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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: *The Badger Priest*. In Japanese folklore the badger was believed to have magical powers and could change its shape at will. Here it has taken the form of a Buddhist monk to deceive gullible farmers. See pages 26 & 27



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INTELLECT, THE HEARTLESS AUTOCRAT

Nearly twenty-five centuries ago, a young Indian prince renounced his kingdom and became a homeless wanderer. It had been predicted at the time of his birth that he would become either a powerful oriental sovereign, or that he would turn from worldliness and be remembered as an uncrowned ruler over the hearts and minds of humanity. In due time he chose the latter destiny. Without benefit of modern curriculum, this honest and sincere man gained so vast an insight into the essentials of enlightened wisdom that he has been included by the popular historian, H. G. Wells, among the six greatest men of all time. Sitting alone under a banyan tree, Gautama Buddha attained the Great Illumination and established his ministry.

For more than two thousand years this Indian teacher remained comparatively unknown to the Western world. Within the last century however, improvements in transportation and communication have brought with them a larger appreciation for oriental culture. Due to the labors of such dedicated orientalist as Professor Max Muller and Dr. Rhys-Davis, we are beginning to realize that truth knows no boundaries of longitude or latitude.

Thus it has come about that a quiet and gentle person with shaven head and saffron-colored robe examined the records of history, explored the minds and hearts of friends and strangers and contemplated the cultural monuments and institutions of his contemporaries. He then stated in clear and simple words that humanity was unhappy and insecure because it was ignorant. This

point of view did not endear Buddha to the Brahmins of his own day, but the common people of India suspected that it might be true. Modern man with more than twenty additional centuries of history to contemplate is beginning to suspect that something is wrong with the concept of progress which has dominated the human mind for ages.

There have always been two kinds of persons in this world; the first and smaller group has been composed of philosophers, mystics, prophets, seers and spiritual visionaries. Insofar as they were truly enlightened, these inspired leaders have warned humankind of the danger of false concepts and have urged them to mend their ways. For them has been reserved for the most part ridicule, persecution or martyrdom. Socrates was rewarded with hemlock, Christ with a cross, and Mohammed with the poisoned cup of Kheibar.

The other and by far the larger group by the strength of their material ambitions became the rulers and masters of their brothers. Such were the builders of cities and the founders of empires and dynasties. Some were selfish and some well-intentioned. In helpless bondage to their own policies, these strong men wrought their countless works. They raised huge monuments to their own conceits, exploited and persecuted each other—establishing not only physical tyrannies, but despotisms in the invisible regions of the heart and mind. They built temples to gods fashioned in the images of themselves, and splendid tombs for their own earthly remains. Theirs was the power and the glory, and none dared to remember or cared to recall that these self-appointed custodians of progress and molders of the world's opinion were born in pain, lived in fear and died miserably, clutching even on their couches of death the emblems of their temporal sovereignties.

How little our boasted learning has meant to us in terms of moral growth is everywhere apparent. What did Caesar learn from the example of Alexander, or Napoleon from the example of Caesar? We are still desperately attempting to preserve a concept of life, which has been a dismal failure since the beginning. The only persons in history worth emulating are those who rejected utterly careers devoted to the gratification of materialistic attitudes and appetites.

How did this tragic, but actually ludicrous state of affairs come

to dominate mortal conduct? To whom are we actually indebted for prevailing perversity? What fact-finding commission ever recommended the modern way of life? Perhaps it has descended to us from that dim period which preceded the dawn of reason—possibly the Cro-Magnon or the Piltdown man was the original culprit. We would not be inclined to permit a caveman to plan the policies of modern nations; yet the grand strategy dominating the total human effort seems to have originated in the prehistoric world. It survived the glacial period and was then bestowed upon posterity as a priceless heritage to have and to hold forever.

The citizens of today are much like old Chinese farmers who cultivated their rice between the burial mounds of their ancestors—each new day as it dawned, shadowed by the heavy clouds of dead yesterdays. As Plato so wisely observed, the living are ruled by the dead. Every individual who assumes that he is predestined and foreordained to perpetuate the opinions, attitudes, addictions, convictions, conclusions and policies of the past is bestowing a heavy burden to his own descendents.

Buddha pointed out a simple and inescapable fact. To be alive now is to possess the immediate power to bind and to loose. The past lives only because we infuse it with our own mental or emotional energy. There are many things from the past that are wonderful and beautiful, and these will live because men love, remember and preserve that which is truly valuable. As a result of lack of discrimination, ignorance, superstition and fear still afflict the human spirit. These negative and pernicious forces have survived, not because of their intrinsic value and vitality, but because humanity has chosen to perpetuate them. War, poverty and crime are not inevitable disasters. They are merely bad habits perpetuated by ignorance.

Whence springs that strange blind optimism that impels us to hope that we can outgrow our mistakes by multiplying them? Why do we cling to the conviction of our own rightness in the face of overwhelming evidence to the contrary? What causes us to be blind to this evidence? How can we, in an age of enlightenment, remain dedicated to beknightedness?

We like to think that progress stands as a magnificent testimony to the noble sentiments which have inspired humanity from the

beginning. We point with pride to our inventors, scientists, educators, industrialists and political leaders. They are the servants of man's infinite potential protecting his world of infinite opportunity. We have completely overlooked the essential point. Our physical environment with its cities and towns, factories and schools, hospitals and clinics, vast industries and even vaster complexities, is suspended from one invisible, undefinable faculty within man, himself; which we glibly refer to as "the mind."

This noble instrument of cognition, this mysterious focus of mentation, is the cause of all our achievement. Have we not every right to be justly proud that we are thinking creatures? Sapience is our birthright; some are more richly endowed than others, but because we think, we are; because we are, we do; and because we do, we have. It seems irrelevant and even ungrateful to question what we are, or why we do, or what we have. We bow before this ever-flowing fountain of mental resource as devoutly as our ancient forbears worshiped at the altars of their gods. Every impulse of the mind must be obeyed; every opinion that arises in it must be defended; and every concept that it generates is a priceless treasure.

Buddha taught that it was unwise, unreasonable and contrary to human experience that we should accept the total autocracy of the intellect. The mind certainly has its uses—it is a valuable servant to man's needs, and its cooperation must frequently be invited. Yet we have no proof, no sure and undeniable evidence that the mind is dedicated to solving the basic problems of humanity. More often it has taken simple things and made them complicated. It has obscured instinctive apperceptions of what is right and proper, and has defended as many false causes as it has advanced honorable projects. It has devised a hundred excuses for each of its own mistakes. Its real value lies in the fact that it can be used to censor itself. It should bear witness against its own findings when these are wrong, but it usually evades this responsibility.

In Buddhism there is the direct statement that man's material existence, internal and environmental, is a product of mind. This does not mean that he imagines external things, nor is it to be assumed that the natural world does not exist. Man is not in his present troubles because there are mountains, waterfalls, rivers and valleys, nor because the earth supports a variety of flora and fauna.

He is in difficulty because of his attitude toward nature around him and human nature within him. He has taken things in themselves neither good nor bad and made them good or bad by his concepts and convictions. He has distorted, deformed and disorganized the simple and inevitable patterns which have a continuous and unchanging existence in time and space.

Many may feel that it would be presumptuous to change policy in the midstream of man's evolutionary descent. We have come this far and gotten along some way, and it is better to continue to behave as we always have than to shake the structure of our cultural institutions to their foundations. We are like the man who discovers late in life that his policies have been wrong. It seems easier sometimes to deny this discovery than to face its implications. Such a man may well feel that he would be happier to drift along through his remaining years and hope for the best.

Fortunately, the mistakes which humankind have so long nurtured, do not lead immediately to total extinction. They cripple and sicken us, but we still hobble along, finding life desirable, even though we do not live it in a reasonable way. It is rather dismal to envision future history as the continuance of present uncertainty. We are encouraged by the fact that man is slowly but inevitably growing. Have we ever seriously considered the possibility of a positive, constructive cooperation with growth? If not, why not?

If the mind were an eternal and inevitable power, our prospects would be forlorn. Suppose that such is not the case, and that the mind is not actually an entity or a being, but a battleground of habits no stronger than our willingness to agree with its arbitrary attitudes. It might be wiser to regard the mental principle as an unruly servitor, or, an unconscientious employee. It is not ourselves, but one of our numerous and assorted possessions. Do we not say "My house, my bank account, my overcoat and my mind." We include the mind among our chattels, our goods and belongings. We accumulate these things because they give us pleasure or protect us. Should not the mind be the same? Why should this one basic belonging give us so much misery and leave us naked to our enemies? Why should we enjoy our home and endure our mind? How does it happen that we have never rebelled against this faculty which causes us so much discontent? The least we can do is to

reprimand our servant or reprove an employee when his actions are contrary to our best interests.

The duty of mind is to contribute all that it can to the integration of our compound constitution. Buddha did not consider the mental contribution as the greatest of all blessings, but he did not deny that through the proper use of the mind we could come to certain valuable knowledge. The mind can help us to grow, but only when it is trained, disciplined and adequately directed, and has become the dedicated servant of our highest convictions.

As we trace back through man's long record of trial and error, we must recognize that the basic mistake was to trust implicitly to the guidance of mental attitudes. We have allowed the mind to grow up like an undisciplined child, and as might be expected, it has become spoiled and tyrannical. There is always a point in the growth of children when those who have been neglected become unmanageable. At first we consider the spoiled child as 'cute' or 'precocious', but in the end, there is sorrow for all concerned.

This anxiety about our intellectual propensities might seem unjustified if we were not in a precarious situation. In his total allegiance to his own mental impulses, the individual transgresses the laws of his kind. He sets up causations which must ultimately work a terrible hardship upon himself; for example, the mind has a strong tendency to ignore the importance of ethics. Once it has departed from universal integrities, it can no longer direct a career to final peace and security. It simply precipitates us from one emergency into another, and the remedies which it advances are seldom truly solutional.

It may sound as though the mind is a rather repulsive faculty, but this is no more true than that children are repulsive. Actually they are grand and wonderful little beings if they are properly trained or have not been subjected to adverse conditioning. The mind can help us to solve problems, but only when we maintain proper directive influence. In sober truth, the mind of man has suffered almost total neglect. Again it is like a child that has had a great deal of schooling and no real affection or understanding. It has become a fact-finding mechanism, devoted largely to fault-finding. While we have been laboring so industriously to conquer the universe, we have failed to civilize the internal faculties and

powers of ourselves. This neglect is already disturbing us deeply, and it will remain to plague our purposes until we do something basically intelligent.

During the last century we have attempted a modest examination of mental phenomena under the broad heading of psychology. It has dawned upon us that an unhappy life may be traceable to unhealthful thinking. We have gone so far as to assume that many physical ailments are a result of bad mental habits. This is in the right direction, but the mind itself has imposed arbitrary limitations upon psychological research. So long as the materialist insists that the mind is the man and that the solution to the mystery of the mind provides the full answer to the human estate, we will remain in trouble. It is interesting and probably profitable to estimate the interrelationships of mind and matter, but it is far more valuable to discover if possible the relationship between mind and spirit. There is something behind mind, and this alone can explain the true place of mind in the universal order of growth.

Some have divided the mind into conscious and unconscious, or refer to subconsciousness and superconsciousness, but these arbitrary classifications still bind us to the concept that the mind in one of its aspects is the noblest and highest part of ourselves. Not to believe this is to be a traitor to scientific materialism. In almost everything that we do, every thought that we think, every doctrine which we permit to gain public favor, materialism must be preserved as something beyond question or doubt. Buddha suspected that this dogged devotion to the physical perspective was the ultimate of folly.

A contributing factor is our dedication to the concept of remedies. We are forever seeking cures and heralding our discoveries to an enraptured world. We have medications for almost every malady, legislations for all conceivable disputes and disagreements, and techniques to rescue our minds and emotions from their countless predicaments. Unfortunately we learn from sad experience that remedies in many cases are merely causes of new complications. We must find remedies for remedies, solutions for solutions, and formulas to neutralize the results of previous formulas.

By degrees we have developed the smug belief that we can neutralize our mistakes and thus escape their consequences. We think

we have outwitted the law of cause and effect because we have apparently delayed its workings.

Instead of remedies, we need that kind of insight which prevents problems because we are too intelligent to violate natural laws. With insight we would not permit ignorance to endure for centuries until tragedy forces us to correct our mistakes. Unfortunately when our attention is centered upon ambition and burdened with pride and prejudice, we have no desire to pause and contemplate the harvest of our deeds. Some say that they will face the future when it arrives, but when the day of reckoning comes, very few accept it graciously.

In the stone age, or before, we developed several bad habits. The fact that we knew no better is quite understandable but today ignorance is no longer an excuse. We know that the most dangerous creature in the world today is a selfish human being. We can no longer say that he is uneducated and can do no better; but it is evident that he is uncivilized. Contact with primitive people is frequently most illuminating. They certainly have their native virtues and ineptitudes, but most of them are honest—their word is their bond—they never betray a friend. They keep the rules of their society, they work together, and although their beliefs may appear strange, they are devout. Unhesitatingly and without consideration of cost, they do what they conceive to be right and have very little patience for deceit, craftiness and double-dealing. How did we lose these primitive virtues?—or at least permit them to become so submerged that if one practices them today, he is heavily penalized.

When we speak of selfishness, greed, ambition, hate and worry, we are merely naming negative mental activity. Many of our hatreds are personal, others are traditional, but they are all mental. Buddha tells us that every negative attitude bears witness to ignorance. We cannot think straight and hate, regardless of provocation, nor can we think straight and at the same time permit our ambitions to be fulfilled at the expense of our own health, and through endangering the happiness and well-being of our fellow man. All destructive attitudes must be sustained by ignorance, just as constructive and useful convictions must be sustained by true insight or wisdom.

One of the principal purposes of psychology is to help the individual to normalize his thinking processes, but unfortunately more than this is needed. Our thinking equipment must not only be freed from its neuroses and phobias, but actively and constructively employed for the purposes for which it was intended. The mind was not given to man so that he could endure his problems to the bitter end. He must learn to solve them, envision new constructive accomplishments, and guide his own life, wisely and courageously.

In Buddhistic philosophy there is a note of severity which disturbs Western thinkers. There is no pampering of selfishness. When Buddha was invited to discuss the nature of First Cause, define the attributes of Deity, discourse on the possible eternality of the universe and ultimate state of the human soul, he told his disciples to leave such subjects alone and concentrate upon self-improvement and personal integrity. The person who lives wisely today is free from regrets concerning the past or fears about the future. As long as a man lives by a code of calculated risk geared to expediency, his religion and philosophy can be only partly effective at best. We are not suffering from lack of knowledge, but we have not yet learned to use what we know wisely and lovingly.

Many scholars have expressed the conviction that Buddhism is a very selfish doctrine because of its concern primarily with the individual, his opportunities and responsibilities. But actually the only being that a person can change with certainty is himself. When he accepts this labor he finds steady employment. When he achieves a high degree in the integration of his own resources, he is in a far better position to make a valuable contribution to the public good.

So far as the physical world is concerned man is a visitor from a distant realm. The material sphere existed before he came, and if he is not too foolish will continue after he is gone. He lives here for seventy or eighty years and much of the time is dedicated to adjustment of arrival or the complications of departure. He has another kind of existence for his inner consciousness abides in a larger realm of time and space. As Plato once said, the individual is an observer and he must never lose sight of the basic truth that he is in this world, but not of this world.

Buddhistic psychology is not for weaklings nor for those who

wish to maintain their private spheres of suffering. Actually the solution to the human dilemma is not nearly as drastic as might be supposed. Men ready to die for their opinions will find it much easier to live for their convictions. Buddha pointed out the noble eight-fold path that leads to the end of suffering. It was a kind and gentle road, appealing to the natural goodness in the human heart and inspiring each person to allow the best in himself to have leadership over his conduct.

According to Buddhist law the whole teaching began with a single incident. The young Indian prince whose sensitive soul was troubled by the miseries of his fellow man came face to face with a holy sage. Prince Gautama saw in the eyes of this sanctified person a strange and wonderful light. He felt the presence of goodness—an inner tranquility and a total security which mortal circumstances could not disturb. The young prince resolved to search for that inner peace in order that he might give proper instruction to those dwelling in the great sub-continent of India. Is not such internal dedication more worthy than the preparation of destructive attitudes and earthly ambitions?

