourage young men to build a more adequate character with which to face and solve the vicissitudes of personal living. Unfortunately, these courses simply bring to the individual's attention certain points

which he may accept or reject, and unless his condition is exceptionally bad, he will probably largely ignore them.

The way it looks now, protection against heart disease must start earlier than the level of employment. It is quite possible to have serious damage to the heart before the student graduates from the university or, for that matter, from high school. We are coming to be so neurotic that grade school children may collapse over trivial problems. As soon as the person is old enough to know that he exists, he begins to become offended at all directives or interferences or disciplines that may be placed upon him by his parents, his school, society, industry, the nation, or the world. This is not a sign of progress or a magnificent evidence that we are maturing more rapidly than our forebears.

Actually, all this is a by-product of the general breakdown of the American home as the result of a depression and a world war followed by inflation and brought to a crisis by a system of so-called "progressive" education. This system was based on the concept that everyone should do as he pleases, regardless of his age, or he would suffer from an acute neurosis. According to present textbooks, progressive education has already been officially relegated to limbo. The teachers were becoming neurotic as the result of trying to work with impossible young people who had no respect for God, man, or themselves.

It might be well to include a little basic Zen in the education of small children. For a long time, there has been a place on report cards for a mysterious item called "deportment." It generally represented the way in which the child acted in class, and how he adjusted to other children, the regulations of the school, and the requirements of the teacher. The concept of deportment could be extended to cover the requirements of world citizenship, not on a political level, but on a level of personal adjustment with the necessary obligations of social existence.

The idea that parents and the Church should be solely responsible for maturing the moral lives of the young, is completely unrealistic. Education should teach the child to recognize what is best for its own character, including how to gain the strength to refrain from action detrimental to honor and integrity. I think we can accept the realization that we must start as soon as possible to in-

clude character building in education, or we cannot survive the products of our system of schooling. These young people will not be happy until they have a code of character that is strong enough to protect them from their own immature emotional intensities.

Zen offers three practical forms of discipline that are not too advanced and do not require retirement to a monastery for their cultivation. The first is the recognition that peace is in the self, and that at any moment we so desire, we can withdraw from outward commotion into the calmness of an inner life. It is in this calmness that all major decisions involving career, marriage, and health should be made; our minds can serve us well only when we are free from the pressures of excessive opinions and attitudes.

The second thing that Zen can do for us is to help us in the effortless performance of our proper tasks and duties. We will discover that when we are relaxed and composed, obstacles seem to disappear. Most of the pressure against us arises in our own nervous resistance. We are fighting not a misunderstanding world, but a belligerent kind of personal opinion. We have projected our own insecurities upon society, and then fight with the shadows we have fashioned. If we will relax, we will learn better, remember longer, finish tasks more effectively, make fewer mistakes, and enjoy better relations with our associates.

The third contribution of Zen is to give us a valid concept of the reason for our own existence. It transforms life from a meaningless fragment, which at best can only achieve some economic security, to a step in the unfoldment of an eternal program of growth. Through Zen, we experience a meaningful relationship with the universe, which not only justifies a disciplined way of life, but demonstrates clearly that without it, we damage immediate situations and, perhaps more important, the eternal continuance of ourselves in time and space.

Through Zen, we have answers to the questions our children ask. We have ways to advise those who seek assistance. We have deeper appreciation for the limitations of our employees, and perhaps also greater respect for the attainments of those above us. Dissatisfactions vanish, and we recognize the universe as a merit system in which we can accomplish any good that we deserve, but can expect no benefits without deserving them.

Almost certainly, the contemplation of Zen will also enrich our cultural appreciation. We will have greater skill in arts, and be more discriminating in our entertainment, music, clothing, and all other areas in which we benefit by the maturing of our esthetic sensitivities. As more and more persons develop these inner maturities, a major change in society is inevitable.

When we no longer support that which is unreasonable, it will cease; for no project can exist if it is not sustained by some level of popular acceptance. We shall build a better world by the simple process of appreciating better things; and this better world can improve every phase of life, from community projects to international relations.

Even assuming that we can do no more than achieve a degree of internal tranquility—if we can be only slightly better than we are now, we will still find the advantage of a relaxed organization of ourselves. We may still be tired businessmen, because we have not corrected all our faults, but we will not be quite so tired, nor will fatigue set in as soon as will occur if we make no efforts to improve.

We may not escape the coronary entirely, but most people would rather have it at eighty than at fifty. We may not be able to prevent our arteries from hardening, but it may require twenty years for them to disable us, whereas now it is accomplished in five years. Most of all, we can enjoy life with less fatigue for a longer time.

Zen does not promise miracles; all it really holds out to the individual is a perfectly reasonable inducement. We are not going to live beyond our time by Zen; but if we practice its disciplines, we are not going to die long before our time. Furthermore, we are not going to drift along in misery for many years that might be pleasant and comfortable.

In a sense, Zen is based upon the assumption that man was created to live constructively and to enjoy living, and when his time comes, to slip out of this world with as little distress as possible. The plan has largely failed because we have not kept faith with the rules set up in the universe for the management of our affairs. This is not an unreasonable attitude, nor an impractical one; it simply means that by living intelligently, we can make the most of the life allotment that we have. We can have good friends and

cooperative families. We can enjoy the beautiful world into which we have been placed, have time for rest and repose, and find work satisfying and rewarding. When retirement comes, we will be wiser people, with kindlier philosophies of life.

No one says that we have to achieve these ends. Many will feel that it is quite impossible. But already there are some who have achieved—not only now, but in past centuries. All over the world today, thoughtful persons are striving after self-improvement. Some are following Zen, some are seeking relaxation through judo, and thousands are finding peace and rest in meditation, prayer, and communion with nature.

Each can find his own way, but everyone must find some way if he wishes to escape the prevailing tendency to commit slow suicide by deliberately destroying health and peace of mind by thoughtless and destructive attitudes. It is well worthwhile, but unfortunately, we discover this most surely after the coronary, or when the old habits have already begun to tear down health and undermine our natural optimism. The only answer is to start keeping well before the crisis in which we must start getting well.

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ments, bartering their own immortal souls for wealth, power, and sensory gratification. This is the burden of the Faust legend as developed by several authors and playwrights of the 17th to 19th centuries.

On the opposite side of the world, the Buddhist patriarch Nagarjuna was almost certainly a contemporary of Rabbi Simeon ben Jochai. As the Jewish Cabalist retired into his cave and communed with Elias, so Nagarjuna went to the Iron Tower in South India, where he received the secrets of esoteric Buddhism from the transcendental being Vajrasattva, or the Diamond Soul.

The Jewish mystics held that their esoteric science was derived from the earliest wisdom of mankind; Nagarjuna taught that the secrets of the Vajrayana, or Diamond Vehicle, had descended from the earliest buddhas, and had passed into the keeping of Gautama, the fifth and most recent of the perfectly enlightened ones. He had concealed this wisdom even from his own disciples, and had imparted it to the nagas, or serpent kings, from whom it had passed to Vajrasattva. It was predestined that in due time an enlightened reformer of Buddhism would appear, present himself at the Iron Tower, and demand the sacred heritage. While the stories vary in details, the Western and Eastern themes are sufficiently similar to suggest a common origin.

The Mosaic mysticism was divided into three levels; Nagarjuna did the same in his interpretation of the Buddhist tradition. There was *The Hinayana*, or *The Small Vehicle*, corresponding to *The Torah* in Jewish thinking; there was *The Mahayana*, which closely paralleled *The Mishnah* with its emphasis upon a higher kind of philosophical mysticism. In addition, there was *The Tantrayana*, or *Vajrayana*, which preserved within its deepest disciplines the operative transcendentalism of ceremonial magic combined with the higher aspects of East Indian Yoga. The mysteries of the Tantra were reserved for those who had been duly initiated into the esoteric aspects of universal knowledge.

It is interesting that the Buddhist system should be linked always with the concept of a vehicle (*yana*)—a cart, or carriage—meaning more mystically a school or system attended by a certain amount of physical organization. In the Cabala, the various levels

of instruction are chariots—mysterious means of spiritual transportation, like the Chariot of Ezekiel. Certainly in both the Eastern and Western interpretations, the chariot must be a discipline, a kind of knowledge or insight, a skill or understanding by which man can elevate his consciousness from one level of enlightenment to the next higher level.

The parallels between the systems can be much further extended. The simple moral doctrine of Buddha, which he revealed after the illumination at Bodhi Gaya, can be compared to the revelation given to Moses at the time of his mystical enlightenment on Mount Sinai. Almost immediately, in both East and West, the need for a more complete revelation became obvious.

Among the Jewish people this developed within an aura of orthodoxy. It has always been permissible for prophets and seers to have visions and to commune with the spiritual beings of the universe. It has not, however, been generally acceptable for the layman to have such experiences, or to receive by revelation teachings that conflict with the prevailing orthodoxies.

A crisis arose in both Israel and India, but the Hindu mind of that time was somewhat more capable of handling religious schisms. India had long had a reputation for conflicting schools of philosophy which dwelt together in comparative harmony. There was a broadly liberal atmosphere in which science and religion found it more fortunate to cooperate than to develop competitive attitudes. The tendency in the West, however, was to criticize the various sects that arose in the descent of religious teachings. Most of these smaller groups were ignored or persecuted, and gradually disappeared into the major streams because separate existence was too hazardous.

Nagarjuna must have been a man with great force of character and wonderful persuasive powers: Although his teachings have been regarded as extremely pessimistic, they not only survived, but turned the course of Buddhism in most of the areas where it established itself. The major modification was the rise of the Mahayana System, with its concept of bodhisattvas and arhats, who are strongly reminiscent of the Cabalistic archangels and prophets. Both systems strongly emphasize the wonders of the invisible world, giving precedence to the unseen and making

hierarchies of celestial or semi-celestial beings the true governors and administrators of material affairs.

Within the structure of Mahayana, or Buddhist mysticism, there also arose a true form of Eastern Cabalism. This still exists as a vital religious force in certain parts of northern India, including Nepal, Bhutan, and Tibet. It exists in remote areas, and has certainly survived in China, though probably in a corrupted form.

In the glorious days of Chinese esotericism, the doctrine was transplanted to Japan by the founders of the Shingon and Tendai sects. Here it has held its ground to the present time, and still has a substantial following of well-educated persons, both in the priesthood and the laity. There is scarcely a single phase of Western Cabalism that is not present, or at least subtly evident, in Buddhist Tantra.

Returning now to the European situation, the rise of Cabalism corresponded closely with the growing power of Christianity. It was inevitable, therefore, that the Christian sect should draw to itself thoughtful persons who had a general knowledge of Jewish mysticism, Greek Orphic speculations, the extravagant notions of the Gnostics, and the more refined mystical magic of the Neoplatonists. From the very beginning, there are traces of a marked division between historical Christianity and an unhistorical Christian mysticism. The division is accredited to the divergent teachings of St. Peter and St. Paul.

It has been traditional to point out that Paul and Nagarjuna had much in common. Both were dedicated to the enlargement of a moral philosophy so that it could command the veneration and allegiance of many foreign nations throughout the descent of time. One difference, however, is noticeable. Christian Cabalism or mysticism was bitterly opposed by the orthodox groups, and with the rise of the temporal power of Christianity through the patronage of Constantine and Justinian, transcendentalism in Europe was forced underground to endure hazardously for several centuries, and to reappear through closely integrated and highly defensive secret societies.

Due to the drift toward magical practices, commonly observed in most religions, European Cabalism found its greatest security in the development of its transcendental arts. There was a steady,



PRINCIPAL SECTION OF THE VAJRADHATU MANDARA

In this figure, the esoteric Buddha Vairocana is seated in meditation, making the hand posture of the union of the regions of creation and created beings. Vairocana here corresponds to the Ancient of Days of the Cabalistic system.

if discreet, spread of ceremonial magic, witchcraft, demonology, and necromancy. The practical Cabala developed the elaborate structure of grimoires for the commanding of invisible creatures, and populated the less tangible parts of the universe with armies of good spirits, under the command of Archangel Michael, and legions of evil spirits, led by the deposed Archangel Lucifer, or one of his Satanic minions.

Here we have a marked difference with Buddhist thinking. As Buddhism has no spirit or principle of evil, the eternal warfare can only be a struggle between wisdom and ignorance. Michael would therefore correspond closely with the Bodhisattva Kannon, who in esoteric Buddhism was appointed as leader and redeemer of the human creation; whereas Lucifer simply signifies the abuse of truth through the selfishness in human nature. The struggle,

however, does continue, with purification as the path of redemption, and self-discipline the one and only way of liberation.

The paraphernalia of ceremonial magic in the West included, first of all, the magic circle. This was a mysterious diagram, traced either on the floor or on open ground, usually near a crossroads, and ornamented with likenesses, signatures, seals, and pentacles of spirits, good or bad. The magician, to protect himself during his conjurations, entered into this circle, consecrated it by sacred statements, and from this vantage point, interviewed the beings he had drawn up from the misty depths of space.

According to the Shingon School of Buddhism, one of the purposes of the mandara is its use as a magic circle. The implications and meanings of magic are different, but the mandara is a miniature altar, a symbol of the universe, a meditation pattern, through the understanding of which the transcendentalist can protect himself from the illusionary forms that arise as he proceeds in his advanced metaphysical disciplines. The spells used by the Cabalists are intoned in strange, incomprehensible sequences of vibratory word patterns. The same is true of the mantrams, or incantations and invocations of Tantric magic.

