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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: Wise man following the footsteps of Nature, from a seventeenth century alchemy book. See page 20.



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TO OUR SUBSCRIBERS, FRIENDS AND READERS:



ALL OF US AT PRS HEADQUARTERS WISH
YOU EVERY BLESSING OF THE SEASON
AND BEST WISHES FOR A HAPPY AND
THOUGHTFUL NEW YEAR.

LA GRANDE ILLUSION

OUR remote forebears lived on a very large earth, most of which was unknown to them. Modern man inhabits a relatively small earth which he has explored in considerable detail. Many old cartographers centered their attention principally on the Mediterranean area, considering other regions of no importance because they were inhabited by heathens. How long this planet existed prior to the development of humankind is still rather uncertain, and at present there is some anxiety as to how long the earth can endure now that human beings are its self-appointed proprietors. Ecologists are of the opinion that without human interference our little globe and the creatures which inhabit it might continue in reasonably good condition for hundreds of millions of years yet to come. Nature is forever labor-

ing to maintain the ecological balance essential to the survival of all the species which have emerged from the complicated process of natural evolution. We can forgive our ancestors for being unaware of the divine and natural plans for creation, but the present generation cannot be excused on the grounds of natural ignorance.

Some years ago Upton Sinclair wrote a fable about a water tower, pointing out that unless the supply was regularly replenished the great tank would ultimately be empty. The earth itself is like this water tower, but fortunately for us all, the amount of water available to this planet is constant—there can never be more nor less; but it may take on several forms. The Chinese mystic, Lao Tse, likened water to the vital principles of life. The sun draws water from the ocean, raises it up to form clouds; these in turn dispense this water in the form of rain, which falling to earth feeds the streams and rivulets that flow down from the great mountains. These brooks unite to produce great rivers, and these in due time return to the sea—and the cycle is repeated, *ad infinitum*. Water does not have to be periodically renewed, but this is not true of nature's other resources. Coal, petroleum, and the various minerals and metals which lie hidden beneath the earth's surface are expendable, and when they are gone they cannot be restored.

According to recent reports, there is enough oil beneath the desert sands of Saudi Arabia to last for at least sixty years, and the Alaska pipeline might supply our national needs for a similar length of time. Even such optimistic reports are largely speculative. If powerful nations should become involved in a major war, the available supply of fuel would dwindle rapidly. If economic industrial expansion continues at its present rate, we could be in deep trouble in twenty or thirty years. No matter how ingenious we become, or how many new oil fields are discovered, there will be a day when there is no petroleum. Even the most desperate efforts to find substitutes are likely to prove inadequate. We are bleeding the planet to death, and are always faced with the possibility that nature itself will revolt against our ruthless exploitation of the abundance which it has provided.

When the day of reckoning comes, and there may be many alive today who may live to see that time, it will become necessary to re-evaluate man's place in the Universal Plan. It does not follow

that tragedy is inevitable; rather it might be wiser to realize that we face a release from the misfortunes against which we are now struggling. For mankind the golden age can come only when the age of gold has ended. In a little more than a century we have wasted vast resources which should have sustained us in comfort and security for many thousands of years.

Unfortunately, the motives of mankind were firmly set long before humanity was wise enough to plan its own future. Prowling through the prehistoric jungle, savage tribes established their territories, fought over them, and measured survival in terms of brute force. By degrees, the original program was expanded and intensified to result in the eight thousand wars which have plagued the planet. The motive power behind this unhappy program was personal ambition. It seemed that everyone wanted more, and by the time that Herodotus, the historian, contemplated the sorry picture, progress had become a complicated pattern of pillage. A few, more enlightened than the majority, recognized the danger at a comparatively early time, and made laws to restrain tyranny and despotism. Often these codes of conduct were accepted as divine revelations, which in fact they were. As Solon pointed out, however, these laws were like cobwebs which captured small insects but through which the larger and the stronger could break successfully.

Religion attempted to civilize humanity, but ambition was stronger than faith, and too often religion, in order to survive, formed partnerships with tyranny. In these long gone days, the human being knew very little about himself. He did not understand why he had been endowed with perceptive and reflective powers, or how he should use them. Lacking philosophic insight, he assumed, like Robinson Crusoe, that he was lord of all he surveyed. He had been divinely empowered or naturally endowed to take over the management of his planet. He did not pause to consider that he was part of Nature, and subject to its laws. He should have formed an enduring partnership between Nature around him and the human nature within himself. The real trouble was that he was totally unfit to consider the ethical and moral responsibility of planetary citizenship. He regarded himself as a superman before he had become an integrated human being.

Time went on. Tribes became feudal states and these in turn expanded into nations. The strongest of these conquered the weaker, and the result was empires. Socrates was one of the first to note that rivers were minute dry particles moving upon each other, thus giving the appearance of fluids. The stream of civilization is also made up of small particles called persons and each of these have a relatively brief existence. A Greek philosopher noted that men build as though they would live forever, and eat as though they would die tomorrow. Ambition, captured within the fragile substance of a human body was short-lived and full of sorrow. Alexander the Great did not live to see Julius Caesar, and Caesar was gone long before the advent of Attila the Hun; in every case glory ended in death. In the vast panorama of self-aggrandizement, nothing endured, and all that survived Roman arrogance was a row of tombs along the Appian Way. Surveyed from a somewhat different perspective, we can understand the words of David, the King who enquired of God: "What is Man, that Thou art mindful of him?" One mighty civilization after another has returned to the dust, but the struggle still goes on. There is a celebrated painting of the Basel Rescension of the Dance Macabre, or Dance of Death. In this thought-provoking scene, a skeleton beating a drum leads a procession of the proud and the humble to the graveyard of oblivion. Surely man was fashioned for a better purpose than to struggle forever against his own mistakes.

The affairs of men continue to drift along with Nature punishing ambition with wars, plagues, floods, famines and earthquakes. Some of these hazards were partly controlled by the increasing skills of semi-educated mortals, but the fact remains that man's life is rounded by a sleep (as the Bard puts it). Personal ambition is of short duration—for each it is seventy or eighty years of constant struggle and competition. We have been proud that the years of life expectancy have been lengthened, but recently the trend has been reversed, and the average man has an expectancy of less than seventy years. In this all too short an allotment, much time must be expended in gaining an education, and toward the end of life there are years of retirement beset with financial and health difficulties. Considering that the average person has only from forty to fifty productive years, and these are dedicated to maintaining

the economic and industrial platform upon which we depend for financial existence, the human being is little better than a slave to ancient policies that have never succeeded. Future improvisations on the present theme hold out slight promise of success. In the hustle and bustle of success we have failed utterly to advance the dignity of homo sapiens, for the reason that there has been very little "sapiens." Cicero declared that civilization was a cooperative structure with all classes united for the common good. The definition given by this noble Roman has been completely neglected.

It is obvious that the era of high finance is coming to an end. The earth cannot support it and mankind cannot endure its consequences. It is time to focus attention upon the powers locked in the human soul. Not long ago a British economist suggested that we might return to the bicycle and make at least some constructive use of the energy potential of the individual. It is a wearisome thought, but may receive more attention in the foreseeable future.

Man is much more than an acquisitive animal. He is not only a complicated organism, but one of the most wonderful of all Nature's productions. Materialism has caused the human being to downgrade himself, and in so doing, destroyed most of his effectiveness. Few will deny the vast potential of man. It is apparent to us in the arts and sciences and the beauty which aspiration and insight have bestowed upon the human race. The human being is basically a creator, for he alone among the creatures of the earth can develop intuition and imagination, and release eternal understanding through his frail but wonderful organism. He was fashioned primarily for growth rather than financial gain, but the institutions which he fashioned to advance his own humanity have enslaved him, until he can no longer extricate himself from the entanglements of his own enterprises.

It has reached a state in which most persons, though perhaps dimly aware of the truth, have not the strength or the inner vision to cut this Gordian Knot. Nature is fully aware of the difficulty, and because survival is the divine intent, the proper end will ultimately be attained. If we cannot save ourselves, Universal Law must become the redeemer, and it does so by restoring the balance upon which survival depends.

When these truths become obvious to the average person he will find the experience completely rewarding. He will restore in himself the ability for friendship, kindness, hope and faith. Having outgrown self delusion and its unhappy consequences, he will discover what ecologists are beginning to appreciate. Natural law is not cruel or grotesque or fatalistic. It has given us the sunset, the magnificent mountains with their snowy peaks, the quiet valleys where simple folks can live together in the embrace of their Mother Earth. The end of Nature is beauty under law whereas man's senseless purposes have filled the Earth with factories, hospitals and prisons. These will fade away when the humanity in man becomes the leader of his character.

That conglomerates shall grow larger, that industrialism shall expand to engulf the new nations that arise; that wealth can be piled as one mountain upon another and all humanity shall live happily ever after on doles and pensions is the grand illusion. Having wasted his substance in riotous living, the prodigal son must mend his ways. He is not going to remain the dismal victim of his own mistakes, for within himself is the power to both bind and unbind.

The end of wisdom for us is to contemplate and wisely use the resources of our planet. We cannot continue to pollute our rivers and endanger our oceans with nuclear waste, and our air with smog. To save ourselves we must rescue our planet, and realize for once and for all that we have built upon a shifting sand and that the oil under it is rapidly disappearing. To bring children into this miasma is sad indeed. Man did not invent his own humanity; it was bestowed upon him through countless ages of evolutionary processes. In him is vested a divine purpose, and he has bartered his own destiny for a bowl of contaminated pottage.

From Sir Thomas More to Edward Bellamy, idealists have envisioned various Utopias and these dreams of a better world have brought consolation to troubled hearts and minds. According to these idealists, someday the old order of things with its tragic mistakes would fade away and in its place would stand a new heaven and a new earth. For centuries we have considered a universal reformation of mankind as no more than wishful thinking, but today we are actually closer to Campanella's *City of the Sun*, An-

dreae's *Christianopolis* and Bacon's *New Atlantis* than ever before. Even those who advocate change are fearful that it will be attended by a disintegration of society and the collapse of long-honored institutions. This is not necessarily true. It has never seemed to me that we face another deluge—physical or psychological. The changes will be relatively gradual, and most of the important decisions will meet wide-spread approval. Some are born wise; some achieve wisdom; but the majority has wisdom thrust upon it (as gently as possible).

Many of the world's largest cities are insolvent and smog-ridden. Huge corporations face the danger of bankruptcy. Unfinished freeways lead to nowhere. The public health is declining due to unbearable stress and strain. Everywhere we turn we are confronted by conditions that worsen daily. We might be able to bolster up the economy, ration fuel and advocate the simple life; but in all these areas there will be opposition and militant objections. Our good intentions are not sufficient to implement the reforms that are necessary. At this point, Nature comes to our assistance. It is no longer a question of catering to pressure groups or disgruntled minorities. We must live within our planetary means and be satisfied to make the most of our remaining resources.

Aristotle points out that luxury and leisure are the heaviest burdens that humankind must bear. In trying to free ourselves from those responsibilities which our ancestors carried with considerable dignity we have made a sad mistake. We have built a false philosophy to justify selfishness and thoughtlessness. Even as we write these words our misfortunes are bringing about constructive changes—simply because it is obvious that it is impossible to perpetuate policies which have become undesirable. Fortunately the symptoms have become so evident that it is easy to diagnose the ailment. Preventive medicine, for example, has demonstrated that extravagance is one of the principal causes of illness. Sickness in turn is a major factor in crime, and most forms of dishonesty are inspired by the determination to attain luxury without the necessity of earning an honorable living.

While the original Utopians were extremely naive, there was a solid basis under their teachings. Today, with four billion human beings crowded together on one little ball there must be a strong

idealistic program with which all will cooperate. In the past there has been little promise that constructive changes could be accomplished voluntarily, but the dilemma can be computerized until the facts are no longer deniable. This planet, if human conduct can be properly regulated, can easily support two or three times its present population. When the Humanists attempted to improve on the Utopians, difficulties began to multiply. The basic premise of humanism was unrealistic—it taught that man could build a world close to his heart's desire but unfortunately what his heart most desired was the advancement of personal ambitions and the gratification of inordinate appetites.

There are numerous concepts about that region beyond the grave which we call heaven. To some it is a place of eternal rest and to others, a sphere where all dreams come true. Most have agreed however, that heaven is only heaven because it is ruled over by that sovereign power we call God, and that deity alone can bestow eternal peace and everlasting security. Some religions have emphasized that in the end the earth will be a terrestrial paradise and that love of God will be the light thereof. Actually, this dream or vision is truer than we know. When we live according to the will of "Nature's God" (referred to in the Declaration of Independence), the ills that we have will surely pass away. It is not implied that we shall then dwell in a state of blissful indolence. We will simply learn that if we keep the laws of our being, these laws in turn will keep us. Instead of building with an eye to profit, we will be free for nobler achievements. Shortages and pollutions, conspiracies and subterfuges will fade away, and ambition to *have* will be transmuted into aspiration to *become*.

In spite of all our progress the better part of the cosmos to which we belong remains unknown to us. We are beginning to recognize the importance of man's extrasensory perception band. We know that the faculties of the brain are only partly developed. Many mystical arts and sciences have been neglected, including clairvoyance, clairaudience, clairsentience, and the meditative disciplines, and we continue to use mechanical devices as substitutes for the unfoldment of our own resources. The vast realm of causes remains unexplored. The great questions about ourselves are still unanswered. We argue the existence of God, doubt our own im-

mortality, and avoid the laws of reincarnation and karma because they raise reasonable doubts about the sanctity of scientific or theologic opinion.

Those who believe that moderation is a frustration of the spirit—that our ambitions are all that make life interesting, are self-deluded. We are actually on the threshold of a future greater than anything we have ever known. If man develops himself, most of the utilities upon which he now depends will become obsolete, and many of the luxuries on which he wastes his available funds will be recognized as childish. The process of growth does not require huge laboratories or research projects, nor does education mean that we must cover the earth with schools and universities. They belong to an old way which we have outgrown. All attention must be centered on the maturing of the inner life of the human being, and maturity means that each person shall be sufficient to his own requirements. Cooperation will be a sharing of assets and not a desperate struggle to survive liabilities. To us for a long time, what Lord Bacon calls the "idols of the marketplace" have been all important. We worship the physical works of our own hands, but ignore the being within us which is the true architect of our destiny. Universal principles and processes are the reality but because they are invisible they remain unknown and ignored.

We are living in a dream that has become a nightmare, but the time of awakening is close at hand. When we open our eyes we will discover that Utopia has always been here, but we have been too blind to see it, and too selfish to sacrifice lesser purposes to the greater ends. As our physical environment settles down to the level on which Nature can sustain life on the planet, we will not be locked in poverty or mediocrity; rather we shall be released from these infirmities. Materiality and all that it engenders are indeed the grand illusion. Idealism, that inner soul power by which all human affairs can be properly directed and controlled, are the sovereign realities. Transition appears difficult, Man comes weeping into the material world, but the transition from knowledge to understanding, though it may be momentarily bewildering, is the beginning of a better time than we have ever known.

IT is generally assumed that the alchemical arts reached Europe from the Near East and North Africa. Some historians have suggested that they may have been included in that "strange and awful knowledge" brought back from the Crusades, and for which the Knights Templars were so horribly persecuted. Other researchers have noted that alchemical speculations of one kind or another have existed from the beginning of recorded history. Chemistry, the science of the land of Khem (Egypt) was first cultivated as a spiritual or philosophical art, and as such, found an honorable place in the Christian world. Lists of medieval and early modern mystical chemists include popes, and other peers of the church, abbots, monks, physicians, cabalists, astronomers, and members of the genteel literary class. According to legendry, practically all the patriarchs and prophets of the Old Testament possessed the secret of the Philosopher's Stone, and with the rise of Christianity, apostles and canonized saints were reported to have been addicted to metaphysical chemistry.