Although he lived long before our mechanistic age, Buddha wisely referred to man's sensory equipment as a machine, because like all mechanical devices it is essentially soulless. Men use machines to improve their work, make tasks easier, or increase production. Man's mental machine is not an all sufficient guide, and its value depends entirely upon the purposes which impel its use. It is simply a device which in the keeping of the wise has useful functions. Until it is ensouled by enlightened consciousness, it cannot lead us in ways of enlightenment, or bring us in the end to the Great Illumination.



Let us endeavor so to live that when we come to die even the undertaker will be sorry.

—Mark Twain.

THE TROLLS AND OTHER SUBMUNDANES

The principal authorities on nature spirits, trolls and assorted goblins are the brothers Grimm, Thomas Keightley and Dr. W. Y. Evans-Wentz. Their labors clearly indicate that the whole field of mythology dealing with elves, sub-mundanes and other members of the fairy kingdom deserves far greater consideration than it has received. Dr. Evans-Wentz who did his doctoral thesis on Celtic folklore was convinced that authentic fairy tales are vestigial remains of a primitive religion which was diffused throughout the world at a remote time. It was possible that the Abbé Montfaucon de Villars revealed a considerable part of the sacred lore of elemental beings in his curious work, *The Comte de Gabalis*. This volume is sometimes included in lists on Rosicrucianism and is described as a Rosicrucian romance in the edition of 1714. The work caused a considerable stir and may have been at least partly responsible for the assassination of the learned Abbé.

There are two definite schools of thought on the subject of fairy lore. The first, and by far the larger group, holds that all such invisible creatures of the elements are simply products of human imagination. They never had any real existence, but over the course of centuries have received considerable popular acceptance. All testimonies in favor of the nature spirits are figments of imagination. This is a convenient way of dismissing the entire matter, but it still remains obvious that there has to be some reasonable explanation for the persistence of the old stories down to our present day.

Thomas Keightley attempts to explain the origin of the belief in fairies in the opening paragraph of his book *The Fairy Mythology*. (London, 1905): "According to a well-known law of our nature, effects suggest causes; and another law, perhaps equally general, impels us to ascribe to the actual and efficient cause the attribute of intelligence. The mind of the deepest philosopher is thus acted upon equally with that of the peasant or the savage; the only difference lies in the nature of the intelligent cause at which they respectively stop. The one pursues the chain of cause and effect, and traces out its various links till he arrives at the



Frontispiece from *Fairy Mythology* by Thomas Keightley. Illustration by George Cruikshank.

great intelligent cause of all, however he may designate it; the other, when unusual phenomena excite his attention, ascribes their production to the immediate agency of some of the inferior beings recognized by his legendary creed."

In early times our forefathers lived in close proximity to a natural world, from which we are largely alienated. We may feel that our agrarian forebears had a different attitude toward religion from that which we cherish today. In fact, in its original meaning the word *pagan* signifies only a peasant, or one close to the earth. In the same category we should include the word *heathen*, originally a man of the heath, which in no way reflected upon his spiritual integrity. There were many mysteries which perturbed the unlettered and unschooled. It seemed to them that natural procedures were guided by some type of intelligence. There was a destiny that shaped the ends of things. There were rules which could not be broken; but no one knew why. The most obvious explanation was that all forms of life were intelligent, and it seemed reasonable to assume that their mental processes were similar to those of man. Even today we are inclined to view all forms of life as possessing a consciousness of some kind, and scientific research is supporting this point of view.

Most people are still inclined to rebel against what appears to be an unrighteous providence. We have created the term *accident* to cover the unreasonable and the unexpected, and most accidental happenings are contrary to our happiness. There are moments of good fortune which seem to require no explanation, but there are more numerous unpleasant incidents which lead to resentment, and impel the individual to curious speculation. In the course of time most of the theologies that arose during the ages of man's pastoral existence taught that there were benevolent deities who could be supplicated and propitiated, and if the offerings were acceptable these godlings bestowed their blessings upon their true believers. It was more complicated, however, when human affairs went badly and the gods withheld their blessings. Assuming then, as now, that his troubles were not due to his own misdeeds the individual assumed that he was the victim of evil spirits. It seemed logical, if not reasonable, that there should be mischievous invisibles who found joy in plaguing upright and virtuous mortals. Against this

persecution, rites and rituals were established to invoke the presence of benevolent beings, and cast out imps and devils.

The modern psychologist would therefore suggest that the belief in sub-mundanes is a mental phenomenon, perhaps more accurately, an aberration. Those addicted to such beliefs may actually induce visual phenomena and stoutly maintain that they have seen elves at work, or fairies dancing in rings on pleasant meadows. As long as nature spirits are invisible, the skeptic will deny their existence.

The second hypothesis is that they do exist, and seen or unseen, are part of man's natural environment. The most learned champion of the nature spirits was Paracelsus, often called the Swiss Hermes. In his search for the secrets of medicine Paracelsus traveled through most parts of Europe and the Near East, and accumulated a quantity of information concerning gnomes, undines, salamanders and sylphs. He included his findings in massive folios in the prevailing vernacular, Low German. Contemporary savants ridiculed his mystical speculations, but the twentieth century has vindicated many of his findings.

One school takes the stand that nature spirits inhabited the earth before the advent of humanity. Being differently constituted from mortals, they never disturbed the environment, nor caused ecological difficulties. They were part of the world governed by natural instinct, and while some of them later developed disquieting characteristics, this was due principally to the appearance of human beings. Because of the restless avariciousness of man, the orderly procedures of the universe were violated, and among the sufferers were the sub-mundanes. Inevitably the elemental spirits resented the destructiveness of man; for wherever he went, peace faded away. The final insult was that the human invaders denied the existence of the elves and pixies, and brought with them a religion in which there was no place for creatures other than man himself. As a result of the ill-treatment which they received, the nature spirits turned maliciously upon the humans who had invaded their domains. Finally, outwitted and outnumbered, "the little people" departed from the land which had been theirs for ages, and found new abodes in remote and inaccessible areas—where at least there was temporary safety. There is an interesting story about the departure of the trolls, or elemental spirits from

Jutland. It seems that one night a mysterious man engaged all the ferryboats to transport a mysterious cargo. When the appointed time came, no one was visible, but the boats sank so low in the water that it was obvious they were carrying a very heavy load. All night the boats went back and forth, and at daybreak the ferrymen were paid the sum agreed upon. Among the ferrymen there was one skilled in enchantment, and he perceived that all the sand hills east of Aalborg were completely filled with little troll people, all wearing pointed red caps. Since that time there have been no dwarfs seen in that part of Jutland.

The realm of the nature spirits is divided into empires, kingdoms, states and smaller culture groups. These originally inhabited all the continents of the earth, and like the races of mankind, had their own arts and sciences, customs and manners. Those inhabiting rugged terrain had a tendency to be more barbaric than those dwelling in pleasant environments. It has been assumed, however, that most of the elementals built cities or villages in which to dwell; had their duly-appointed rulers; raised their families, and kept the rules and regulations of their kind. They lived much longer than human beings because their bodies were composed of a single element only; therefore, their corporeal structures could not disintegrate, and there were no conflicts in their psychic natures. When they reached great age, perhaps several hundred years, they simply faded back into the ethers from whence they came without infirmity or pain.

One of the most interesting groups of nature spirits was the Norwegian trolls. In this case, eighteen subdivisions are recognized. While generally described as dwarfs, they were of various sizes, and according to folklore the smaller ones resembled one-year-old babies. Other trolls were of gigantic proportions, and might reach a height of one hundred feet. The large varieties dwelt in remote, mountainous regions, and were seldom seen by mortals. They were not a prepossessing group; made little effort to win the friendship of human beings; and were given to malicious mischief. Norwegian artists created imaginative appearances for these creatures, and miniature carvings of them are still found in local art shops. The one exception is the Nissen, or Tomten, who is most amiable, good-natured and given to deeds of Christian charity. He is a typical,



Scandinavian Trolls.

dwarf-like figure similar in appearance to the little men who played at bowls in the Catskill Mountains as described by Washington Irving in his story of *Rip Van Winkle*.

According to native authors Tomten resembles a miniature Santa Claus. He is well-proportioned, but slightly portly, wearing grey or deep-blue clothing, with a peaked red cap and boots to match. He always has a long beard, but there is some difference of opinion as to whether this is white, or dark brown. He is frequently accompanied by a cat. Though invisible under normal conditions his favorite dwelling is a well-regulated farmhouse, and he is perfectly willing to perform useful chores if he receives some small considerations; particularly, a choice bowl of porridge. If, however, the farmer or his family are not admirable characters, Tomten may feel it necessary to reform the establishment. Every household has a little Tomten as a regular resident. One day he may wash the dishes; another time, do a little mending or sewing for an overburdened housewife; curry a horse or milk a cow. Even now in rural districts householders are reluctant to offend this good-natured sprite. Lest he be forgotten, he may occasionally put in a personal appearance. There may be a fleeting glimpse of him sitting near the kitchen stove, or perched on a rafter in the barn.

Tomten is especially appreciated at the Christmas season. It is rumored that he brings the gifts to the children, and helps in the preparation of the Christmas banquet. If all goes well, and it usually does, the head of the family will always reward this little

elf with a bowl of his favorite food and a glass of hot milk, placed on the front steps of the house. One writer points out that his father would never open a bottle of spirits without pouring a few drops on the floor for Tomten. When a small object is lost such as mother mislaying her thimble, this obliging little Nissen would lead her directly to the thimble; and she in turn, would politely say, "Thank you Tomten."

It would seem that this little gnome had a religious turn of mind, for he often took residence in the village church where he performed small chores like sweeping the floor, or dusting the lectern. Most of all he preserved the spiritual atmosphere of the sanctuary; and during public or private worship, care was taken that he should not be offended. Parishioners failing to live good Christian lives might suffer from his displeasure; and one who failed to put an appropriate contribution in the plate might have a poor harvest or a sick cow. It is reported that Tomten, in his zeal, rang the church bell at the wrong time; but the community soon became accustomed to Tomten's eccentricities. There is no doubt this little fellow with his pointed red cap has contributed to the folklore of many nations, and in one form or another, has inspired numerous children's stories, including *Snow White and the Seven Dwarfs*.

The grouchy trolls are much more inclined to plague the humans who have usurped their domain. One interesting peculiarity of certain trolls has considerable psychological interest and must

Tomten



have arisen from human experience. There are many accounts of "changelings," in which an infant troll has been substituted for a mortal baby, and for this reason very small children were seldom left unguarded. A changeling would have a very difficult disposition, be subject to temper fits, and destructive willfulness. If some magical remedy was not found, the family would have a delinquent on its hands who would bring dishonor to the household, and spread trouble throughout the community.

All trolls, except Tomten, have an innate fear of religion, and are deeply depressed by the fact that they were not included among those redeemed by Christ. If a community has a series of local disasters, it is common to ring the church bells at frequent intervals, and wear a cross while traveling into remote areas. Most of the trolls have the power to change their appearance, and can resemble ordinary mortals. There is one troll called the Huldra, who can take the form of a beautiful maiden, and lure young men to their destruction. They have one peculiarity which can prove the salvation of the unwary. Each Huldra has the tail of a cow which it cannot conceal; but under romantic glamour, this may be overlooked. There is another troll who causes nightmares and disturbs sleep. Perhaps the Draugen, or sea troll, is one of the most feared because it can control the storms which arise in the deep. According to the beliefs of Norwegian sailors, it is a bad omen to see a Draugen. It sails about in half of a boat, but does not sink, and rides the tempest. The only hope is to draw a cross on the bow of the fishing boat, and wear a cross upon the person. The list of trolls is extensive, but these examples will indicate the old beliefs.

From the rugged terrain of Scandinavia to the flower-strewn countryside of ancient Greece we come at last to a lyrical mythology. The Hellenes were almost fanatical in their adoration for the beauties of the natural world. Specialists in the field assume that the Grecian fairies belonged to the orders of elves, or sylphs. They were generally called nymphs, a word which according to Keightley literally means a young, married woman. Several kinds of nymphs are mentioned in the old writings; these include Oreades, Dryades, Naides and Nereides. Some dwelt on the gentle slopes of mountains; others abode in trees and flowers, and still others were associated with springs, lakes and grottoes. Their temperaments in general

resembled those of vivacious young human women, and their occupations and preoccupations were suitable to their dispositions. The nymphs were certainly nature spirits, and had special domain over the flora and fauna of the Attic states. They were also attached to the suites of the principal Grecian goddesses, and in art were frequently represented attending Aphrodite and Artemis.

It should be remembered that the Grecian fairies were not only part of the folklore of the peasantry but were accepted by the most learned of the Greek scholars. They were propitiated as semi-divine beings by such philosophers as Socrates and Plato, and beloved by the poets and playwrights. When Socrates assembled with his disciples in some quiet grove, he always opened his discourse by asking the nymphs that dwelt there to inspire his mind, and give skill and dignity to his utterances. In the *Odyssey*, Homer makes numerous references to the sub-mundanes that helped or hindered the hero returning from the Trojan War. Etruscan vases are decorated with friezes of dancing nymphs, or ritual processions in which these fairies mingle with human beings. Occasionally they are shown as winged, but this is the exception, rather than the rule, and may differentiate the sylphs, or air spirits from those of land and water.

Great Pan presided over the nature cult of Greece. The upper part of his body was human, but he had the legs, hooves and horns of a goat. He dwelt in the reeds and rushes that grew beside ponds and streams; playing his pipes and sometimes surrounded by little satyrs, or pans. There were also fauns and centaurs, seldom seen by mortals, and processions of bacchic gnomes carrying their masters' wine jars.

The Norse people had a most unpleasant one-eyed giant known by the Greeks as a cyclop. From the commentaries of early authors these giants represented the primordial forces of nature. These passed on into Persian and Arabic folklore as genii or jinn. Early Persian mythology was rich with metaphysical overtones, but after the rise of Islam, the older beliefs fell into neglect. In the *Arabian Nights Entertainment* there were genii captured in bottles, or which could be summoned from the misty deep by rubbing a ring or a lamp. Again, the genii personifies those cosmic energies that can be controlled by one possessing the lamp of wisdom. The evil ma-



RAPP, THE GNOME KING, whose kingdom includes the Rocky Mountains and the Andes, From the book, *Catskill Fairies*, by V. W. Johnson.

gician tries to control nature, but is destroyed by his own audacity.

Fairy legends of the British Isles follow closely those of the European countries, probably having a common source — gradually modified to meet local conditions. H. A. Guerber, in his fascinating book, *Myths of the Norsemen* advances the conjecture that the dwarfs and gnomes were human beings, possibly Phoenician miners who worked coal, iron, copper, gold and tin mines in England, Norway and Sweden. Like most miners they labored mostly under the earth in what came to be called Svartalfa-heim, the home of the black elves. This is an ingenious notion, but does not account for the universality of fairy lore, which extended far beyond the range of the Phoenician traders, whose ships navigated along the western coast of Europe. There is some support, however, for the belief that nearly all Western mythology is of Asiatic origin.

Keightley points out that the fairy lore of Britain must be divided into two clearly marked lines of descent, much of it certainly belonging to the Druidic culture and playing an important part in the cycle of legends surrounding King Arthur and his Knights of the Round Table. With the Christianizing of the British Isles most of the ancient beliefs were discarded, but the cult of the nature

spirits endured even down to the early years of the nineteenth century. It had considerable vitality down to the early years of the nineteenth century, flourishing in the British social climate—no more difficult to accept than haunted castles, and ghost-ridden abbeys. The great stone monuments scattered about the land seemed appropriate places for elves to establish their homes, and there were mysterious paths leading to ancient dolmens where the little people still practiced their pagan rites.

During the Elizabethan period of English letters, there was an important revival of fairy lore, and this is referred to as the second line of descent. It may have been inspired by Edmund Spenser's book *The Faerie Queene* and the Shakespearean play, *A Midsummer Night's Dream*. In the latter work, Oberon and Titania the king and queen of the fairies involved a number of rustics in what was essentially a domestic squabble between light elves. Queen Titania, incidentally, derives her name from a variant designation of Artemis, the moon goddess. By the early seventeenth century, English fairy lore had been guided away from the indigenous beliefs, and toward the Greek and Latin imagery.