Here, also, we have another link between East and West—one which is not generally recognized even by serious scholars. The European museums included many so-called "books of spirits." These are manuscripts upon paper or parchment, containing not only appropriate symbols, prayers, and fumigations associated with a certain spirit, good or bad, but often a drawing of the invisible being. Among these drawings are a number with auxiliary heads and arms. It is only in ceremonial magic and alchemy that such composite beings are likely to be found in European art.

At an early time, a Christian representation of the Trinity as three faces, or heads, on one body, was attempted, but this never gained much popularity, and survives only in obscure sculpturings and ornamentations of very early churches. There is an interesting series of engravings to illustrate the *Aeneid* of Vergil. In the section devoted to the initiation of Vergil in the subterranean regions, beings with multiple heads and many auxiliary arms are introduced. These concepts were known to the Greeks, and appear occasionally in Egyptian religious art.

It is also worthwhile to note the importance of numbers in both Eastern and Western transcendentalism. Western numerology is said to have originated with Pythagoras of Samos, but this can hardly be the correct explanation. He became the outstanding exponent of the philosophy of numbers, but he himself claimed that his knowledge was derived from the Mystery systems of India and Egypt and other Eastern nations.

Certain numbers that occur in both Oriental and Occidental Cabalism are of interest. Perhaps outstanding is the number 33. This number is associated with the life of Christ, the building of Solomon's temple, and the higher degrees of the Scottish Rite of Freemasonry. In Buddhism, especially in Japan, the pilgrimage cycle associated with Kannon involved visits to thirty-three shrines. The Bodhisattva Kannon was represented in thirty-three forms. There are thirty-two marks and signs upon the body of a buddha by which his attainment is attested. These together form a thirty-third symbol, consisting of the sum of themselves and the totality which they bestow.

There are other interesting numerical parallels that indicate a close association between the so-called Pythagorean system perpetuated in Cabalism, and the Oriental system perpetuated in Mahayana. The number 1 has always been the symbol of the absolute unity that sustains all things. It is also the total of all its own parts, being the father of numbers. In the Cabala, it represents the all-pervading and eternal power; and in the Oriental system, it is Adi Buddha, the first and immortal consciousness that causes all conditioned existence to arise within itself.

The number 2, or the duad, has almost exactly the same meaning in both East and West. Unity as reality is polarized against diversity as illusion. This follows through nearly all the systems making use of numbers. The triad is also extremely important in both Buddhism and Jewish-Christian Cabalism. Both systems have their triads and the concept of equilibrium. Very close to the Cabalistic thinking is the concept of wisdom, strength, and beauty, as set forth in the supports of Solomon's temple. In Amidism, the Amida Buddha can stand for wisdom, Seishi Bosatsu means strength, and Kannon Bosatsu represents beauty. This basic triad of Buddha with his two primary emanations is also set forth in

the Gautama Triad, in which the historical Buddha is accompanied by the Bodhisattvas Monju and Fugen.

The number 4 has always signified the square of the mortal world, material existence, and the directions of space. To these Buddhism assigns the *Lokapalas*, or Guardian Kings of the directions, as shown in the illustration on page 22. In the central section of this diagram are shown the regions of creation rising from a double lotus, and to the left, the heavenly Mount Meru, in the shape of a rocky pedestal, in the center of a square representing the universe. The scheme is protected by the four Guardian Kings. The divisions of the universe are similar to early Cabalistic diagrams setting forth the heavenly and infernal regions of the created universe.

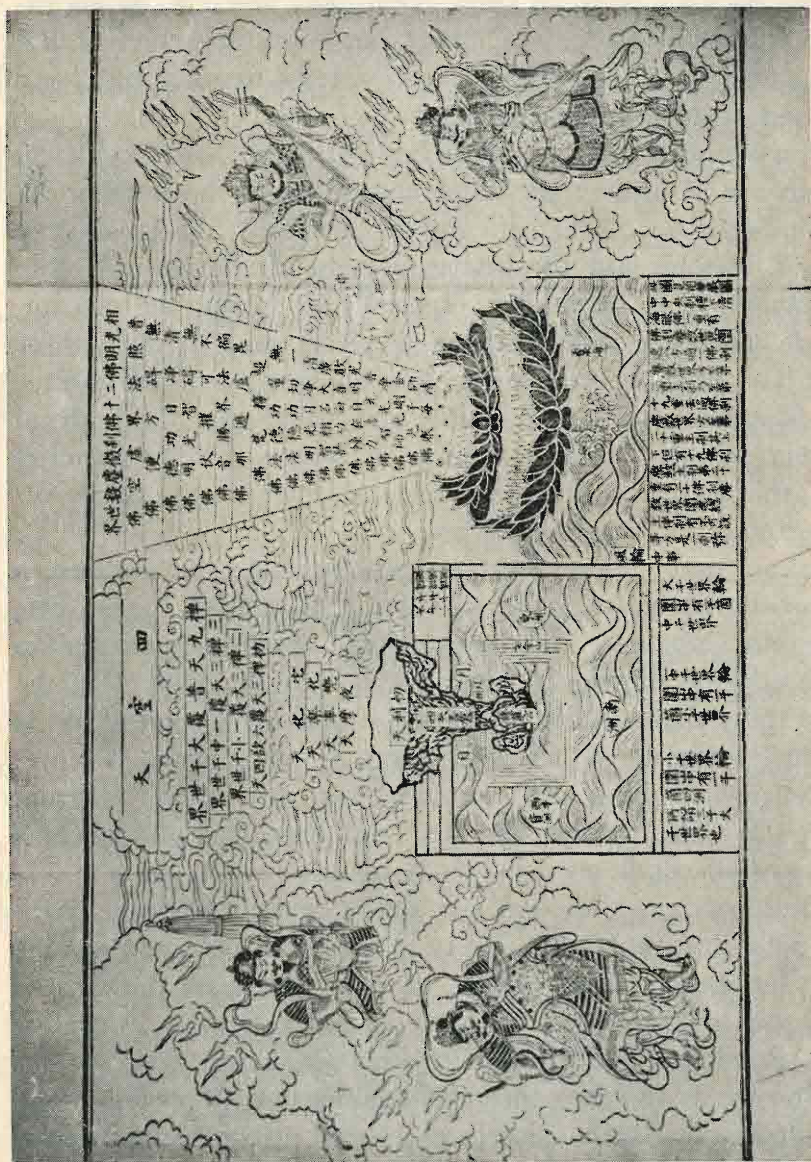
The number 5 was especially sacred to Pythagoras, and occurs consistently in Buddhist metaphysics. Buddhism recognizes five eternal buddhas, five embodied buddhas, and five celestial and five terrestrial bodhisattvas—all part of a sequence of descending spiritual realities.

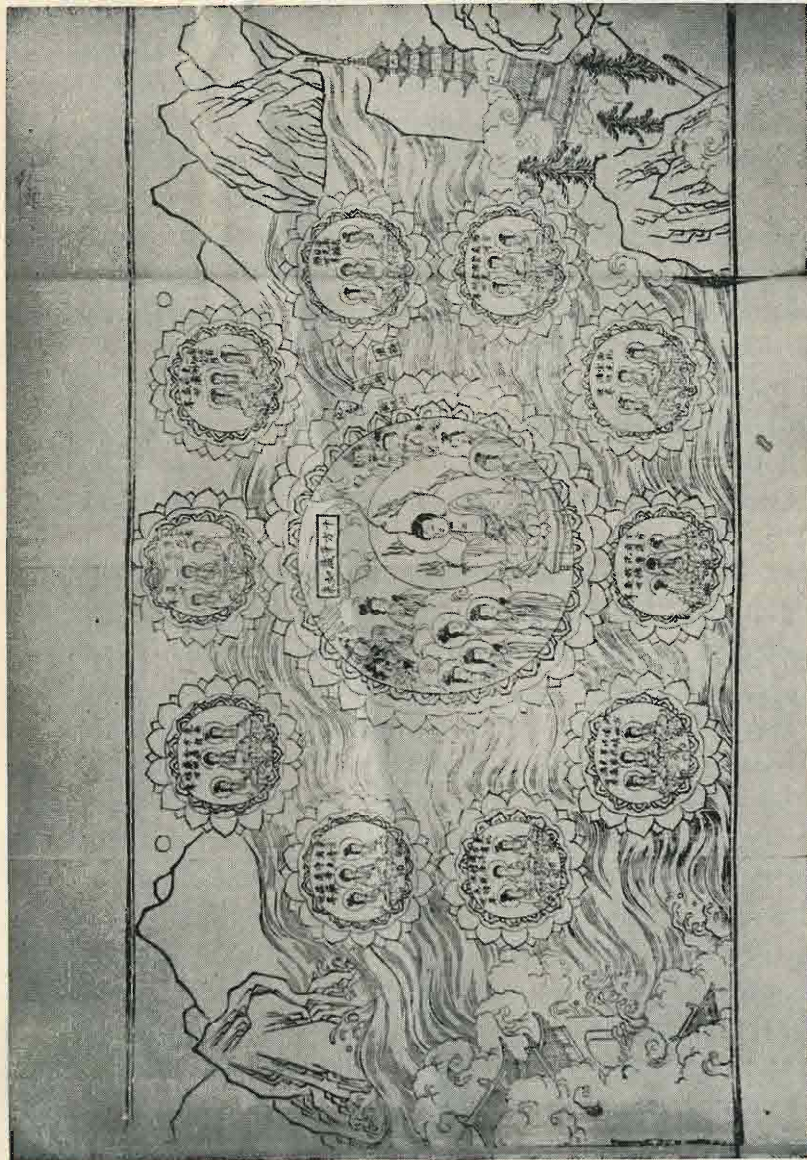
In Western Cabalism, 6 represents the days of creation, so it is natural that the Mahayanist should see in it the six worlds or regions projected by the Divine Mind. Seven is the Law, and we may expect, therefore, important septenaries. The Sabbath, or seventh day, in the Buddhist concept of the universe, represents reality, usually personified as Buddha presiding over the six regions. Both East and West have a concept of the six directions of space forming a cube, with Infinite Mind in eternal meditation in the center. There are also seven basic forms of Kannon.

The number 8 represents the eight primary bodhisattvas recognized in the Northern System. In the Shingon mandala, the center is occupied by a red lotus with eight petals. On these are seated alternately four buddhas and four bodhisattvas. The number 9 signifies the subdivisions of paradise, or the nine regions into which Amida welcomes the souls of the dead.

The number 10 is most important, for the decad in Buddhism symbolizes totality, or the sum of all numbers. The accompanying illustration (see page 24) shows a dramatic representation of the great sermon of Buddha as recorded in the Lotus Sutra. He is seated among his bodhisattvas in a central sphere signifying

WOODBLOCK DIAGRAM FROM A 16TH-CENTURY EDITION OF THE LOTUS SUTRA





TITLE PAGE FROM A MING PRINTING OF THE LOTUS SUTRA

the earth. Around this are grouped ten other circles, symbolizing all the diffusions and directions of space, all possible conditions of being making up the chilicosm. Within each circle is a triad consisting of a buddha and two bodhisattvas. These have descended from their respective stars and worlds, so that they might hear the perfect instruction of the Blessed Buddha. The ten regions in this woodblock print strongly suggest the Ten Sephiroth, or blossoms, on the Cabalistic Tree of Life.

In addition to this use of the number 10, it should be remembered that Buddha had ten disciples, and that the system of mudras, very important in Shingon, creates an entire language out of the eight fingers and the two thumbs. In the Cabala, the two hands represent the two Tablets of the Law, on each of which five of the Commandments were written.

In the study of the Tarot cards, there has always been a great deal of difficulty with the correct placing of the zero card, and confusion as to its relation to the letters of the Hebrew alphabet. It has been assumed by most of the Greek numerologists that the cipher was the emblem of totality, or the undifferentiated reality from which conditions come into manifestation.

The zero symbol was certainly important to Nagarjuna, for he evolved out of it, or in harmony with it, his doctrine of the Void. In his almost nihilistic approach to learning, Nagarjuna elevated not-being, or the absence of all condition, to the highest place as the one and only reality. The search for truth is therefore the eternal quest for that which transcends comprehension or definition.

This thinking survives in Chinese philosophy, where it has become an important factor in Taoist metaphysics, and the mingling of Taoism, Buddhism, and Indian Yoga contributed to the rise of Zen. One of the favorite and most frequently used symbols in Zen is a complete circle, drawn with one line in black ink. This circle is intended to signify both the great question and the only answer.

In one example drawn by a Zen abbot, the circle is accompanied by the words "No East, no West." In a sense, this summarizes the comparisons we are seeking to establish. Thus the cipher in Western numerology is likewise the symbol of the only enduring truth from which emerges the sequence of numbers that make innumer-

sacred art, following in the general pattern already established in Japan through the Buddhism that had drifted in from Korea. He elevated the entire concept of transcendentalism to one of extraordinary splendor. The black magic faded away, and the highest aspect of a benevolent ceremonialism took its place. Only the luminous was emphasized, and shadows were recognized for what they were—a temporary darkness resulting from the obscuring density of matter.

Cabalism never actually converted the demons, although it could use their resources to advance noble causes under certain conditions. Shingon Buddhism revealed the demon in its true light—merely a mask worn by a divine being, the mask existing because of man's own misinterpretation of the Law and his abuse of universal life principles. The mask is retribution, perhaps actually the formal appearance of conscience, the symbol of man's internal realization of guilt.