Another group dedicated to the perpetuation of the mystical traditions was the Dionysian Artificers, later identified with the Vitruvian Collegia, the Comosine masters, and finally, the guilds of cathedral builders. Vitruvius was an initiate of the State mysteries which had been brought to Rome from Greece and Sir Christopher Wren, the architect of St. Paul's Cathedral in London, has been referred to as a member of the mystical fraternity of the Rosy Cross.

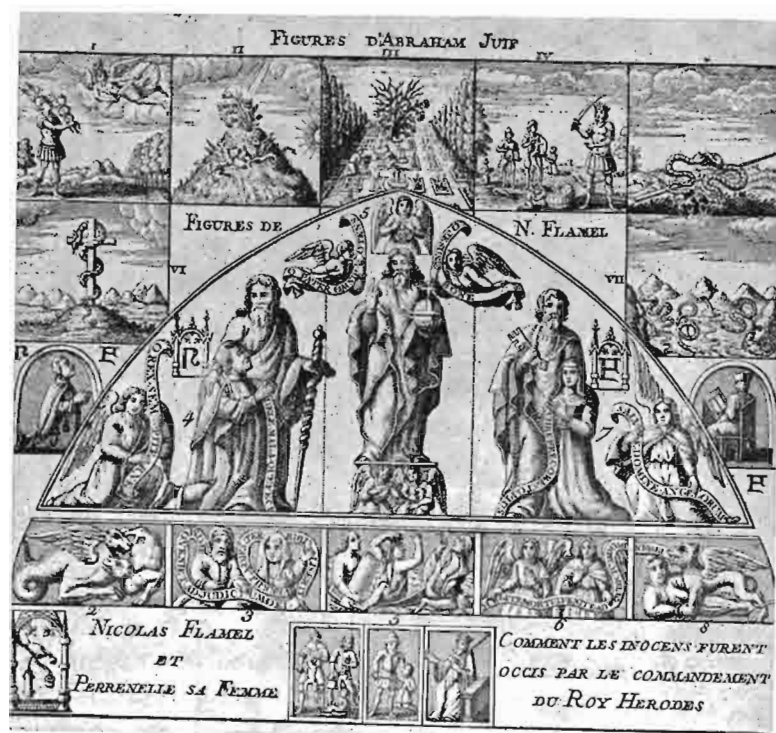
In a loose partnership with the building guilds were a number of monastic societies whose members helped to design the various ornaments which were to adorn cathedrals, doms and chapels. The guildsmen who were responsible for the total design of these edifices were of many nationalities, religions, and cultures, but they were bound together by their membership in esoteric fraternities. Each had his "master's mark" which he placed upon the stone which he had cut and carved, and these marks can be found on Gothic churches of Europe and the Moslem monuments in India. Public buildings, whether for sacred or secular use, were designed

according to immutable, mathematical rules, reminiscent of the numerical philosophy of Pythagoras.

The Gothic church architecture which arose probably in France in the twelfth or thirteenth century and spread throughout Europe, was literally a spiritual phenomenon. Possibly a derivation from the Merovingian structures found especially in Germany, the weight and mass became wonderfully attenuated until the Gothic cathedral became ethereal in appearance. Its magnificent arched ceilings were often 250 feet from the floor of the nave, and through its stained glass windows, light poured like the aura of a heavenly host. There is only one explanation for the innumerable alchemical symbols that appear prominently over the porches and portals of the great churches, and often to be found only by the most painstaking examinations of arabesques and rosettes. Even the celebrated gargoyle seems to have direct affinity with the hermetic dragon. Actually the church finally stood as a monument to piety, and also as a testimony to the transmutation of hearts and minds.

Nicholas Flamel, born about 1330, became interested in alchemy in 1357, when he came into possession of a very rare manuscript, illustrated with extraordinary diagrams. From that time on, he and his wife, Perrenelle, devoted their lives to the search for the mystery of metallic transmutation. It is stated specifically that on the 25th day of April, 1382, at 5:00 in the evening, they perfected their labors. Being a devout couple, Flamel and his wife desired no profit for themselves, but dedicated the profits of their undertaking to the greater glory of God.

Flamel was a simple scrivener and notary, and finally caused the choicest secrets of his alchemical research to be represented over the doorway of the Church of the Innocents in Paris. Unfortunately the church has not survived, but a few of its sculptured stones may be seen in the grounds of the Cluny Museum in Paris. Early engravings of the Flamel figures have been preserved, and one of them is reproduced herewith. In the center of the design is a standing figure of Christ, bearing the orb of temporal power, and attended by angels. To the viewers right is a representation of Saint Peter with his keys, accompanied by a kneeling effigy of Perrenelle. On the left side stands Saint Paul, bearing the sword of martyrdom,



Emblematic figures over the arch of the Church of the Innocents in Paris.

with his right hand resting on the shoulder of Nicholas Flamel. The letters "N" and "P" in Gothic arches are the initials of the Christian names of Nicholas and Perrenelle. Seven small diagrams fill in the space above the arch, and contain the mystical figures of Abraham the Jew, whose manuscript provided Flamel with the keys for the Great Alchemical Work. Among the figures are two of especial religious significance. One shows a serpent entwined around a cross, reminiscent of the brazen serpent which Moses raised in the wilderness. The second picture from the right in the upper register illustrates the Martyrdom of the Innocents from the New Testament. The figures below indicate symbolically, the steps of transmutation, and one of the designs depicts Nicholas and his wife. Much of the important symbolism is not obvious because the original composition was fully colored and the various colors show

the processes through which the elements pass in the alchemical retort.

Henri Haynie, Cavalier of the French Legion of Honor, in his book *Paris, Past & Present*, New York, 1902, provides several interesting and important details bearing upon the Flamel story. He points out that the Flamels lived in a frame shanty which stood against the base of the bell steeple of the Church of Saint Jacques la Boucherie. It is added that in the shadow of this tower, Nicholas amassed a large fortune. Cavalier Haynie passes over the source of Flamel's wealth without comment. He tells us, however, that before his death in 1417, Flamel built not only the portal of the Church of the Innocents, but founded a large hospital and had contributed liberally toward the erection of no fewer than thirty-seven churches. When his wife, Perrenelle, died, her bereaved husband erected a splendid monument to her memory inside the church. The inscription slab of her tomb is now in the Cluny Museum, having been accidentally discovered by an antiquarian about 1885 in a green grocer's shop. The tablet had been converted into a marble top for the counter on which the merchant was selling his produce. Cavalier Haynie also notes that during the Revolution, the Church of the Innocents was sold at auction, but the deed of sale forbade the purchaser from demolishing the tall tower nearby. The building itself was torn down in 1793.

It is curious that the above-mentioned book completely ignores any reference to the source of Flamel's prosperity. Considering the scrivener's modest profession, the simplest explanation might well be that he possessed the secret of metallic transmutation. There is a rumor at least that the manuscript from which Flamel obtained his alchemical insight passed into the library of Cardinal Richlieu, but at last report, the Cardinal's collection is still in storage, and is not accessible to the public.

Many other "adepts of the stone" found ingenious ways of perpetuating their secret knowledge, and found it most convenient to place their symbols on religious edifices, most of which would endure for a long time. Such emblems would be considered merely decorative embellishments by those unacquainted with the labors of alchemy. It is certain that the various guilds of architects and



The lamb-lion. From an eighteenth century manuscript.

stone masons cooperated in this enterprise, accomplishing their purposes discreetly and inoffensively. In their imagery the alchemists used a hieroglyphical language which included representations of birds, animals and composite mythological creatures. The wolf, for example, was used to represent vitriol; the lion, philosophical sulphur; and doves flying upward or downward, the various stages of distillation. From an old manuscript, we reproduce a water-color drawing in which the forepart of the body of a lamb or ram is combined with the rear part of a lion. We are reminded that Christ was referred to as the lion of the tribe of Judah and the lamb of God. Here there is also an astrological cross-reference, for the sun, frequently used as a hieroglyph for Christ, was essentially dignified in Leo, the lion, and had its exaltation in Aries, the ram. Another interesting symbol was a small child who ap-



A personification of Alchemy from a bas-relief on the grand portal of the Cathedral of Notre Dame.

peared in the retorts to indicate the promise that the experimentation was progressing favorably. We are therefore reminded of a good alchemical formula, "the lion and the lamb shall lie down together, and a little child shall lead them."

One of the most impressive of the memorials to sanctity and science was the Cathedral of Our Lady of Paris, better known as Notre Dame. There is a legend that the great doors of this church were cast with the assistance of the devil—probably because the alchemical symbols placed thereon included many fantastic and unorthodox designs. It is a pity that these doors no longer exist, but the imagery framing the doorways is largely intact, and is most enlightening to specialists in the field. Among the Bacstrum col-

lection of alchemical manuscripts is the following: *The Hermetical Significance of the Hieroglyphical Symbols, Cut Out in Stone, Over the Grand Portico and Entry of the Cathedral of Notre Dame in Paris, Translated from Biblioteque des Philosophes Hermetiques*, by S. Bacstrum, M.D., 1797. The opening paragraph of this work states that Bishop William, the founder of the Cathedral, bestowed upon us a secret tradition of the sublime science of transmutation, but that the knowledge of the occult powers of nature has been lost for want of intelligent men in the true art of medicine. The founder foresaw the loss of this knowledge in future ages and in order to leave monuments of truth for the learned lovers of the true medicine, he ordered to be placed above and around the porticoes of that beautiful Gothic structure a great number of hieroglyphic figures denoting this science, and the works of the blessed medicine, which figures remain there to this day.

Fulcanelli in his book *Le Mystere Des Cathedrales*, Paris, 1926, attempted to interpret esoterically the hermetic symbols of the Great Work found in the carvings on French cathedrals. He reproduces a number of these devices, including a stylized figure of alchemy from a bas relief of the grand portal of Notre Dame de Paris, which we reproduce herewith.

Dupuis in his work *L'origine de Tous Les Cultes*, inserts an engraving of a composition which exists on one of the lateral doors of Notre Dame. (See accompanying cut) It is specifically stated that it is on the door to the left, entering from the side of the cloister. The symbolism indicates a combination of alchemical and astrological elements. We find this concept expanded by Elias Ashmole in his *Theatrum Chemicum Britannicum*. The dominant central figure represents the Virgin and Child with the Tree of Knowledge beneath her feet entwined by the Edenic serpent. It is believed that the Virgin combines Christian symbolism with the Isiac mysteries of Egypt. The right and left borders are made up of the signs of the zodiac, with Leo placed (out of order) at the upper left and Cancer at the right to suggest the mysteries of the sun and moon. The place of Virgo is occupied by a stone cutter, probably representing the guilds. The vertical column of designs at the viewer's right depicts the ages of man from youth to decrepitude, and on



Symbolic bas-relief from one of the lateral doors of the Cathedral of Notre Dame.

the left, the degrees of heat used in the process of transmuting metals, represented by a young man with various weights of clothing. The remaining figures are concerned with the zodiac, and each is placed beside its ruling sign. Altogether, thirty-six sculpturings surround the Virgin, forming a calendar of the year with its seasons. It can scarcely be assumed that a work of this kind was accidental. If the building represented the universe, the decorations would be concerned with all the aspects of life, both physical and metaphysical.

As the present article is not a general study of alchemy, but is concerned primarily with the religious aspects of the subject, it will be useful to consider briefly the Hermetic attitude toward knowledge. The alchemist recognized only two basic sciences—theology and physics. Religion dealt with the spiritual mysteries of God, man and nature, whereas physics was concerned with the various departments of physical research. Alchemy was not merely an advanced form of chemistry, but with the divine processes forever operating in the realm of causation. In the natural world, men make use of the two eyes with which they can behold the universe of form, but the spiritual chemists explore the attenuated regions beyond the reach of ordinary sense perception with the aid of the single eye in the human soul. Most chemists have become so engrossed with the bodies and forms of the elements that they have given little attention to the energies behind these forms, by which all creation is generated and sustained. While we are proud of the attainments in the physical areas of knowledge, we have failed to ensoul our discoveries and to recognize the exact science of salvation which alone transforms dead facts into living truths.

The first teacher of the alchemist-physician, Paracelsus, was the learned and devout Trithemius, Abbot of Sponheim. This venerable man was a profound student of the cabala and of the mysteries of Christian Alchemy. No other author has left us so clear a resume of the Great Work, which is the proper labor of the sage and the scholar. We can paraphrase a few relevant details from the teachings of Trithemius concerning the doctrine of the divine fire. He tells us that God is a mysterious and hidden fire, present in all existing things. This fire has generated them and will continue



Wise man following in the footsteps of Nature, from a seventeenth century book on Alchemy.

throughout all eternity. No fire can burn and no light can appear in the natural world without the addition of the air which makes combustion possible. This air, or divine breath is called The Holy Spirit, a breath which sustains the fire within the soul so that light will appear and be nourished by the fire, and this light is love, gladness and joy, abiding with the eternal Deity. This light is Christ, and he who has not this light within himself, has only a burning fire; but if there is this light in him, then there is Christ in him, and one so illumined will know and adore the light of Christ as it exists in all nature. All things therefore, are a trinity made up of fire, light and air. In the natures of all creatures the fire is the Father; the light is the Son and the Holy Spirit is the nourisher and mover. This fire resides within the heart and its rays extend

through the whole body of man, causing it to be alive; but no light is born from the fire without the presence of the spirit of holiness.

From a knowledge which arises within the soul comes the exact science of religion. There is not only faith in God and hope in the light of Christ, but the gradual unfolding of the spiritual virtues, the seeds of which are in the human heart waiting to be germinated by the light of Christ.

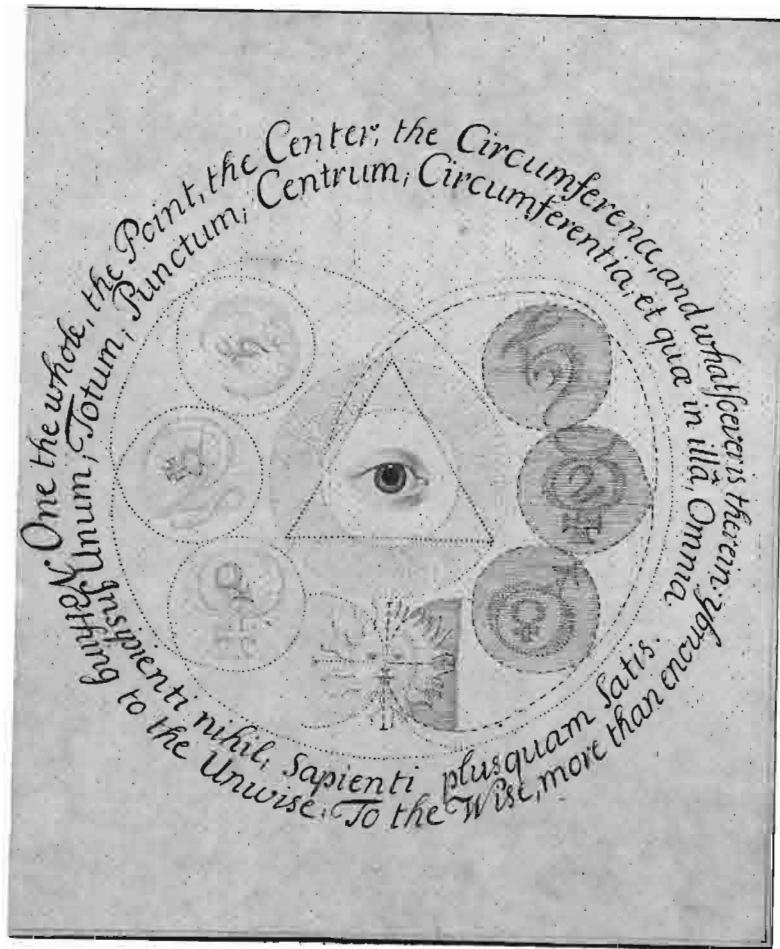
Trithemius then continues to explain that the essence or spirit is incorporated into all the substances from which the world is formed. This is the "salt of the earth," and without it there could be no beauty in the fields and forests, and the material sphere would be forever barren. The alchemists preferred to consider their art closer to botany than to chemistry, because it was concerned with growth and unfoldment and the release of the divine wisdom through the symbolism of unfolding nature. They were observers of natural things, and in one of the old alchemical books there is an interesting engraving, (reproduced herewith) showing an old wise man with a lantern in his hand following in the footsteps of Nature. In this context, however, Nature is not a conglomeration of forms; it is a way or a path leading from ignorance to illumination. The chemist wears one kind of glasses by which he can penetrate deeply into the substance of things, but the alchemist wears a different pair of spectacles, for in whatever he looks upon, he sees a divine alchemy taking place—an eternal growth and an orderly release of energies on every plane of existence. His is therefore a living art. He is not counting pebbles, but learning to understand what peoples really are, and the life within them which has the same divinity that abides in every atom of space. What we call space the alchemist calls the *prima materia*, or the eternal substance, forever alive and made up of an infinite number of seminal powers which they call seeds. It is from these seeds that the seven planets (known to the ancients) have their origin, and these planets in turn, represent the metals. Gold is not artificially created—its seed is everywhere—in the most common and humble substances. It can be helped to grow and manifest its virtues. Gold, of course, is the most common symbol for man's spiritual potential. It is also directly associated with Christ. As

Boehme pointed out, the seed of Christ is in all living things, whether known or unknown, recognized or unrecognized, and the science of alchemy is actually the most scientific form of theology. Early in the rise of Christianity, it was realized that this faith was divided into two aspects; one emphasized devotion, and the other actual redemption. It was assumed that in the created world, all things were governed by the same law. By understanding natural law, man improved his environment and developed a number of supporting arts and crafts. In the divine world the emphasis was upon the restoration of both man and the world, so that in the fullness of time there would be a new heaven and a new earth.