Among the Irish variations on the theme of gnomes the most delightful is the leprechaun. He is a typical dwarf resembling Tomten, and his popularity is partly due to his great wealth. He is truly the custodian of the crock of gold at the end of every man's rainbow. He has a fine Celtic sense of humor, and it is almost impossible to outwit him. Leprechauns are more often heard than seen, making their presence known by a tapping sound, usually in some remote place. The leprechaun repairs shoes, and is nearly always nailing heels or toes to old brogues or pumps. There are stories that human beings have put out shoes at night to be mended by this little elf. These shoes may be found in good repair in the morning, but the leprechaun must be repaid in some way, or he becomes surly and may do you harm. Irish folklore also began to wane in the middle nineteenth century, but much of its old glory was restored in the Irish revival of literature, among the leaders of which were A. E. Russell and William Butler Yeats. These men were considerably influenced by the Theosophical Society founded by Madame Blavatsky.

There is little doubt that Amerindian culture was largely influenced by early migrations from Asia. The Seminole Indians of Florida believed there was once a land bridge that connected them with Europe, and further to the south, the Aztec and Mayan Empires may have been visited by traders from Egypt and Chaldea at an early date. In any event, we learn from the great work on the American Indian by Henry Bowe Schoolcraft that nature spirits play a considerable part in their legendry. A typical example is the Kachina cult of the American southwest. According to the tribal beliefs, the Kachina are not gods, but messengers sent by the deities to protect mortals, and guard the resources of nature. During actual rituals masked dancers represent the Kachina, but there is also an extensive group of dolls, or miniature carvings ten to fifteen inches in height showing these godlings in their elaborate ritual costumes. Thus masked, they closely resemble some of the Norwegian trolls, and presumably have the same broad significance. The accompanying illustration shows a group of the Kachina dolls in the collection of Dr. Llewellyn Richards, of Tucson, Arizona. It should be noted that the ritualistic practices of the southwest



Kachinas

Indians are similar to those of the Mongolians and Tibetans, and are associated with the mask cult throughout the world.

Ancient Egypt was made up of a number of provinces called nomes, and each had its group which might be called locality deities. The god, Osiris, was comparatively unimportant until the area where he was especially venerated gained political dominance. The account of Osiris travelling about the world attended by musicians, dancers and aerial spirits is parallel with beliefs held in England and Wales. Typical of their folk godlings is Bes, who may be considered the Egyptian version of Tomten. Bes was depicted as a rotund, bearded dwarf, and amulets in the shape of this figure were worn by children as a protection against sickness. He was also the secret bestower of toys and gifts, and has been referred to as the Egyptian Santa Claus.

The elfin world was closely associated with the agrarian culture which was one of the oldest forms of human society. As various religions emerged from folklore the older beliefs were absorbed into the more formal theologies. The mysteries of life were originally concerned with the fruitfulness of the earth. In Greece, the nymphs were the daughters of Mother Nature, entrusted by her with the multiplication of fruits, vegetables and grains. Great festivals were celebrated during harvest seasons, and the peoples of that time regarded fertility as the final evidence of the immediate concern of Deity for its numerous progeny.

To broaden the foundations of our study of the nature spirits, we must also include Asiatic beliefs, not essentially different from those of the West but strongly influenced by locality. Unfortunately, there is comparatively little available in English on this subject. But there are small collections of Hindu, Chinese, Korean and Japanese fairy tales. Again it is evident that these have descended from the indigenous beliefs of these peoples, but they have been considerably modified by Hinduism, Buddhism, and Shintoism. These faiths however, were more compatible with the belief in nature spirits than was Christianity, and most of the locality spirits are still venerated by the natives, and tolerated by the clergies.

A good example is found in Burma where the Nats are still held in high regard. The definitive work on this subject is *The Thirty-*



TREE SPIRIT. From the book *The Thirty-Seven Nats* by Sir R. C. Temple.

seven Nats, a magnificent volume by Sir. R. C. Temple, Bart., C.I.E., published in London in 1906. The Nats are protecting spirits, and according to Temple their duties included the guarding of mighty rivers and lesser streams, lakes, torrents, cataracts and whirlpools; the protection of vast forests and single trees, and the preservation of the sacred relics of the Buddha. The Burmese elves are now seldom pictured in their earlier forms, but are dressed in Hindu and Buddhist vestments. They also have derived much of their symbolism from the complex Indo-Chinese Shan culture, and are often costumed like the Buddhist images of Thailand. Another example is the spirit house which Thai Buddhists place close to their homes for the convenience of resident, or visiting spirits. Many of these little houses are beautiful structures resembling miniature temples, and the spirits who dwell in them perform the same functions as the Lares and Penates of the early Latins.

Shintoism which still includes nearly half the population of Japan in its membership, gained considerable moral support from old Chinese lore. Most of Asia believed in a living universe. Every creature was alive, and what we term evolution, was the sequential revelation of the spiritual potential resident even in a grain of sand. While Shintoism includes the special veneration of persons,



The seven fortunate deities appearing to a worthy couple.

and the sanctification of the heroic dead, many of its *kami* were invisible beings that had no actual counterparts in the physical world. Shintoism is said to recognize nearly sixty million sanctified creatures. It is a mistake to translate the word *kami* as god, or a god; they were unseen presences who might abide in ancient trees, or establish residence in a beautiful garden. They contributed to the Japanese respect for all life, and were certainly involved in serving farmers, artisans and all who cherished and perpetuated the loftiest of human sentiments. As in Burma, many of the Shinto spirits have mingled with the Buddhist tradition; among them the Seven Gods of Good Fortune who bestow wealth, happiness and longevity. Even in the most congested areas of Tokyo, little Shinto shrines are attached to walls, or stand crowded between two modern buildings. In Kyoto there is a Shinto shrine standing in the middle of a prominent street, in the tea house district. Here the waitresses pause for a moment with a prayer that the patrons of their establishments will tip generously.

Among the Scandinavian trolls there is one called Mokken. He had an unpleasant appearance, and a worse disposition. He is sometimes described as a merman; part human, and part fish. He loved

to tangle the nets of fishermen, steal the bait from hooks, and assist the fish to avoid those who sought to catch them in weirs. He also had another disagreeable habit, for he could lure unwary mortals into lakes and streams, and then drown them. The Japanese equivalent is the kappa, or waterboy, who was often held responsible for accidental drowning. The kappa had an indentation in the crown of its head which was filled with a mysterious liquid. The best way to survive an encounter with a kappa was to greet him with a ceremonial bow. He had to respond to this formality, and the fluid spilled out of the indentation in his head. As a result, he lost his strength; at least temporarily.

In Japanese lore, elves, whether light or dark, kindly or malicious, could take on various temporary forms to work their enchantments. One of the best known of these is a were-badger. It could take on the appearance of a venerable Buddhist monk whose sermons, though profound and apparently inspired, always left the listener completely confused. Like his Western counterpart, a Japanese farmer after a cheerful evening at his favorite inn staggered home in an inebriated condition. He insisted later that he had been pushed into a ditch by a malicious sprite (perhaps the badger), who had also stolen his purse. It was a good excuse and was generally accepted by his wife, whose food had burned because an invisible creature had put her to sleep while she was diligently watching her cooking pot. In one of the Kabuki plays a were-fox was transformed into a lovely woman, who could only be discovered with the aid of a mirror. Her reflection in the glass always showed her fox face. A mirror was also a means of identifying vampires in Transylvania. The geisha were popularly assumed to be proficient in separating an honest Japanese from his money. There are native drawings showing a geisha with a fox tail showing beneath the hem of her elaborate kimono. This seems to be a parallel with the Norwegian Huldra.

It might seem that life in a world of gnomes and elves, and malicious sprites would be extremely difficult, but such does not seem to have been the case. The little people were taken for granted, and for the most part played a constructive part in human affairs. They encouraged close family life and fortified the spiritual resolutions of



The badger disguised as a monk, from a Japanese wood carving.

rural folks. Most of all they were part of a philosophy of a constructive relationship between mankind and his natural environment. It is said that an old Greek, seeing an ancient tree that was threatening to collapse from age, caused it to be propped up and supported, thus winning the gratitude and assistance of the beautiful nymph who lived in the tree. We approach exploitation of natural resources without any genuine regard for endangered species and the natural beauty of parks and national monuments. The belief in the elfin world brought a constructive emotional reaction for good deeds that needed to be done. Someday we may discover a universe of conscious beings hidden behind the physical shapes of things, and realize that every living thing has a right to live. We will be safer and more contented when we venerate our world environment; instead of subjecting it to continual exploitation.

PART II—THE YEARS IN JAPAN



pproximately thirty years after Lady Gordon made her journey "*Clear 'Round*", I made a similar trip which was one of the most rewarding experiences of my life. When I was twenty-three years old, fortuitous circumstances made it possible for me to travel in the Far East, and come into direct contact with Asiatic culture.

Lady Gordon was especially impressed by the people of Korea, China and Japan. Following closely in her footsteps I reached Japan first, arriving shortly after the great earthquake in 1923. Traveling down to Shimonoseki, I crossed to Fuson in Korea. From Seoul the train went to Mukden, the capital of Manchuria, and from there we went on to Peking, China.

There is nothing that broadens insight more rapidly than to visit highly civilized countries in which one is a foreigner and must adjust his thinking to ways of life he has never previously known. There are racial differences, varying standards of artistry, beautiful but unfamiliar architecture and strange gods arranged in rows upon shadowed altars. The traveler suddenly realizes that Heaven is really no respecter of races or nations. Prayers in many languages and addressed to unfamiliar icons are duly answered, and members of distant communities dwell in a condition of spiritual security. In addition to formal state religions are numerous folk cults with devout followers which help uncounted millions to face with inner strength the inevitable adversities of existence.

It would have been strange indeed if Lady Gordon, who was strongly oriented in religious philosophy, had not been impressed by Mahayana Buddhism. She found, as many others have, the numerous similarities between this Far-Eastern belief and our Western Christianity. It must also have occurred to her that these two great faiths complement each other on many obscure points of doctrine. One Buddhist scholar pointed out that Buddhism could be considered an Eastern Christianity. While such thinking

may seem objectionable to Christian religions it did not seem to offend learned members of the Mahayana Sect, many of whom were eager to examine possible Christian contributions to their beliefs.

In any event, Lady Gordon desired to build a bridge of mutual understanding between the eastern and western hemispheres of religion. She knew of course that Gautama Buddha had lived some five hundred years before the beginning of the Christian Era, so it could not be assumed that Christianity had influenced his original teachings. It is well-known however, in religious history, that a remarkable occurrence took place in Buddhism about the beginning of the Christian Era. It was at this time that the moral and ethical teachings of Gautama Buddha became the basis of a religion that was to spread over half the earth and influence the lives of hundreds of millions of human beings.

The great stream of Buddhist descent more or less divided into what are called the "Two Vehicles." The Hinayana (small vehicle), also referred to as the Southern school, retained the austerity of primitive Buddhism. The other branch, the Mahayana (large vehicle) now called the Northern school, introduced the Bodhisattva doctrine. The extraordinary impersonality of the Hinayana system was modified in the Mahayana system and the goal of human endeavor was markedly altered. Instead of the renunciation of life and the solitary search for ultimate peace, came a new concept of human purpose now known as "The Heart Doctrine." Unselfishness was the keyword and the compassionate Bodhisattvas renounced their own ultimate enlightenment in order to return and assist in the salvation of all living things, animate and inanimate.

In India the Bodhisattva image represents the young Prince Gautama Siddhartha before he attained enlightenment. It was at Gandhara that the first radiant likeness of the Buddha was fashioned. He wears a Greek or Near Eastern robe and is shown with long curly hair, a mustache and a small goatee. His hands are in mudras symbolizing preservation and instruction, and he is made to say in the later sacred writings that love is far more important than wisdom, and that without compassionate regard for the weaknesses of human nature, no one can be a true follower of the faith.

In its eastern motion across the dreary deserts that divide the

Khyber Pass from the gates of the Great Wall of China, Buddhist monks went their weary way. They brought with them the sacred books of their faith and established monasteries along the old caravan routes. They finally penetrated the self-imposed isolation of Chinese psychology and established temples and missions. Their first task was to translate their sacred writings into the Chinese language, and while so engaged they ministered to the needs of the sick with clinics and hospitals; advanced educational systems; but participated in no aggressive proselyting. Their high ethical conduct, their serene beliefs and their dedication to good deeds were recognized by the Chinese emperors then ruling at Sian. Through the tolerance of these emperors the Indian missionaries were officially recognized, permitted to teach freely and given the land necessary for their religious centers.

Lady Gordon noted that at least two waves of Christian influence penetrated the East at almost the same time. The Syrian Christian Church was seated at Edessa, and it was from this center that Saint Thomas is said to have made his journey to India. While the westward motion of Christianity from Byzantium and Rome is well-known to scholars, the eastward motion is seldom discussed. The Syrian Christians were followed by another group, the Nestorian Christians, with whom they are frequently confused. John Kesson of the British Museum in his work *The Cross and the Dragon*, London, 1854, writes: "We approach the period when the Nestorians, or rather the Chaldean or Syrian Christians, as they call themselves, spread so rapidly planting Christianity in the heart of Asia carrying it to the remotest East, and giving rise to the belief that they entered the Provinces of China early in the seventh century." In the one hundred and twenty-five years since Kesson's book, new research has established rather firmly that Christianity reached China in the second or third century, and part of Lady Gordon's hypothesis is based upon this earlier date which is sustained by archaeological remains.

Many travelled the roads leading from Antioch or Edessa to the glorious cities of Great Cathay. There were merchants, dealers in jade, and those bartering in spices and luxuries for the courts of Byzantium and Rome. There were also monks, and it is by no means clear whether these were Christian, Buddhist or both. The

latter possibility finds considerable support. In those days Buddhist and Christian monks and priests were simply called *Bonzes* by the Chinese. It is quite possible that these mingled together without conflict and there is still considerable doubt as to what constituted orthodoxy on the caravan routes. It would seem that the streams of Buddhism and Christianity could have reached China about the same time and that each was well-received because of its sincerity and high moral and ethical conduct. The more enlightened emperors of China sincerely desired a contented and peaceful country, and supported all teachings that contributed to knowledge and the elevation of spiritual insight. The Bonzes from foreign lands brought news of the outside world, arts and skills useful to the Chinese and an inspiring Messianic tradition. Buddha had promised that about six hundred years after his death a great teacher would come to the world for the redemption of mankind and the Syrian Christians testified that the Messiah had come. The Buddhist Messiah was to be named Maitreya (universal kindness) and the Christian Messiah taught a doctrine of universal love.

It seems to me that Lady Gordon found Buddhist symbolism helpful in the interpretation of numerous Christian legends. In her book, *The World-Healers*, she gives many examples of parallels between the lives of eastern and western saints, and in some cases the similarities are astonishing and the incidents involved are contemporary. There is nothing to indicate that Lady Gordon actually desired to convert western people to Buddhism. She remained to the end a sincere and dedicated Christian, but her Christianity became inclusive rather than exclusive. She emphasized the fact that the Light of Grace is bestowed upon all human beings who revere truth, practice justice and live in hope of the life everlasting. We all realize that it is difficult or impossible to attain peace on earth while the gods men worship battle for supremacy in the sky above. Religion must always provide incentives impelling to the brotherhood of humanity. In the fifty years since the death of Lady Gordon there have been many changes in our way of life and the need for religious unity is greater than ever before. The several major religions of mankind have lost most of their proselyting zeal, but they have not yet found what Mohammed sought in the cave on Mount Hira, the one original religion of the whole world. Many

sincere believers do not yet realize that religious union would be a magnificent testimony to spiritual enlightenment.

When I was in Kyoto in the Fall of 1923, I was actually in the same hotel with Lady Gordon. She was probably confined to her rooms at that time as I have no recollection of seeing her. From the available information she lived in a small world of books and religious artifacts. She wrote by hand, or may on some occasions have dictated to a secretary, but she must have had an extraordinary memory, for she brought to bear upon her various writings facts and observations from practically every part of the world. All her learning was directed to one end, the demonstration of the unity of Christian and Buddhist beliefs. To accomplish her purpose she had to understand the deepest aspects of Buddhist philosophy. It was quite natural, therefore, that she should have been drawn to the Shingon and Tendai Sects.