Yet Shingon never forgot that Tantra is actually an esoteric doctrine, through the proper application of which the human being can advance his own growth and come closer to eternal reality. Like the Cabalists, Kobo Daishi therefore took all the various symbols at his disposal and gave to each an outer and inner meaning. The outer meaning was sufficient for the profane; and although it lacks the deepest implications, it is not actually incorrect, but only incomplete.

The thunderbolt, for example, is the symbol of the unfolding power—first the vajra, or scepter of one point, then of two points, later of three, then of five, and finally of nine. The single vajra could then be transformed into a cruciform scepter by crossing two thunderbolts at the center. Within this procedure was concealed the secret method of attaining the power of the Diamond Thunderbolt.

Self-instruction in Tantra, however, is practically impossible. The student must always advance through discipleship with a qualified arhat or teacher. Otherwise he cannot hope to find his way through the intricate symbolism without making some error that will defeat his purpose and may leave him in a state of delusion.

The Japanese word *Shingon* literally means "true word," and seems to have special reference to the involved practice of sub-

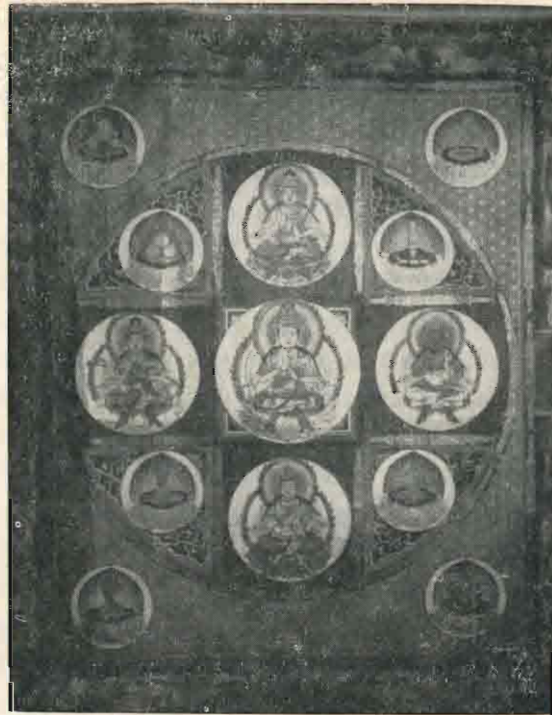
stituting Sanskrit letters, simple or compounded, for the names of deities and their images in religious art. Of this practice, Professor Max Loehr, in *Buddhist Thought and Imagery*, writes: "These letters have the magic power to conjure presences, and they are invoked with caution and reverence. We may still experience something of the feelings inspired by such letters when we remember the mystery of our Alpha and Omega, or think of the intricate letter magic of the Cabala, especially the awesome tetragrammaton. The 'true words' of the Shingon Sect were seed letters (*bija*), written in a style derived from the Gupta alphabet; and from these seeds of single or compounded letters which are artificially formed and therefore free of mundane or vulgar connotations, the deities arise."

The Shingon spell letters combine elements of religious importance somewhat similar to the hieroglyphical writings of the Egyptians and the elaborate ideographs of the Chinese. The primary importance of all Cabalistic approaches to writing lies in the fact that words themselves can be unfolded, examined, and explored as legitimate symbols of ideas.

In our English language, the word *God* carries with it a strong religious meaning that arises in the mind whenever the word is spoken or read. Actually, however, the letters of the word do not give us any further insight as to the true nature of God. They cannot be rearranged to signify various attributes of the Divine Nature. There is no magical science suggested by either the letters or the word.

On the other hand, the Tetragrammaton, or four-letter name of Deity in the Hebrew writing, is susceptible of very deep analysis, and can inspire those familiar with the language and the numerical equivalents of its letters with a far more complete understanding of the substance and meaning of the Divine Nature. We have translated the Tetragrammaton by the English word *Jehovah*. In so doing, however, we have deprived the English form of all the magical elements associated with the original letters and their sequences.

One of the most important of the Shingon mandara is the Vajradhatu, the archetypal symbol of the Diamond World, or the abode of the eternal essences and principles. This mandara is



THE CATURMUDRA MANDARA WITH REPRESENTATIONS OF DEITIES

In this figure, the supreme Buddha, Vairocana, is placed in the center, surrounded by his four principal attributes. Top center: Vajradharma. Bottom center: Vajrasattva. Viewer's left center: Vajraratna. Viewer's right center: Vajrakarma. Here are represented Universal Law and its four primary processes by which the Law is enforced and perfected.

divided into nine sections, square or slightly rectangular, and in the upper central section, which is the principal "enclosure," is placed the eternal and original Buddha Vairocana. He is seated on a lotus throne, and is delineated according to the strict canons of sacred artistry, accompanied by appropriate attributes.

We can compare this section of the Vajradhatu, depicting Vairocana, with another diagram in which seed letters are substituted for all the divinities. The seed letter of the Buddha Vairocana is *Vam*, so we find it enthroned upon the lotus, and possessing the same essential meaning as the sacred image of this Buddha.

Mystics who have meditated upon the meaning of the seed letters are convinced that in many respects they are superior to



THE CATURMUDRA MANDARA WITH SPELL LETTERS SUBSTITUTED FOR DEITIES

Here Vairocana and his four attributes are represented by letters, adapted from Sanskrit, which constitute Cabalistic equivalents of the images.

the actual depictions of buddhas and bodhisattvas. The spell letter is exceedingly pure, free from all idolatry, and protects the mind from literal acceptance of religious images. Through it, the worshipper comes to appreciate the unfoldment of cosmic energies from seed vibrations.

The Cabalists believed that the cosmocreators, or Elohim, the artificers of the material universe, came into existence through the speaking of the divine words, and that all things that originated in the will of Deity manifested through sacred magical pronouncements. The opening chapter of St. John's Gospel begins with the statement: "In the beginning was the Word." This is very similar in meaning to the True Word of Shingon and the Verbum, or the word that was made flesh, according to the teachings of early Christian mysticism.

By the use of this abstract method of representing principles, esoteric Buddhism, borrowing further from Hinduism and Tantric Shivaism, unfolded its system of mantrams and sound patterns, which are supposed to possess metaphysical powers. Here is an application of the principles of vibration, which we know to be scientifically valid in theory, but have not generally associated intimately, in the West, with religious rites or ceremonies.

In the handbooks of Buddhist deities printed in Japan, most of the principal figures are accompanied by their proper bija letters. When used in meditation, the spell letter is usually enthroned on a lotus pedestal surrounded by a glory in the shape of the sacred pearl. In its simplest form, the letter may stand on a lotus support, or be placed in a plain circle.

When meditating upon the mysteries of a buddha or bodhisattva, the spell letter can be visualized internally, and through it the attributes of the exalted being can be conjured up by an act of the will. The whole purpose is to build from a seed idea, and this can also find its parallel in the ordinary thinking procedures of average persons. Very often a hint, an implication or an intimation, will cause us to build an elaborate superstructure.

In a way, therefore, a spell letter can be a premise, an hypothesis, or a dictum of some kind, which implies more but leaves the development of the theme to the ingenuity of the thoughtful person. Another parallel is in the musical theme, upon which a series of variations can be constructed by the skillful composer.

In nature, the visible universe is such a spell letter. It is a symbol which, though vast in itself, implies much more than can possibly be revealed through physical structures or perceived by the ordinary sensory perceptions of man. Any subject, art, craft, or profession can become a bija or seed symbol, for through the unfoldment of its laws and principles, certain truths about the eternal nature of the universal plan can come into obvious and factual manifestation.

At some primordial time long ago, man experienced within himself the germ of spiritual awareness. He sensed through some wonderful experience of consciousness a tiny fragment of spiritual understanding, which became the clue to the complete unfoldment of his invisible resources. Through thousands, or tens of thousands of years, this spell seed has been unfolding, and will continue to release or reveal its inner content through countless ages yet to come.

In man, the immediate experience of the True Word, the sudden realization of the path of inner unfoldment suitable to himself, comes to be known as a fact of consciousness; and from this

realization, the devout person builds his entire program of self-perfection through gradually awakening the light captured in the psychic seed of his own soul.

With the passing of time, the mysticism of both the East and West has quieted down into a series of idealistic conceptions, valuable primarily for their contributions to the improvement of man's morality and ethics, and also as a means of scientifically supporting his natural idealism. There is very little that links modern numerology with the ancient wisdom of Israel; nor will the study of Cabalism as now taught open the seven symbolic seals of Revelation. There are interesting speculations, some of which may have a degree of substance, but they are seldom pressed beyond the initial stages.

In Tantric ritualism, the same general condition has become obvious. The rise of materialism, the ambitions of princes, and the conquests that have disturbed the continuity of Oriental meditation, have also resulted in the neglect of esoteric arts and sciences. Suitable disciples could not be found, and the Eastern masters, like the Pythagorean initiates, departed from this world without finding worthy successors. Very little remains on the continent of Asia but an atmosphere of mystery and strange rites practiced by those whose information has been almost totally inadequate.

That some masters of Tantra do exist, there is no reason to doubt, but they have already learned to keep their own confidence because their teachings will be subject to almost immediate abuse. In esoteric Buddhism, as now found in Japan, China, and Korea, there are also some who have a fairly good intellectual grasp of the ancient symbolism. But like the High Mass in Christianity, or other sacraments performed with deep sincerity and profound solemnity, the forms have been preserved, but the meaning is little known to the congregation. They accept the ritual as bestowing some kind of spiritual benefit, but the science of ritualism has few exponents today.

It might be unfair to say that ceremonial magic is extinct in the West. Down through the years I have run across a number of instances of the survival of medieval witchcraft among educated persons of the 20th century. There have always been dabblers in this

intriguing and formidable subject. We also have vestiges of it among some of the North American Indian tribes; and, of course, it remains at least a psychological force in Haiti and the Dominican Republic.

Most of the exponents of demonology and witchcraft in the United States are self-trained, or have derived their information from old books or manuscripts of dubious origin. As a result, there is no real scientific concept or procedure, and even more important, there is a low standard of ethics present in most cases. The would-be magician is content to amaze himself, gain a local reputation for strange powers, or use the knowledge he is supposed to possess to accomplish some physical advantage for himself.

This is precisely the reason why the working secrets of divine magic were not committed to writing. The Tantra of India was abused, and some magicians enjoyed the favor of emperors because ambitious monarchs hoped to advance their own purposes with the aid of diabolic arts. We can heartily recommend that esoteric Buddhism be preserved on a level of idealistic philosophy where it belongs, and its ritualistic aspects allowed to remain in the keeping of the initiated and consecrated clergy. Even among the priests, only a few know the higher secrets, and these are not inclined to share their knowledge with even the best-intentioned curiosity seeker.

The beginning of Jewish Cabalism was the Ten Commandments and the recognition of the great integrities that must never be violated by those who sought the wonders of the Divine Name. In Christian Cabalism, which also developed and applied the Hebrew principles to the Greek alphabet and Christian metaphysical mysteries, the same integrities are required. The beginning of Christianity is the Sermon on the Mount and the example of the life of Christ. Esoteric arts are for those who have already perfected themselves in the lesser labors of redemption. The individual who has overcome his own selfishness, has renounced unreasonable worldly ambitions, and is dedicated without reservation to the service of good and the labors of the Good Samaritan, may then be ready for the inner mysteries of the doctrine. Until then, the divine magic is incomprehensible to him.

The Vajrayana system of esoteric Buddhism is likewise revealed only to those duly qualified and properly dedicated. The main interest of the subject to the modern reader is that perhaps it will act as a bija, or seed concept, upon which he can build, by his own rational powers, the realization that personal salvation is an exact science, founded in immutable Law, subject to the karmic processes of nature, and always to be approached by those with clean hands and an upright spirit.



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In Reply

A Department of Questions and Answers

QUESTION: What is the proper attitude for adults on the question of social drinking? How can parents instruct their teen-age children about this problem?

ANSWER: Social drinking is as old as society itself, and very few nations of the past have been free from problems resulting from the use of alcoholic stimulants. There are a few tribes among primitive peoples that have no intoxicating liquors, and therefore no immunity to them. Alcoholism has spread among such tribes when introduced by outside groups, as in the case of the sale of whiskey to the American Indians. There is no doubt that this in itself is responsible for many outbreaks of violence between the Indian tribes and white settlers.

One thing is rather evident from almost any point of view: alcohol has never been of any practical value in advancing human civilization, improving public morals, or protecting health. The best that can be said for it is that it has done no good, unless we wish to assume that its temporary stimulating power, so-called, is justification and compensation for the possible troubles that follow.

Today we like to think of alcohol as a stimulant, but medical research indicates definitely that it is a depressant. Its so-called stimulating effect results from the lowering of the individual's self-control, or the liberating of inhibitions which in many cases are necessary to protect him from excessive attitudes or actions.

Anyone who has worked with alcoholics, or has observed the tragic consequences of excessive drinking that arise in business and family, can have very little enthusiasm for even the mildest forms of social drinking. There is as yet no way of determining the difference between a person who can drink moderately without becoming an alcoholic and the one who is almost certain to end in disaster. It is obvious, however, that the individual who does not take the first drink can never become an alcoholic.

I have discussed the problem with a great many persons. Most of those in trouble fully believed that they could control their drinking; that they would never drink excessively, and would always know when to stop. Actually, alcohol itself gradually undermines strength of character, and by weakening resolution, ultimately controls those who are naturally inclined to be neurotic or self-indulgent.