Among the major textbooks of alchemy, none was more important than the Holy Bible. The Jewish alchemists, exploring the mysteries of the Old Testament, found therein a secret science of transformation which they included in their great apocryphal book, the *Sepher Zohar*—The Book of the Splendors. They were particularly concerned with the opening chapter of the book of Genesis, from which they gained many useful symbols. They also concluded that the complete process of transmutation was set forth in the *Song of Solomon*. Christian alchemists centered their attention upon the life of Christ, and each episode described in the gospels was interpreted in terms of the universal process of salvation. St. Paul seems to imply this in his words "Christ in you, the Hope of Glory." Next in importance was the Book of Revelation. The seven seals of this book set forth in curious symbols the accomplishment of the Great Work. (See illustration)

While men like Von Welling acknowledged that metals could be transmuted, even as the soul of man could be transformed, the primary end of spiritual chemistry was the regeneration of man himself. This was the aspect of the subject especially emphasized in the mystical writings of Jacob Boehme.

By the early years of the nineteenth century, alchemy was regarded as only a theoretical art, but in recent years interest in the subject has increased greatly. The material sciences have not solved the essential problems of mankind. They have done little if anything to prepare the individual for universal citizenship. On the assumption that life does not survive the grave the materialist has

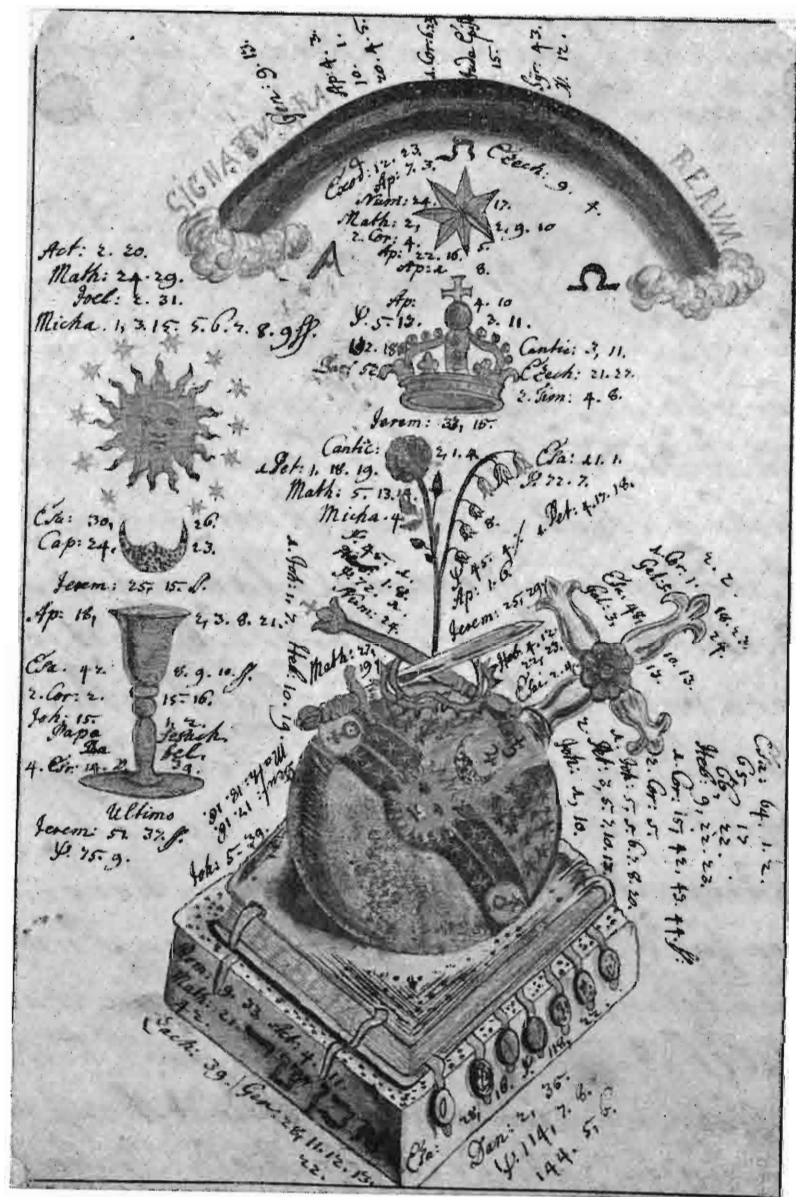


The eye of God as the Sun, surrounded by the symbols of the planets. From a collection of drawings formerly in the library of Alexander Whyte, who wrote extensively on the philosophy of Boehme.

frustrated most of his own natural inclinations. Psychology has given us all a new realization of the processes taking place in our own minds and emotions. We are beginning to recognize that there are realities which we cannot see, and which we cannot computerize. There is much more to the human being than sober scholars have been willing to admit. As yet, however, psychology is not a complete science, for while it has classified mental and emotional phenomena, it has not penetrated into the noumenal part of man's compound constitution. The mental processes and the emotional impulses, if properly developed, can provide the individual with a sure and certain means for releasing the inexhaustible treasure locked within him.

It is appropriate that Christ should be regarded as the divine ruler of the mortal world. He is represented with the emblems of both temporal and spiritual sovereignty, but he is truly the light that came from the Father—the verbum made flesh, as described in the opening chapter of John. Christ corresponds to the transcendent being of the Taoist philosophy, revealing to the pious both the way and means of human perfection. The Hermetic art is concerned with the reconciliation of all conflicts within the individual, and extending into his environment. Before the seven aspects of the soul (the seven metals) can finally be brought together in eternal union, each must be reduced to its primary essence. The bodies of the metals cannot be united. They can be brought together in an alloy, but this is not a living union. To reduce the metals or elements to their natural states, humility is necessary. The artist (alchemist) must unburden his own soul of all diversities and conflicts. He must transcend prejudices, discard opinions, and give up forever the concept of an ego as a separate being, rooted in individuality. By a Hermetic kind of charity, the truth-seeker must find good in all things; good in this case, as the word implies, the presence of God.

The inner conflicts in man's psychic life are described in alchemy as dragons battling each other. It would be hard to find a more appropriate symbolism. Michael Maier describes the silence that comes after conflict, and when the inner life is finally at rest and free from the clamorings of the sensory perceptions, it may be said



An alchemical figure showing "the book sealed with seven seals," surmounted by an orb from which rise the rose and the lily, crowned and canopied with the rainbow. From an alchemical manuscript of the eighteenth century.

that these complex propensities have been reduced to their primary natures. In the silence of the contrite heart, man can build anew a way of life according to the divine law which created him. In this gentle quietude he establishes that mystic garden in which the red and white roses grow together. These are called the fixed and the volatile (the heart and mind) and are described in the Old Testament as the Rose of Sharon and the Lily of the Field. Chaos is no longer the source of confusion, but rather the good earth in which all virtues grow. Space becomes truly alive, bestowing its life upon all that have kept its rules. In this silence also grows the mystic tree of the Book of Revelation which bears twelve kinds of fruit and is for the healing of the nations.

It was customary to depict the old chemist in his laboratory surrounded by the apparatus of his art, and meditating upon the strange symbols of some ancient manuscript. The book is usually open to a page depicting the starry heavens, and the broad vistas of a radiant universe. Meditation is a large part of the mystery. Through the contemplation of eternal verities, the mystic chemist becomes the gardener of a secret and beautiful world where all creatures are fulfilling their separate destinies.

The law of analogy, as set forth on the Emerald Tablet of Hermes, revealed the most useful key to the art of transformations; superior things and inferior things are of the same nature and the laws that apply to one are applicable to the other. The beautiful geometric form of a snowflake sets forth in miniature the harmony of the spheres. All things are perfected by the same rules—man and the stars are one substance—one life, and both destined to the same perfection. In some of the old manuscripts the projection of the Philosopher's Stone is symbolically pictured by the resurrection of Christ from the tomb. The holy sepulchre is always the physical body in which the soul of man is held captive. The alchemists believed that the human soul existed in two states. In the highest of these it was pure and undefiled, but in the lower, it was contaminated by involvement in matter. The Greeks described the lower aspect of the soul as intoxicated, irrational, and virtually helpless until it is rescued by the life of wisdom. The crucified Christ therefore is the divine principle in man, dying upon the cross of matter,

but it cannot surely die because it is foreordained that it shall be resurrected as the first born of them that sleep. The birth of Christ has two alchemical meanings; first it is the revelation of the divine light from the nature of the Father, and second, its birth by aspiration in the souls of those who have realized the true mystery of salvation.

The only important book on alchemy published in the United States during the nineteenth century was *Remarks Upon Alchemy and the Alchemists*, issued anonymously by General Ethan Allen Hitchcock in 1857. He was a thoughtful and capable writer, and his collection of early alchemical works is now in the Kansas City Public Library.* General Hitchcock approached his subject with the conviction that alchemical philosophy was a thinly veiled exposition of the "genuine religious experience." In one place he writes: "I am in the belief that all of the genuine Alchemists were of the opinion that true religion cannot be taught, in the ordinary meaning of this word. It may be preached about, talked about, and written about; but there always remains something in the depths of a religious soul which cannot be expressed in human language. Hence the line,

"Expressive silence muse his praise,"

is the best utterance of a true religious feeling. The subject of religion may be talked about, written about, and preached about; but the final step, the entrance into "light," is not taken by any force of mere human will, nor is it the reward of a mere search after knowledge, unless this search be after truth, as such, under an impulse which is not the fruit of any merely human will, but must itself partake of a religious character, its true nature only becoming known after it has consummated its own proper results. This I regard as one of the chief reasons for symbolic writing, as I have already said."

General Hitchcock also refuted the objection of some writers that Christian religious symbolism was not to be found in the writings

*It should be noted that the Library of Congress has a number of important books and manuscripts from the Hitchcock alchemical collection, including the General's correspondence. At least part of his collection was sold at auction, and the catalog of this sale is very rare.

of non-Christian alchemists. His answer to this contention is that the fulfillment of the human potential in mankind was universally known among all civilized nations. The transformation of the inner life passed beyond all theological boundaries, and the followers of different faiths used terminology derived from their own beliefs. As an example, Hitchcock quotes from the writings of Geber, the Arabian as follows: "The Artist should be intent on the true *End* only, because our Art is reserved in the *Divine Will of God*, and is given to, or withheld from, whom he will; who is glorious, sublime, and full of justice and goodness."

As Christianity was a faith of redemption through purification, and the same is true of other religions, alchemy would be an appropriate method for both revealing and concealing the highest truths of illumination. Most of all it transforms faith and sincere believing by a pattern of disciplines through which the truthseeker can come in the end to the personal experience of union with the Divine.



The following examples are selected from proverbs and precepts gathered from various parts of India, Kashmir and Afghanistan, and translated by Arthur Guiterman.

By diverse creeds we worship, thou and I:
The Ear of One Alone receives our prayer.
Each turns his face in longing toward the sky
To see his Secret Soul reflected there.

Small ills are the fountains of most of our groans:
Men trip not on Mountains,—they stumble o'er Stones.

My wisdom aids the world! How sweet
That secret thought of great and small
The Seagull sleeps with upturned feet
To catch the sky, if that should fall.

"O Allah, take me!" prayed Ram Chunder.
Above him crashed and rolled the Thunder:
"Not now!" he cried in fright and sorrow.
"Not now, O Lord!—I meant tomorrow!"

Appraise the Spring before you drink the Water.
Observe the Mother ere you take the Daughter.

REFLECTIONS ON THE PSYCHOTHERAPY OF SHOMA MORITA



FOR more than a thousand years, Japan was a feudal nation living under an inflexible code of chivalry. The Tokugawa Shoguns acted as more-or-less benevolent militaristic dictators, creating and enforcing such laws as were necessary to keep peace within the country and prevent foreign interference. Suddenly all this was changed, and under the Emperor Meiji, whose glorious rule began in 1868, Japan moved forward until it became a world power. This transformation required the abolishment of a feudal system and the Samurai class with its knightly obligations to the hereditary code. The result was a widespread demoralization and breaking down of the cultural pattern which had preserved the unity of the country for centuries.

With the introduction of foreign educational concepts, rugged individualism took the place of the family spirit, and by the early years of the twentieth century Japan was suffering from a variety of psychological ailments that were unknown, or ignored before the Restoration. In substance, Japan's social structure has been steadily deteriorating for nearly fifty years, while its economic expansion has advanced correspondingly. The breaking down of traditional discipline among the Japanese people has resulted in severe personal stress, intense competition, and explosion of individual ambitions.

All this is relevant because Western civilization is also approaching a severe cultural crisis. If the Japanese were over-disciplined and as a result developed neuroses, America is under-disciplined, and this in turn is contributing to a generation of neurotics. It would seem that the over-disciplined and the under-disciplined find themselves on the horns of the same dilemma. Mental illness, nervous breakdown, coronaries, and numerous other stress symptoms have increased so rapidly that mental health in this country is a cause of great anxiety. Doctor Shoma Morita used the traditional

self-disciplines of the Japanese People as a basis for his psychotherapy, but unfortunately there is little interest in self-discipline among Western nations. It is also true that Dr. Morita developed his system largely to treat Japanese women, but it is evident that under existing conditions the therapy is equally applicable to men. Today, the average business man is under almost constant emotional stress. He lacks the internal resources to meet with serenity of spirit the troublous times which disturb us all today. Loyalty to a traditional culture has faded away, and we are now in slavery to a soulless economic-industrial policy. If we turn to Dr. Morita for some useful and practical advice, it is not because he was Japanese; rather, it seems that he approached an exceedingly difficult situation with an unusual display of common sense.