In Japan, these corresponded with the "High Church" in the West. The Shingon possibly could be equated with the Roman Catholic Church; the Tendai, with the Church of England. Both sects have elaborate ritualism, highly mystical initiation ceremonies, magnificent vestments and all the paraphernalia of higher sacerdotalism. What is infinitely more to the point is that the founders of both these sects had been in China where they had studied with famous monks, perpetuating the Hindu schools of Buddhism. Kobo Daishi, who founded the Shingon sect stayed at Sian shortly after the erection of the great Nestorian monument. It is inconceivable that in this stronghold of Eastern Christianity he should not have been aware of the story of the life of Christ as it was set forth on this monument and as it had also been circulated among court scholars. Determined to explore this area to the fullest, Lady Gordon studied Shingon Buddhism with the best available teachers.

Information regarding Lady Gordon's life in Japan is derived largely from surviving persons who knew her. Now in advanced age they admit frankly uncertainty concerning dates and details. Apparently she lived for a number of years in Tokyo where she contacted the Waseda University and its founder, Count (later Marquis) Okuma, who after a political career founded a daily newspaper, but is remembered best for the establishment of the

This portrait of Lady Gordon taken shortly before her death, is reproduced here through courtesy of the Shimizu Family.



Waseda University. Lady Gordon knew him well, and her book, *World-Healers*, contains the following encomium: "Dedicated, by special permission, to Count and Countess Okuma with profound admiration for the way in which Their Excellencies exemplify and commend the Principles of the Mahâyana Church by their life-long Patriotism and selfless devotion to "Others" in founding, and maintaining for thirty-six years, a University within their own Park at Waseda and extending its many benefits, regardless of Nationality or Creed, to thousands of Stranger-students from China as well as to numbers from Korea and our own Indian Empire."

According to my good friend, Mr. Yokoyama, he received a call by telephone from Lady Gordon and he went to Tokyo to see her. They immediately became good friends and this pleasant relationship continued until her death. Mr. Yokoyama sold her a number of antiques, exclusively religious items. He noted that she was a deep student and had much knowledge of Shingon Buddhism, and seemed always anxious to obtain works of art relating to this sect. Mr. Yokoyama then went on to say that about ten years after his

first meeting with Lady Gordon she came to Kyoto and stayed at the Kyoto Hotel. To his best memory she lived in her rooms in the Hotel for about five years, and during much of that time she was ill. He believed that she died in the eighth or ninth year of Taisho, but according to other reports the death actually occurred in 1925. Mr. Yokoyama was the executor of Lady Gordon's estate but does not believe that she left a formal will. He notes that none of her relatives made inquiries, and final arrangements for her funeral seem to have been left to the British Consul. Japanese friends and two non-Japanese were present at her funeral ceremony which took place at Toji Temple in Kyoto. Mr. Yokoyama further added that he remembered Lady Gordon as a very kind and genteel person, deeply religious and amazingly well-informed on many subjects. All of her collections were disposed of by the British Consul, because no one called for her property or possessions. Mr. Yokoyama repeated that she was a very unusual lady and that they had many discussions together about Eastern Philosophy and Buddhist Icons.

In October, 1972, my sister-in-law and her husband made one of their regular trips to Mount Koya. This is the principal center of the Shingon (or true-word) Buddhism. It has been called the Valhalla of Japanese Buddhism, and the great necropolis contains tombs or memorials honoring hundreds of distinguished Japanese persons. I asked my sister-in-law to inquire about Lady Gordon and her association with the Koyasan community. There are no hotels at Mount Koya and it is customary for visitors to be assigned lodgings in one of the temples. My relatives stayed at the Rengejoin Temple and mentioned Lady Gordon to the Abbot of this Temple—Abbot Soeda. When Lady Gordon's name was mentioned, the Abbot became quite emotional and said that it was the first time since her death that anyone had asked about her. Abbot Soeda said that he had known Lady Gordon when he was a boy in his teens. Among memorable experiences, he had helped to carry her ashes up the mountain from Hashimoto to Koyasan.

From the records at Mount Koya, Lady Gordon departed from this life in the Kyoto Hotel on June 27, 1925, at 8:00 A.M. She had been ill for some time and had left her hotel room only once over a period of several years. A young waiter in the hotel took

a personal interest in her and attended her regularly. I have been told that the waiter is still alive, but has long since retired from service. He is supposed to frequent the local hot springs, but as yet he has eluded me. Lady Gordon seems to have died of liver or kidney trouble. She was a large and heavy woman, and the Koyasan records contain these facts: that no relative or person who had known her before she came to Japan appeared to direct her funeral or arrange for the settlement of her estate. The funeral was at Kyoogokoku-ji (Toji), the principal Shingon temple of Kyoto, where her body was cremated. Her ashes were then divided, one-half taken to Koyasan and the other half sent to Korea. Here Abbot Soeda says that she did leave a will and substantiates that Mr. Yokoyama was the executor of her estate.

Abbot Soeda mentioned also that Mrs. Gordon had left approximately seven hundred books to the Koyasan Library. He then sent Mr. and Mrs. Avery to the monastery library, accompanied by his son. The books had been distributed throughout the library collection according to their subject matter. Mr. Avery examined several items that had belonged to Lady Gordon and found the books heavily annotated; in some cases all margins of the pages were filled with her notes. Also present was a New Testament in parallel Greek and Latin, which might imply that she read these languages.

Lady Gordon, deeply influenced by Shingon Buddhism, received instructions from two professors in one of the Kyoto Universities. Their names are included in the photostats of her death notices and they were also present at her funeral. Two non-Japanese were also present, one a Mrs. Marsham and the other a person presumably by the name of Willoughby (the transliteration from the Japanese makes this name doubtful). At Mount Koya, religious dignitaries attended her memorial services. She was evidently highly respected and generally accepted as a disciple of the Shingon school. A memorial monument to Lady Gordon was erected near the entrance to the great cemetery at Mount Koya. It stands about ten feet to the right of the Nestorian Stone as you face this stone. Her name is inscribed in Japanese and her monument is in Buddhist stupa form with Sanskrit spell-letters on the front.



The entrance to the necropolis of Mount Koya. Lady Gordon's monument is directly behind the elaborate pagoda.

In the obituary notices to be considered next, Lady Gordon's name is followed by three idiograms which can be translated "Mrs." but are in a very polite form. According to a Japanese friend it would be more proper to translate the characters as "Lady," as in the sense of a titled person. This gives contemporary support that she was most frequently referred to as "Lady Gordon," and in one of her books, her name appears as "Hon. Mrs. Gordon."

In the memorials on file in the archives of the Mount Koya Monastery, there is some information relating to Lady Gordon not available in other sources. There is an eulogy entitled "Lament! Mrs. Gordon passed away by Y. E. Mizuhara." From this we learn that word of Lady Gordon's passing reached Mount Koya on the morning of June 27th. Mr. Mizuhara was deeply moved by the sad tidings for he had first met her nearly twenty-five years earlier when he was studying the secret doctrine with her at Mount Koya. This statement presents a difficulty, for it would indicate that she was living in Japan in 1901 or 1902, which seems to conflict with other statements. Mr. Mizuhara was also present at the dedication of the Nestorian monument placed by Lady Gordon at the entrance of the Koyasan cemetery. A close friendship developed between Lady Gordon and the priests in this mountain monastery.

One of them, the Venerable Nomoto, exchanged letters with her for many years. Remembering their pleasant associations, Mr. Mizuhara states that the news of Lady Gordon's passing "... drives me to tears with sudden sadness." He remembered that she had offered books to the Koya College and to the Capitol Spirit Treasure House. When the Patriarch, Venerable Huji Mura was informed of Lady Gordon's death he asked Mr. Mizuhara to go to Kyoto as an official delegate for the Temple. He traveled by train and reached the Kyoto station at 9:00 P.M. on June 27. Going immediately to the hotel he met Mr. Awakawa, Dr. Hamada, Mr. William and other guests in her apartment. Mr. Mizuhara then writes: "After brief greetings expressing regret, I knelt facing the picture of the late Mrs. Gordon. Also in the room was hanging a portrait of Kobo Daishi, a picture of Kannon Bosatsu and other pictures of Buddha. Mrs. Gordon covered with a white cloth, was lying with her head to the north and facing toward the west, quiet in the eternal sleep. There were white lilies around her head, a slowly burning fire in the fireplace smelling of the incense fragrance and the white nameplate which bears her Buddhist name as 'The Great Sister, Self-realized of the Wonderful Truth of the Secret Grandeur Center.'"

The ceremonies lasted all night and included the reading of Sutras belonging to the Shingon Sect and by these rites Lady Gordon "was delivered to the other world." The next day at 2:00 in the afternoon she was cremated and the ashes were dedicated in the East Temple (Toji). The full Buddhist funeral ceremony was scheduled to be held on July 3rd, the seventh day after her death, and this rite was personally conducted by Venerable Matsu Naga. Mr. Mizuhara attended these rites and while he was at Toji he made arrangements for the elaborate funeral service at Mount Koya.

In the services on July 3, Lady Gordon's spirit was dedicated to the Shrine of the Spirits in the East Temple where her spirit will reside forever in its treasure garden. Among the guests attending this occasion were the British Ambassador, the Duke Nirara, Dr. Hamada, Mr. Nishida and other Western residents. For forty-nine days there were services to the spirit of Lady Gordon and it was after this that Mr. Awakawa and her friends took part of her ashes



Lady Gordon's memorial
at Mount Koya.

to Koyasan. The obituary notice of the final services at Koyasan includes the following tribute to Lady Gordon: "As long as there is the Moon shedding its pale light over Koyasan Lady Gordon's spirit will rest in peace in the mountain. As long as the spiritual fire is burning on the Koya Mountain, this event shall remain in the history of Koyasan, never failing to give some moving impression to those who belong to the Shingon Sect as well as to many others who believe in Buddhism."

In another somewhat briefer obituary notice preserved at Mount Koya, Lady Gordon is described as "the English lady who had been engaged in a research to find the common points of fusion between Buddhism and Christianity for twenty years since her coming to Japan." It is added that she passed away quietly as though falling into a deep sleep, watched by her kind friends and reciting the Holy Name of her Master Teacher.

Mr. Awakawa, already mentioned, was the manager of the Kyoto Hotel, and was among the fifteen persons from the Kyoto area. At the entrance to the monastery grounds the group was met

by Venerable Mizuhara of Shin O-Gin, and ushered into the sacred grounds. On the next day, July 4, the burial ceremony was held at 1:00 in the afternoon. On the altar was Lady Gordon's portrait and her memorial nameplate. There were about five hundred persons present on this occasion including faculty members and students of the Koyasan College and Middle School. At 2:30 P.M., after the ceremony was over, the ashes were carried to the burial site.

The third obituary notice adds some further information. Her studies in Japanese Buddhism were conducted with the professors of the Imperial University of Japan, Dr. Takakusu and Dr. Sakaki. She was much favored by two Shingon patriarchs, Mitsumon and Tsugugi, who assisted her in her researches into the secret teachings of the Shingonshu.

LADY GORDON AND THE NESTORIAN MONUMENT

In her effort to trace the eastern course of Christianity, Lady Gordon became greatly intrigued by the "Talking Stone of Sian," more generally known as the Nestorian monument. This great stone tablet standing on the back of a tortoise was erected in Sian, the old capital of China in A.D. 781. The face and sides of the monument are inscribed with 1,780 ancient Chinese characters and some writing in Syrian. It commemorates the arrival of a small company of Christian priests at the Imperial Court in A.D. 635. (For more detailed discussion of this stone see PRS Journal Winter, 1969—article, *The Story of Nestorian Christianity*.)

When agitation against Christianity arose in China the great stone was buried for safety and remained hidden until 1625. Notified of this valuable find the Governor of Sian ordered the monument to be transported to a prominent place, protected by a roof and thoroughly cleaned of ancient encrustations. It was later placed on public exhibition and the Emperor protected it by a pagoda and ordered it to be placed under the protection of priests.

After Lady Gordon had become aware of this stone she caused a copy of it to be made which in due time was erected near the entrance to the necropolis of Koyasan. Her gift is mentioned in *An*



The dedication of Lady Gordon's copy of the Nestorian Stone at Koyasan. She stands at the left with hand on the stone.

Official Guide to Japan, Tokyo, 1933, and many subsequent editions. It is uncertain at this time whether Lady Gordon's replica was actually made in China or was carved in Japan from stone rubbing (ink squeezes) taken from the monument. If the latter is the case, it may explain why there are minor errors in the design which brought great unhappiness to Doctor Fritz Holm. In 1907-08, Doctor Holm, Commander of an expedition to Sian, made and transported to New York at "great expense" a ten-foot replica of the Nestorian monument. According to the *Open Court*, Volume

XVI (beginning on p. 686), Doctor Holm received many distinctions for his labor, including a decoration from the Pope. In the course of time six governments were given full-size reproductions in plaster, and later Yale University arranged for a similar reproduction. From June, 1908, until June, 1916, Doctor Holm's monument was on display by loan at the Metropolitan Museum in New York, and was then purchased by a private party.

It seems that a Professor Saeki, of the faculty of the Waseda University wrote a book, *The Nestorian Monument in China*, and as in the case of Lady Gordon's *World-Healers*, there is a preface by Prof. A. H. Sayce. After discussing several matters, Dr. Holm is deeply annoyed that Professor Saeki describes the Mount Koya stone as a "replica" of the original monument. Holm insists that it is "not a replica of the Nestorian monument, nor a facsimile, nor a reproduction, nor a copy of any kind whatsoever." He reproduces with his article a photograph of the original monument for comparison with the Mount Koya stone. There are several minor differences, as we have already suggested, which might have resulted from the stone cutters working from ink squeezes. The base of the monument has been considerably conventionalized, but it never contained any of the significant inscriptions. The differences at the top involve decorative details and also show minor variations, but the general appearance is approximately the same. From the standpoint of scholarly investigation, Doctor Holm's objections are largely neutralized by his own statement later in his article: "On the other hand, it is quite possible that the inscription itself on the Japanese stela, is entirely faultless, especially if rubbings (*décalques*) of the original text were employed in chiseling the inscription. Photographs indeed, would never suffice."

It is noteworthy that in a proclamation issued in Nanking on the fifth day of the first month of the first year of the Chinese republic, 1912, Dr. Sun Yat-Sen stated, "On looking back we find that prior to the assumption of the Throne by the Manchus, China had been open to foreign intercourse and commerce, and there existed freedom of religious faith. Marco Polo's writings on the Nestorian monument in Sian is clear evidence of this." Lady Gordon's replica of the Nestorian monument was dedicated in 1911 at Mount Koya, and in her book, *World-Healers*, there is a con-

siderable discussion on the ceremony and a photograph of the Shingon priests who participated in the observances. The most important point is that the Buddhists of Koyasan regarded the monument with profound admiration and scholars among them examined the inscriptions and analyzed their contents with complete open-mindedness and respect. Lady Gordon discussed early Christian practices with many of the best educated priests among them and they unanimously agreed that the basic teachings of the two faiths were entirely compatible.

The first of Lady Gordon's books to be published in Japan was *Messiah, the Ancestral Hope of the Ages*, "THE DESIRE OF ALL NATIONS," as proved from The Records on the sun-dried bricks of Babylonia, the papyri and pyramids of Egypt, the frescoes of the Roman Catacombs, and on the Chinese incised Memorial stone at Cho'ang, published in Tokyo in 1909, by Keiseisha.

On the title page of this work Lady Gordon is referred to as a Member of the Society of Biblical Archeology, and of the Japan Society, London, and also of the World's Chinese Students' Federation, Shanghai. The book is dedicated to: "My many kind Japanese friends, (Buddhist, Shinto, and Christian,) These Records of the pre-heathen faiths and Messianic Hope are gratefully and affectionately inscribed."