We will probably never fully appreciate the present condition of alcoholism in the United States and other nations that regard themselves as highly civilized and respectable countries. Not only is drinking responsible for a series of consequences obviously traceable to alcoholism, but it is indirectly responsible for a wide range of tragedies and misfortunes affecting the lives of more than half our population. The demoralizing effect will adversely condition future generations, for there is nothing more harmful to the young than to be brought up in a family rendered insecure by drinking parents.

Researches in criminology have demonstrated beyond doubt that alcohol plays a part in a large percentage of cases ranging from murder to petty larceny. The alcoholic on the freeway is a menace to all other drivers. Addiction may bring the individual to financial ruin through loss of employment, health, and respectability. It also vastly increases the probability that he will ultimately suffer from chronic incurable ailments, or become hopelessly invalidated, perhaps dependent upon the charity of society. In financial terms alone, alcoholism costs billions of dollars, with little or no evidence that the expenditure can be considered an investment of any kind.

All these facts are known. Every drinker is personally aware that he is indulging in a habit that has injured human beings

for the last ten thousand years of recorded history. The only answer has to be that the drinker feels that he gains something which, at least to himself, compensates for a systematic program of self-deterioration. Alcoholism has to arise from within the psychological integration of the drinker, and bears witness to the simple fact that the majority of mankind has been basically unhappy from the beginning.

The unadjusted person has always existed. Difficulties no doubt arose in the Cro-Magnon and Piltdown family. History has been an unbroken account of wars, conspiracies, delinquency, avarice, and corruption. This does not mean that everyone was bad, but it does mean that every generation has been insecure, and weak members of each generation have sought escape from the pressures of their times by injuring their own mental faculties, hoping to find peace by forgetting responsibility or by releasing some extravagant attitude through blocking out common sense.

This generation is probably under greater stress than man has ever known before, so it is easy to understand why many persons are not able to carry with dignity the confusion and conflict that press in on every side. Another important factor has been the lowering of the culture level. There is little tendency now to cultivate any constructive interests. The individual is too tired by the end of the day to retain much vitality or to dedicate his leisure to worthwhile pursuits.

Looking back to times that were somewhat less prosperous, less tax-ridden, and less progressive, we may remember that individuals were more interesting as people. The average family was self-entertaining and, to a measure, self-instructing. When folks gather now, they seem to settle down to the quiet process of boring each other to extinction. The only escape is television, and most of the programs are not really valuable.

Having lost nearly every instinct to live from within themselves, and most of their taste for better things, too many people have also neglected conversation, and are finding that the small talk is becoming inane and even depressing. The only way they can really enjoy dullness is by first of all having two or three rounds of cocktails. This is supposed to limber the libido, so that they can laugh at conversation that would insult their intelligence if

they were sober. Everyone becomes loud and frivolous, and the result is considered an outstanding social success.

I am aware that there is a difference of opinion among physicians on the subject of moderate drinking. Some doctors hold that one drink may be a constructive stimulant, and that "a little wine for the stomach's sake," as recommended in Holy Writ, has some advantages. There are also cases where older persons seem to benefit from the medicinal use of wine as a tonic. It is possible, therefore, that in exceptional cases, alcohol as a medicine can be properly recommended. The unfortunate prohibition experiment coinciding with the terrible epidemic of influenza that swept through the United States some fifty years ago, certainly contributed to a number of tragedies. Doctors who were able to prescribe a moderate amount of alcohol for those dangerously ill from influenza, saved many lives.

It is therefore not really wise to take too strenuous an attitude and declare that all intoxicating liquors should be abolished; but it is necessary to bear in mind that the average drinker is not dying from pernicious anemia, in a desperate crisis from influenza, or in an advanced stage of physical decrepitude due to old age. He is simply drinking because he enjoys having his inhibitions released, or because he belongs to a social group that drinks, and fears that if he remains sober, he will be socially unacceptable. He may also be in a line of business that directly or indirectly requires drinking from salesmen, office managers, or junior executives. A firm may go so far as to expect the employees to carry this drinking into their homes to entertain prospective customers.

One of the main problems is the tremendous pressure of the popular acceptance of drinking. The English pattern has more or less broken down. It was the old style among the English gentry that a man could drink as much as he wanted, but it must never show. He must carry his alcohol with proper dignity, for it was a disgrace to have a flushed face, a thick tongue, or to talk too much, to show any impairment of judgment or etiquette, or to develop gout as the possible consequence of high living. Today standards are lowering rapidly, and it is not even considered a disgrace to drive a car when inebriated unless an

accident follows. The present tendency of juries is to exonerate drivers who get into trouble because of drinking.

Adult drinking is certain to influence young people. The young have always wanted to appear mature, regarding their age as a penalty that must be outgrown before they can enjoy all the privileges of human living. If parents set the example of drinking, building it into their social pattern and seeming to depend upon it for a good time, they must expect their youngsters to look longingly toward the day when they can do the same.

At the present time, we have fairly strict laws prohibiting the sale of alcoholic beverages to minors. Here again, however, the record is rather depressing. First of all, it is extremely difficult to be sure of the exact age of a young person ordering a drink, and the demand for proof of age is usually offensive and hard on business. Even assuming that the management of a drinking establishment takes all possible precautions, it is not likely that the situation could be controlled in this way.

Many young people today are given bottles of whiskey by their own parents; and in bars, adults will purchase drinks and then pass them on to minors. Also there will always be some who will see that the minor has liquor if he has the price of a bottle. Most minors who have serious alcoholic problems come from homes in which parents do condone drinking—at least for the adults, and who also serve drinks to their children on various occasions, such as special parties.

The belief that fifty per cent of college students and nearly fifty per cent of high school students do drink to some degree, is fully in line with available statistics. It is also true that the rise in juvenile drinking is not only very rapid at this time, but has a distinct relationship to the rapidly increasing percentage of moral delinquency on the campuses. This is because alcohol damages the sense of personal responsibility and integrity.

Figures are not so obvious concerning the effect of drinking on scholastic standing. Nearly all medical research supports the belief that alcohol damages the brain, but this is not too evident in the average minor because he has not yet become a confirmed alcoholic and has not been drinking long enough to wreck his health. There have been cases, however, where a promising student

has ruined himself scholastically in a few months by drinking too heavily.

While it is not always possible to relate alcoholism and narcotics addiction, they are probably not as widely separated as some suppose. It may be that not many may suffer from both habits at the same time, but each has a tendency to encourage intemperance in others or to overlook what would normally be regarded as a detrimental habit in friends and associates.

Not all young people who drink will become alcoholics. Some will stop of their own accord when it becomes evident to them that they are losing self-control. Others, finding congenial employment where sobriety is acceptable, or marrying a person who does not approve of drinking, will drift away from the habit, or remain an occasional partaker. But once drinking has been accepted as a defensive or escapist procedure, the hazards are increased because in most cases life is not a smooth and happy interlude. Conditions in the office become difficult, and the person who has had some experience with alcohol, but not enough to be fully aware of the danger, may create a dependency upon stimulants to hold his job. When difficulties begin in the home, and there is no security and peace in the personal life, the cocktail may seem to be the best solution.

A person depending upon such support, is already basically a bad risk. He lacks the inner resources to carry his responsibilities by his strength of character. There is weakness in him, which may cause him to go into debt or to be improvident, or develop a natural antagonism toward those he works with, and even an antipathy for work itself. The more he breaks with the normal ways of life, the more he is likely to depend upon alcohol for self-justification. Usually, a serious alcoholic is a person who has been defeated by some incident in life, or has come to be out of harmony with the routines that protect the human being against his own weaknesses.

Alcoholics Anonymous will testify that there is no social level completely immune to the dangers of alcoholism. It afflicts nearly every group in society, including wealthy businessmen, doctors, lawyers, psychologists, clergymen, professors, industrial executives, actors, and artists. Many of these persons are holding executive

jobs, but are in danger of losing them; others belong to wealthy families and can therefore continue to drink themselves into oblivion without financial problems. All are sick, unhappy, ashamed, and are suffering from the rejection of those around them who are tired of struggling with alcoholic relatives or employees.

Several plans have been advanced to help young people to avoid alcoholism. One of the best that has developed so far is the object lesson. I know several young persons who would never think of taking a drink because they have an alcoholic mother or father, and the tragedy has been etched deeply into the consciousness of the children. Another group will remain sober because their parents were sober; and in this group, of course, must be included those with strong religious training.

Although Christianity, for the most part, has never issued a proclamation of complete abstinence, it has included most of the consequences traceable to alcoholism as sins against God and faith. A few sects require the obligation of complete sobriety, and will not even allow fermented grape juice in the communion cup. Other religions have also spoken out strongly—among them Islamism, which requires total abstinence from its believers, who number nearly six hundred millions. While it cannot be said that all keep the rule, it is regarded as indispensable to a respectable person. Buddhism has also strongly condemned the use of alcohol.

One thing is certain: an idealistic faith requiring a high standard of morality and a full acceptance of the responsibilities of living, is a strong line of defense against abuses in drinking. The person with strong principles and an idealistic attitude toward life seeks inner security through prayer, meditation, and the keeping of religious rules, and finds that he is not so likely to require artificial solace.

From a simple standpoint of science, a strong appeal can be made to young persons. We believe today in the pronouncements of learned individuals and the spokesmen for advanced scientific research projects. Any such project could provide scientific grounds to restrict the use of alcohol as a beverage. General social education can provide the high school or college student with a full picture of what alcoholism has done to humanity.

Of course, none of these measures can insure sobriety, but they could certainly be used with good effect. We have recently passed a law requiring that every pack of cigarettes be marked with the statement that smoking can be detrimental to the health of the smoker. Evidence to support this claim is increasing every day. It has been suggested that every bottle containing an amount of alcohol that can cause intoxication or increase the alcohol content of the blood, be marked with a death head and cross bones and the word *poison*. This is the simple fact, but it is not likely to completely cure the situation.

We have at the present time about ten thousand persons who actually commit suicide in the United States every year by some rapid and effective means. We probably have more than a million who are committing suicide intentionally by the use of alcohol. They have the will to die; or perhaps they lack the will to live. They wish to drift along, ever less mindful of their social obligations, toward a total escapism through oblivion.

The process may begin by blocking out a weekend—having no memory from Friday night to Monday morning. Gradually, the length and number of the blocking-out periods increases, and the interludes of sobriety become increasingly painful. Ultimately, the individual may try to take the cure by going to a sanitarium. Two weeks after he is out, he celebrates by becoming intoxicated. I have followed the careers of several kind-hearted but weak-minded persons. After several "cures," they took the long cure. They entered the hospital for the last time, and never came out again. They had just as certainly committed suicide as though they had used a gun or a powerful poison.

Is it possible that a tendency toward slow suicide is developing on the high school and college levels? Is rising alcoholism actually a symptom of disillusionment, discouragement, and open rebellion against a system that young people do not wish to accept? The average person knows that his rebellion means very little to the system he opposes. He can leave school, but this will have no effect upon the educational system. He may enter another school, but they all teach pretty much the same things. All are preparing him to become part of an industrial-economic world that offers no inducements to the person who wishes to make a creative con-

tribution to life. All that is required is conformity, and those who rebel are simply rejected.

Something of this kind underlies the rising alcoholism among older people, who have reached the time of life when they must realize that many of their dreams will not come true, and that they were not very wise in younger years in planning an adequate destiny. Of course, the weak will always be with us, but we could certainly help to prevent those of moderate strength from losing faith and confidence if we could release modern man from the squirrel cage in which we have now imprisoned him. Every day we are removing some of the incentives for kindness, thoughtfulness, generosity, and integrity. We are dooming the person to live according to a system that is below the level of his own internal comprehension.

As long as we make no major changes in our long-range objectives, we shall continue to produce a harvest of alcoholics, narcotic addicts, moral delinquents, and the like. The strong will still fight it through, and there will always be wonderful people doing their job the best they know how. Even these, however, are beginning to feel the terrible pressure against them. They will fight through to the bitter end, but instead of living to the fulfillment of their dreams, they will die somewhat too soon, as martyrs to their principles.

Young people know this; they can see it very clearly. They observe the hypocrisies. And because they are young, and their minds have not been entirely captured by the delusions regarded as necessary to well-adjusted living, they are rebellious. They do strike against wrongs that are real; and they carry placards, dress outlandishly, drink too much, experiment with hypnotic drugs, wear long beards, and talk about Zen. Actually, they have not reached the age where they are burdened with sufficient responsibility to force them to conform or perish. Their basic grievances are mostly true, but there seems no way to be heard constructively.

Then along come subversive groups to exploit the legitimate grievances of the young. These groups offer crusades. They set up causes for which men can die. They create programs, and for a time at least, young people are deluded into believing that they have found a valid way of protest. Later they discover that their

good intentions have been exploited and they are exactly where they were before—the victims of pressure they cannot dominate.

The only answer to all these problems is for the world itself to realize that its own stupidity, ignorance, and selfishness are making it increasingly difficult for anyone to live here and remain sober. By correcting the basic situation and building a world worth living in and worth cooperating with—a world that inspires and ennobles character, we will not have all these escapists. They are not ignorant people, or foolish, or vicious; they are bewildered, and they have a right to be. The general pattern of things does not make sense. There is no proof that it is going anywhere; it is just the old way perpetuated—a way that has always failed.

If you are parents with children who may be faced with alcoholic temptation, begin as early as possible to prove that you are not going to escape through alcohol. Do not let the child come to think that you have to drink in order to tolerate your own children. Build character into your own life; live proper standards yourself; and require them from your children at an early age. If you have brought them up well and wisely, through their early or middle teens, there is a good chance that they will come through with a minimum of damage. If you have not carried your parental responsibilities with dignity, you may justly and properly fear the worst.