On January 6, 1972, an article on the psychiatry of Dr. Shoma Morita appeared in the San Francisco Examiner under the title, "Psychiatry from Zen Favored." According to Dr. Ilza Veith who is Vice-Chairman of the Department of the History of Health Sciences and Professor of Psychiatry at the University of California, San Francisco Medical Center, Morita's technique though differing markedly from European and American methods, might relieve millions of neurotic patients in this troubled world.



SHOMA MORITA, PIONEER JAPANESE PSCYCHOTHERAPIST

Japanese of olden times especially women, suffered from an ailment called *wagamama*. According to Kenkyusha's New Japanese-English Dictionary, *wagamama* means selfishness, egotism, self-love, willfulness, self-indulgence, self-will, waywardness and disobedience. This curious ailment is also well-known in the West, but Occidentals would be prone to consider it as a status symbol, rather than as symptoms of an ailment. However, the concept in its meanings is contrary to the Japanese ethical code. In Japan the mature person is taught to judge others with charity, but himself

with severity. He belongs to a society which for many hundreds of years has placed the common good above personal happiness.

Maturity confers the ability to bear responsibilities with dignity. Children are permitted to enjoy their pastimes and amusements and are frequently pampered, but to grow up means to assume such obligations as our social positions and personal commitments decree to be proper. Self-indulgence means to think first of self, to cater to the desires of self, to gratify the appetites of self and to elevate self, to a place of unique importance in the family or neighborhood. These attitudes, though frequently found and tolerated in other countries, are alien to the Japanese. To cultivate the self or permit selfishness to control the mental or emotional life is, therefore, to violate traditions which have made possible both the survival and growth of the Japanese people. All forms of selfishness are considered forms of illness, to be treated with skill and firmness.

Contact with the West has brought with it many ailments and difficulties previously unknown, or rare in Japan and the tendency has been to relax self-discipline and become more addicted to pleasures, vanities and small luxuries. Such a procedure might appear to be quite harmless, but the moment the individual allows the barriers protecting his character to be lowered, other complications are almost inevitable. Self-indulgence undermines maturity causing the victim to exhibit numerous tendencies which are characteristics of children, but hardly desirable in the adult. A spoiled child will frequently resort to disagreeable behavior patterns, as a means of securing attention or forcing his elders to grant his demands.

A person with a serious case of *wagamama* is unreasonable, inconsiderate of other people, subject to undesirable behavior patterns, and given to emotional outbursts. To the Japanese people, weeping is by no means fashionable. There are certainly times of great grief when the tears will come, but to cry over foolish, selfish insignificant occurrences, or to use tears as a weapon or a form of bribery, is considered the worst of taste and the certain indication of feeble mindedness. An emotional outburst in public and for that matter, even in private, (and there is very little privacy in a Jap-

anese home) is considered vulgar. Regardless of provocation, one does not raise his voice in argument, say bitter or unkind words, or make hysterical accusations and, of course, the Japanese language has no profanity.

As part of *wagamama*, the mood swing which we consider paranoïdal, should be mentioned. The mature person is supposed to have an even disposition, regardless what he feels inwardly, or the provocations that arise in his personal living. He is expected to retain full control of himself and his deportment reveals little or no emotional climate or temperature. What is expected of the gentleman, is equally expected of the lady. It is not assumed that a woman is so constituted psychologically that she is entitled to character deficiencies that are not appropriate to a man. She must have the same courage, the same unquestioned dedication and the same inner tranquility as her husband, father or son.

Although neither men nor women are entitled to the luxury of a nervous breakdown, tensions inevitably arise when there are serious breaks in traditional patterns, or the nation itself passes through cycles of critical change. The opening of Japan to the West in the middle years of the nineteenth century was an example of a major break with tradition. The old ways were not only neglected, but regarded as inferior to the important standards of thought and living. The Japanese was expected to adjust his life to export and import and assumed that his next task was to quickly and inefficiently absorb Occidental culture. He imported German and French militarists to organize his army, French art experts to decorate his palaces and gardens, American and British architects to disfigure his landscape and an assortment of educators from almost anywhere outside of Japan to mature the thinking of his children.

The result was a widespread confusion. Each step towards internationalism under-mined some part of the Japanese code. As the younger generation especially became more interested in liberties, it appeared to be a perfectly logical conclusion that the highest form of freedom was freedom from work. Leisure came to be regarded as the most desirable of all states, but it was soon discovered

that leisure is also a contributing cause of neurosis. It is the self-emancipated person, one who is too good for menial activities and not good enough for executive positions who most frequently leads socialistic revolutions and preaches or practices anarchy.

The confused citizen began to feel sorry for himself and violated the laws by which his culture has survived. He became unrealistic, unwilling or unable to face and accept facts. Unable to live within his means and no longer willing to recognize the superiority of those better endowed than himself, he was well on his way to psychological infirmities.

In a complicated social condition, it is inevitable that some should feel frustrated or trapped in situations for which no solution seems possible. When hope for release, faith in self and charity towards others no longer sustains, discouragement leads to tragic despair. In our present generation, men feel just as trapped as women. Ruthless competition is no respecter of persons. Industrial chivalry belongs to a way of life that is fast disappearing from the earth. It is noticeable that mental and emotional ailments are increasing also in members of the younger generation. Most of the present drug abuses are either defense or escape mechanisms; the school-dropout, the street corner activist, and the religious tendency to magic and sorcery are dangerous symptoms. We have forgotten to govern ourselves and to turn for strength to those spiritual convictions which are necessary to right living.

About 1917, Dr. Shomo Morita (1874-1938), Professor of Psychiatry at the Jikeikai School of Medicine in Tokyo, developed a theory to cope with the problem of so-called neurasthenias, indicating rest therapy, and work therapy based upon the insight required in the treatment of obsessive patients. He developed his technique of procedure from basic teachings of Zen Buddhism. Unfortunately, very little information is available in English on Morita therapy. Even the Japanese sources are not too abundant.

Being Japanese, and belonging to his own generation, Morita has little or no patience for those who allow themselves to deteriorate into acute despondency. Unlike Freud, Alder and other Western psychologists, Morita has no interest in justifying a neurosis. He did not value case histories of neurotics as we accumulate them

in the West. It was not necessary to assume that the neurotic might have been too severely disciplined in his childhood, neglected by his parents or exposed to undesirable associates. If we mature properly and develop appropriate discipline, we can recover from past injuries by the strength of native resolution. After all, what happened forty or fifty years ago, has long since ceased. It continues only in our own minds, and unless we clear out the accumulated rubbish of unhealthy attitudes, we cannot expect to be well. Dr. Morita did not have much interest in the libido, nor was he sympathetic with the sex symbolism of Dr. Freud. He felt that the Japanese people had always lived by a simple and natural code. They had few delusions, and artificial frustrations. Because of the very character of his people, elaborate analysis carried on over many months or years never intrigued Dr. Morita; for in addition to its futility, it was far too expensive for the Japanese patient. A large bill would only add to the sufferer's misery. There is no need to search out the details contributing to human problems. Man is in trouble because he has broken faith with himself, has betrayed his code and brought suffering to those around him. His self-absorption causes him to worry his parents, neglect his children, betray the spirits of his ancestors and make life miserable for those who try to help him, without sincere regret or any resolute determination to change his ways. Because he betrays life, life betrays him. Because he causes misery, he suffers unkindness. Most of all, because he is weak, he lacks the strength to correct his own mistakes. All this can be assumed because symptoms reveal their own cases, and to the Japanese, there can be no good cause for a bad symptom. The whole concept is certainly severe but it provided the working pattern for what was considered to be a normal existence,

It was for centuries normal for the Japanese to work hard, practice self-restraint and preserve a pleasant disposition. Not only did these virtues protect the individual, but they contributed to the security of those around him. If his friends and family were also well-adjusted, they could contribute to his happiness and well-being, thus setting up a benevolent circle of causes and effects.

Among the great traditions of Japanese life, were the two religions, which largely dominated the country. Both Buddhism and

Shintoism emphasized the importance of conduct as a religious discipline. The neurotic has not only broken the laws of mind (Buddhism), he has also violated the laws of nature (Shintoism). By transgressing the fundamental requirements of honorable citizenship, he subjects himself to the retribitional aspect of the karmic process. No devout believer is supposed to bring his uncorrected shortcomings to his temple or shrine and there pray for liberation from selfishness or beseech the gods to gratify his countless desires.

In this sense, the neurotic is also a heretic, separating himself off from the source of his spiritual security. He cannot, by escaping into materialism, regain integrity, for the religious ideals of Japan are inseparable from the code of the samurai. Even apart from all moral and ethical overtones, as we understand them in the West, personal physical conduct must always be brave, self-sacrificing, loyal and modest. The neurotic was, therefore, cut off from practically every level of respectability. This might lead to despair and even suicidal mania, but no amount of pity could ever bring with it the acceptance of weakness as an honorable state.

On the assumption that fascination with self, whether optimistic or pessimistic, was basically wrong, the typically Japanese position sees no advantage to be gained by exploring the miseries of another person's inner life—the reliving of tragic details on the assumption that an hysterical crisis will cleanse this Aegean stable. It is not good to recall all previous mistakes, or to delve into the deepest part of the nature to search out suspicious tendencies. Forget about afflicting images and give up the idea that heredity has brought with it inevitable and unchangable resemblance to some delinquent ancestor. Free the mind from the belief that the sufferer has been strangely and uniquely afflicted and that no one else has ever suffered as he has suffered, or been so continuously under the influence of an unlucky star.

According to the Eastern life way one becomes mentally ill by developing over-fondness for his own ego. He may not be spoiling other children, but he is spoiling himself and acting like a child; taking it for granted that he has rights and privileges which others should not enjoy. Because he is very sensitive, very highly evolved, very mystical, he is at the same time, very nervous, ill-tempered

and unpleasant. Such a person cannot stand the responsibilities that make up every-day living. He feels that he has outgrown these things, but, unfortunately, whatever growth he thinks he has attained, has not resulted in maturity of character—so he is in trouble. To those in such troubles, there are only two courses of procedure; stay in them or get out of them. All compromise is useless.

The neurotic trying to cater to himself, finally comes to the experience that his own nature is intolerable. If a child is spoiled long enough, it will become completely obnoxious. The nursing of one's own weaknesses, finally becomes so heavy a burden on the spirit, that life is increasingly miserable. An escapist can never get well unless he faces himself and finally comes to the point where, in desperation, he will make a sincere attempt to redeem his own nature. It is at this point that the Morita therapy is most successful. The sufferer must realize that he is to blame for his own troubles, and he must also have a sincere desire to correct the defects in his character. If his mental illness has progressed to the point that he cannot face himself, it is less likely that the Morita therapy will be successful. In cases of advanced mental illness, where it is necessary to institutionalize the patient, the Morita therapy is not indicated for it must be included among preventative measures.

Early in his program, Dr. Morita decided that long, drawn-out therapy programs were impractical for Japanese people—we now suspect that they are ineffective for many disturbed Occidentals. It was one of his rules, therefore that a person entering his clinic was informed immediately that he had from four to eight weeks to get well. If he gave up the treatment, or left the clinic because of resentment or rebellion, he could never enroll again. It was also pointed out that the program could be self-applied. If the neurotic individual had the strength of character to fulfill the regime of treatment exactly, he could get excellent results without actual clinical supervision.

The American Journal of Psychiatry, November, 1952, contains an article on Japanese Psychiatry and Psychotherapy by Avrohm Jacobson and Albert Berenberg. Both of these men were associated with the 141st Hospital in Japan during the Korean conflict. Most

of their paper is devoted to Morita therapy as practiced in the Kyushu University Medical School in Fukuoka. According to their report, the length of treatment has been extended to about seventy-three days. They reported that 76-2/10ths percent of those treated were cured and 7-6/10% showed definite improvement. While these figures are not entirely acceptable to Western psychiatrists because they lack extensive records bearing upon the permanence of the results, they are assumed to be reasonably accurate. There is every reason to believe that with the strong emphasis upon character building, those treated can face their future life with greater insight and intelligence.

The treatment was divided into four distinct steps or stages, each of these required approximately a week, but might be extended to meet special needs. During the allotted time, there could be no deviation from the rules of the establishment. The first seven days were the most difficult. During this period the patient could have no visitors, was not allowed to smoke or drink, could speak to no one, and even reading was forbidden. He had to lie quietly on his mattress and learn to get along with himself. He had to experience an unbroken loneliness and contemplate the facts of his own life. In the early days of this therapy, the patient was not even permitted the one great luxury of Japanese life—the hot bath. This rule, however, is no longer strictly enforced.

The neurotic person is always striving to obscure his own symptoms by activity, usually accompanied by high, nervous tension. He has extreme difficulty in relaxing and runs away from his own inner confusion by a procedure of continual preoccupation with real or imaginary external interests. His activity, however, is not healthy. It is tension-ridden, pressure-dominated and driven by emotional nervousness. As a result of his own attitude, he suffers from every contact with the outside world. He hopes to escape suffering or censure by building a strong defense against the ordinary ways of life which he finds disturbing and distressing. This sometimes leads to a false renunciation. The sufferer may retire into a convent or monastery, or become a hermit, or join some anti-social community, still he solves nothing, for his hyper-critical attitudes accompany him wherever he goes. He must be helped to

rediscover the importance of simple, constructive daily activity, free of all neurotic overtones or undertones. In other words, he must long for reunion with the very world which he is seeking to escape.

For such a person to lie perfectly quiet for a week, is a harrowing experience, to say the least. It leads to many rebellious attitudes; misery develops to the state of hysterical outbursts, loneliness becomes an impossible burden upon the spirit. Here, however, solid Japanese realism exercises considerable influence. The patient knows that he is in trouble. He is perfectly certain that no one is going to sympathize with him and he is fully aware that if he gets up and walks out, he cannot come back and, thus, may lose his one chance for recovery.

In some instances, mild sedation may be provided to assist him through this crisis, but in the earlier days of the Morita therapy, only will-power could insure victory. The sufferer finally became completely disillusioned with his own attitudes. He found them viciously destructive and he began to realize how others must have suffered, because of his dispositional delinquency. Tensions might build up until it seemed that it was impossible to endure one's thoughts and emotions for another moment. This is all part of life under universal law and this is the way that nature disciplines all its creatures, but more slowly over a longer period of time. We seldom, if ever, voluntarily correct a fault, unless the pain of the fault is worse than the pain of the remedy. We are selfish until our selfishness becomes unbearable. We hate until we are devoured by our own hatred. We suffer until we realize that suffering is an attitude that is built up in the human mind and not a disaster imposed by heaven upon a poor, unoffending mortal.

If we had been born in Japan we would have been better disciplined in childhood; we could have practiced Morita therapy in a natural and simple way without ever having heard of the learned doctor. We would find quiet meditation, as taught by Zen and other Buddhist sects, protecting the peace of our inner lives. Several years ago in Kyoto, I visited an interesting Zen temple and had a long talk with the abbot. He told me that every afternoon of the week, there was a special class in Zen to which the public

schools sent their student. This discipline is part of the formal education of the Japanese child. He must learn to be quiet, carry his troubles with dignity, relax under pressure and visualize himself as living under those principles of integrity which are more important than the gratification of any selfish objective.

It is obvious that the average disturbed person will not find his own company especially pleasant. This approach to recovery would certainly not be popular among the psychologists of the West who must do everything possible to make therapy painless and by this approach, cause much of it to be worthless to the patient.

The incipient neurotic can learn something of the spiritual value of aloneness by taking a week's vacation in the mountains. He can find a little cabin and stay by himself, but he must remember that he can take no alcohol nor tobacco, no magazines to read, no fishing tackle, nor can he even take hikes in the hills. Obviously, he cannot bring work from the office, write or study, invite visitors and, most difficult of all, for the Westerner, he must leave television and radio behind. He must simply put up with himself the best he can. By the end of the week, he probably has a fair idea of the unhappy condition of his own psyche and why he is not successful in life and why his friends are showing a tendency to avoid him. Discovering exactly what he is *now*, regardless of causes, he should consider only changes which he must make immediately in his own mental and emotional habits. This concept of therapy appears to be extremely reasonable, and is certainly far more economical of both time and money.