A few years ago I visited the Isseido, one of the most prominent book sellers in the Kondo, the district where most of the book stores of Tokyo are located, and was fortunate enough to find a very fine copy of Lady Gordon's *Messiah*. The book is bound in a semi-Japanese binding with cord ties at the back, full cloth stamped in gold. On the front is the inscription, "In the name of the Messiah," beneath which is a line of seven swastikas also stamped in gold. On the back is a detail from the great Nestorian Stone with a line of six swastikas below. In Japanese Buddhism, the swastika is found on the breasts of Buddhist images to symbolize the heart center. The book is in Lady Gordon's usual style with numerous footnotes and references to both Eastern and Western sources. The illustrations, many delicately tinted, include monuments in Japan, China, Korea and the British Isles.

In this work Lady Gordon devotes considerable attention to the Great Amida Triad, now the principal treasure of the Zenkoji,

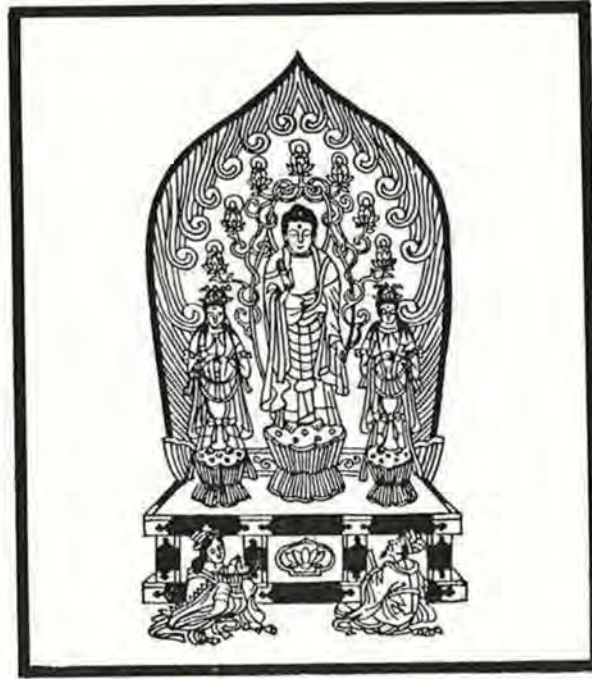


The Zenkoji Temple at Nagano.

the Great Buddhist Temple of the Tendai Sect at Nagano. This Sanctuary, one of the most famous in Japan was founded A.D. 670, but none of the original buildings has survived. The three images comprising this icon, Amida, Kannon and Daiscishai, are believed by the pious to have been made by Gautama Buddha, himself, out of gold found on Mount Meru, the center of the universe. The Triad, which was for some time in China and Korea was presented to the Emperor of Japan by a Korean King in A.D. 552 at the time of the introduction of Buddhism into Japan. Enemies of the new faith made several efforts to destroy the image, but it was miraculously preserved by Hunda Yoshimitsu with the assistance of his wife and son. These three are venerated as the founders of the Nagano fane. The story of the symbolism of the images is developed by Lady Gordon to support her conviction that Christian influence is present on many early Buddhist images.

I visited the Zenkoji Temple a few years ago and secured a number of ofuda (temple souvenir pictures) showing the Triad. The image itself is kept in a reliquary made in the fourteenth century and enshrouded by a brocade curtain. As a special favor one of the priests may lift the curtain, thus revealing the outermost of the seven boxes which enclose the icon. The actual Triad is not exhibited.

The Amida Triad in the Zenkoji Temple at Nagano. Hunda Yoshimitsu and his wife are shown worshipping at the base of the Triad.



Messiah mentions another work by Lady Gordon which we have not seen. The title is "A Speaking Stone," which "can be had separately in Japanese, (translated by Dr. Iyan Takakusu, Professor of Sanskrit, Imperial University) and reprinted from the Shinbukkyo, 'New Buddhism Magazine,' August, 1909, at 5 sen per copy, from the Keiseisha, Tokyo." This is probably a Japanese translation of the first chapter of *Messiah*.

Possibly the most important of Lady Gordon's books is the "*World-Healers*," or, *The Lotus Gospel and its Bodhisattvas, Compared with Early Christianity*; with a letter by A. H. Sayce, a world map, index, 65 illustrations, bibliography and folding map; published in Tokyo by Maruzen Kabushiki-Kaisha, 1911; revised and enlarged edition, 1913.

In addition to the Tokyo publisher, the 1913 Edition lists also the Christian Literature Society, Shanghai, and Eugene L. Morice, 9, Cecil Court, Charing Cross Road, London, as distributors of the work.

Page viii (8) contains the following Introductory Letter by A. H. Sayce (1845-1933),

March 12, 1912.

MY DEAR MRS. GORDON,

I have read through the proofs of your new work—I wish I had had time to study them—and I have been instructed by your learning and research, and amazed by the extent of it.

"*World-Healers, or the Lotus Gospel*," is one of the most interesting books that has yet been written upon COMPARATIVE RELIGION, and is full of new and striking parallels and facts.

You seem to me to have proved what an intimate relation there is between Buddhism and Early Christianity.

It is very welcome to me as confirming what I have been trying to point out—the dependence of early Sino-Japanese art upon Byzantine as well as upon earlier Greek art.

In connection with this Mr. Tsuda tells me that the Shōso-in collection at Nara contains glass which must have been made by Byzantine workmen.

You doubtless knew that among the terra-cottas discovered by Prof. Petrie at Memphis, and belonging to B.C. 100—A.D. 100, are Buddhist figures.

We know that there were Indians in Alexandria in the Ptolemaic age who brought Buddhistic Teaching with them.

If you will allow me to say so, your new work seems to me the best you have written and will make an epoch in the investigation of Oriental Religion. It is in the highest degree illuminative.

Believe me to be yours very sincerely,

Queen's College, Oxford

A. H. SAYCE.

Archibald Henry Sayce is described in the *Encyclopedia Britannica* 1964 Edition, as a "British philologist, whose services to Babylonian and Assyrian scholarship cannot be overestimated . . ." His interests must have closely paralleled those of Lady Gordon for he was a member of the Old Testament Revision Company, and Deputy Professor of Comparative Philology at Oxford.

In her preface to the *World-Healers etc.*, the authoress writes, "that modern Christianity would be deepened and spiritualized beyond conception by coming into contact with the Teachings of the venerable Mahayana and their expression in the wondrous Art Treasures of the Far East, there is very little doubt."

In the *Open Court*, Vol. 16 (beginning p. 686) the editor, presumably Dr. Paul Carus, reviewed *World-Healers* and reproduced several illustrations from Lady Gordon's work. His opening remarks, though certainly intended to be complimentary, led to a firm rebuke from the authoress. Dr. Carus writes of the book that, . . . "It is brim full of interesting material on comparative religion,

and the gospel it preaches is a kind of combination of Christianity with Buddhism." He made a further statement which also did not meet the approval of Lady Gordon, ". . . While the data here collected are not treated with the critical reserve and accuracy needed for such an undertaking, we have found in these two volumes much that is of general interest."

Lady Gordon evidently received a copy of the article by Dr. Carus and wrote a reply in which she expressed her dissatisfaction. This letter was published in the *Open Court*, September, 1915 (pp. 574-575). The following extracts from Lady Gordon's epistle are interesting and informative.

"May I criticize your review of my *World Healers?* You don't seem to have got at the kernel of it! In the first place, you will, on reference to the Royal Asiatic Societys' (Seoul Branch) *Transactions* for 1914, see my lecture on discoveries in Korea which are wonderfully confirmatory of my theories in the book . . .

In your review you say: "The gospel it preaches is a kind of combination of Christianity with Buddhism." Now my book does not "preach a gospel." It simply brings into more light what Dr. Timothy Richard already set forth in his translation of *Saddharma Pundarika* (known in Japan as the Lotus Gospel); and which several scholars have long since concluded may be an *apocryphal* Christian Gospel, such as the Gospel of Nicodemus, the Gospel of the Hebrews, etc. . . .

In the third paragraph of your review you very justly criticize my imperfect methods; so please allow me to explain that Prof. A. H. Sayce, when he was in Japan, kindly went through all my manuscripts *most* carefully, and on my telling him exactly the points you have criticized, he said: "Never mind that, just put down everything you have found up to date, and then let others from that mass of material weed out and arrange all in proper order." You see that being very delicate, and with eyes troubling me, I must do either one thing or the other. If I stop to sift and criticize accurately, I cannot write down the facts that keep crowding in and which, alas! other people out here (now that Dr. A. Lloyd is dead) take no interest in.

I believe the historical data are as nearly accurate as possible, for, having studied with my dear friend, Max Muller, I am pos-

sessed with the idea of historical data being essential, I have been at infinite pains to take out all I have put down. In many cases such contradictory dates are given that it has been an immense labor to verify them. This is an explanation, not an excuse!"

An essay by E. A. Gordon appears in Vol. V (1914) of *The Transactions* of the Korean Branch of the Royal Society under the title *Some Recent Discoveries in Korean Temples and Their Relationship to Early Eastern Christianity*. There are thirteen pages of text and one illustration of the approach to Sokkuram, North Kyongsang, an ancient religious site in the Kingdom of Silla. The article opens with the statement, "It is with very great pleasure that I endeavor to comply with the request of your Recording Secretary to send you a paper embodying my findings in Buddhism during my recent visit to Korea."

Lady Gordon then explains that she is more and more convinced that there are evidences of Early Christianity in Korea prior to, as well as synchronous with the Patriarch Nestorius of Constantinople, whom the Council of Ephesus condemned for heresy, A.D. 431. She then describes a majestic image of the Maitreya Buddha (or Bodhisattva) carved in sandalwood that was set up soon after the Great Council held at Gandhara near the Indus at the place where the Northern and Southern Schools of Buddhism separated, and the Northern School moved eastward. She later states her belief that the Mahayana doctrines of The Great Way of Salvation, reached Korea certainly in the 4th Century, if not earlier, from Gandhara. She quotes Dr. Aurel Stein, the principal authority on the Buddhist remains in Chinese Turkistan, who was convinced that ". . . all the Buddhist art which reached Korea and Japan found its way from Gandhara and Graeco-Baktria through Khotan." It was from Khotan, referred to as the Jade Kingdom, that Indian merchants brought their wares, traveling from Gandhara to the Imperial Chinese Court at Sian.

A point of unusual interest was Lady Gordon's visit to a wonderful cave, which she calls *Il-sun-kun* in Silla. This is the chapel of Sokkuram, partly cut from living rock with some additional masonry as in the rock caverns in India. The description of the cave temple given by Lady Gordon is both detailed and accurate. "Ere leaving the Cave of Il-sun-kun one must note the arrange-

ment of images in tiers, the upper one being cut in niches, as it is the self same as that in the Lama temple at Mukden, and in the apse of the basilica of St. Sofia "the Holy Wisdom," at Constantinople (founded by Constantine and re-built by Justinian, but now a Muslim Mosque); and we must not forget that Abbé Huc and other Catholic Fathers found that the Lamaism of Tibet contained "all the germs of the Catholic Faith—only needing development." Those interested in further information regarding this cave temple, including excellent diagrams and illustrations, are referred to *The Arts of Korea* by Evelyn McCune, published by Tuttle and Co., Vermont and Japan, 1962. This author especially mentions the extremely high quality of the Sokkuram art, and considers the site to be unique and one of the greatest treasures of the Orient.

Lady Gordon found the Sokkuram cave and its immediate environment in a most delapidated and ruinous condition. At this point in her monograph, she inserts the following footnote, ". . . On reaching Seoul, I had the privilege of laying these facts and the ruined condition of this Wonderful Cave, before His Excellency, the Governor General and other high officials, and of urging upon them the importance of conserving this unique World-round Treasure, and I have since had the pleasure of hearing that this glorious Cave is now being repaired, and its characteristic Art preserved at the National Expense. (August 1913)." Under her photograph of this cave in *Symbols of 'the Way'*, Lady Gordon notes, "H. E. Count Terayuchi has made it a National Treasure."

Comparing recent studies of this cave with Lady Gordon's earlier interpretations, her point of view has been largely justified. There is a distinct Indian influence. For example, the principal image of Buddha has been placed in the center of the rock-hewn chapel to permit circumambulation, and the quality of the sculpturing is much finer than that found in other Korean religious monuments of the same period.

In a little work, *The History of Protestant Missions in Korea*, by L. George Paik, Professor of History in Chosen Christian College, which was published in 1929, the author mentions Lady Gordon as presenting plausible proofs that Korean Buddhism was strongly influenced by Christianity. There are three footnotes, two of which deal with her article *Some Recent Discoveries in Korean*

Temples and Their Relationship to Early Eastern Christianity, and one comparing her findings with those of Professor Frederick Starr, one of the outstanding orientologists of the period. Professor Starr also acknowledged his careful study of Lady Gordon's article. His book, *Korean Buddhism*, Boston 1918, lists two of Lady Gordon's books in the Bibliography, and mentions her in the text.

On May 8, 1916, Lady Gordon published *Symbols of 'The Way'—Far East and West*. It was fully illustrated and issued at Tokyo, Osaka, Kyoto, Kukuoka and Sendai by Maruzen & Company, Ltd., and has a fine frontispiece portrait of the authoress. Her dedication reads, "To all my Far Eastern friends in grateful recognition for their ever-ready sympathy and aid during so many years of happy investigation among the venerable sanctuaries of Korea and Japan. 8 May, 1916, *Taisho V*."

The front cover of the book carries the title and inscription in Chinese characters and falling lotus petals. Below is the Buddhist swastika in a Flaming Pearl resting on an open lotus. On the back cover is the Star of David with Hebrew letters in the center. On the fly-leaf of our copy is a card indicating the book was presented to some person unnamed with the author's compliments. On the upper half of the half-title, has been laid down what appears to be a fragment of Lady Gordon's manuscript.

This volume examines three world epics of the soul and appears to be based upon a lecture delivered by Lady Gordon at Waseda University before the Kyoyukai Buddhist Society, on its thirtieth anniversary, April 17, 1915. It deals with the subject of pilgrimage upward through the three worlds as set forth in Dante's *Divine Comedy*, Bunyan's *Pilgrims' Progress*, and the *Hsi yu chi*, a great Asiatic allegory written by a Chinese monk at the close of the 13th Century. It is also noted that it *antedates* Dante's allegory by about 15 years. This Chinese classic was translated into English by Dr. Timothy Richard of Shanghai. When Marquis Okuma, Premier of Japan and founder of Waseda University, became acquainted with Dr. Richard's translation, he ordered the introduction to be published in Japanese. These facts are incorporated into Lady Gordon's address.

Dante's *Divine Comedy* and Bunyan's *Pilgrims' Progress* are available to all interested persons, but the *Hsi yu chi* is compara-

tively unknown outside of Asia. Extracts from the work have been published with commentaries by Edward Werner in his interesting volume, *Myths and Legends of China*, published in 1922 and reprinted at later dates.

Dr. Werner notes that the *Hsi yu chi* sets forth a journey to the Western Paradise to procure Buddhist Scriptures. The hero of the story (the Pilgrim) is actually Hiuen-Tsiang whom Werner believes to be a personification of Conscience. He is accompanied by a Monkey Fairy representing unregenerated human nature, a Pig Fairy revealing the coarser passions of man and a Priest who serves as a baggage carrier. Werner likens him to Mr. Faithful in *The Pilgrims' Progress*, who stands for human character with its inevitable weaknesses, but good intentions. These four are mysteriously selected by the Bodhisattva Kwan Yin. That the regeneration of humanity is intended is implied by the dominant theme of the book which tells how the monkey became a god.

These accounts of pilgrimage explain the title of Lady Gordon's book, *Symbols of 'The Way'*. She treats her material in her usual manner, mostly short paragraphs including many quotations from Eastern and Western religious sources, and elaborate annotations. Included in the book is the photograph of the Korean Cave Temple of Sokkuram, which appeared in her article published in Vol. V of *The Transactions* of the Korean Branch of The Royal Asiatic Society. In a letter to us from this Society, the Corresponding Secretary notes that in an article entitled, *The Diamond Mountains, Transactions*, Vol. XIII, p. 18, 1922, the Rev. James S. Gale mentions that when he was visiting a remote mountain temple on September 26, 1917, he met a monk who knew Lady Gordon and who had a copy of her *Symbols of 'The Way.'*

So far as is known, Lady Gordon's last major literary work was *Asian Cristology and the Mahayana*. ("Cristology" was probably a typographical error for "Christology"). This volume includes a reprint of the century-old *Indian Church History* by Thomas Yeates, and an extensive supplement with the title *Syriac Christianity and Daijo Bukkyo* by E. A. Gordon. The book is well-illustrated with a number of plates in color and a sketch map. This volume was published in Tokyo, Osaka, Kyoto, Yokohama, Fukuoka and Sendai by Maruzen & Company, Ltd., 1921.