The only other answer is to make certain that all possible information about health and mental hygiene is available to your children. A talk with the family doctor, a few sessions with an experienced and respected psychologist, contact with youth organizations, some kind of moderate religious affiliation—all this may help. If possible, try to guide your children toward careers that will be inspiring to them. In deciding on a college, perhaps it would be wise to choose a less prominent school that has some religious overtones, rather than a very large, impersonal institution that offers better training for high-income occupations. The child may not be quite so successful immediately upon graduating, but may be happier for the rest of his life.

If you observe that your son or daughter is unhappy and badly adjusted in school, do not take it as a personal insult. Find out what is wrong. It may be that you have a creative child, and for

such an individual education can do very little. The purpose of education is to train the technician for conformity, to help him to build a secure future by simply following someone else's instructions, or fitting into some industry where originality is not valued beyond an occasional note in a suggestion box hung on the factory wall.

For the child who has a strong character and a deep desire to do something important from within himself, it is far better to have specialized training in the direction of the thing he wants, and not be forced to go through a mill that may produce in the end only a maladjusted technician. The majority of young people do not have great creative pressures, so most of them will drift along, fit into some system, and be held to it by the responsibilities of home and family. So if a person has a sincere conviction that there is something special he is supposed to do, and is anxious to get along doing it, it is important to encourage this specialty either through apprenticeship or association with someone skilled.

If, for example, your child has shown a natural and intense desire for music—not as the result of being forced to practice every day, but because music is in his heart and soul, there is really not much to be gained, if anything, by forcing this child to take a university course in music for a B.A. or an M.A. It would be far better to give him special training after high school, and even before this, to fill his spare time with what he wants to do—instruction in music. Perhaps even two or three years of such training will release him for a very wonderful career. He will find his own way if he has the talent. It is the less talented person who must depend upon training for survival. Often, also, a pattern for study can be rearranged to prevent certain dissatisfaction; for always, dissatisfaction will lead to rebellion, and the danger is real that rebellion will end in alcoholism.

Each case is different, and it may be necessary to have professional assistance to determine the best course to pursue; but every young person should be taught that his mind is one of the most valuable possessions he will ever have; that his clarity of thinking is a priceless instrument that will contribute to his security and happiness. Most human beings are wise enough not to drink

poison if they know a painful death will result in a few hours. They can also be helped to be wise enough to know that they cannot afford to drink a slow poison that may give them misery for twenty or thirty years before ending in a painful death.

If young people cannot accept any such instruction or assistance, then Universal Law will have to be the instructor. In due time, Karma will rescue all of us from our misdeeds and wrong attitudes, but the rescuing is not easy; and when Universal Law begins grinding, it is not pleasant to be between the millstones.

Build up as much proper support as you can for these young people. Do not give them so much spending money that they can waste it on alcohol. Do not leave them to their own devices day after day and night after night. Leisure makes the wise wiser, but makes the foolish more foolish. Most juvenile alcoholism is the result of an abundant opportunity to get into trouble. Reduce these negative opportunities, and put in their place better programs, better incentives, and you will help some. There is no panacea for the problem, but there are ways in which many individuals can be helped if society will become a little more thoughtful and accept some of the responsibility for the maintenance of its own integrity.

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THE CHINA I REMEMBER

There have been many and critical changes in Chinese life since I visited this ancient country over forty years ago. Naturally, time mellows memories. Small episodes fade away; dates, names and faces become dim; but always there are the unforgettable things which, once seen or experienced, will remain in memory to the end.

China is unforgettable. The huge area of the country, its incredible population, and the lonely aridness of most of its regions, combine the adventure of strangeness with the nostalgia of a lonely world of small dusty villages and rows of ancient graves where the ancestors of the living sleep out their eternity.

When I visited China, high resolutions were in the air and had touched especially those parts of the country that were close to the outside world, such as Shanghai, Canton, and Hong Kong. Leaving these busy centers behind, one dropped back to a way of life that had not changed appreciably in thousands of years. There is something inscrutable about the old Chinese psychology of living. It seems to combine resignation to inevitables with a deep quiet determination to survive as long as possible even though the rewards of mortal existence are few and uncertain.

It was long held that China was the most misgoverned nation on the face of the earth. Most countries had their tyrants and despots, but there were also bright interludes where kindly leaders gave some heed to the well-being of their subjects. Of course, the Chinese Annals tell us that there were a few wise and benevolent emperors, but whatever good they accomplished had faded away, and exercised little enduring influence upon the mass of people.

My trip to China began in the Japanese port of Shimonoseki, near the western outlet of the Inland Sea. From this port, we went by boat to the Korean city of Fusan. In the journey, we crossed the area of the Tsushima Straits, where Admiral Togo sank the Russian fleet, raising Japan to a first-rate naval power. On the boat with us was a Korean prince who had made a ceremonial

visit to Japan. The trip might be likened to the crossing of the English Channel, for we were on a span of water that had protected Japan from invasion for more than a thousand years.

In Fusan, the most memorable thing was the traditional dress of the people, which had not yet been improved by Westernization. The Korean gentleman wore a long quilted garment of white cloth, resembling an exaggerated bathrobe. It was tied high at the front with a natty bow. On his head was a diminutive hat, of black woven horsehair or something similar, suggestive of the style associated with Irish colleens in Celtic folklore. This hat had an adequate brim, but the crown was only three or four inches in diameter. Perched on the top of the head, it was held in place by a cord under the chin. The shoes, which were usually black, were of Chinese style with thick white soles, and there was a kind of pantaloons, tied tightly at the ankles. Among the more progressive members of society, the native headgear might be sacrificed in favor of a derby hat, and I noted a number of fashionable men who preferred two-colored American shoes to the Chinese footgear.

From Fusan, we took a train to Seoul, the capital of Korea. I remember that the train was excellent—well appointed and efficiently run on a firm schedule. There was considerable opportunity to study the countryside, with its terraced fields and occasional temples to ancient Buddhist convictions. It is really difficult to explain the Koreans, at least as they appeared in those days. They were strangely different from both the Japanese and the Chinese. There was considerable structural demarcation, and their mannerisms were not similar to those of any other Asiatic people. In appearance, many of them seemed quite Western, but there was a strong patriotism and veneration for the rugged land that had been theirs from time immemorial, but had for centuries been a battlefield of more powerful nations.

In those days, it was proper to stop at the Chosen Hotel, which was strategically located for those who wished to examine the arts and crafts and enjoy the skill of the Korean artisan, which was especially evident in his boxes, trunks, and chests. There were also many interesting public buildings, and the great museum remains strong in the mind. Here were many wonderful objects, excavated from ruined monuments, preserved against decay and restored from



MR. SING SONG IN THE GROUNDS OF THE SEOUL MUSEUM

the ravages of war and time. It was in the grounds of the museum that I took a photograph of Mr. Sing Song. This was actually his name, and he was a very dignified gentleman, who had long supplied art treasures to many of the richest families in the United States. He was a person of high integrity, never too busy to introduce the rank amateur into the intricate science of art appraisal.

The next step of the journey was to board the express train to Mukden. On this journey, we passed through many picturesque areas of northern Korea, which American tourists may not see again for a long time. We may think of China and Manchuria as garden country, but at the time I was there, heavy snow was upon the ground, and the weather was miserable. It was necessary to make a journey to the American Consulate, and the only available transportation was an open automobile, which went along at a merry rate with snow and hail biting into your face.

In the vicinity of Mukden were many ancient and famous tombs, with avenues of huge stone animals leading the way to the mausoleums of the illustrious dead. Most of the tombs were under military guard, and powerful men armed to the teeth, strode about in heavy fur-lined coats, with collars turned up. Here I was intro-

duced to what might be termed a novel invention—the Manchurian ear muff. This consisted of an open ring of fur, which went around the ear but did not cover it. The two ear muffs were held in place by cords or elastics. Although the ear was fully exposed, it was always warm and comfortable.

When visiting one group of imperial tombs, the guard insisted that we present some official document if we wished to enter. Several suggestions were made, but the stern-faced custodian was completely satisfied when someone produced one of the old-fashioned cigar coupons that used to be redeemable for various useful or decorative items.

Then on past the old walled city of Mukden to Peking, where I arrived safe and sound on New Year's morning. As it was not the new year celebrated by the Chinese, there were no special festivities. Peking is certainly one of the most remarkable cities in the whole world. The old wall was still standing in most areas, and through its gates still passed the caravans of heavy-laden camels which had journeyed long upon the old "Silk Road" that terminated in the rich lands of the Near East.

In the midst of Peking was the vast complex of the Imperial Palace, surrounded by a forbidding wall and a deep moat. Because of the color of the buildings, long mellowed with age, and dusty from the sands of Gobi, the Imperial enclosure was referred to as The Vermilion City, or "The City Which Is Forbidden." Once the Son of Heaven ruled from here over a vast extent of lands and a huge population of peoples, with little if any knowledge of either.

When I was there, the palace had become the genteel prison for the last of the Manchu emperors. This young man, the crowned emperor of China, held political prisoner in his own palace, was to become Emperor of Manchukuo, the Japanese puppet state set up in Manchuria; and after the fall of his phantom empire, was to disappear like a ghost somewhere behind the curtain that divides communistic states from the Western world.

The Forbidden City was open to tourists in those days, and passing through an immense gate, which now appears frequently in photographs featuring President Mao, we found ourselves in the



THE BOW MOAT IN THE FORBIDDEN CITY, PEKING

This great courtyard was part of the Imperial Palace of the Manchu Emperors. In the background rises the magnificent "Gate of Heavenly Peace."

first courtyard, occupied by a curved moat called "The Bow Moat," which was crossed by marble bridges. Great buildings rose in the foreground, and we could imagine the splendor of the old time. As we passed through each building, we came to another courtyard and a grander building beyond. The ground was strewn with the old sand of Gobi, and each court was defended by magnificent stone lions.

At last we reached the throne room, with its high lacquered ceiling, its elevated and railed throne pedestal, the seat of honor itself guarded at the back by a magnificent devil screen of vermilion lacquer. This screen was to prevent evil spirits from whispering in the emperor's ear when he passed judgment upon the responsibilities of his high office. It is reported that when he was fully robed in his official garments of state, and wore the crown and carried the white jade scepter, his attire was so weighty that it rested upon a wooden framework behind him and was only draped over his august person.

One somewhat incongruous note was supplied by an electric light in the ceiling of the Throne Room. This had been installed



ENTRANCE TO THE LAMA TEMPLE IN PEKING

In front of the door is a Lama priest in his elaborate costume, and emerging from the dark interior of the building is the celebrated Spanish writer Don Vicente Blasco Ibanez.

by General Yang Shih Kai, the first President of the Republic of China, who was quietly planning to have himself proclaimed emperor, but never attained his purpose.

Second only to the Vermilion City in interest and fame, is the Temple of Heaven with the altar that stands nearby. This wonderful sanctuary for the ancient gods of China was connected to the Vermilion City by a broad road along which the emperor and his retinue passed on the occasion of the celebration of the Happy New Year. The temple itself, with its triple dome, suggesting the

Papal tiara, stands upon a three-fold foundation of marble terraces with intricately carved balustrades. The altar of heaven nearby has a similar foundation, but instead of a building on the top, it has a smooth surface of inlaid stone.

In the days of China's glory, great ceremonies were conducted at this altar. Here, before the tablets of his ancestors, and massive stele ornamented with the symbols of the constellations, the emperor of China knelt in humility to beseech the blessings of Imperial Heaven and to assume personal responsibility before God for any misery, suffering, or disaster which had afflicted his country in the year that had closed.

Not far away, are other complexes of extraordinary monuments. Here stands the Lama Temple, the only place outside of Tibet presided over by a Lord Lama who is also a reincarnated bodhisattva. In the courtyard of this temple is an incense burner, cast in bronze, of extraordinary size and beauty. Within the temple itself is a mystic maze of sacred statuary. Niches in the wall are ornamented with scenes from all the celestial regions, and in the great tower of this Tibetan Lamasery stands the colossal figure of the Maitreya Buddha, said to have been carved from a single huge tree trunk brought from some distant region beyond the desert.

On a promontory overlooking a pleasant lake, stands the Summer Palace of the Empress Dowager, who was sometimes, but not always referred to as "The Old Buddha." In the grounds of this palace is a marble pavilion in the shape of a Chinese boat. Cynics refer to it as "the Chinese navy," for it was built with the money raised for the purpose of providing naval protection to the country.

In another part of the city, is the old temple of Confucius. The gate was in a rather crumbling condition, and was strongly supported by timbers so placed as to prop up the sagging structure. In the front yard of the temple were rows of tall stone tablets, inscribed with the philosophical writings of the great Chinese sage. So many rubbings have been taken from these stones that their surfaces have been worn almost smooth. The temple itself is a simple structure, also dominantly Chinese red in decor. No



"THE CHINESE NAVY"

Marble pavilion in the grounds of the Summer Palace of the Empress Dowager in the suburbs of Peking.

image of Confucius is enshrined; only a simple tablet bearing the name and dignity of the Superior Man.

Most tourists become a little surfeited with palaces, shrines, and temples, but very few find the old Thieves' Market uninteresting. Within the precincts of this fantastic shopping area, almost anything can be purchased, and at the time I was there, prices were extraordinarily low. Wonderful jade carvings, necklaces of amber, paintings and images from distant Tibet, fabrics, embroideries, works in lacquer and cloisonne, old porcelain, and teakwood furniture were displayed in lavish profusion. Bargaining was not only proper, but required, and a merchant would regard a quick sale as a minor tragedy.