Another inoffensive term for a mysterious dispositional peculiarity is Shinkei-Shitsu, which is translated as meaning, a nervous disposition. It is applicable to a man or a woman who is exceedingly sensitive and must not be crossed in any way, for fear of a hysterical outburst. Closely associated with this work is another—Shinkeisuijaku—which covers nervous prostration, neurasthenia, or what we have come to call the nervous breakdown. This collection of uncertain ailments also reponds well to the Morita therapy. Again, the emphasis is upon the importance of self-analysis. Instead of explaining why he is sick, the patient is expected to discover how he can become well. It is a foregone con-

clusion that he has developed bad dispositional habits and such defects will not be excused by Nature or by one's neighbor. At the first sign of weakness, we must recognize the danger-symptom and correct it before it jeopardizes our security. By the time we have given in to weakness and tried to explain the situation, we are well on our way towards the indulgence of self-pity.

Without a sense of duty, without a dedication to a cause greater than our own happiness, very few of us can live a rich and fulfilling life. Although superbly equipped by nature for fruitful endeavor, many sincere persons experience the feeling of being trapped by circumstances. Discouragement results from being involved in situations from which there seems to be no possible escape without tragedy. Here Zen philosophy can come to the aid of the harassed individual. According to Buddhism, most human beings are the victims of the tyranny of their own minds. Mistaking attitudes, opinions, impulses and negative moods for legitimate expressions of mental energy, the individual becomes enslaved to extravagant and non-productive thought patterns. A person is not necessarily trapped by circumstances, but by the mind's interpretation of events. Escape is seldom possible, but release, by transcending destructive attitudes, is always possible for those who are willing to re-educate their mental and emotional lives.

The Morita therapy was developed originally as a method of treating neurasthenia. It seems to me that it is equally applicable to persons of both sexes. Neurosis is now one of the most common ailments of Western society. It is certainly a major factor in the rebellion of contemporary youth. Both boys and girls feel themselves defeated before they graduate from high school. Anxieties about the economic future, the rejection of personal responsibility and fear of involvement in present or future wants, have resulted in countless, hysterical outbreaks, including drug addiction, vandalism and political activism and breakdown of family relationships. It is obvious that much of the difficulty is the result of undisciplined living and thinking. As the standards of personal integrity have been lowered, there is no longer any protective structure to maintain right conduct and good manners. The search for personal freedom has become a sickness. Man may break the laws

of his community, but he cannot violate those universal laws within the pattern of which he must function every day.

Unfortunately, Western man is too much concerned with his desperate effort to change the attitudes of those around him. He requires that they shall cater to his whims and his weaknesses, support him, if necessary, and pay whatever costs are entailed in repairing the damages he causes. Nervous breakdowns often arise from internal conflict. We compare our own limitations with the greater abilities of other persons. Instead of this inspiring us to further achievement, it is likely to cause resentment, jealousy and a feeling of futility. We all know that we should improve character and disposition, but the labor involved is a burden to the spirit which yearns for freedom, luxury and self-indulgence. As long as this type of conflict exists, man's psychic nature suffers from divided allegiances, and physical health is damaged as a result.

In times of social change, we must not permit our inner convictions to be compromised. In transition periods, old traditional ways lose their authority and there is nothing immediately available to take their place. We look upon social change as a way of escape from dilemmas resulting from our own weaknesses. This is why dictators capitalize on frustration and quickly gather fanatical followers. It is only necessary to promise freedom from an unpleasant situation in order to rally a militant body of unadjusted, self-centered human beings. Because his motives are wrong and his methods are destructive, the social revolutions which he sponsors, simply project him into still more painful situations. There is no freedom for those who wish to avoid the experience of their own maturity.

Even though we may not be able to function in the rarified atmosphere of abstract philosophy, we can all learn the difference between good and evil, right and wrong, strength and weakness. These dichotomies have challenged the thoughtful of all ages. Zen seeks to liberate the individual from slavery to the demand of his own attitudes and appetites. It points out the basic unreality of success and failure, as these are interpreted in the material world. It is not important for any person to devote his life to the gratification of his own desires. No career is successful simply because it has made living easier. The good life is always characterized by strength and consecration.

It is evident, therefore, that religion is a powerful force in preserving man's integrities. It provides a pattern of obedience to a Superior Power. We become the vassals of the Divine Being. We are its subjects and it is our duty to do the bidding of God and advance his purposes with little or no thought for our own requirements. The materialist, having deprived himself of a heavenly leader, finds very little enduring satisfaction from substituting his own opinions for the dictates of the Divine Will. This is one reason why neuroses increase in skeptical generations. The neurotic lacks adequate self-guidance and without faith in God, hope for a better future and charity in his judgment of other men, lacks the basic values upon which to build a better destiny.

The code of the samurai was built firmly on the virtue of sacrificing self-interest. The gentleman had no rights that could conflict with duty, and from the day of his birth was subject to the inflexible rules of his class. These may have been a heavy burden upon his freedoms, but they also provided him with a strong framework of moral and ethical integrities. He lived according to his appointed life ways, resolved never to betray the standards established by his ancestors. There was no place for self-pity in a life that had renounced self, and those purposes which we interpret as necessary to the full expression of individual initiative. The *bushi* (Cavalier) assumed that his life was never his own, but this in no way diminished his zest for living. It did mean, however, that his days were spent within the framework of sacred obligations. He gathered with his friends, wrote poetry, competed in archery tournaments and made more or less regular pilgrimages to his temple or shrine. He married, raised his children, practiced some skillful craft or art, was recognized by his lord as a man of ability and might be elevated to higher estate, which, of course, meant to live more strictly. In spite of these boundaries upon personal freedom, he never felt himself impelled to escape from his destiny. In over twenty-five hundred years of history, Japan never had a social revolution. The *bushi* did not even contemplate the possibility of outgrowing his pattern of duties. He was merely living as he pleased until duty called. When need arose, he relinquished all except his own honor, considering life itself to be far less valuable than death in a noble cause. His inner security protected him from the neuroses

which afflict those who are resolved to live, at all costs, according to the dictates of their own ambitions. Western man has long believed that there is no restraint upon fortune, except fate. When evil times arise, therefore, it is difficult to face them with courage and patience. Such unhappy interludes are regarded as unjust, because they interfere with personal freedom.

No man is free while he inhabits the body and is subject to appetites and desires. The prejudiced person can never be liberated unless he corrects his own attitudes. To think this through, in quiet and lonely hours, is to appreciate the potential of human consciousness. The only way to untangle the confused skein of an ineffective life, is by a single and direct action of the will. In the great East Indian classic, the Bhagavad Gita, the will is likened to a sword, by which we cut through the entanglements of our own negative illusions. We must all have the courage some day to renounce self-interest, for if we permit it to continue, it will always be the weak link in our defense against mental illness.

A nervous breakdown is usually a symbol of over-attachment to attitudes, objects or persons. The sufferer may have taken on responsibilities too heavy for him to carry on, or become entangled in the lives of persons whose demands upon him are excessive. He may have decided that he would become wealthy at all costs and has discovered to his sorrow, that the cost was beyond his means. A person may marry for security, have a loveless life and collapse from sheer misery. Uncontrolled appetites may increase, demands upon financial resources become more insistent, until the life is totally enslaved by the concept of success. Whatever may be the cause, it has to be wrong, at least for that person, because it has resulted in defeat and misery. There is nothing complicated in the formula that we are suffering for our own mistakes. When difficulties arise, we must call upon those resources of character which will either enable us to solve our problems or live reasonably with the difficulties.

The Japanese people have always lived in closely-knit communities. It would be difficult indeed for them to break away from the supporting pattern which had maintained them for generations. Like the arch of an old Confucian temple which is propped up on

every side, the Japanese citizen is being continually sustained by the standards of the community. These are the same standards which also support the entire nation.

It is easier to be honest where honesty is recognized, accepted and honored. Conversely, it is difficult to be dishonest when it means you will be condemned by everyone you know. Looking about, you see countless, quiet-faced people whose strength of character has sustained them through wars, earthquakes, floods and poverty. You will see nothing pathetic in these faces. There are no hard lines of despair or self-pity. Nor are there the scars of revolt against duties and obligations. They are calmly keeping the rules, because they believe the rules to be worth keeping. To break a rule, is suddenly to become alone. You have violated a sacred trust, you have betrayed your ancestors and you have dishonored your descendants.

The Japanese people have very largely solved the numerous conflicts in the area of their religious lives. Many feel that the Japanese are deficient in spiritual conviction, because of their quiet tolerance and indifference to sectarian issues. You may be a Shintoist because it is good to remember with gratitude the spirits of your ancestors and keep those natural laws which the gods of nature have established. You may also wish to be a Buddhist because you love the quiet temples, the gentle teachings and expect to rest finally in the sanctified grounds of some beautiful sanctuary. Most modern Japanese are married with a Shinto ceremony and buried with a Buddhist rite. For similar reasons, you may also enjoy being a Christian. You simply add another religion, and everyone is reasonably happy. The complications arise when you try to let go of one of your faiths. If you give up your Shinto obligation, you turn against the ghostly forms of your own parents who may be waiting in the shadowland for you to join them. If you give up Buddhism, you will give up the strength of a great moral philosophy, which has revealed the eternal justice of the universe and has inspired you to become a better human being. If you give up Christianity, you leave a faith which has become especially warming to your heart and which you have interpreted according to your own experiences, as another expression of dedication beyond

the call of duty. You cannot give up without loss, but you can always add, in order that your living may be enriched.

By the same rules, one cannot afford to cut himself off from the strong disciplines of the ancestral life-way. He gains a great deal by the mutual approval of all concerned. The son is strengthened by the approval of his father. This policy is strongly evidenced by modern Japanese education. Children take it for granted that they will learn the lessons assigned to them without question or reluctance, and when called upon, will invariably give the correct answer. Anything less is unthinkable. Lafcadio Hearn who taught in the Japanese public schools in the closing years of the nineteenth century, noted that absenteeism was almost unknown. If a child was not in his proper seat, it should be taken for granted that he was desperately ill or dead. Today Japanese school children still wear uniforms patterned after those worn by German school children forty or fifty years ago. This uniform must be respected and those wearing their proper school attire, must be a credit to the Emperor, the nation, the family and themselves.

Dr. Morita depended heavily upon the therapeutic value of hard work. He felt that only the person who was contributing in some way to the security and happiness of others could enjoy mental health. This is entirely consistent with the Japanese temperament. They have been an industrious people from the beginning of the national history, for only through dedication to mutual needs have they been able to survive on the small area of land at their disposal.

The second step in Morita therapy set in motion the delicate process of restoring the troubled person to society. The rules first laid down are continued with minor variations. A monastic routine is set up with which everyone must conform. Instead of remaining all day on his couch, the patient rises at 7 a.m., and after breakfast goes outdoors and is not allowed to lie down again until night. He may sit in an easy chair, or find a pleasant place to rest in the garden. He is not allowed to talk even when spoken to and all diversions are still restricted. He may, however, keep a diary. In some clinics, he may record his feelings even during the first week, but standard practice has been to wait until the second stage of treatment. As a special favor, he may indulge in some very light

activity, such as washing the dishes, cleaning his room or raking up leaves. After a week of doing nothing, even an inconsequential chore is performed with intense gratitude. As a neurotic, one turns against the world, but under Morita therapy, one looks forward with the keenest anticipation to becoming, once more, a member of the human family. The lesson is driven home that activity is necessary to happiness.

The neurotic develops grudges against his world and his personal environment. Everyone is unfair, everything is wrong and he is neither appreciated nor understood. The resulting hypersensitivity may result in a total rejection of participation in ordinary matters. The neurotic feels that the world owes him everything and he owes the world nothing. After a week of isolation, the patient becomes far more appreciative of the right to work side by side with his fellow man. Estimating his own feelings, he discovers that activity of a simple and natural kind makes him more comfortable and contributes to the experience of well-being. He looks forward to tasks that he would have resented bitterly before he placed himself under therapy.

There are three incentives which can induce a person to seek useful and gainful employment. First, there is the need for money; second, there is the need for activity; third, there is work to be done, and if one fails to do it, another must assume the burden. Actually, employment is the first line of defense against neurosis. We may not always be happy in our work, but without some type of disciplined activity, we would rapidly deteriorate. As Aristotle pointed out, leisure is the heaviest burden that a man must bear. When he has no legitimate problem on his mind, he will soon become the victim of his own fantasies. Most of the things we would prefer to do, are not good for us. Rest and relaxation are important only because they are earned by our honest labor.

The need for activity meets our requirements for objective self-expression. The moment we reject the chores of the day, we lose contact with reality. In Zen thinking, reality is the present need met by present effort. One reality is not more noble than another. There is just as much soul-growth in cooking a good meal as there is in contemplating the mysteries of the universe. There is no real dif-

ference between the great endeavour and the menial task—it is all a matter of attitude. Many neurotics like to believe that they are too advanced spiritually or intellectually to be satisfied with humble labors. Actually, it is the simple life lived in a gentle, cooperative manner and dedicated to useful pursuits that is most rewarding to all concerned. Deprived of the responsibility to make his own way, the individual is left with no actual purpose for living.

If we do not contribute to the support of the community, we expect others to provide for our necessities. This is contrary to any practical form of democracy, socialism, communism or common sense. The primitive man had to work out his own salvation with diligence. The animal who does not hunt will not last long. Many neurotics become involved in Utopian schemes, and in recent years, have developed political attitudes decidedly left of center. They feel that democracy is the right to do anything which brings personal satisfaction and may include the use of marijuana, LSD and heroin. Buddhism states clearly that the individual who betrays his body will ultimately be the victim of that body. There is much more to be said in favor of hard work than many people today have a desire to hear.

It is assumed among Western people that men work for pay and that unless they are well paid, there is no practical advantage in completing any project. The older Buddhists had a different point of view. The principle reward for constructive effort, is internal satisfaction. When performing some action useful to others, the fact that a practical contribution has been made to society is the primary compensation. We feel right inside ourselves and our endeavors will not make us sick. Wages may be present, for among the by-products of skill honestly used, is economic security. Much depends, however, upon the mental attitude. To do all one can to deserve compensation, is to be a better person. To do as little as possible, and that poorly, is to lower one's standard of integrity.

The neurotic must avoid passing judgment upon the relative merits and demerits of situations which affect him. We sometimes have a feeling that we should transmute, by an effort of the mind, things that seem objectionable. Popular metaphysics of twenty-five years ago, encouraged the Pollyanna reaction. We must see good

in everything, by holding a positive mental attitude. The Morita therapy does not advocate this policy. Rather we must learn to leave things as they are. If they are likeable, we like them, if they are not likeable, we dislike them. The moment we try to explain things, our problems become more complicated. If we are able, by some special process of the mind, to make the unpleasant seem pleasant, it is equally easy for us to take all the happiness out of a happy event. It is better to leave things alone and learn in due time that when one is well adjusted, there will be fewer things in life that appear to be objectionable—not upgrading or downgrading—but simply living with the facts as they are experienced. If this forthright procedure is not followed, reactions will gradually become complicated and frustrate the purpose of the therapy.