Thomas Yeates (1768-1839), was a prolific writer on antiquarian subjects, especially orientalism and early Christianity. He held various positions and was for a time Secretary of the Royal Society of Literature, and an assistant in the Printed Book Department of the British Museum. When only fourteen years old, he appears to have been the Secretary to the Society for Promoting Constitutional Information. This group included the distinguished orientalist, Sir William Jones, among its members.

Lady Gordon, impressed by Yeates' book on Indian Church History that had been long out-of-print re-issued it with her own notes. She also added numerous illustrations and a comprehensive index. *Asian Cristology* may be considered therefore, as a summation of her ideas and convictions bearing upon Asian Christianity. In addition to material which had appeared in earlier volumes she added further details of substantial value.

In her foreword Lady Gordon makes the following statement: "TO THE CHILDREN OF THE EAST this volume of Heirlooms is reverently dedicated, asking them, when noting its deficiencies, to kindly consider the fact that but for the deep conviction of the vital importance of responding to the urgent call made a century ago by Mr. Thomas Yeates to investigate the Religion of China and the Far East—a then untrodden field—the writer could not have accomplished her plan of reprinting his valuable *Indian Church History* and adding thereto the results gained by her own personal researches, during many years of travel and ensuing physical infirmity up to the present Year of Grace."

Lady Gordon's supplement consists of sixty-one notes, all of which have intriguing titles. Note 16, headed God and Magog, discusses the possibility that the wall of God and Magog which is supposed to have shut in the Ten Tribes of Israel was actually the Great Wall of China. Marco Polo makes an allusion to the country of God and Magog. Note 39 deals with "A New Star." Here Lady Gordon introduces a Syriac document of probably the fourth century, in which it is written "All these things of the Assyrians, from the days of Moses to Cyrus, the PERSIANS were on their guard and *watching to see* when the word of Balaam would be fulfilled . . ." She then notes the correspondence between this star and the Star of David, which in turn occurs in mandalas of esoteric

Buddhism. In Note 51, she considers the possibility that Marco Polo may have visited the Cave Temples at Tun Huang in Chinese Turkistan. She quotes Sir Henry Yule in his notes on Marco Polo: "Then, as for centuries before, was diffused over Asia, to an extent of which there is but a faint conception generally, Nestorian Christianity which had a chain of Bishops and Metropolitans extending from Jerusalem to Peking during the Early and Middle Ages."

All students of early Christianity will find Yeates' book with Lady Gordon's commentary an extraordinary source work. It is impossible to condense this volume because each line contains significant ideas.

In a list of Lady Gordon's writings is mentioned a further article, *Heirlooms of Early Christianity Visible in Japan*. This article appeared in *Japan Tourist*, 1921.

There are occasional references to Lady Gordon in books by Western writers of her generation. For example, in *Epochs in Buddhist History (The Haskell Lectures—1921)* by Kenneth J. Saunders, and published by the University of Chicago Press — 1924, the author writes, (page 67) "I had recently the privilege of listening to an exposition of Buddhism by a Japanese monk, and my companion asked: 'Is this not a modernized Buddhism?' The next day, as I was trying to give my version of Christianity to a group of Buddhist professors, one of them exclaimed: 'That is exactly what we believe about God. Is it not neo-Christianity?' I could only give them a copy of the Fourth Gospel, and my revered friend, The Honorable Mrs. E. A. Gordon, whose influence among Buddhist priests of Japan is very far-reaching, tells me that when she had given a copy of this book to a monk of the sect which makes most of the 'Lotus,' he changed entirely in his attitude, which had been offensive, and came back exclaiming: 'This is a Buddhist book, or I am reading my own ideas into it.'"

L. Adams Beck (E. Barrington), in her book *The Perfume of the Rainbow*, describes at some length the Chinese Pilgrims' Progress, and was obviously familiar with Lady Gordon's book *Symbols of 'the Way'*. Mrs. Barrington notes that the original work is a vast storehouse for stories and dramas and has furnished subjects for countless pictures. "The Hon. Mrs. Gordon discovered valuable frescoes from it in the Diamond Facing-South Temple in

Korea." Mrs. Barrington lived for many years in a Buddhist temple in Japan, and I had the pleasure of knowing the young priest who was her secretary. She died in Japan.

In the July 1921 issue of *Asia Magazine*, there is an article, *A Summer Pilgrimage to Sacred Koya-san* by Lucy Fletcher Brown. She was a friend of Lady Gordon and visited Mount Koya at a time when such a pilgrimage was not only difficult, but dangerous. In spite of a heavy storm which turned the road into a river of mud, Mrs. Brown reached the summit and presented a letter of personal introduction. She writes, "I bore a letter to one Nemoto San from Lady Gordon, a distinguished lady traveler and Buddhist scholar known to the monks of Koya."

Since Lady Gordon's death, there have been many changes in East-West relationships. It has become evident that political and social problems of nations cannot be solved without religious insight, but we are still confronted with doctrinal differences difficult to arbitrate. Colonel Robert Ingersoll once made the observation that the Chinese were building libraries while Europeans still lived in caves. Asia has already passed through many of the trials and tribulations that now confront us. They have much to learn from the West, but we also could benefit from the empirical wisdom of our oriental brethren.

Lady Gordon was a pioneer orientalist—not in the formal sense of the term, but through the intuitional realization of the unity of all religions. She devoted many years of her life to a strengthening of Christian-Buddhist friendship. She found that the Shingon sect with which she had special affinity appreciated her endeavors and supported the program which she advocated.

It would seem regrettable that the dedicated labors of Elizabeth Anna Gordon should not receive proper recognition. The present monograph reveals that already much of her life story is no longer available. Perhaps, however, further research will give us a fuller insight into the life and labor of this gracious lady. As time passes and as our understanding of Eastern faiths broadens and deepens, Lady Gordon's books should be reprinted for the benefit of all who value world religious unity.

THE EXPERTISERS



It was a brisk Spring morning and we decided to walk from the hotel to the Kyoto Imperial Art Museum. Mr. Nakamura was appropriately dressed for a formal occasion, wearing his homburg hat and a spring overcoat of Scotch tweed woven in Japan. By the time we reached the impressive ground of the Museum, the little art dealer had explained the circumstances which brought us there on the one day of the week when the facility was closed to the public.

A few years after the glorious restoration of the Empire, under

the Emperor Meiji, of deified memory, a nobleman close to the Imperial Family had the opportunity to purchase an extremely rare painting by Sesshu, a Zen monk who lived during the Muramochi period. Before completing the transaction the Marquis had submitted the picture to one of the greatest experts, Dr. Okisa who expertised it and declared the work to be genuine beyond doubt.

A number of years passed, and one day the Kyoto Imperial Art Museum received a catalog of an oriental art exhibition being held in the Japanese Palace in Dresden, Germany. Among the illustrations was the picture of the painting owned by the Marquis. He was immediately informed and hastened to communicate with Dr. Okisa. A comparison of the photograph in the catalog and the painting hanging in the villa of the Marquis was most disturbing. In every detail the two works of art appeared to be identical. The Japanese communicated with the Dresden Museum, courteously requesting that the painting in Germany be loaned to the Imperial Museum in Tokyo. The favor was granted and accompanied

by an official custodian, the Sesshu Scroll was brought to Kyoto and placed side by side with the one owned by the Marquis. A preliminary survey left Dr. Okisa in a state of complete bewilderment. There was no visible difference of any kind. Certainly, one was not a copy of the other, for no copyist could imitate so perfectly the "splash technique" used by Sesshu. The subject of the painting was a gnarled tree on a rough outcropping of native rock. There was mist in the background with a light area where it seemed that the sun was breaking through the haze. Never in the experience of the museum had such a baffling problem confronted the staff. In the emergency it had been decided to consult Mr. Nakamura, who had a considerable reputation in the field of expertising classical oriental material. The Directors of the Art Department had no objection to my joining the group in the capacity of an observer and we soon found ourselves in the hallowed atmosphere of one of the world's greatest collections of ancient art.

With considerable bowing and smiling we were ushered into the library of the Museum, and here the Sesshu paintings were hung together from hooks conveniently placed on the posts supporting the bookshelves. The pictures had been mounted as Kokimono. The paintings themselves were about twelve inches wide, and eighteen inches high but each was bordered with fine silk brocade, and the rollers were of excellent quality; one with jade knobs, and the other carved ivory.

Dr. Okisa turned with a sad smile to Mr. Nakamura murmuring softly, "It is incredible; unbelievable; impossible!" The Director of the Museum then added that they had been studying the pictures for two days, using all the facilities of the museum. He hoped that Mr. Nakamura could help them because of his vast acquaintance with Japanese and Chinese antiquities. Mr. Nakamura insisted that his poor talents, though feeble, were at their disposal. Looking at the paintings for two or three seconds from a distance of some ten feet, the little art dealer said quietly, "Perhaps we should start at the beginning. Both of these paintings have been remounted, obviously in China, and likely in Shanghai. I seem to see the handicraft of an old Chinese friend of mine who has remounted paintings for some of the finest collections in both Eastern and Western galleries." Stepping closer he took out a small

pocket magnifying glass and examined the brocade borders carefully. "Very artistically done," he murmured. "Old silk from the Ming Period has been used. I would say that both mountings were done by the same hands. Unfortunately, this Chinese expert is now deceased, and since the establishment of the Republic I have received no news concerning his family."

Mr. Nakamura then turned to Dr. Okisa, adding, "Now my good friend, permit me to benefit from your skill and insight. No doubt you have examined the paintings most carefully. What have you discovered?" The Expertiser replied, "The paper on which the two paintings have been made is identical. There are a few stains on the pictures; these also are identical. I have been able to notice some minor worming, this is also identical. The inscriptions and the seals show no variations of any kind. Both of the pictures are original paintings; there is no possibility that one is a photographic reproduction. Sesshu's brush strokes are unique, and could not be perfectly imitated. According to our methods of expertising, the two pictures are of the same age; yet it is also beyond possibility that even Sesshu himself could have produced two paintings so exactly alike."

Mr. Nakamura appeared deeply concerned. "As it is obvious that the solution will not be found by further comparison, I think we should go back and trace the historical descent of the two pictures. The one in the Marquis' collection has certainly been in Japan for at least twenty-five years. Dr. Okisa told me over the telephone that the picture had been purchased from a very reputable source. The painting in the Dresden exhibit was acquired from Sotheby's in London about fifteen years ago under somewhat mysterious conditions. The owner was represented by an agent and the transaction was completely confidential. This might lead us to suspect that we should learn more from the German painting than from the one which has had a longer history in Japan." Mr. Nakamura then walked over to the Sesshu acquired from Sotheby's and after considerable thought beckoned Dr. Okisa to join him. "Can you see even the slightest difference between these two pictures?" The Expertiser was quiet for a moment and then said, "Since you mention it, I have the impression that the Sotheby painting is slightly lighter than the other. You would hardly notice it, and from

a close view it would not occur to you." Mr. Nakamura smiled. "I have the same feeling, but I am not sure yet just what my feeling means."

The two men now converged on the paintings, each armed with a strong magnifying glass, and the Director of the Museum gave me a digest of the conversation. "Mr. Nakamura has found a tiny black dot on the Japanese painting. He has also located it on the German version, but it is slightly lighter. Dr. Okisa is fascinated by a tiny worm-hole. There seems to be a very slight difference in one edge of the worm-hole, and Mr. Nakamura has brought a stronger glass from his inside pocket to verify this point."

After another hour's examination the two experts came to a conclusion. It seems that both of the pictures were genuine and had started out as one painting. By a very clever process secretly practiced in China, the paper, though very thin, had been split. This was probably done with a special kind of knife similar to that used in skiving leather. It would take many hours, probably days to separate the sheet into an upper and lower surface. The slightest mistake could destroy the entire painting.

Because Sesshu painted with Sumi ink, and with a very wet brush, the design penetrated the entire sheet. Thus when the upper half was lifted off the complete design was also present on the under half. The two parts were then mounted as separate paintings and it was almost impossible to detect the difference. The darker of the two paintings was the upper surface, and technically, this belonged to the Marquis; yet in every respect the Dresden painting was equally authentic.

In the back room of Mr. Nakamura's store my friend explained to me why his suspicions had been aroused. He had once owned an unusual panel of calligraphy by a famous Korean artist, also an excellent businessman, who first pasted two sheets of paper together, drew his panel of characters and then soaked them apart, thus making a double profit on his labors.

Later, I heard the happy ending of this unusual incident. The Marquis arranged to buy the paintings that had been exhibited in Germany. Having become the owner of both halves, he presented the upper surface to a member of the Imperial Family, and kept the lower surface for his personal collection.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

According to recent reports there has been a sharp rise in the price of Chinese herbal medicines. As usual this unfortunate circumstance has been explained in several different ways. First of all, herbal remedies have increased rapidly in popularity; secondly, most of the ingredients are imported from countries suffering from inflation; thirdly, the cost of educating a Chinese herbalist is now comparable to that of a Western pharmacist. The situation can be studied first-hand in Hong Kong where hundreds of herbalists ply their trade. For the most part they are recognized as a sincere and responsible group—versed in medical theories and practices which have guarded the health of China for nearly 5,000 years. It is reported that when the Chinese Emperor who ordered the building of the Great Wall issued an edict that all the books in China should be destroyed, he exempted the classic texts on healing and herbalism.

It is now suspected that European herbalism descended from oriental sources. Medieval physicians developed a considerable pharmacopoeia of natural remedies. Even the early Druid doctors had their herb gardens, and by the time of the Renaissance it was mandatory for reputable physicians to raise their own herbs and compound the remedies which they prescribed for their patients. This was partly due to the fact that even in those days the apothecaries were unreliable, and many of them substituted cheaper ingredients for those specified in the prescriptions which they filled.

In Europe, herbal medicines were usually "simples," that is, the

remedies were not compounded, but consisted of a single ingredient. Great herbals, like those of Gerard and Culpeper, listed countless plants and the ailments for which each was recommended. As in China, other ingredients were occasionally combined with plants, roots and berries. As a result medical practice was said to have been founded upon science, folklore and superstitions. Among the superstitions were powdered unicorn's horn (probably rhinoceros' horn—still used in China), bezoar stone, and touch coins for the treatment of the *king's evil*.

Many of the older nostrums survived into the nineteenth century as proprietary medicines. During the Civil War, these were heavily taxed to provide funds for the government. Most of these preparations were considered useful for both man and beast, and nearly every farmer kept a few on hand for emergencies. Many of these familiar remedies of older times such as infants' soothing syrup fortified with morphine, failed to survive the Pure Food and Drug Act, but some, including Lydia Pinkham's vegetable compound, Sloane's ointment and Pierce's pills, can still be seen on the shelves of well-stocked drug stores. Tonics were an old favorite, and those with a large alcoholic content were especially stimulating.

The well-informed Chinese herbalist would have very little patience for American patent medicines. He presided over an establishment stocked with more than 10,000 basic ingredients. Most of these came and still come from Mainland China, where the growing of medicinal plants is a major source of income. Those herbs that cannot be produced in Asia are sought in Europe, Africa, America and even Australia. There are many qualities and types of each herb, and these are studied with the greatest care. Some have said that there are more than a thousand herbal physicians in Hong Kong alone, and they are to be found in every country where Chinese communities exist. While most of them serve an oriental clientele, a number of occidentals with prejudices against the A.M.A. may frequent them. The great monument to oriental healing methods is the Tiger Balm Garden in Hong Kong. This has been compared with Disneyland and bears witness to the wealth and artistic instincts of the Tiger Balm king. His speciality is an ointment, neatly packaged in small jars, with a tiger on the lid. While it is similar to several Western analgesics, the tiger balm oint-

ment does have remarkable properties for the treatment of sprains, strains, bronchial colds, and miscellaneous aches and pains. It can be bought in this country, and I have found it quite effective. Among the more violent exertions of the Chinese is Kung Fu, which seems to include a combination of boxing, wrestling, judo, karate and mayhem in general. Followers of such marshal sports have developed a number of highly specialized remedies for their aches and pains, and among these, tiger balm should be included.