The streets were always crowded, and it was noticeable that those suffering from leprosy were not isolated. The type from which the Chinese people suffered, however, was not considered especially contagious, being due to the eating of spoiled food, especially fish. The main court of the Taoist Temple of the Universe, in Peking, was reserved for the spiritual consolation of lepers.



THE DEVIL'S BRIDGE AT SHANGHAI

It is obvious that a demon attempting to pursue a human victim across this bridge might well become confused and be forced to relinquish his prey.

And in the same city stood the buildings of the Rockefeller Foundation—fine examples of modified Chinese architecture, with the main entrance guarded by a dragon stone—where researches in the treatment and healing of leprosy were producing excellent results.

In due time, we left Peking for Tientsin. It was a long ride in the train across eastern China. Later, by a change of trains, we arrived in Shanghai. At that time, this famous city was a tourist Mecca, and here also, foreign interests had thoroughly established themselves to rule their various holdings, leases, and privileges in the hinterland. After North China, Shanghai seemed a little uninteresting, but one curiosity should be mentioned—The Devil's Bridge. It was a strange contraption, made up of short sections fitted together in a sequence of odd angles. You could proceed only a few feet without going around a corner. Those who believed themselves to be afflicted by evil spirits, or felt that in some way the corruption of their own natures might be due to demons, hurried across this bridge. The theory was that the imps and devils would try to follow them, but as these infernal creatures could not go around corners, they would ultimately fall into



GENTLE MEMORIES OF OLD CHINA

My "sedan chair" was a kitchen chair suspended between long poles. The purpose of the trip was to reach the Great Wall of China, but the conveyance collapsed shortly after this photograph was taken.

the sluggish water below and be appropriately drowned. The Chinese also have a panel set in the doorway of a home in such a manner that you must walk around it to enter the house. It is said that this will exclude all demons except Americans and Englishmen.

We went on to Canton, and here the congestion was incredible. When there was no more space upon the land, the Chinese, who have a natural instinct to huddle, extended the city out into the river. Even in the early twenties, nearly half a million human beings lived on boats—not only anchored, but fastened to each other, with the vast groups of them tied also to the land. There is a story that many of the Chinese at Canton are born, live their entire lives, and die on the river. Their community interests may not even take them to the land, and they are serviced for food and other necessities by floating shops. A marriage ceremony may be held on one boat; on another, not far away, a baby is being

born; and on a neighboring boat, masses are being said for the dead. It is a strange life, but people who have lived it can probably adjust themselves more readily to the congestion, inconvenience, and insecurity which Chinese refugees must face in Hong Kong today.

Hong Kong is the most Westernized of China's modern cities. It was long administered by the British with the aid of a police force derived from India. In those days, rickshas were abundant, and all kinds of merchants peddled their wares in carts and wagons and from elaborate baskets suspended from their shoulders on poles. Wedding processions often became entangled in funerals, and every day there was some reason for firecrackers to call the attention of spirits.

Crossing the bay that divides the city of Hong Kong from Kowloon at night, was a wonderful experience. The water glowed like green fire because of minute organisms that emit a phosphorescent light. The light was so strong that it was literally possible to read a newspaper on the back deck of the boat.

Today, Hong Kong is a conglomeration of cafes, clubs, expensive resort hotels, and a curious hodge-podge of Chinese relics referred to as "The Castle of the Tiger Balm King," who made a fortune in patent medicines. In my time, the stores were a little less numerous and distinctly less gaudy than now, and some very fine merchandise could be secured. Due to British influence, East Indian antiques were rather plentiful, and while there, I secured several of the huge banners that were suspended from the Jaganath car in Hindu processions. In those days, also, it was fashionable to buy a suit of clothes in Hong Kong, measured by an efficient Chinese tailor with his mouth full of pins and an inscrutable expression on his face. The suit was to be delivered the next day. In some cases, it was obvious, even in that golden era, that things might have been better had the tailor taken another day.

With Hong Kong disappearing in the distance, China is left behind. Not only must we see its mountains and towns fading away, but we must realize that most of the China I knew is only a memory. It is true that the physical sites remain, and in the Free Ports, barter and exchange continue; but the soul of China

is sorely troubled. Yet we all know that China will have an important place in future history. Its population is rapidly approaching the billion mark; its vast momentum will continue. And in the course of time, China will reach out and embrace the future that has been building and maturing for many centuries. Yet there is something rather pleasant about thinking back to a world that was not yet torn by strife; and we can hope that it will not be too long before the young people of our present generation will be able to stand on the balcony of the old North Palace in Peking, with the vast Tibetan tower rising behind, and in the mist of evening, look out over the shadows gathering on the quiet walls of the Vermilion City.

CHRISTMAS CARDS DESIGNED BY MANLY P. HALL

You will not find these unusual cards anywhere else!



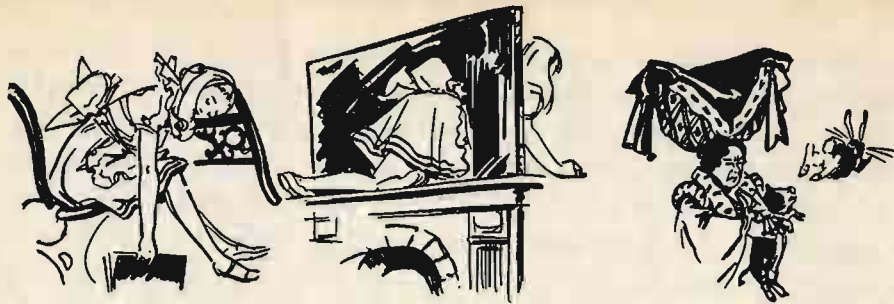
A. "The Vision of St. John." A simple and dignified design featuring a woodcut by Albrecht Durer. The words on the front of the card are: "At this Holy Season May the Spirit of Peace and Good Will Abide with You and Yours." On the inside is an appropriate quotation from *The Mystical Christ* by Mr. Hall, as well as the words: "The Spirit of Christmas invites us to seek within ourselves for the gracious memories of the blessings that have enriched our lives." Printed in dark red ink on a gold card; $3\frac{1}{2} \times 7\frac{1}{4}$, with an envelope of good quality. Price: \$.15 each.

B. "Madonna and Child." A gracious figure in the style of a medieval Madonna. The words on the front of the card are: "May the Blessings of this Sacred Season be with You and Yours." On the inside is the following message by Mr. Hall: "Our real life—our eternal life—is sustained by a spirit to which we owe not only gratitude, but obedience; not only obedience, but understanding—the mystery of a universal beauty which is not of this world, but is born into this world for the salvation of all peoples. The birthplace of this mystery is the heart of man; and once this spirit is born, there can be no end to the human effort until all men dwell together in the love of God and the service of one another." On the opposite panel the message reads: "With all good wishes for a Merry Christmas and a Happy New Year." Printed in blue ink on a silver card; $3\frac{1}{2} \times 7\frac{1}{4}$, with an envelope of good quality. Price: \$.15 each.



(California residents please add sales tax)

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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE ORIGIN OF THE GAME OF CHESS

Although there are few nations in the world today where chess is not played, or some game arising from the same basic concepts is not popular, the origin of chess is still factually unknown. All explanations are to a degree conjectural, but some of the opinions that have been researched are interesting and informative.

The Egyptians seem to have known a game that combined elements of chess with checkers. Paintings and reliefs on the walls of temples show scenes in which a pharaoh and his queen are engaged in this game. It was also known in ancient India, and there is a considerable discussion of this in the writings of Sir William Jones, a pioneer in the field of Asiatic research. Chess was certainly known among the Hindus at a comparatively early date. There were a few differences in the details of playing, but the old board also contained sixty-four squares, as at the present time.

The Chinese also have laid claim to the invention of chess, and have records back to 174 B.C. to support their contention. Actually, however, a mandarin leading an army was in direct contact with Indian civilization at the time when he first popularized the game to entertain his officers during a long winter encampment.

One of the interesting aspects of the game in its migrations, has been the gradual change in the power of the chess piece now

called the queen. Originally, this was the prime minister, or counselor, of the king. As such, it had very little offensive or defensive power. Later, when the sage was transformed into the royal matron, she was the weakest piece on the board, permitted to move only one square at a time, and that diagonally. This was a limitation of the move that is now assigned to the bishop. As the opposing queens were not on squares of the same color, they could never meet or have any direct influence on each other. Later, however, the queen gained increasing strength, until today she is the most powerful piece on the board. All the separate members of the chess family, except the king, gained strength and privileges with the passing of time.

In Persia, and later in Moslem India, native princes played this royal game with living chess men. The opposing players were seated on balconies overlooking a large courtyard, which was divided into alternate light and dark squares. Persons costumed to represent the various pieces stood on these squares and changed their positions according to the moves made by the players.

When the Arabs came into domination in Persia in the 7th century, they found chess to be very popular, and quickly took an interest in the game. Some believe that it was through the Arabs that chess reached Europe, by way of Spain. Others feel that travelers brought the reports of this fascinating avocation and introduced boards and sets of chess men at a comparatively early date.

In any event, clubs were organized in Naples, and the game took great hold in France and northern Europe. Among those who really became all-out enthusiasts were the Vikings of the Nordic countries. Recent consideration indicates that the game probably reached Europe earlier than the Moorish conquest of Spain.

Modern chess gained its enduring popularity in the 16th century, and since that time, there has been no essential change in the patterns of play. With some imagination, an English artist portrayed Queen Elizabeth I of England and King Philip II of Spain playing chess on a board in which the pawns were represented by ships. This was certainly more than a hint at the struggle between England and Spain for domination of the sea.



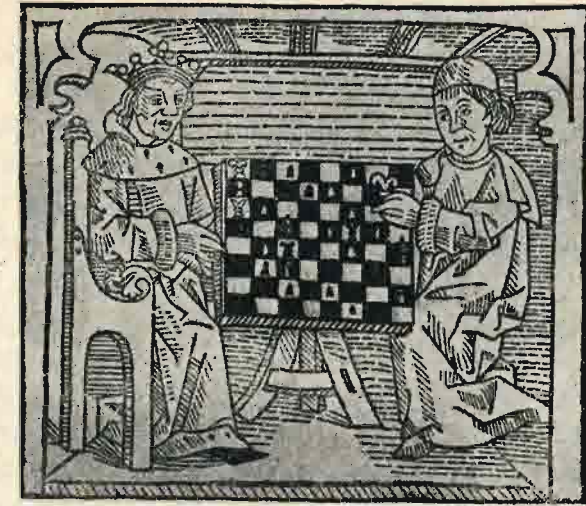
Egyptians playing a game resembling chess.
From Wilkinson's *Manners and Customs of the Ancient Egyptians*.

Older peoples saw in this game the symbolism of human life. The various pieces became levels of society, castes and classes in India and China, departments of learning, and even emblems of the various arts and sciences with their particular hieroglyphic patterns and designs. It was generally admitted that the two colors alternating on the surface of the board represented spirit and matter, life and death, good and evil, hope and fear, growth and decay. Thus, at least by implication, every chess game was a struggle between light and darkness. The board was probably derived from the tresselated checkerboard floor of the ancient Greek and Egyptian initiation rites, a symbolism that has been perpetuated in modern Freemasonry.

One of the peculiarities of the game is that the kings are the only pieces that cannot be taken or captured. The purpose of the game is to place the king in checkmate—that is, to bring to bear upon him sufficient threat to make it impossible for him to stay where he is without capture, or to move to any other square without also being in danger of capture. When the king is thus endangered, the game is over.

In the symbolism of chess, therefore, the king represents the human spirit, with the various complications that arise on the battlefield of life. Regardless of what happens, the spirit of man can be endangered and prevented from functioning, but it can never be destroyed. Checkmate is therefore similar to death, by which the spirit departs from the body, but cannot actually be the victim of any of the emergencies that afflict it.

One of the most interesting works concerning the history of chess was published in 1874 by Van der Linde, who did exten-



An early European woodcut depicting a king playing chess with a noble or scholarly person.

sive research and whose opinion might be quite valid. According to Van der Linde, Buddhism was dominant in India between the 3rd and 9th centuries of the present era. The Buddhists taught that war was both sinful and criminal, and that to kill another person in war, was to be subject to serious karmic retribution. In any event, even the most tolerant Buddhists, who might not share the extreme attitude, were anxious to encourage, in every way possible, the cultivation of peaceful activities.

Some of the priests, especially leaders in the Buddhist community, recognized the innate combativeness in man, and felt that he should be supplied with a satisfactory but harmless substitute for war. This would have to be something that would be equally interesting and attractive to powerful rulers and the most humble of their subjects.

To achieve this end, the Buddhist priests created a miniature battlefield on a board, in which two armies, led by their rajahs sustained by their prime ministers and directed by their generals, could engage in a kind of mathematical warfare. Here they could bring their elephant troops, mounted troops, and foot soldiers into conflict in strategies requiring a great deal of mental skill, ingenuity, and far-sightedness.

The game was an immediate success, and though it may not have ended wars in Asia, it certainly stimulated the minds of princes. Through chess, they were able to demonstrate their skills, and it undoubtedly trained their minds to a degree not normally cultivated by comfort- and luxury-loving Oriental despots. It is said that the original Buddhist hope was that when two nations developed antagonism, each would select a chess champion, and these two would fight out the grievances on a chess board. The nations would then abide by the results. The idea, though not as yet generally accepted, is stimulating even in our time.