The third stage involves a few more privileges, but the patient is still locked by the rule of silence. His area of activity is enlarged, he may indulge in a program of useful labor, but without compensation. During the treatment period, he cannot be paid for any service that he renders. He finds his reward in a release of pleasure from within himself. He may unite with others in some common pursuit, such as an assembly line in a factory, but he must not speak or fall into any of his old escape mechanisms. For some reason, he is advised not to look upward, but rather downward towards the earth around him. Perhaps this is a subtle symbolic way of binding him more closely to immediate concerns. The more the mind is kept on distant things, the more likely immediate responsibilities will be neglected. The present task should never be sacrificed in favor of some expected or hoped for activity. In American industry, most young men have their eye to the future, and, therefore, live each day in a nervous discontent. Ambition contributes to neurosis because it places satisfaction somewhere in the distance, and gives little immediate comfort to the worker.

The diary is maintained and the patient is permitted an occasional interview with the psychiatrist. These interviews become important, not because the patient is told what to do, but rather because he has an opportunity to tell what he has accomplished. The conversation might be reminiscent of an interview between a Zen master and his disciple. Sentences are brief, pointed and

somewhat sharp. They may take the form of Zen *Koans* but they usually accomplish their purpose. They bring home directly inconsistencies in procedure, or contradictions still obvious in the personality. If the patient is making excellent progress, he will be congratulated in a few well-selected words.

In due course, the fourth and final stage of the treatment is reached. This is a preliminary to return to life in the world. If the patient lives in an area near the clinic, he can spend his days at home, but returns at night to allow his diary entries to be evaluated. If his home community is at a considerable distance, he will probably spend his last week or ten days working in the clinic, helping to care for the building and its inmates. His personal freedom has been restored and it is assumed that his grievances against society have been eliminated by a better understanding of the functions of his own mind. He is no longer suspicious or resentful, he accepts the world as it is, fully realizing that others must accept him in the same way. He goes back to problems he resented with a new appreciation for the privilege of solving them.

Western man has developed a large group of pastimes which have little or no valid reason for existence. These include modern social amenities, club activities, general entertainment, and forever, television. The Oriental has his avocational interests also, but he usually approaches them in a somewhat different way. It must be acknowledged, however, that sumo-wrestling is a national obsession and baseball releases the frustrations of Japanese businessmen. These are passing moods, however, and most avocational interests are related directly to religion or philosophy. Flower arrangement is an introduction to spiritual maturity and Judo is the gentle art of inner equilibrium. Most Orientals expect to learn something when they read books, and travelers have reported that the Tibetans have never had a fictional literature, on the simple ground that if a story is not true, it is not worth reading. The Japanese vacation is definitely a search for psychic refreshment. The countless folkways which linger on in the East, in spite of the pressure of modernity, are rich in overtones that contribute in some way to the improvement of a person. In Western civilization, pleasure is simply having fun; if it improves anything, it should be included under the heading of work or education.

The person recovering from *wagamama*, cannot continue to interpret idleness as a symbol of superiority. Every moment not used constructively will aggravate those psychic ailments which bad habits have caused. In a land where most persons work to their full capacity, there are countless occasions when outside assistance is a real blessing. Lonely older people may need a little help now and then, or an over-taxed mother with several children, whose husband has been struck down by accident or called to war, may make an honest demand upon our sympathies. Such opportunities help us to sustain a useful daily program of public service.

In many Japanese temples, women of various ages wearing voluminous dark blue clothing, are seen working in the gardens, raking leaves, or performing such small chores as will add to the beautification of the place. Their work is not arduous and their faces are wreathed in smiles. They bow and beam at every passerby and go out of their way to express profound personal gratitude to any stranger who tosses a coin into the huge collection box of the temple. Here, two very interesting activities meet. These women have found a simple and direct way of serving. They are helping to preserve the beauty of their faith. They are serving the Buddhas and the spirits of the invisible dead that visit these blessed gardens. There is no time for self-indulgence and no need for it. Why cater to self when it costs no more to cater a little to God?

The Japanese woman has always been faced with conditions which demanded a powerful integration of her inner life. Held firmly by a social structure from which she could seldom escape, she had far more justification for neurosis than the majority of her Western sisters. Because her need was greater, she developed an inner poise which has brought her distinction throughout the civilized world. She has proved conclusively that the unfoldment of her inner life is not the result of freedom for self-expression. Her serene and calm manner is not assumed to meet an emergency. It is a strength resulting from deep spiritual insight and a quiet acceptance of her foreordained destiny.

While Western policies are trying to make life easier for everyone, the basic concept of living which dominates in Asia, requires that the intelligent person should transcend his harrassments. Problems exist to be solved. Those who take this positive approach,

become better and wiser. The more pressing the difficulty, the greater the victory.

So far as self-discipline is concerned, it should not be inferred that the Japanese man of the feudal period lived by a different code. In some ways his personal liberties were greater, but his danger and responsibilities required the same quiet moral courage. As in the West, he survived the pressure of his environment because there was no way in which he could escape the burden of supporting himself and protecting his family.

In the Morita therapy, useful endeavor opened the way to a happier and more productive life. There were many small chores and because of this emphasis upon cooperative endeavor, the cost of treatment was greatly reduced. For many years, the expense of this system of psychotherapy was only two or three dollars a day. There were no pretenious buildings and no large staff of specialists. Equipment was simple and there was no bevy of registered nurses hovering about the place. In true Japanese fashion, the average patient was permitted a personal attendant who slept in the room, prepared the meals, did whatever was necessary and preserved a strict silence. This attendant was paid privately by the patient.

Even though for a time all conversation was prohibited, close contact with another human being in moments of stress seemed to contribute to the therapy. Like as not, the servant was a simple country person who had never been permitted the luxury of self-indulgence. Such an attendant would have no understanding of neurotic complaints, but a pleasant smile and numerous small assistances, always graciously rendered, were reassuring to those under stress.

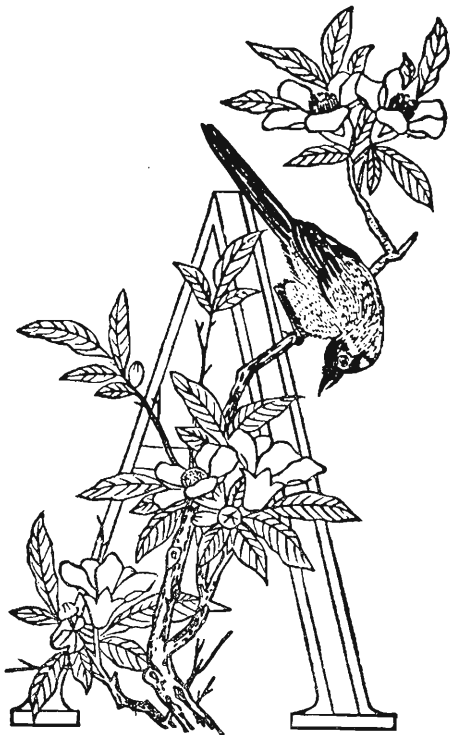
The need for pschotherapy in Japan increased sharply after the opening of the country to Western ways. Prior to that time, religion was about the only source of comfort and consolation. Since the Restoration of the Monarchy, the most serious factor in mental health in modern Japan, is the confusion and conflict resulting from trying to combine Eastern and Western ethical and economic codes without adequate preparation. Even today, the modern Japanese is a person in transition. He is striving to conquer the problems of Western economic industrialism, but he is also deeply con-

cerned with the preservation of his own racial and national culture. He finds that in many ways these diverse patterns are irreconcilable and his simplest solution has been to divide his own nature, trying to be Western in business, Eastern in his tastes and democratic in his political point of view. It is quite a strain and often the end is psychic confusion.

If the shock has been strenuous for the man, it has often been more confusing to the young Japanese woman. Her environment has moved from mediaevalism to modernity in less than a century, and the speed of this transition has been greatly accelerated in the last two decades. It is not easy to endure the first cold breath of personal liberty. There is more opportunity than ever before, but one must face responsibilities for which he may be ill-prepared. To grow up at all is difficult, but when growth is too rapid, there may be serious bewilderment. The new freedom with its improved educational facilities, has brought with it a larger degree of both mental and emotional independence. Self-indulgence and self-pity are among the by-products of this social change.

The mind, relaxing away from its self-imposed discipline, begins to contemplate the fulfillment of personal desires. The stronger such desires become, the more certainly they will ultimately conflict with environmental limitations. The individual, unable to change his world, must moderate his own purposes. This leads to an experience of frustration unknown in less prosperous eras. The problem is worldwide and it is becoming as dangerous to Western man as it is to the Oriental. What we call progress, has made us weaker not stronger, but at the same time, social changes require a strength never before so necessary. As there is very little probability that society will follow a program of moderation, the individual who recognizes the true measure of his difficulties, must develop his own code of life. He must strengthen his character and meet the emergencies of his time in a straightforward and honorable way. The penalty for failing to do this, is mental and emotional distress, and the reward for a personal victory over negative circumstances, is personal security, in a confused and troubled world.

HONORABLE SON



As we were sitting at the cherry-wood table in Mr. Nakamura's "sanctum sanctorum," he was moved to share with me some fragments of his life story. A Japanese seldom discusses his personal affairs with his most intimate friends, and I must assume therefore that his intention was to give me further insight into his code of business ethics.

Mr. K. Nakamura was the son of a banner knight in the retinue of a distinguished daimyo during the period of the feudal wars, a gallant samurai, and in the peace that followed, the confidante and counselor of his lord. In appreciation of the

services he rendered, this faithful retainer received many gifts from his daimyo, mostly rare works of art. With the Restoration of the Monarchy in 1868, the feudal system was abolished and Mr. Nakamura's father decided to enter the antique business using the gifts he had received to stock his shop. He opened his store in Osaka and found a ready market among the rich merchants living there. Because of the economic crisis at the beginning of the Meiji era, he was able to purchase many unusual curiosities, and after several years he transferred his business to Kyoto where he purchased the building now occupied by his son.

Mr. Nakamura was one of three children, but his elder brother died in the service of his Emperor at Port Arthur, and a younger

sister became a Buddhist nun and passed to the Western Paradise at an early age. My friend had never married, and it had become necessary for him to consider the perpetuation of the family business. About eight years before I met him, Mr. Nakamura approached an old and valued acquaintance who had three sons. The eldest naturally, if his capacities permitted, would succeed his father as a silk importer. The second son was already in business for himself, but the youngest was attending middle school. After a most diplomatic and delicate conversation, Mr. Nakamura inquired if he could adopt the younger son to be his successor. It proved to be mutually agreeable and the necessary formalities and legalities having been completed, the adopted son was officially named Kenneth Nakamura. To prepare him for his future career, Kenneth was sent to the University of Tokyo by Mr. Nakamura, where he majored in fine arts and archaeology.

At the present time Kenneth was working for his Master's Degree, and it so happened that he would have a short vacation and would be in Kyoto the following day. Whenever he visited his new father, the young man was tested as to his skill in dealing with rare antiquities. Mr. Nakamura hoped that it would be convenient for me to meet his son as this seemed to present a suitable opportunity. I suggested that we should have lunch at the centrally located Kyoto Hotel, and with profuse thanks my offer was accepted.

After hesitating for several minutes, Mr. Nakamura then came to an important decision. He rose from his chair and rolled back the rug that covered the center of the floor, exposing a trap door. This he raised, revealing a flight of steps leading downward. Apologizing for preceeding me in order to turn on the light switch, Mr. Nakamura ushered me into the basement. It was a beautifully decorated room, and against one wall stood a magnificent Buddhist shrine. The doors of the shrine were open and in the center of the altar was a standing figure of the Amida Buddha, his head surrounded by a radiant halo. In front of the image were several rows of small wooden tablets, each inscribed with the name of a member of the Nakamura family. After I had expressed my admiration for this glorious altar, my friend led me to a square column of wood standing in the center of the room. On one surface of the

column was a small Butsudan containing only one tablet and a tiny bouquet of fresh flowers.

The little art dealer then explained: "This special memorial is to the memory of my venerable mother. Before she passed out of this life she asked to be brought before our family altar that she might depart gazing upon the face of the blessed Lord of Life. It seems especially appropriate that the principal column supporting my house should represent her, not only because of her unselfish affection, but because my business has been founded upon the wisdom I received from her during my childhood. Now, Harasan, you will understand why it is so important to me that I should choose a worthy successor. Only in this way can I honor my forebears."

* * * * *

The following noon I met Kenneth Nakamura for the first time. He was a handsome young Japanese, considerably taller than the average, and with a friendly smile and a good firm handshake. We had a leisurely lunch during which Mr. Nakamura Senior invited me to join them on an art buying excursion. It seemed that there was to be a Charity Bazaar at a Shinto shrine in the Gion District of Kyoto. The shrine was in need of a new roof, and this seemed the most expedient means of meeting the emergency. Kenneth was to examine the various offerings that had been brought in by perpetual subscribers and select three that he considered the most valuable and important. This was to indicate whether his theoretical education was bestowing practical benefits.

After a short rickshaw ride we reached the Bazaar which was crowded with curious sight seers and a few hopeful purchasers, including some dealers that my friend recognized. We wandered about leaving Kenneth to his own devices, and in due time he returned with the things he had bought, neatly tied in a wrapping cloth.

Back in my friend's shop, the items were placed on the cherry-wood table and Kenneth made elaborate apologies for his lack of insight and inadequate abilities. He could only hope that he had not failed utterly and disgraced his honorable father.

Mr. K. Nakamura Senior then made a short speech which included a summary of his business philosophy. "According to the precepts of my blessed mother, in eternal rest, the buyer must always be mindful of the seller. He must pay as much as is possible in order that his reputation for integrity is not sullied. We have a strict mark-up of 15%, and only under the most exceptional circumstances do we sell for more or less. Now, let us examine your purchases."

He picked up a decrepit looking tea bowl, which even I recognized as having that forlorn quality which the Japanese call "wabi" and especially admire. Asking what his son had paid for the bowl, Mr. Nakamura smiled broadly. "You were most fair—perhaps a little generous, but this is a good fault and should remain with you always." He then picked up a short sword in a black wooden sheath. Holding his breath, he drew the blade from the holder, gazed at it intently for several seconds, returned it to its sheath and then exhaled. No lover of swords would breath upon a blade. Kenneth explained that he had found the sword among the gifts of an elderly woman, who said that it had belonged to her grandfather. The little antique dealer nodded sympathetically, "You were quite right, for after all, we are helping to put a roof on the shrine. This piece will bear the standard mark-up."

The third purchase was a small album of hand-painted pictures of flowers. Kenneth explained that if the signatures were genuine, the album leaves were very valuable, but he was not sure. He had therefore paid the price asked, but had taken the name and address of the seller in case his judgment had been poor. Mr. Nakamura took a magnifying glass from his desk drawer and examined the paintings carefully, explaining, "The signatures and seals are correct; the silk is contemporary and the binding original. I have bought and sold works of this artist on many occasions and you were very wise in acquiring this album. What did you pay for it?"

When his son named the amount, Mr. Nakamura shook his head rather sadly, "You did not pay enough. You have here a great rarity, and for your discrimination I am highly pleased, but we must correct the situation. We shall communicate with the seller—tell them the true worth and make an appropriate offer. Always

remember, most honorable son, that under such circumstances this will ever be your procedure."

"As you know, Harusan, we have an annual religious festival called the O-Bon Matsuri. At this time the spirits of our venerated dead visit us for three days. We make special preparations. The house must be cleansed and all misunderstandings or grievances must be resolved. During the O-Ban festival, even a small child must not cry. When our parents make their annual visit, we conduct them to our homes by the light of paper lanterns. We have a special ceremonial meal prepared for them in front of the family Buddhist altar. We tell them all about the things that have happened since their last visit. If there are now grandchildren, this will rejoice their hearts. If the son of the family has successfully passed his examination for university, they will be most gratified. Because our parents come to us in spirit form they know our thoughts and we cannot deceive them. This year I shall present my honorable son to his new ancestors. On this occasion I shall especially mention his thoughtfulness in securing the name and address of the person who sold him the album of rare paintings. They will know that I instructed my son to pay ten times the price for which he purchased the picture. This will be most pleasing to my mother, for she will then realize that we are keeping faith with the ethical code of our ancestors.