The old family druggist in rural America was nearly always considered to be a source of valuable medical advice. On his counter was also to be found the current issue of the *Farmer's Almanac*. Next to the Holy Scriptures, this almanac regulated local affairs. It included advertisements for infallible remedies and recommended the best season for the annual dosage of sulphur and molasses. Chinese medicine is also at least partly regulated by an almanac. This is filled with ancient lore and gives all the information necessary to discover the planets and constellations governing the year and the appropriate times to travel, marry and engage in business activities. When a Chinese grandmother is ailing she will probably go directly to a reputable herbalist. His first duty is to diagnose her condition. He does this by observing, listening, asking and taking the pulse. Long experience is his all-sufficient guide. He can see the inroads of disease in her eyes, the texture of her skin and curious markings on her face which the average person would never notice. The medical theory is heavily indebted to Taoist mysticism and the reestablishment of the equilibrium of the Yang and Yin factor in the human body. Interest in acupuncture has brought this philosophy to the attention of Western physicians, and a Chinese doctor may prescribe acupuncture, *moxacatury*, or a native form of osteopathy which has been practiced for centuries for dislocations and obstructions of bodily function.

Herbal medicine extends beyond the plant kingdom and includes a number of animal preparations, of which probably the most generally used is powdered tiger bone. For centuries dragon bones were mined in remote areas of China, and are now known to be the fossilized remains of prehistoric animals. Their curative property was calcium, which brings another point into focus. Western medicine is already considerably indebted to Chinese remedies and

includes a number in its present pharmacopeia. Investigation continues, for it is suspected that materials long ignored are effective because they possess a unique ingredient hitherto unrecognized.

Chinese medicine is in competition with Western techniques, not only in Hong Kong, but throughout Mainland China. The government has recognized the achievements of its native physicians, and most modern hospitals in Red China include clinics devoted to traditional methods. In many instances the native practitioners are more successful than the Western Chinese physicians.

Scientists with inquiring minds may find it profitable to visit the strange little shops and colorful establishments presided over by distinguished-appearing old gentlemen and their apprentices. After all, the practical side of Chinese medicine has been proven by thousands of years of practical application. We may like to assume that all primitive medicine is a form of psychotherapy, but it might well pay us to consider Chinese remedies for such ailments as cancer, arteriosclerosis, arthritis and the common head cold. The great European pioneer in medical innovation, Paracelsus, explained in great detail and Low German that the secrets of healing are where you find them, and are much more likely to be found in those isolated communities which depend upon folk medicines for survival. There may be a little magic involved, but even this may have a part to play in humanity's endless search for mental and physical health.

When it shall be said in any country in the world, "My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressive; the rational world is my friend, because I am a friend of its happiness"—when these things can be said, then may that country boast of its constitution and its government.

—Thomas Paine.



In Reply A Department of Questions and Answers

QUESTION: *My husband and I are deeply distressed at the reports we hear of violence, vandalism, and immorality on college and university campuses. Our son is graduating from high school next Spring and we wonder if we are morally obligated to subject our boy to the temptations to which he will be exposed, in the name of higher education. What is your advice under such conditions?*

ANSWER: It is not possible for me to decide your moral obligations under these circumstances, but perhaps I can help you to clarify your own thinking. You have a deeper insight into your son's nature than any other persons, and your judgment should be built to some degree at least upon the character and abilities of the young man. You also have available the records of his schooling up to the present time. Was he a good student in high school? Did he exhibit a reasonable degree of personal integrity? Were his grades satisfactory? And did he choose his friends with discrimination? What is his own attitude toward a college education? Has he already decided upon the career he wishes to follow? Has he had good home training? And does he show proper respect and appreciation for the privileges which he has enjoyed through his formative years?

If you have certain doubts, it might be advisable to discuss them with the school counselor, who may be able to help you to decide whether he needs advanced schooling to fit him for a useful life.

If your son is near the head of his class he may be able to apply for a scholarship or an educational grant. Even though you may be well able to finance him through college, he must convince

others that he is a good risk, and must be prepared to maintain high grades in the area of his specialization. Supported by impersonal approval, you may feel greater confidence in underwriting, at least part of his educational program.

Many young people work sincerely for academic honors and are benefited by the schooling they receive. Those lacking motivation for self-improvement neither appreciate the sacrifices made on their behalf nor make good use of their opportunities. When a young person is faced with decisions concerning a career he falls into one of three categories. In the first, academic degrees are mandatory. There are several professions which cannot be practiced by a self-educated individual. These include medicine, the physical sciences, the educational field, and in most cases the ministry. If the young man is called into military service, it is unlikely that he can ever become a commissioned officer without a basic college degree. If your son plans a professional life, he should be encouraged to work for a master's degree, if not a doctorate, in order to have the opportunities to advance in his work.

The second classification includes those for whom a college education is optional. In many cases it is better to attend an institution which trains its students in non-professional specialties. There are adequate facilities provided by business colleges, secretarial schools, music conservatories, and little theatre movements, etc. The English system of certification has many advantages and usually saves both time and money. If, for example, a man wishes to become an accountant, it is not necessary for him to study foreign languages and take miscellaneous required courses which will not contribute to his final objective. He will not be involved in college sports, and may often choose his own class time, permitting him partial employment which he is learning. Reputable and accredited training programs are available in most large communities and allow for considerable individuality in the arrangement of a practical curriculum. There is always the possibility of further schooling if conditions require.

It is noticeable that in many fields that colleges are out of touch with the constant changes taking place in the economic world. The student may graduate *cum laude* and be ill-equipped for the type of employment closest to his heart. Many business organizations

and industries now prefer to take a high school graduate and teach him the requirements of their organization. One executive dealing especially with personnel told me that college applicants are often badly trained, but are difficult to re-educate because they feel that they are too good to work their way up through a business. They take it for granted that their diploma entitles them to an executive position.

The third classification is made up of those for whom a college education is of little or no value. The old belief that four years in halls of ivy transform the human being into a social success no longer has any practical meaning. As a character building factor a genteel course is often a dead loss for all concerned. A young man may inherit a business which is in a flourishing condition. His father only graduated from high school, and there is slight advantage in his son holding a doctorate. Most fields of business today are more interested in aptitude than in credentials, and advancement is according to a merit system. Here the old theory of apprenticeship still holds good. A young woman who came to me for advice had a desire to become skilled in pottery-making. She could have taken a course which would improve her specialty, but she decided instead to apprentice herself to a famous potter. She studied with him for three years and has since acquired world distinction in her field. There is no law that says that an artist cannot be a college graduate, but most artists have apprenticed themselves to painters whose work they admired, and have attained recognition in due time.

Education can help release talent, but it cannot create basic ability, and in many cases a would-be artist is now laboring in the class-room of a mediocre teacher who is dedicated to an artistic theory which has no foundation in reality. When the pressure of creativity is present it should be wisely guided and not forced into conformity with some passing fashion.

If higher schooling is indicated there are suitable colleges where students study together in a congenial atmosphere. These are often smaller institutions, well-accredited and capable of releasing the potentials of an intelligent student. Some of these schools are secular; others are associated with various religious denominations. There is less probability of an unhealthy moral atmosphere where:

idealism is still emphasized. The smaller school makes less pretense to grandeur and is not constantly dedicated to fund-raising. The classes are smaller; relations between teachers and students are more intimate, and there is a larger possibility that an exceptional student will receive special attention. Not long ago a graduate student in one of our large universities told me that he had missed entirely the blackboard demonstrations of his professor because he had left his binoculars at home.

In many of the larger schools there is a serious conflict in class assignments. In one college a drama student was required to participate in stage lighting, the building of sets for the various plays, costuming, and participation in the dramatic production. He was also expected to serve as an usher, take tickets and clear up the debris which accumulated as the program unfolded. After spending four and five evenings a week with his theatre class, he was required to study other subjects, read numerous books on philosophy and psychology and keep up languages. Under such conditions obviously it was impossible to attain any depth of comprehension. Even with the aid of speed reading, quizz compends, and digests the highest grades could only go to those with the most retentive memories.

If a child of mine was seriously concerned in preparing for an economic future, I would like to counsel with him in the selection of the best available educational opportunities. Considering the changes that have taken place between 1970 and 1975, what will conditions be by the time a person now entering college graduates and starts looking for suitable business connections. The oppulent professions have long been regarded as the surest ways to fame and fortune. Already, however, there are danger signals in the political and social atmospheres. It is almost inevitable that laws will be enacted to regulate the costs of professional services, which have risen to exorbitant heights. The problem of malpractice insurance alone may ultimately drive a number of doctors out of the medical field. Legal practices are also under scrutiny and there is immanent probability that funds for all types of scientific research will be curtailed. While the honorable and dedicated practitioner can have a moderately successful career, the emphasis will be more upon the good to be accomplished than quick profit. Many large

cities and numerous smaller communities are in serious financial difficulty. Careers in local politics will be increasingly difficult to establish and those on the federal level will have to practice greater economy. The profits of large corporations are under scrutiny and even in the trades there is no certainty that wages can be maintained on their present levels. The motion picture industry is a good example of what can happen in a comparatively short length of time, in this case in the world of entertainment. With the advent of television, the glamorous days of the film industry came to an end. Now even television survives precariously.

Another important factor must be given thoughtful attention. Large industries depend upon availability of strategic material. Many of these are now in short supply and all indications are that they will never again be abundant. The energy crisis must lead to curtailments with a corresponding reduction of personnel. As the so-called underdeveloped countries continue their programs of industrialization, they will become self-sustaining which may further effect existing levels of production that are now heavily dependent upon exports. Ecological warnings cannot go unheeded, and the decline of public faith in existing practices will have a strong psychological influence upon the future of industrial nations.

It may be worth noting that leadership in nearly all areas is in the hands of those who have enjoyed exceptional educational privileges. It is assumed that college graduates form an elite group of exceptionally trained men and women. This has not resulted in broad vision, deep understanding, or a high standard of integrity. It would seem that education as we have it today is deficient in morality and ethics. Until the universities bestow clearer insight into the facts of modern living and prepare their graduates with the knowledge necessary to solve the dilemmas of the hour, we may doubt that they are preparing us for the world of tomorrow.

As a result of the prevailing impasse, young people must do their own thinking, and many have realized this. The classic definition of civilization is that it is a state of society in which citizens work together for the common good, and it is apparent that cooperation and not competition must be the life of trade if we are to survive. The truly educated person is the one whose primary concern is to make a constructive contribution to the essential advancement of

mankind. This may sound as though our rugged individualism is threatened, but actually it is a release from a grand delusion. A culture no longer dominated by the concept of wealth will begin to explore other motives for achievement. Liberty will no longer be interpreted as a license to exploit our fellow men; and higher education should lead the way to greater security for us all.

Young men and women should be invited to explore the constructive potentials within themselves. When a person loves his work, vacations are virtually unnecessary; nerve tension is markedly reduced and energy becomes available for many activities now ignored. This leads to advancement of the public good and private well-being. The person who disciplines himself is the upright citizen in the world of tomorrow. Some have larger abilities than others, but each in his own sphere of activity is a valuable asset; where as those who have no heart in their undertakings are potential or actual neurotics. Society must gradually ennoble its standards of value with greater emphasis upon the integrity of effort. Some countries are already bestowing honors where honors are due respecting and recognizing outstanding accomplishments in many non-commercial enterprise. A man who designs a lovely garden, paints an inspiring picture, or writes a beautiful poem is a greater asset for all concerned than one who simply amasses a fortune or organizes an economic conglomerate. The day of the beautiful people who are envied only for their indolence is coming to an end. A Greek philosopher was asked the best way to curse an enemy. He replied, "Let his sons live in luxury."

Fortunately for us all, there is a growing rebellion against extravagance. There is also a deep feeling that religion has been neglected too long. A number of universities are being influenced by their own students, to include meditative disciplines and mystical practices in their study programs. This trend is stronger in Europe, Asia and Latin America than in the United States. The real effort is to discover what the human being was intended to be and how this intention can be most rapidly cultivated.

If your boy wishes to have a substantial career that will extend throughout his lifetime, his ideals must be strengthened, his dedication matured and his motives refined. He must experience a sincere desire to contribute to a future established in the Divine Will,

sustained by natural law and free from destructive over-ambition. If he can be helped to understand this and recognizes the challenge civilization now faces he is suitable for higher education. He may wear his hair a little long, dress eccentrically, and have certain misgivings about the system to which he belongs. Fads will pass, but if character is sound and there is a natural admiration for the One, the Beautiful and the Good, he can ensoul the knowledge which he receives. He can find the living content behind the forms of learning, and gradually transmute mortal facts into immortal truths. Education is an instrument—a tool, but it cannot accomplish its true purpose unless this instrument and this tool are in the service of an enlightened mind. We are part of a living universe but we have long accepted materiality as natural and inevitable. We have been satisfied with the bodies and appearances of things—we have not heard the sermons that can reach us only in quiet places. We have not accepted into ourselves the wisdom that Thoreau found by the side of Walden Pond. We should be more attentive to our poets than to our politicians. Cosmos itself is the great university and the schools that men have built in this world are but shadows of those divine institutions which are the custodians of reality itself. There is an old legend that humanity was first instructed in the college of the angels, and according to a seventeenth century Rosicrucian tract, we are all “a-b-c-derians” in the school of the Holy Ghost. Lao Tse, the great Chinese mystic, received no formal education. He used to sit on the side of a hill and looked out across the valley where mists gathered in the early dawn. Having accepted into himself the mystery of Tao revealed through the thundering voices of silence, he became so wise that he was made librarian of the Library of the Chu Dynasty. He wandered through the long corridors of books; he never read them, but he knew all the wisdom that they contained. Modern schooling cannot bestow wisdom, but it can help those who attend these places of learning to release the light in their own souls. Our word *education* comes from *educo* which literally means to draw out, but we have long interpreted it as an academic process of cramming into the student not only what we think we know, but the countless conflicting interpretations of our own opinions. Comenius, the great Moravian educator and the founder of the public school sys-

tem, said the children first learn at their mother's knee. It is from her that they must receive by both word and example the basic enlightenment that will guide them throughout their lives. They should learn the best there is to know, even before they can read or write. They must be taught to pray, to love and to be kind—the foundations of honor and integrity. They must also come to realize family responsibilities and the practical value of the ten commandments, learn to share in the warmth of mutual trust and to have faith in parental guidance. What a child learns before he goes to school strongly influences the future life. It should guide the use of knowledge, strengthen the leadership of conscience over conduct, encourage proper deportment and allow the normal traits of character to unfold under loving guidance. Confucius, China's deified philosopher and one of the first great democratic thinkers recorded in history, declared “the strength of a nation depends upon the strength of the home.” No amount of academic training can compensate for a loveless childhood.

The People's Republic of China requires that all young persons planning careers in the professions or higher sciences must spend one or two years in rural communities, as part of the formal curriculum. They must work on farms and live with the peasants. The more technically the mind is trained the more urgent is the need for direct contact with humanity. In China there is no place for snobbery in the academic field. The more one knows, the greater his responsibilities. Pythagoras of Greece summarized his philosophy with the wisdom of true insight. Any man who knows more than I do is my father and I will accept his instruction with gratitude. Every man whose knowledge is equal to my own is my brother and we will labor together for the advancement of human society. Every man who knows less than I do is my son and I will instruct him with all diligence.

It may be that you can share such thoughts as these with your son, and you may find him far more responsive than you suspect. The high school graduate has not been lured away from common sense. He wants to learn more, but he is also aware that present educational theories are inadequate. If your soul can reach out and find his soul a spark may be lit in him which can change the course of human destiny.