The involvement of chess in political situations was not reserved to old times, for the game is extensively played today in the Soviet Union. Here one of the most popular forms of the chess set is composed of miniature figures representing capitalists and communists. A party member in good standing should, of course, be sufficiently skillful to make sure that the capitalistic side was the loser. It is also stated that chess has actually been used in planning national strategies, and researches into the rules governing the movements of the various pieces, would indicate the possibility of a highly mathematical symbolism involving even astronomy.

Chess is still the king of games and the game of kings, but it would be interesting indeed if it could be finally proved that men could work out their combative instincts in some such harmless way, and thus save nations from the miseries of open conflict. The game requires a great deal of patience and a high degree of concentration. Skilled players may require days or even weeks to complete a single game. It is a strong mental exercise, calculated to give the mind experience in clear thinking and foresight—attributes that will add luster to almost any intellect.

DRUGS OF VISION—the editorial from the Winter 1966 issue of our Journal is now available as a 16-page pamphlet reprint. We can offer it at the following prices: 25c a copy; 5 for \$1.00; 25 for \$3.50; 50 for \$6.00; 100 for \$10.00. If you are interested in reaching young people with this message about a subject that has become a serious social problem, we are happy to cooperate in every way possible.

Library Notes

by A. J. HOWIE

LUTHER BURBANK

A New Biography

Very early in his career Luther Burbank became newsworthy, and even now, some forty years after his death, another biography still finds a reading public. *Luther Burbank, the Wizard and the Man*, by Ken and Pat Kraft, Meredith Press, New York, 1967, is a most readable account of the events and highlights in the development of a unique genius in the history of man. Burbank potatoes and Burbank plums have helped feed the world better, along with countless new varieties of fruits, vegetables, grains, nuts, which do not bear his name. Moreover, there are shasta daisies and improvements in roses, lilies, poppies to brighten the esthetic tastes of garden lovers. In the field of horticulture, his influence was world wide.

Beyond the fact that he was one of the great benefactors of humankind, just why is the career of a horticulture genius of challenging interest to mystics, philosophers? We are becoming increasingly aware of many figures in public life who, without professions of mystical inferences, philosophical pretensions, or obvious religious motivation, are *doing the works* for the improvement of the world, and men about whom religious devotees, mystics, philosophers, idealists, utopians have been speculating for generations in ivory towers and retreats far removed from the world of affairs. Burbank seems to fit into a category of *doers of wondrous good works* without even the blessing of orthodox science.

The authors of this new Burbank biography have chosen to take the events of his life out of a time sequence. This heightens the interest-catching appeal of the 39 chapter captions, all dramatically titled. But it would be well for the reader to keep in mind the state of the world in which Burbank did his work. Perhaps he could not repeat his successes if he had had to meet present con-

ditions. The fame that came so easily to him might not have been accorded by a public dominated by television advertising in a faster moving and changing environment. We take improvements of all things used by man as part of the normal course of progress.

Burbank was finishing his limited formal education, the equivalent of a high school level, during the years of the Civil War. No mention is made that the causes or partisanship of the times created a stir in his environment; many people apparently felt the war mostly as it affected their tables—the mixing of rye and corn meal with their wheat flour to conserve wheat. He transplanted himself from staid New England Massachusetts to a pioneering California just six years after it was possible to make the transcontinental trip by rail. It was the era of the expansion of shipping foodstuffs to the east, leading up to the advent of the telephone, electricity, automobile, mass production, automation.

Burbank seems to have been completely self-motivating. There is no mention of a person or environment that directed his interest to plant wizardry. As for heredity, his father was a combination farmer and manufacturer of pottery and bricks made from clay dug on their farm. His grandfather, on his mother's side, was a cabinetmaker by trade and a horticulturist by interest, working with grapes. But this would hardly account for Burbank's driving motivation. His sister recalls that, as a boy, he made pets of flowers.

Burbank himself credits his reading of the works of Charles Darwin for his theories of plant training. There is no clue as to just when and how early these books fell into his hands. It was most unusual for a boy or young man when books were not as plentiful and common as now. Yet he had read *The Variation of Animals and Plants Under Domestication* before he bought a seventeen-acre plot to cultivate as a market gardener when he was about age twenty-one.

According to the Krafts, Burbank considered Darwin's theory of cross-fertilization as his "starting point." He had a sufficient understanding of the subject to take full advantage of his first "lucky" find; in his second year (1872) of raising potatoes, he found an Early Rose potato seed-ball that contained twenty-three seeds. From these came the one seed that sprouted the variant that became the Burbank potato. He never again found a potato seed-

ball, nor could he locate one even though he had a standing offer to purchase any that were sent to him.

Burbank realized a paltry \$150.00 from the sale of his first crop of the potato for seed purposes. But the potato was a phenomenal bonanza for the man who marketed and named it the Burbank Potato. However, the transaction gave Burbank an early incredible publicity and enough ready cash to move to California.

Although the Krafts devote a chapter to "The Mystic Burbank," there are scattered throughout the book various hints and allusions to a rather speculative insight into Burbank's preoccupation with unconventional subjects. He is quoted as being interested in spiritualism and psychic phenomena, telepathy, magnetic healing, and yoga. He took no aggressive or assertive public position on any of these subjects, but the overtones are apparent in all of his work with plants.

There is no indication that he made it a practice to attend seances. On one occasion he made a rather enigmatic comment to a reporter pressing him for an expression of his interest, to the effect that the so-called psychic phenomena produced by spiritualists could be referred to as self-hypnotism. There were then, as now, many fraudulent "psychics," but his recognition of false phenomena in no way denies a possible interest or belief in the genuine thing. Several persons have confirmed that he made positive statements regarding personal telepathic communications with his sister and friends.

Burbank was not a "joiner," and there seems to be a question as to whether he ever belonged to a church. The Krafts state that he joined the Baptist Church in Massachusetts, but a pamphlet published by John H. Dietrich, a minister of the First Unitarian Society of Minneapolis, contains a questionnaire submitted to Burbank by a Miss Brunzell. Burbank's answer to the question "Were you ever, or are you now, a communicant of any church?" was an unequivocal "No." However, he was a regular attendant until he was forty, and in his later years he attended churches as his interest dictated.

Burbank seems to have believed himself to possess some healing magnetism. There are a number of persons who recall his laying on of hands or touching the backs of various persons to relieve some

minor ailment. But it was with plants that some mystic element seems most evident, in spite of the fact that on one occasion he brushed off a persistent reporter's question on the subject of his talking with his plants with a comment to the effect that it was ridiculous, because plants and flowers haven't any brains. This would in no way contradict his admissions to others that plants responded to his love.

In the Winter 1959 issue of the *P. R. S. Journal*, Mr. Hall includes his recollections of an afternoon spent with Burbank. Earlier, in the Summer 1956 issue of *Horizon*, he devoted an article to Burbank's book *The Training of the Human Plant*, The Century Co., New York, 1907. This was one of Burbank's earliest ventures into a controversial subject, the rearing of children with the objective of improving the race, not necessarily along ethnic lines, but with the qualities that would make for better men and women of the world. He believed in the mixing of nationalities, but it was not just emotional intermarriage, but the blending of the best qualities from the ancestry of the engaging parties. His ideas might bear a careful review in these times when racial unrest and tension cause us to overlook the fact that merely condoning mixed marriages is not an answer to the problems of equality among human beings.

Famous people from all over the world made pilgrimages to Santa Rosa to spend a few moments with Burbank, some just to see where he performed his miracles. But he had many friends right at home in the community. He had a long-standing contact with Swami Yogananda. And the Baron Kanaye Nagasawa of the Brotherhood of the New Life, a group that owned a large estate near Santa Rosa, visited back and forth with him, as the Krafts put it, "inspiring one another with new observations on nature's secrets."

Of especial interest to readers of the *PRS Journal*, there are three chapters into which this highly perceptive team of writers has crowded the essence of the storm of controversy that broke in Burbank's seventy-seventh year and hastened his death.

"This Bitter Cry" is concerned with the problems outlined in an article by Burbank published in Henry Ford's Dearborn *Independent*. He reviewed his sixty years of work with plants, only

to realize that most of the improved varieties of plants were going to waste and would be wholly lost because the world was unable to absorb them as rapidly as they could be produced. Seedsmen and nurserymen wanted only to introduce two or three new plants a year, so the largest part of his new plants stayed unused and unknown to the public.

Burbank estimated that his thirteen acres of land at Sebastopol, California, had plants that would be worth a billion dollars an acre to the world. He had recently sold three acres because of his inability to attend them properly. The cemetery that purchased the land pulled up and burned thousands of his laboriously evolved new varieties of plant life—which included forty new selected thornless blackberries. He enumerated a distressing list of other items lost on the plot sold, and then reviewed what would be lost when he had to dispose of the remainder of the farm for the same reasons.

He had toyed with the idea of opening the place to the public and permitting everyone to take what he wanted, but came to the conclusion that people never think much of things that are given to them. He concluded the article with the following thought: "My attitude is one of cheerfulness, tempered with a certain concern that comes from my contemplation of the trend of human development. We are producing too many human weeds."

The chapter "What a Man Believes" mentions his invitation to testify at the Scopes trial in Tennessee and his refusal although offering to help Clarence Darrow in any way he could. His beliefs lead up to the stormy crisis of the incident captioned "I Am an Infidel." Prominent public figures are frequently asked for opinions on subjects quite foreign to their specialty. The casual tourist returning from a trip suddenly is accepted as an authority on international affairs. However, Burbank who had proved his ability to manipulate the principles of evolution in plant life, and had earlier speculated on the application of those methods to the improvement of the human plant, might have been expected to say something important on the subject of the great First Cause of all.

It all started quite innocently with a local youth trying to pick up a little extra money as a news service's correspondent. He

asked for Burbank's thoughts on human immortality. Burbank expressed belief in some sort of control ruling the universe, but refused to personalize it. Instead of changing the subject, he evidently became carried away by adding that religion was tottering and that he was an infidel, as Jesus had been in his time.

The Krafts have done a magnificent job of summarizing the unbelievable storm that broke as soon as the story went out over the news wires. Burbank's words were taken completely out of context with his life's creative work and personal integrity. Bitterness, bigotry, intolerance, disillusionment were expressed from pulpits, from newspapers, and in a flood of mail directed to Burbank personally. Former admirers turned into rabid critics.

Burbank had been scheduled to speak at the First Congregational Church of San Francisco, the invitation having been extended before the turmoil. He could have cancelled, but he was big enough to face the largest attendance that church had ever attracted, and one likely to be openly antagonistic, certainly not all open minded or friendly. He bravely read a carefully prepared speech, which embodies a beautifully worded temperate statement of belief. He closed with a quotation from Olive Schreiner: "All things on earth have their price; and for truth we pay the dearest . . . For the little soul that cries aloud for continued personal existence for itself and its beloved, there is no help. For the soul which knows itself no more as a unit, but as a part of the Universal Unity of which the beloved also is a part, which feels within itself the throb of the Universal Life—for that soul there is no death."

A creative, productive life was shortened by the cruel, blind, and uninformed masses clinging to beliefs and words which they understood only in part. They did not hesitate to speak and condemn for the God whom they expected to forgive and embrace themselves.

The biography has eight pages of illustrations, a bibliography, and a convenient index. This is a book that can help perpetuate an interest in men who have devoted their lives to benefiting and improving the race and environment in which humanity must evolve. *Luther Burbank the Wizard and the Man* is a welcome addition to the shelves of the PRS Library.



HAPPENINGS IN THE WORLD

Children's Villages

In the years following World War II, Herman Gmeiner studied medicine at the University of Innsbruck. During this time, he spent many hours in the pediatric wards working with sick, abandoned, and unwanted children. As a result of this experience, he founded the first "SOS Children's Village" at Imst in the Austrian mountains, thirteen years ago. His program was enthusiastically received, and there are now twenty-five SOS villages in different parts of Europe, and the plan is continuing to expand. One such village has been set up in South Korea, and recently Dr. Gmeiner was present at the opening of a village in the United States. The project is very simple, but strikes at the heart of a difficult and potentially dangerous situation.

The children's villages are composed of individual cottages, each of which will house from seven to nine children under the leadership of a group foster mother. Every effort is made to project into these house patterns the exact symbolism of a private home. No institutional elements are allowed to intrude themselves. Those selected to serve as mothers are usually either unmarried women or widows, prepared to devote their entire time to the group of children over which they exercise personal parentage.

Each group is composed of children of various ages, so that one family unit may have a six- or eight-month-old baby as the youngest member, and a thirteen- or fourteen-year-old boy or girl for the oldest member. The idea is to copy the age intervals that are normally found in a family. Each cottage mother makes her own selection of food and clothing for her charges, and they live according to individual family lines. The older members help to take care of the younger ones, and everything possible is done to create a strong family spirit.

It may well happen that the children in a particular home unit may actually be related by blood. If it is necessary to take over a group of children belonging to one parental pattern, they are not divided, but are kept together. In one case, a home is composed of nine children, all of whom are actually brothers and sisters of one family.

Religion is provided by making use of the local religious facilities of the community. No special creed or denomination is advocated by the village program. The children also attend public schools, and after the age of fourteen, are encouraged to apprentice themselves to various trades, or advance personal education under guidance and leadership.

Dr. Gmeiner has taken the attitude that the selection of the mothers for these small broods of children is the most important phase of the program. There is no interest in selecting specially trained teachers, educators, or social workers. In fact, educational attainments have been discovered to be of almost no use. Everything depends upon the mother instinct in the woman. Far above her education, is placed her home-making ability, her natural love for the young, and her ability to form lasting emotional contacts with those growing up under her care, who may actually be with her for ten or fifteen years.