"Someday when I have made my journey to the Buddha Fields, there will be a third cushion at the O-Ban Matsuri. I, too, will sit beside my parents, and my new son will share with me, the ceremonial meal. Most of all, however, he will feed my spirit, and I can go on my way content that the establishment of Mr. K. Nakamura will be in wise and kindly keeping."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

WONDERFUL, WONDERFUL BAMBOO!

Throughout Eastern Asia, bamboo is held in the highest respect. It was considered to be much more than a plant and was often referred to as the "Honorable Gentlemen of the Plant Kingdom." To the Buddhist it was a Bodhisattva, devoting its life compassionately to the needs of humankind. To rulers it was the ideal of the perfect governor, for it contributed to the well-being of every class of society. To scholars and sages it was the exalted example of essential learning, bending to emergencies, but never broken by the storm of circumstances. To architects and builders it was a universal material, necessary to the erection of palaces, temples, shrines, and the humble cottages of peasants. For the merchant it had countless usages, and the profits from articles made of bamboo brought wealth and personal security. In oriental thinking, warriors were considered less than tradesmen, but to them also this remarkable plant symbolized bravery and protection. From it were fashioned the bows and arrows and lance shafts, and plates of bamboo were second only to steel in the making of armor. The poets also wrote the praises of the bamboo grove, and the Chinese Emperor, Ch'ing Liu wrote verses in praise of this plant and these poems were sometimes inlaid in gold on plaques of jade. The folk arts and crafts which originated with the peasantry emphasized strongly the utility of bamboo in daily living. It provided tooth-picks, chopsticks and countless common utensils. Ladies wore beau-



Old Sumi painting of bamboo.



Japanese basket maker.

tiful hair ornaments carved from bamboo, and it provided the framework for parasols and fans. Oriental women have an aversion to direct sunlight, and seldom venture out in the midday hours without a sunshade. Workers in the fields wore woven bamboo hats with wide brims and sandals of the same material. It can be woven into cloth or curtains and thin strips of various widths contribute to the exquisite basketry of the Far East. Bamboo also provides the most practical earthquake shelter, for its tangled roots will protect those who take refuge in a bamboo grove. If a crevice opens, men, women and children can climb to safety on these roots which form a practical ladder. On quiet evenings you can listen to the music of the winds as these sway the tall slender stalks of this plant. It can be made into musical instruments, can be eaten with relish, and forms convenient cups for tea or saki. Tea boxes and saki kegs are fashioned from it and held together with bamboo cord.

Until recently bamboo was used extensively, almost exclusively, in building the scaffolding necessary to high-rise, ferrous-concrete buildings, and according to a late report, such scaffolding is being used in the restoration of several great Buddhist temples. In some areas, ships have bamboo sails, and it provides all the baskets and hampers used by fishermen. In some cases these containers are so large that they can hold two or three hundred pounds of fish. Toy-makers are especially fond of whittling out bamboo figurines, and

of course, bamboo is indispensable to kite-making—a national sport. One great contribution of bamboo to Western civilization is worthy of special mention. A Buddhist priest carried silk-worm eggs in his hollow bamboo staff to Europe, thus making possible sericulture outside of China. Bamboo fibres are used in some grades of paper, and early Chinese playing cards were made of strips of bamboo. This plant also played a part in divination. One form of fortune-telling was the shaking of numbered bamboo sticks from a larger bamboo container. These strips were numbered, and the first to fall out of the container were considered to reveal the fate of the questioner. Bamboo is also used in the I-Ching divination.

Bamboo was identified with literature and painting because it provided the handle of the brush. To the Eastern artist, a brush was the extension of his own soul—his very life blood flowed through it to be captured in some beautiful design on silk or paper. One Chinese artist is accredited with the statement that if his brush should break, he would bleed to death. There is a form of writing in what are called bamboo characters. This is especially graceful and suitable for important literary productions. In the West, we have no equivalent to bamboo, nor do we have the imagination of the Eastern craftsman, who, meditating upon a section of bamboo, is forever striving to release its own beauty rather than to adapt it directly to his own immediate needs. As a result, there



Symmetrical basket for informal arrangement.



The Seven Sages of the Bamboo Grove.

are many extraordinary examples of cooperation between the artist and his material.

With the rise of the Zen school in the early years of the Kamakura period, the Japanese found many ways to emphasize the rustic charm of bamboo articles. Informality being a feature of Zennist philosophy, woven and braided objects seemed more appropriate than the formal product of porcelain and bronze. One aspect of this trend was the production of baskets and vases made of bamboo wicker work to be used in flower arrangements. As interest in this subject spread to Europe and America such containers have been in considerable demand. They are unobtrusive and fit into the mood of informal flower arrangements. Baskets made for this purpose usually contain a liner of bamboo which is waterproof.

Picnic baskets cater to the joy of moon watching and family gatherings during the seasons when blossoming trees and plants are at their best. Nearly all Western women carry handbags of one kind or another, and the Japanese favor a type combining a rectangular basket with various types of cloth—usually stencilled cottons.

Eastern literati prefer the quiet life, and to them a bamboo grove is a sanctuary. There is a famous Chinese story of the *Seven Sages of the Bamboo Grove*. These retired from the busy life of the marketplace to discourse among themselves on problems of eternal significance. It is assumed that they also carried into their seclusion an ample supply of rice wine, but there is considerable probability that it was the same type of wine referred to in the Rubaiyat of Omar

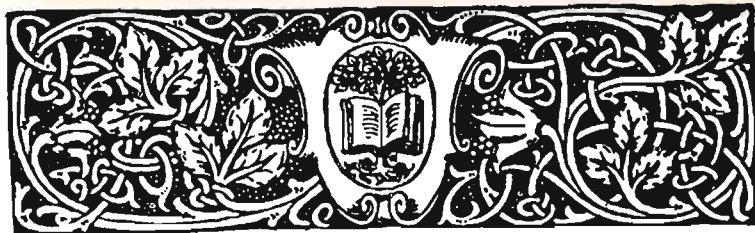
Khayyam. It was a symbol of spiritual exaltation. It may well have been the “wine of ecstasy” described in the celebration of the Greek Mysteries. This may have descended to our time in the Sacrament of the Eucharist.

Until recently it has been assumed that bamboo articles, as now manufactured, are the work of folk artisans, and therefore could not be considered a fine art. There are now several Japanese bamboo artists who have gained national and international fame. Following in an old tradition, but adding certain elements of modern design, the work of these men is held in the highest esteem, and can be very expensive. Ordinary baskets are seldom signed by the maker, but those by distinguished exponents of the art may be marked with a special device, or signed by the artist.

It was usual to gain a moral lesson from all the products of the natural world. In this regard, bamboo is a wise teacher, for it lives according to the highest standard of the Confucian code. It is straight and strong and beautiful. It endures for centuries, and seems to replenish itself forever. It has the flexibility of the enlightened scholar, for it adapts itself to every need and purpose. Every home which has any land available will have at least one small cluster of bamboo. Here, the members of the establishment retire singly or together to solve the emergencies of the moment. The harrassed father may retire there to regain his composure; the discontented housewife experiences temporary liberation from her burdens, and in an hour or two returns relaxed and refreshed. The children are taught to take their rebellions and grievances to the bamboo grove to learn the lessons of courage and patience.

It may be added that bamboo is used extensively for fencing. Nearly every temple and shrine is protected by elaborate walls of bamboo piling or lattice work. Thus it divides the important from the commonplace. Outside is the busy world with its confusion and stress. Inside the fence is an atmosphere of serenity—a charming garden with little lanterns and stone bridges. This symbolizes the inner life of the human being, and one of the gates to the blessed land where the immortals dwell together in eternal concord.

It is proper, therefore, to bow to the bamboo with the deepest respect.



In Reply A Department of Questions and Answers

QUESTION: *What is your opinion of the recent article in which a number of prominent scientists endorsed a statement to the effect that there is no scientific basis for astrology?*

ANSWER: The article to which you refer was released through the Associated Press and appeared in the Los Angeles Times on September 3, 1975, and has also appeared on other news media. The statement was drafted by Bart J. Bok, former president of the American Astronomical Society and Professor Emeritus of the University of Arizona. According to the report released to the newspapers, 186 prominent scientists including eighteen Nobel Prize Winners, endorsed Dr. Bok's opinion attacking "the pretentious claim of astrological charlatans." For present purposes I shall limit my remarks to the actual contents of the published article. It appears reasonable to assume that Dr. Bok did draft his statement and 186 prominent scientists endorsed it. It is also reasonable that the names of the endorsers are correct as noted.

Before we can assume, however, that these distinguished persons have given the *coup de grace* to astrology, it seems appropriate to ask several questions which are certainly not answered in the press report; i.e.: A friend of mine who is knowledgeable in these matters tells me that there are over 30,000 scientists in the United States, and if we wished to add the United Kingdom, the number would be considerably increased. In view of this statistic it would appear that the 186 scientists form a very small minority group in their own field (less than one percent)—what about the others?

This also might cause us to ask how many scientists were actually

polled by Dr. Bok. If he sent out his statement to several thousand reputable names, the result was remarkably small. Did any scientists of reputation come out in favor of astrology? And how many simply did not answer at all? If they remained silent, what prompted this discretion? Did they feel it better to ignore the whole matter rather than to possibly endanger their personal reputations? Considering the prejudice in their own field, did they simply decline to commit themselves? I know one famous astronomer who has been a student of astrology all his life, who told me frankly that he would never discuss the subject with his confreres and kept his books locked in the bottom of a trunk. If only a small group was favored with the privilege of signing Dr. Bok's statement, how were the names selected? One might inquire if a cross-section from the broad field of science was approached, or if the statement was restricted largely to persons believed to be opposed to astrology. It would have lent more authority if a polling service had been called in to keep accurate count of the number of statements sent out, and the reactions of all who were approached. Scientifically speaking, the article in the newspapers is extremely weak, and lacks the depth and breadth appropriate to a scientific project.

I think we are entitled to know how many of the 186 scientists, including the Nobel Prize Winners, had ever personally erected a horoscope, or attempted a delineation. I am reminded of the story told of Dr. Flamsteed, the founder of Greenwich Observatory. A country woman who was not aware of the delicate difference between astrology and astronomy asked Dr. Flamsteed if he could help her to find a basket of lost laundry by erecting a horoscope. He diligently calculated the position of the planets and told her the probable location of the lost basket. She went where he had indicated and found the laundry.

Assuming that many of the scientists were too occupied with other matters to study the subject themselves, I think we have a right to inquire as to the substance from which their opinions were drawn. Did they earnestly and open-mindedly discuss astrology with qualified exponents? Did they select authorities who had given their lives to astrological research or had they confined their investigation to the daily readings in the popular press. We would like to know if the scientists approached their subject scientifically, as

would naturally be expected of minds of this caliber. The article would carry more weight if we could believe that the scientists had assembled a mass of astrological data, worked with several thousand horoscopes and set up long range control projects. In the newspaper article only one individual is pointed out as actually having studied astrology—how long and how much is not noted.

We have a tendency to assume that in terms of the intellect the scientist is a superman, but it is observable that in daily living he makes just as many mistakes as other mortals. Therefore, unless it is proven to the contrary an astronomer, biologist, chemist or physicist may lack sensitivity to music, be unsuitable to judge an art exhibit, be unable to direct the conduct of a wayward child.

There is a popular superstition that of all the branches of science, the astronomer is best qualified to pass judgment on astrology. This point has never been scientifically proven. In the first place, his life is devoted to the discovery and classification of physical knowledge. He has a busy time and finds his greatest emotional satisfaction when he is able to discover a new star or analyze the elements in a comet's tail. He may be over-influenced by the massive equipment with which he works, and the mysteries of the spaces which he seeks to chart. I remember one astronomer who attempted to count the number of stars which had been photographed by a telescope. When he was nearly finished, a larger telescope was invented and he had to start all over again. We are not sure that he met the challenge, but we do know he went through a period of serious nervous depression.

As yet, most astronomers have explored only the surface of the universe or galaxy. They are concerned primarily with physical phenomena, although frankly, it seems that often they are on the threshold of a metaphysical break-through into the world of causes. When Napoleon asked Laplace why he had never mentioned God in his great work, *Mechanique Céleste*, the astronomer is reported to have answered haughtily: "Sir, I have no need of that hypothesis." It should be mentioned, however, that several admirers of Laplace denied that he ever made the statement. Here is another subject for a small research project. Some of the younger men are beginning to question the adequacy of a science of life which quietly ignores the mysterious First Cause that lies behind all the

aspects and mutations of physical existence. Every scientific discovery reveals a wisdom that does not belong to the realm of matter, but transcends it. All roads to knowledge will end in frustration if we cannot experience the pure mystery of life itself. Here is a realm in which even computerization is comparatively useless. Many of us have great faith in the future of astronomy and its almost inevitable implications of space consciousness. We are all hoping that the breakthrough will come, but this is only possible when the soul of man himself leads the mind beyond the threshold of physical infinity.

We should remember that all learning began with religion. The sacerdotal colleges of India, Greece and Egypt were the first universities. The teachers were priests who had themselves been initiated into the mysteries of the sacred sciences. The curriculum was divided into three branches; theology, philosophy and science, and the various temples were dedicated to the ruling deities of the nation. Physicians were under the patronage of Aesclepius, and the architects were worshippers of Dionysius. A strong spirit of veneration prevailed in all these religiously oriented academies. The Greeks recognized Orpheus as the presiding deity of religion, Plato as the outstanding exponent of philosophy, and Pythagoras as the master of sciences. Astronomy, mathematics and music were regarded with especial esteem, and without proficiency in these aspects of learning, no disciple could advance to full membership in the esoteric schools. The basic instruments of modern scholarship have descended to us from the remote past. The principal point we wish to emphasize is that all knowledge was part of one grand concept of life. There was no division between spiritual and secular scholarship. Modern chemistry began in alchemy, the science of personal regeneration. Astronomy did not separate itself from astrology until the seventeenth century A.D. It has been said that astrology was the mad mother of astronomy, but the simple fact remains astronomy itself in China, India and Egypt was used principally for religious and philosophical purposes.

In my own experience with astrological theory, after over fifty years of careful study, I am convinced that the ancient teachings on this subject are of vast importance. The Ptolemaic universe is an archetype, and it is impossible to understand the learning of the past

without considerable knowledge of astrological symbolism. It is present in all the religions of the world, and has influenced every aspect of classical philosophy. It is present in most of the world's sacred books. It dominated the canons of architecture; it gave us the laws of harmony in music; it made possible the labors of the first physicians. Astrology also gives us a correct perspective on such great literary works as Homer's *Odyssey* and *Iliad*, *The Arabian Night's Entertainment*, Dante's *Divine Comedy* and Milton's *Paradise Lost*, the orations of the Emperor Julian and the moralisms of Marcus Aurelius. Its symbolism has been built into cathedrals, palaces and memorial monuments. Astrologers were the counselors of kings and history indicates that their advice was considerably more useful than the advice given to modern statesmen by their party politicians.

Due to the pressures of my religious and philosophical interests I have never been a professional astrologer. Many now consider astrology as a practical science, but to me it has always been like Virgil in the *Divine Comedy*; a kindly and helpful guide through the mysteries of the mortal realm. It is my sincere belief that practicing astrologers should give greater consideration to the original purpose of their science, and become keenly aware of the great code of idealism, morality and ethics, which the study of the starry portents reveals to the contrite heart.