Happenings at Headquarters



The summer quarter opened with Mr. Hall's lecture on July 13, on the subject, "The Price Of Prejudice—The Dangers of a Closed Mind." On July 20, Dr. Henry L. Drake gave a discussion based on Mr. Hall's book, "*The Guru—A Story of Initiation.*" Among the guest speakers on Sunday mornings were Ethel Longstreet, the Founder of Viewpoint Institute; Mr. Patrick Mahony who was Literary Assistant to Maurice Maeterlinck; Dr. John W. Ervin, a Trustee of the Society, who spoke on Healing; and Mary McNutt who talked on "The Spiritual Aspects of Art," with demonstrations of technique.

Beginning July 16, Dr. Stephen Hoeller gave a Wednesday Evening series of six talks on the "Wisdom of the Sufis." He discussed the spiritual unity behind Islam, Judaism and Christianity, giving special attention to Islamic prophecy. One evening was devoted to "Rumi, the Troubador of God," and another to "Ibn Arabi, Supreme Adept of Wisdom." Dr. Hoeller's talk interpreting the Rubaiyat of Omar Khayyam was outstanding, and he concluded the series with a summary of the Western motion of Sufi Mysticism.

On July 17, our Librarian, Pearl M. Thomas, opened a series of six workshops devoted to a survey of Chinese and Japanese History, Literature and Art, with special emphasis upon material in the Library of the Society. Several of the Workshops were illustrated with 35mm slides and the series was of special interest to librarians and collectors of oriental artistic material.

On July 18, a special film was presented dedicated to the artistic genius of Leonardo da Vinci. Introduced by Rosemary Dennis, program coordinator of this series, the film had its own soundtrack in which the actor, Frederic March speaks the words of Leonardo da Vinci.

On Saturday, July 19, Mel Uhl presented a morning and afternoon program devoted to the easy way of setting up a horoscope. During the afternoon session, time was allotted for questions and answers and special discussion. Mel Uhl graduated from both Cali-

ifornia and U.S. Academies, and he served as Shipmaster and Convoy Commodore. He has special aptitude for presenting profound subjects in a simple comprehensible manner.

On Friday evening, August 1, two films were presented; one on the River Nile including pictorial highlights of Egyptian monuments with the sound track by James Mason, and the second on Greece, The Golden Age. This stimulating film dealt with the significant achievements of Athens in the fifth century, B.C., with emphasis upon Grecian art, literature and philosophy.

On August 10, Mr. Hall spoke on Alchemy, The Sacred Science of Transformation, and on August 24, his subject was "Reincarnation As a Factor In Health Problems." Dr. Stephan A. Hoeller opened a seminar dealing with the knowledge of dreams on August 27. There were five Wednesday evening discussions, exploring new trends and deeper insights into the mysteries of sleep phenomena.

At long last, special attention is being given to the rare books in the Library of the Society. Many of these volumes have had almost constant usage and the old leather bindings have become shabby. Most of the books and manuscripts in the vault have been cleaned and polished, and small repairs have been made on the bindings. We were fortunate to secure the assistance of Mr. Michael Goth, an antiquarian bookman, who was deeply impressed with the scope and importance of our collection. Arrangements are being made for Mr. Goth to make a detailed bibliographical study of the section of Alchemy and Rosicrucianism. When this is completed it will be made available to institutions and individuals specializing in these fields.

There is considerable excitement here at headquarters these days over the re-publication of Mr. Hall's great book, *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy*. It is being reprinted in its original size and with all the plates in color. Further details are noted on the inside back cover of this issue of the Journal.

The Society recently cooperated with the Fine Arts Museum of San Francisco in an exhibit of material dealing with rainbows and the general field of color, considered both physically and metaphysically. The exhibit was displayed at the De Young Museum in Golden Gate Park, and according to the Chief Curator the pub-

lic visited the display in record-breaking numbers. Three original color paintings were shown featuring rainbows by J. Augustus Knapp, and specially painted for Mr. Hall's 'big book'. The paintings were reproduced in a catalog of the San Francisco exhibit.

At the Fall Open House, October 12, Manly P. Hall will speak at 2:00 P.M. His remarks will deal with the forthcoming Golden Anniversary Edition of his 'big book' on the secret teachings of all ages. His talk will be highlighted with anecdotes about the planning of the volume, the designing of its illustrations and research problems that developed along the way. The Hospitality Committee will provide light refreshments and those attending this event will have an opportunity to view the beautiful paintings of Meredith Ann Olson which will be exhibited in the Library. Mr. Hall's Sunday morning lecture on October 12, will be "Re-evaluation of the Theory of Our Belief in Evolution — A Hard Look at the Darwinian Theory." Come and spend the day with us.



Rare books and manuscripts on alchemy.



Library Notes by Pearl M. Thomas

SOME WESTERNERS WHO HAVE INFLUENCED JAPAN

The Tokugawa period (1603-1867), represented a time when Japan closed her doors to outside contacts and interference and the country developed strictly on its own merits, a period when the proletariat came into its own for the first time in Japanese history. The common man acquired a certain dignity and his interests were fostered. Craftsmen created the Ukiyo-e School of wood-block printing which had particular appeal because it reflected the genre scenes the people knew and loved. The theatre developed forms which were understandable to the average individual and to which he could relate. Wood-block prints of the outstanding theatre artists were sold on every street corner for meagre sums.

Then, suddenly, beginning in 1853, Japan was opened to the Western world; Commodore Perry's "Black Ships" appeared in the harbor of Yokohama and world trade became a part of the picture as other nations followed the lead of the United States, all seeking trade agreements with the Island Empire. The Japanese, particularly the young, were vastly intrigued with all the newness that surrounded them, and their first reaction was to turn against anything and everything Japanese. They were particularly delighted with the Western costume and many ladies imitated this mode of dress which included long, full skirts, usually with a bustle. Many of the less daring ladies of Japan were buying western-inspired fabrics and it was not unusual to see Japanese kimonos and obis decorated with French motifs. Unfortunately, the period being copied so faithfully was not an outstanding one for good design

and as a result, the ladies did not make a particularly attractive appearance in their oft-times ill-fitting garments. Ultimately, the basic good judgment and artistic aptitude of the Japanese reasserted itself, but this took a while. Many people from the Western world were instrumental in helping the Japanese over this rough period of change.

The islanders wanted to learn to speak English, French, Italian, or German. They desired to understand how to use Western art media for art—to comprehend the use of oil paints and canvas, which they had never used before. Teachers from Italy taught sculpturing; instructors from France explained the art of French weaving. The demand for adequate teachers of all types was tremendous. The Japanese people were eager to become acquainted with the outside world; it was a new adventure and they responded with alacrity.

ERNEST FENOLLOSA (1853-1908) was one of the early teachers to come upon this scene. Fenollosa, a brilliant young Harvard graduate, was teaching in the Boston area and when offered a professorship at the Tokyo University in 1878, he readily accepted. His specialties were political economy and philosophy—subjects he was to teach in Tokyo for a number of years, his contract renewed regularly. Actually, he had little artistic background other than having taken a few art courses at the Boston Fine Arts Museum. However, as a well-trained and observant individual, he quickly perceived the vast, tragic problem Japan was facing. Here was a country with a profound culture which had developed over a period of centuries and its people were literally throwing it away. Many of the Daimyo Nobles in the change-over from a feudal system had been reduced to a state of poverty and were attempting to sell valuable art for a fraction of its worth. But the general trend was away from native art forms, with a frantic copying of everything that represented foreign influence. Fenollosa and a small group of kindred spirits tried their utmost to make the Japanese aware of their great cultural heritage. He used every means at his disposal to enforce a realization upon them that they must treasure their native art background. This included extensive lecturing, establishing clubs of artists, and promoting research on ancient arts of Japan. In time, he became Commissioner of Fine Arts—both

for education and for museums. Emperor Meiji, on four occasions honored him. The fourth decoration, given as Fenollosa was leaving Japan to be Curator of the newly created oriental section at Boston Fine Arts, was one never before bestowed on a foreigner. The Emperor said: "You have taught my people to know their own art; I charge you to teach your countrymen also."

Along the way, Fenollosa collected a fine array of oriental art, including both Chinese and Japanese, and persuaded his friend, Dr. Weld of Boston, to buy it and place it permanently in the Boston Fine Arts Museum. Later Fenollosa returned to the New England area and catalogued the very art which at one time had been part of his own prized possessions. Largely as a consequence of his foresight, this museum contains some of the finest examples of Oriental art to be found in the Western world. Fenollosa wrote a survey on oriental art in two volumes which is a classic in its field: *Epochs of Chinese and Japanese Art* (first published by his widow, Mary Fenollosa, in 1912). Along with these excellent source volumes, the PRS Library has a number of specialized catalogs written by Ernest Fenollosa while he was associated with the Boston Fine Arts Museum.

LAFCADIO HEARN (1850-1904) was another Westerner who had not only a great impact on his Japanese associates, but whose writings about Japan for Western consumption were informative, sympathetic, and enlightening.

Hearn had a difficult time while growing up and as a young man; first in England and France, then in the United States where he arrived in Cincinnati at the age of nineteen, practically penniless. Taking a long view of his life from a distance of many years, it is rather easy to perceive a pattern of growth with each segment of experience which gave him strength and purpose. It is entirely possible that he could never have mapped out a writing career for himself any place but in the United States. He lived in this country for eighteen years, a great many of those years in New Orleans. He knocked around from one newspaper to another and had some valuable help from people who recognized his talents. He was never quite satisfied, however. For one thing, he was short for a man, 5' 3"; almost everyone he encountered was taller. While Hearn often had a "chip on both shoulders," especially noticeable



Lafcadio Hearn in Japan.

in dealing with publishers, he was basically a very shy person—not a particularly commendable trait for a newspaper contributor. Another problem which upset him was his appearance. As a young lad, he had lost the sight in his left eye, which took on a shrunken look, while his right eye became much enlarged. Most of his pictures show a profile view, so that this incongruous aspect of his features is not obvious.

When Hearn received a writing assignment which took him to Japan (about 1890), his whole outlook seemed to change immediately. An English professor had suggested to him that he should write up his first impressions of Japan. But Hearn had been so enthralled with the beauty, the quaintness, the 'foreignness' he encountered that he had taken only sketch notes and was unable to capture on paper that first rapture. "The first charm of Japan" he said, "is intangible and volatile as a perfume."

Of one thing he was sure: He simply loved Japan and her people. His shortness was no longer apparent—it was right in keeping with the shortness of those around him. And those gentle, tradition-loving, courteous people did not seem to notice his inharmonious face. He felt he belonged. He was at last in a place that seemed like home to him. He settled in, married a young Japanese woman, became a Japanese citizen and a practicing Buddhist, and saw Japan not as an outsider observing good and bad, but as a citizen of the Island Empire emphasizing for Western information the best qualities of his adopted countrymen.

Hearn made few friends but those who became his friends were usually staunch, true allies. He had a drive that required his constant attention; simply enjoying himself signified for him a tremendous waste of time and energy. Ernest and Mary Fenollosa made numerous efforts to promote friendship with Hearn, but he rebuffed them. He told them in a letter that he appreciated his enemies more than his friends, for his enemies told stories about him that kept others from inviting him to time-consuming parties, and consequently he could maintain the atmosphere of solitude which he sorely needed. "But my friends!—ah, my friends! They speak so beautifully of my work; they *believe* in it; they say they want more of it,—and yet they would destroy it! . . . They speak of communion and converse and sympathy and friendship,—all of

which indeed are precious things to others, but mortally deadly to me . . . I must work,—work,—while the Scythe is sharpening within vision."

Hearn had two ways of writing. For journalism, he wrote hurriedly; this media cannot wait. For literary output, he wrote painstakingly; it must wait. Here he changed his copy again and again until each and every passage said exactly what he wanted it to say, and each word was the most appropriate in its place. Infinite pains went into his literary style and he loved doing it. He did a great many translations, including quite a number of prominent French writers (M. Zola, de Maupassant, Flaubert). While it is generally conceded that much is lost in the process of translation, his translations took on a grace and distinction which the original often did not quite achieve. When any of his galley proofs came back from the printer, Hearn avidly studied them—correcting mistakes the printer had created as well as working with punctuation and sentence structure. It was for good reason that he acquired the nickname "old semicolon." Naturally, styles in writing change from age to age, most of the prominent, popular writers of the late nineteenth century, like W. D. Howells or Frank Norris, are hopelessly out of date according to present day standards. Some of Hearn's writing seems flamboyant from the modern viewpoint, but surprisingly enough, much of it is still beautiful and full of grace.

Hearn's area of literary output fell largely into ghost stories, folk-tales, and travel sketches—not a particularly broad field. For ideas he called upon his wife, her large family, students and friends. Hearn's wife explored book shops wherever they lived and purchased innumerable old books to give him ideas to pursue. She would read these in Japanese and translate them into their own personal version of the language which they called "Mr. Hearn dialect." Then he took it from there and did wonders with it—enhancing the old legends as they had never been told before.

In the PRS Library, we have a good collection of books by Lafcadio Hearn. These are located in the Japanese section, Case 13: *The Japanese Letters of Lafcadio Hearn* (Boston, 1910); *Some Chinese Ghosts* (Boston, 1906); *Gleanings in Buddha Fields* (London, 1897); *Glimpses of Unfamiliar Japan*, (Leipzig, 1907); *Japanese Fairy Tales* (New York, 1918); *Japan—An Interpreta-*

tion, (New York, N.D.); *A Japanese Miscellany*, (Boston, 1919); *Kokoro—Hints and Echoes of Japanese Inner Life* (London, 1905); *Kwaidan* (New York, 1930); *Out of the East — Reveries and Studies in New Japan* (N.D.); *In Ghostly Japan* (Boston, 1899)

SIR EDWIN ARNOLD (1832-1904) was another outstanding Western author and lecturer who spent many years in the Orient. His writings attest to his great love for its philosophy, culture, and picturesqueness. In order to write, Lafcadio Hearn needed to create an atmosphere completely dedicated to peace and quiet. Arnold, on the contrary, had the unusual ability to be able to write fluently in any situation, regardless of how difficult it might appear to others. He wrote easily with little or no corrections or additions needed. He was also, like Ernest Fenollosa, a most capable speaker. Both of these gentlemen attracted large, enthusiastic audiences both in America and in Japan.

Arnold's most well-known work was the *Light of Asia*, a blank-verse epic describing the life of Buddha. Perhaps this book, more than any other, introduced Buddhist philosophy to the West. In a very short time, it ran to some eighty editions in the United States, and over sixty in England.

Veil after veil will lift—but there must be

Veil upon veil behind.—The Light of Asia Bk. VIII
Lord! make us just, that we may be

A little justified with Thee.—Pearls of the Faith, No. 47



Arnold's Home in Japan.

These three outstanding individuals served a very valid purpose in the unveiling of Japanese culture to the outside world. They were each excellent representatives of their countries, and left an indelible imprint on the Japanese consciousness. By the same token, Japan and her gracious people made a like impression on them, giving to each of them a broadness of vision they would never have experienced without the impact of an awareness of a culture so totally different from the Western outlook and style. Hearn and Arnold married Japanese women. Fenollosa and Hearn became practicing Buddhists and requested that after cremation their ashes be placed at specified Buddhist temples. They all died within four years of one another, as though they had rounded out the work they were sent to do.

ART EXHIBITS

The May/June Exhibit in the Library featured unusual books by interesting people. The primary focus, placed in the rear annex case, was our collection of William Blake etchings from various early editions we have at PRS. These attracted much attention, particularly from members of the Art Class conducted by Mary Lee McNutt. An array of books by both Marie Corelli and by L. Adams Beck created special interest inasmuch as old and familiar titles were represented. The Ernest Thompson Seton collection also came in for a certain amount of pleasurable attention. Surprisingly, many young people were familiar with the Naturalist's writings. He has indeed influenced many generations of "young people."

Chinese paintings, done over one hundred years ago, were the theme during July and August. During the month of September, Mr. Hall showed part of his collection of Japanese Metallic Die Stamps—facsimiles of stamps engraved on metal, somewhat enlarged. Prepared by famous artists and plated with gold, silver and other precious metals, they have a jewel-like quality, and with the diversified subject matter, make a beautiful display.

Another in a series of Library Workshops was held during July and August. This one, the third on *Chinese and Japanese Art, Literature, and Philosophy*, was given on Thursday evenings. Many new slides were shown, including a full set of Hiroshige's "Fifty-Three Stations of the Tokaido Road."

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