The doctor feels definitely that the only answer for abandoned, neglected, or orphan children is human affection. Ideally, their problems can best be faced with the help of a woman with natural, kindly maternal instincts, though perhaps of limited personal attainments, who will guide these children in becoming average members of society. The last thing that is wanted is involvement in some vast government project, with large beautifully equipped buildings, wards and clinics, regimented activities, and social workers. It is felt that these have a tendency to frighten and demoralize the very young, or to cause them to have a defiant attitude toward life.

As a result of this project, the children, though deprived of their true parents, gain possibly a larger concept of the goodness and kindness of human nature, and are given a powerful example of a self-sacrificing person utterly dedicated to their happiness and improvement. In this system, there are no dormitories, no common

kitchens, no special types of dress or clothing, no general doling out of furniture and equipment. The mother of the group arranges everything according to her understanding of what is best. Usually she will be right, but if she makes a mistake, this is no different from true family life. Birthdays and special celebrations are privately held within the group of eight or nine, and Christmas festivities differ in each group.

The children are encouraged to feel that they will be guarded and cared for as individuals until they are ready to take on the personal responsibilities of mature living. The older children are segregated, but everything is done in such a way that they continue to feel they are part of the family pattern. Many return to their children's village for special visits and vacations, considering the mother of their unit as a real parent, and remembering her as they would their own mother on birthdays, Christmases, and like occasions.

At the present time, this program is receiving assistance and cooperation from over a million and a half persons all over the world. In spite of the fact that the skeptic can suggest countless difficulties that could arise in such an arrangement, very few inharmonies or delinquencies have actually developed in the thirteen years of the program's operation. This is undoubtedly because of the tremendous emphasis upon family loyalties, mutual affection, and the deep personal regard for the mother of the group.

Twenty refugee children from Tibet have recently been introduced into the Austrian children's villages. There is no distinction arising from race or religion. The members of these families are held together not in spite of their differences, but because they have one tremendous need in common: the need to be loved as little ones growing up in a strange and mysterious world.



Educational Note

According to a note that appeared in the *Western Breeders Journal*, a slice of cow is worth 8 cents in the cow, 14 cents in the hands of the packer, and \$2.40 in a restaurant that specializes in atmosphere.



LOCAL STUDY GROUP ACTIVITIES



We plan for distribution in the fall a new series of booklets under the general title "Search for Reality." This might be a good theme around which to build a P.R.S. Local Study Group Program. Obviously, we are all seeking a better understanding of the meaning of our personal lives. Because security depends largely upon the strengthening of inner resources, we must intensify our quest for the basic ideas and ideals that will sustain us and give meaning to our endeavors.

This is a lonely time for thoughtful persons. They all realize that solutions to existing problems are possible, but that few indeed have the insight to bring their thoughts and emotions under the constructive disciplines of wisdom and love. Through the local study groups, serious students can find kindred spirits and gain encouragement through the realization that they are not actually alone.

A well-planned study program will prevent the members from drifting into undesirable associations and becoming involved in unwise or destructive beliefs that enjoy temporary popularity. We must not only learn, but we have to protect our hearts and minds from anxieties that weaken rather than help, and which contribute nothing to the advancement of understanding or peace of soul.

In the near future you will receive further information about our new series of publications, which will be practical for study group use and assist the individual student to plan a constructive program in his own home.

The "In Reply" department in this issue of the Journal takes up the highly controversial problem of social drinking. It is evident that a variety of opinions will develop around this subject. It may be asked if it is actually possible for modern parents to control the habits of children of college age—or for that matter, in

the high school years. The adult may also feel that because he is older, he has a right to do as he pleases, and that his conduct should not unduly influence the habits of his children.

Having arrived at some conclusions that seem ethically proper, it would then be natural to inquire as to how the policy that has been decided upon can be applied, and whether the application will cause more difficulties than the present situation. It is not likely that complete agreement will be reached, or that a brilliant formula for the regulation of drinking will be found, but useful points that may contribute to parental wisdom, can result from thoughtful discussion.

Another article that reaches deeply into current conditions is the editorial, "Zen and the Tired Businessman." Here we devote considerable attention to an answer for the basic question, "What makes businessmen tired?" Whenever it is necessary to find a remedy for a problem, it is wise to seek for some basic solution to the cause of the condition. It may well be that harassment is exaggerated by attitudes themselves inadequate or unreasonable.

Actually, the principal function of Zen as a practical aid to self-improvement, is the quieting of the mental and emotional pressures that arise within ourselves due to the lack of self-discipline. Imagining that you are the tired businessman, or married to him, how can planning in family life help to reduce the irritations and confusions that depress and disturb you?

Are you basically seeking for inner peace, or merely trying to justify the lack of it? Are you trying to cover your own weaknesses by making outer situations seem greater than the facts justify? Are you creating personal resistances to inevitable conditions, rather than learning to adjust to them with quiet dignity? Have you become so over-influenced by the constant reports of tension and confusion that you have built within yourself an expectancy-mechanism that almost causes difficulties to arise? How can you help your nerves to relax, and make your practical judgments and decisions with a minimum of tension?

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



Happenings at Headquarters



The Summer Quarter opened with Mr. Hall's Sunday morning lecture on July 9th, when he chose the highly important question, "Will America Keep Its Appointment with Destiny?" His subject for July 30th was "The I Ching—The Most Mysterious Book in the World." Mr. Hall decided to go to Japan in August, for approximately five weeks. The trip combines research and a vacation among gardens and temples, which he greatly appreciates. He also plans to make further additions to his collection of manuscripts dealing with Oriental symbolism and philosophy, and to find a few treasures for the Gift Shop.

During Mr. Hall's absence, Dr. Henry L. Drake is conducting the Sunday morning meetings, with the exception of Labor Day, when we are always closed. In his four Sunday morning lectures, Dr. Drake will discuss the symbolism of the "Ten Bulls," hypnosis, the nature of reality, and the Platonic dialogues. Mr. Hall returns to the platform on September 17th.

Our guest instructor for the summer program at headquarters will be the Rev. Hakuya T. Maezumi, who comes to us with excellent credentials as an accredited teacher of Zen. When he was eleven years old, Rev. Maezumi entered the Soto Zen monastery, Sojiji, one of the largest and best known in Japan. His advancement was under the direction of distinguished teachers, and in 1956, his Order considered him ready to teach in America. Since that time, he has been a highly respected exponent of the Zen doctrine, and is now Director of the Los Angeles Zen center. He has chosen as his general subject "Basic Principles and Practices of Zen," and will present a seminar on five Wednesday evenings beginning August 9th.



Dr. Hisashi Ohta, who has been with us since the first of the year, continues his Workshop in Sumi-e, Oriental brush painting. For his summer series, he will feature the art of the continuous brush stroke, applying this technique to designs of flowers, animals, and human beings. In the latter category, he will present examples of the Zen sage Daruma, the Chinese sennin, or forest monks, and Confucius, the great Chinese philosopher. Dr. Ohta's series began on July 10th and continues for eleven Monday evenings.

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Our summer Open House was held on Sunday, July 30th. Through the kindness of the Hospitality Committee, a most attractive luncheon of home-made foods was thoroughly enjoyed by those who gathered after the morning lecture to explore the various attractions always associated with our Open House events. In a special afternoon talk, Mr. Hall discussed "The Egyptian Book of the Dead," on which occasion the complete original papyrus was on display. This important manuscript, dated in the 6th century B.C., was dedicated to the spiritual consolation of the soul of the Priestess Ta-er-pet.

Our next Open House will be in early November. These occasions are always an opportunity to bring your friends and introduce them to the activities of the P.R.S. Members of the staff and volunteer workers from the Friends Committee are on hand to welcome guests and assist newcomers to become better acquainted. The offices, Library, and Gift Shop are open from 10:00 a.m. to 4:00 p.m., and visitors are encouraged to browse at leisure among the books, pictures, and art exhibits.

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Our library exhibits for the fall season are unusual and well diversified. From October 1st through the 29th, we will exhibit Buddhist and Shinto temple souvenirs. We had such a display last year, and it was very well received both by students of religion and those interested in the graphic arts. The collection for the October exhibit presents an entirely new group of pictures, and features a number of outstanding examples of old woodblock printing. The subjects include religious images with their attributes, monks and sages, mandalas and meditation figures, deified emperors, vision pictures, and patterns for pilgrimage.



November 5th through 26th, we will exhibit examples of Chinese tapestry weaving of the Manchu Dynasty. The technique of what is called K'ossu weaving is similar to that used in the making of the Gobelins tapestries. The elements of the patterns are woven on a hand loom, and appear to be separated from the background by a tiny interval of space, making the designs look like mosaics. We will show over forty examples of the Chinese equivalent to crests, or heraldic devices,

worn on the robes of the nobility. These feature birds and fantastic animals surrounded by clouds, waves, and groupings of Buddhist, Taoist, and Confucian symbols of happy augury. There will also be larger panels depicting scenes, deities, and fragments of regalia. The five-clawed dragon reproduced herewith is from an imperial robe.

Rare Bibles and illuminated Bible leaves from the permanent collection of the Society will be displayed in December, and as we are closed on the Christmas and New Year's Sundays, the exhibit will continue through January 28th. Many interesting and unusual items will be shown, such as the Great London Polyglot Bible of 1657. This monumental work, which includes both the Old and New Testaments, extends through several volumes in folio, and the type is hand-set in eight languages. A work of this magnitude would tax the best facilities of modern printing, and this amazing Bible was an almost miraculous achievement for 17th-century artisans. There will also be a number of interesting and colorful missal leaves, and examples of early manuscript fragments from old Bibles.

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Dr. Framroze A. Bode gave six summer lectures at our headquarters on Tuesday evenings on the theme "Tibetan Mysticism and Philosophy of Culture." The last two lectures of this series will be on September 19th and 26th, when Dr. Bode will discuss *The Bhagavad Gita*, and "Insights on Tibetan Buddhism." From Aug-

ust 13th to 19th, he is attending the 27th International Congress of Orientalists at the University of Michigan in Ann Arbor. The Congress was founded in 1842, and has held its meetings in various countries. This is the first such gathering to be held in the U.S. Oriental scholars from all over the world will assemble to read research papers and discuss subjects pertaining to Oriental studies.

Dr. Bode has attended these Congresses since 1954 as a delegate, and has read research papers at its four previous sessions at Cambridge (England), Munich, Moscow, and India. He will attend the Congress at Michigan University as a delegate and read his research paper on "Sraosha in the Gathas and the Avesta," dealing with the concept of intuition and divine consciousness in the Zoroastrian religion.

IN MEMORIAM

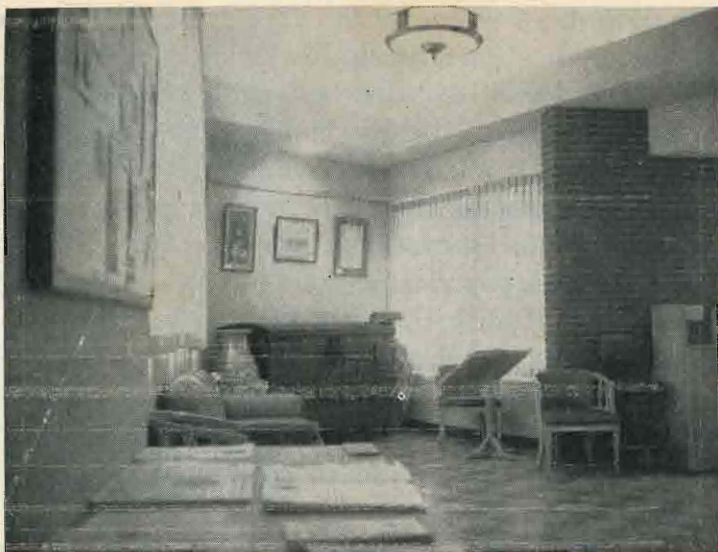
GEORGE H. LARK
1909-1967

It is with extreme regret that we announce the passing from this life of Mr. George Lark. He was actively associated with the work of the Society for many years, until finally health made this impossible; but he helped to the best of his strength until the end.

As a man casteth off worn out garments and taketh others that are new, so the dweller in the body casteth off worn out bodies and taketh others that are new.

—Bhagavad Gita

Our Vice-President, Dr. Drake, has been having a rather busy time. A recent issue of "Explorations Magazine," a technical journal in the field of psychology, published his article, "Philosophical Analysis," the theme of which is the increasing use of philosophical ideals and principles in the practical field of psychotherapy. In May, he attended the Western Psychological Conference in San Francisco, and reports that it was one of the largest groups to



assemble for these conferences, with nearly two thousand gathering to participate in the activities. There were lectures or seminars by Drs. Herbert Feigl, Harry Harlow, and Ernest Hilgard, and the sessions were pronounced to be most helpful and informative. Dr. Drake also joined recently with Dr. Perkins, Dr. Keith, and Father Winance on a doctoral committee to evaluate the work of a candidate for a Ph.D. in Psychology at Pomona College in Claremont.

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It has been a long time since we published a picture of our Auditorium lobby. As it is now attractively furnished, we think it is timely to show it again. The accompanying view is taken from the entrance. Against the far wall is a massive brass-bound chest of the kind used by Bombay silk merchants. Partly visible are two large Satsuma vases, presented to the Society a few years ago. If you have not visited our Auditorium, we hope you will do so at your earliest convenience—things are looking better every day.



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