The article in the Times pointed out with obvious regret that a New York astrologer stated that there are 50,000,000 Americans very much involved in astrology. While this is certainly true, it might be relevant to add that the involvement extends far beyond the United States. Regardless of the changes in political situations, nearly all Asiatic countries have extensive astrological followings. It is part of the daily lives of the Chinese, Hindus, Burmese, and Siamese, and there is considerable interest in Japan. The Near East has practiced astrology from the time of the Chaldeans and Babylonians, and most countries, especially Germany, have issued reputable publications dealing with the subject. Astrological sympathizers and believers probably number well over one billion. Even today we find early Chinese writings on astronomy quite useful, as for example, in connection with the Crab Nebula, and it should be remembered that in China astronomy most often implies as-

trology. I have written several articles dealing with the astrological theories of the Aztec Indians of Mexico and horoscopy in Tibet. We are not dealing with a local phenomenon, but a world-wide conviction held by persons of many different social levels.

Something can be said for circumstantial evidence. We are asked to ignore five thousand years of well-established tradition, and as has been pointed out by Lord Bacon, tradition is a valid source of knowledge. How does it happen that astrology has survived all the vicissitudes of history and changes of public opinion without some validity? Many beliefs have perished in limbo, or have survived only in remote areas. Astrology has enjoyed its greatest favor among the more advanced nations that have attained a high cultural level. It has also long been part of the consciousness of the folk, and we are gradually learning to respect beliefs that we have discarded because they were based upon the experiences of simple people who had to find practical solutions for their problems. We are now re-examining the old medical beliefs of primitive culture groups, and the upsurge of interest in acupuncture is indicative of this trend. Incidentally, acupuncture itself is deeply involved in old Chinese astrological beliefs.

Paracelsus, now widely honored as a pioneer in pharmacology, claimed that he learned far more about the healing arts from old herbalists, gypsies and widow women than he had gained at the University of Basel. While his methods never received scientific approval many of his patients enjoyed miraculous recoveries.

The newspaper article points out that to bow to the magical dictates of the stars is to abandon free will and rationality. This statement is in direct conflict with the opinions of Claudius Ptolemy, (second century, A.D.), sometimes regarded as the father of modern astrology, who clearly stated that the stars impel but do not compel. There is a fine old Chinese painting in the Boston Museum of Art showing Buddha overcoming the power of the planets. As the perfectly enlightened one, Buddha was above the dictates of fate. He was liberated by the light in his own soul, and so far as the alleged accidents of fortune are concerned victory is for those who attain true rationality. Free will is not lost because of the stars, for no person is free who nurses prejudices and weaknesses in himself. In our modern world, who has free will? Does the scientist

have it? Does he dare to stand against the jury of his peers and state clearly what he believes to be right? Only those who have completely disciplined their minds and emotions and have the courage to investigate have free will.

In society today there is considerable disillusionment with advanced forms of learning. Millions of people are beginning to realize that knowledge as we define it today has failed to solve the critical situations that have developed in our earthly neighborhood. Having lost confidence in existing leadership in nearly every field, it is only natural that troubled hearts and minds should attempt to find workable answers to their individual and collective dilemmas. This has influenced many to turn to astrology which seems to promise clearer insight into the relationships between man and his total environment. Those consulting astrology are usually concerned with the commonplace perplexities which beset us all. They are worried about careers, insecure marriages, obscure health symptoms, and psychological stress patterns. Most have sought elsewhere for help and have failed to get the simple advice which would help them immediately and directly. The physician is too busy, the psychologist too expensive and the clergyman too dogmatic. While our contemporary culture bears down upon us without consideration for our simple humanity we are inclined to probe the wisdom of the past and remember the homely advice of our ancestors. For a hundred years, American farmers valued the annual almanac, second only to the Bible. They planted according to the moon, and their harvest flourished. The neighbor who ridiculed this notion raised less corn to the acre, so he learned from sad experience to change his ways.

There are many well documented reports of experiments dealing with the effect of the planets on the growth of plants, and seismologists are considering the possibility that certain groupings of planets increase the probability of earthquakes. The old English physician, Nicholas Culpeper, has left us considerable information on the astrological diagnosis and treatment of disease. Albertus Magnus, of canonized memory, noting the effect of the moon on the tides, wondered if the fluids in the human body were not also affected. After all, the physical body of man is mostly water, and it is more than hearsay that patients in mental institutions are

especially restless and disturbed at the period of the full moon. Accidents on the San Francisco bridges also seem to follow the lunar pattern.

We hope sincerely that the Times article will result in a deeper and more careful estimation of planetary influences. Astrologers are certainly challenged to broaden their research programs and deepen their insight into the true meaning and importance of astrology.

My conclusion is that the opinion of the 186 scientists will have little or no effect on the future of the astral sciences. We can hope however, that there will be further exploration into the essential meaning of the horoscope. It is a symbol of the complete human being—not merely his mind, his appetites or his body. Astrology was a religion and will remain so, whether this is recognized or not. Around this religious nucleus a noble philosophy of life can be built. The planets, stars and constellations are the handwriting on the wall, as described in the feasts of Belshazzar. James Gaffarel, astrologer to Cardinal Richelieu, transformed the star patterns into the letters of the Hebraic alphabet. The planets were vowels, and these, when seen from the earth, appeared to move against the background of starry consonants, thus creating words which could be read, and had definite meanings.

If we wonder why astrology has interested both the scientist and the layman for many centuries, the answer is rather obvious. There is no end to this field of research, and it will not be killed by criticism or condemnation. We are seeking the true secret of our own existence. We want to know who we are and what we are and why we are; until someone provides us with better answers to our questions, we shall continue our journey into qualitative space. Somewhere there is an eternal Being. Religion has found this Being in the humility of prayer and the comfort of an ancient faith. Philosophy has found this Being by extending the power of reason in an eternal search for the reasonable. Someday science must join in this quest for what Emerson calls the Over Soul. These branches of learning were originally one, and they will be re-united again. We cannot find our answers in the fragments of divided learning, but when spirit, mind and body work together we shall achieve our goal.



Happenings at Headquarters



On October 8, Dr. John Ervin, our Trustee and Secretary of the Society, was a member of a distinguished group who attended a State Luncheon honoring the Emperor and Empress of Japan, hosted by the Mayor of Los Angeles. This is the first time that their Majesties have visited the United States and they have received a most enthusiastic welcome. In addition to his State duties, Emperor Hirohito is a world-famous expert on the subject of the Crustacea of the Japanese area and has written or collaborated in the writing of outstanding works on the subject.

On the evening of October 17, 1975, our Vice-President, Dr. Henry L. Drake was invited by the Mayor of Los Angeles to attend a reception at the City Hall celebrating the thirtieth anniversary of the founding of the United Nations. The speakers, in addition to Mayor Bradley included John Ervin, A Trustee of the Society, and Pauline Frederick, former United Nations Correspondent for NBC.

The Fall Quarter opened on October 5, with Dr. John D. Ervin speaking on the subject, "Healing the Whole Man—Body, Mind and Spirit." Mr. Hall spoke on October 12, "On Re-evaluation of the Theory of Our Belief in Evolution," in which he pointed out the inadequacy of the Darwinian theory. Dr. Drake spoke twice on Sunday mornings, repeating by popular request his previous talk accompanying films on the life and work of C. G. Jung. Guest speakers included Dr. Arthur Lerner, Professor of Psychology at L.A.C.C.; Wen-Shan Huang, Founder-President of American Academy of Chinese Culture; Dr. Philip Oderberg, Supervisor of Clinical Studies at U.C.L.A. Mr. Hall's subjects included a discussion of the Pansophic College, (a program of enlightened education founded in the seventeenth century), Religion and the Practice of Medicine, and other timely themes. His Christmas lecture was an interpretation of the opening verses of the Gospel according to St. John.

On Friday evenings, October 10, November 21, and December

5, three films were presented by Rosemary Dennis, Program Coordinator. The first film was called "The Unexplained," and covered such themes as U.F.O.'s, E.S.P., and other puzzling phenomena, and was narrated by Rod Serling. The November film featured Tchaikovsky's music and a dance group of the New York City Ballet in the Nutcracker Ballet. The December presentation featured Arthur Koestler analyzing the substance of beauty and its relation to truth.

On Wednesday evenings beginning October 8, Dr. Stephan A. Hoeller devoted four lectures to the Social Message of C. G. Jung, as a tribute on the occasion of the centenary year of the birth of Dr. Jung. Beginning on November 5, Dr. Hoeller gave a course of seven lectures on The Royal Road of Tarot.

On Thursday evenings, Hadley Fitzgerald devoted five lectures on compatibility between horoscopes. She is a member of the American Federation of Astrologers, and the International Society for Astrological Research, and a student of religion and philosophy.

On alternate Saturday mornings, beginning October 11, Dr. Robert Constas, a Trustee of the Society, introduced "The Ageless Wisdom Study Program." Dr. Constas is a Staff Psychiatrist with the Los Angeles County Dept. of Mental Health, and Vice-President of the International Foundation for Integral Psychology. The aim of the course was to inspire and instruct thoughtful persons in the fulfilling of internal potential.

On Saturday, October 18, James C. Ingebretsen, a Trustee of the Society, and Virginia Wagner, who had recently returned from directing workshops in Aspen and Taos, held two sessions, the morning dealing with the ancient Chinese Tai Chi Chu'an, the science of bodily postures as related with the release of internal tensions. The afternoon session included examples of the various techniques of this intriguing subject.

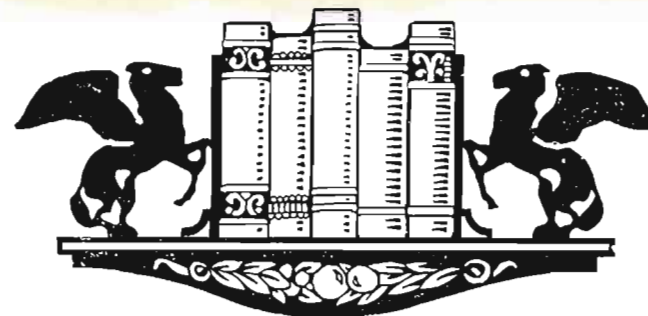
Frank Goble, President of the Thomas Jefferson Research Center, presented an all-day session on Saturday, November 1, giving special attention to the applied psychology of the late Abraham Maslow. The afternoon session included time for questions and answers. On Saturday, November 15, our close friend, Mary Lee McNutt, gave an art workshop. She holds degrees in Fine Arts from

Yale University and Art Center College, and combines artistic skill with her studies in esoteric philosophy. The morning was devoted to demonstrations of water-color painting and a discussion of symbolism in art. In the afternoon she considered the artistic implications of the mandala. Time was allowed for questions and answers.

The Fall Open House on Sunday, October 12, was a truly gala affair. At 2:00 P.M. Manly P. Hall gave an informal talk with many interesting anecdotes dealing with the planning and printing of his "Big Book." Copies of the Golden Anniversary edition were on display. It was indeed a spectacular volume and many friends expressed their admiration. The Society recently acquired a considerable library of books in our field. Some were placed in the permanent collection and others were made available to friends seeking to add to their own libraries at very reasonable prices. Many folks visited the gift shop which had a fine showing of unusual items. The hospitality committee served delightful refreshments of which those present, including Mr. Hall, partook generously. The offices and Library had many visitors, and we were blessed with exceptionally fine weather.

The PRS Library exhibit for October and November was devoted to paintings by Meredith Ann Olson, and those attending the Open House had the opportunity of viewing this beautiful display and of meeting the artist. Meredith Ann Olson has received many honors for her introspective paintings expressing various aspects of nature, light, color, clouds, mist, water, waves, rocks, and mountains. One of her outstanding pieces was inspired by her recent visit to the great Shingon Sanctuary of Koyasan in Japan. Another picture which received unusual comment was her impression of Ragnarok, based upon Nordic mythology. A number of viewers expressed pleasure in the meditative mood of the pictures. The versatility of this talented artist was especially noted.

The December exhibit was devoted to the Golden Anniversary edition of Mr. Hall's magnificent volume on symbolical philosophy. The display, which will be extended to the end of January, includes many of the original paintings for this volume by J. Augustus Knapp, and rare books of the seventeenth and early eighteenth century used in the preparation of the volume.



Library Notes by Pearl M. Thomas

P.R.S. VAULT—HOUSE CLEANING

The vault in the P.R.S. Library has been receiving special attention. Every book in the area with either a leather or vellum cover has been given a coating of linseed and neat's foot oils, allowed to dry overnight, rubbed down and put back in place. In the process, some of the volumes were taken out of the vault and placed on the library shelves, while others from the Library, due to scarcity and exceptional value, were added to the vault collection. It was a little like taking out one book and replacing it with two larger ones, which can pose a slight problem. Many of those added to the vault were from the astrology section and Thomas Taylor translations of the classics.

The Thomas Taylor books in the vault were the first to receive an oil treatment, and they look much better for it. Many of the Taylor books in various sections of the library were added to the vault collection because they are truly collector items, and the demand for them is increasing every year. We now have in the vault approximately fifty volumes of Thomas Taylor excellent translations. For those interested, there is a bibliography of the published works of Taylor included in Volume II of Manly P. Hall's *Collected Writings* with an asterisk indicating those which the Society has in its possession.

The astrology section of the library has well over one thousand books, the vast majority being old, reliable, serious authorities

whose judgments are still revered and respected. Many of these scarce items are being placed in the vault, but this in no way prevents serious students from using them.

The vault also contains many books and manuscripts which relate intimately to the development of printing. Wherever one seeks information on the history of the printed word, be it from outstanding encyclopedias like the *Britannica* or from books relating just to this captivating subject, there will be reference to certain items which stand out in strong perspective. Among these are: the wood-block charms of the Japanese Empress, Shotoku, dated 770 A.D.; the *Diamond Sutra* of the Buddha, from China, dated 868 A.D.; the *Gutenberg Bible*, given the date of around 1455; and the *Nuremberg Chronicle*, first edition 1493. These represent landmarks in the cultural heritages of the Orient and the Occident.

We are happy that examples of these early works are in the vault of the P.R.S. Library. The British Museum takes pride in its copy of the famous charm (Dharani) which the Empress Shotoku caused to be printed by the wood-block process between 768 and 770 A.D. A million of these charms, honoring the Buddha, were sent all over the Island Empire, each one enclosed in its individual pagoda. The Huntington Art Gallery and Library in San Marino, California keeps on display a copy of the pagoda dating from the reign of the Empress Shotoku. The P.R.S. example is exhibited whenever the occasion warrants it, and there is a possibility that it may be placed on permanent display in the near future. *The Diamond Sutra* of the Buddha, the first known example of printing in China, was found early in the 20th century by Sir Aurel Stein, Archeologist representing the British Museum. A roomful of manuscripts had been stored in caves near Tun Hueng in Chinese Turkistan since 1034 A.D. at which time they were hidden away from the invading hordes coming out of the North. A Taoist priest who had been treasuring the paintings and manuscripts for a number of years reluctantly permitted Sir Aurel to take some of them to London where the Museum facilities could preserve and cherish them for future generations. In London, it was found that there were some duplications among the 3,000 bundles, so certain parts were sold on the open market. Manly P. Hall, ever mindful to collect items

of significant material for the library, was able to secure a fragment from one of the Tun Hueng cave treasures. It is written on a pure rag paper and looks very much like good paper of today when made from cloth, yet it is over 1100 years old. It is known that paper was invented in China in the year 105 A.D., but it was many centuries before the secret of paper making reached Europe. There paper eventually displaced both papyrus and parchment. It can be produced far more reasonably than the earlier writing materials and consequently had much to do with a speedier development of written forms.

Needless to say, we do not have a copy of the *Gutenberg Bible* in our collection, but we proudly possess a single leaf from the first edition. It is generally believed that all copies of this Bible have long since been placed in national museums although from time to time rumors of early copies are reported. Circumstances surrounding the printing of this famous book are most obscure and probably will never be satisfactorily explained. About thirty of the earliest examples were printed on vellum and about 165 on paper. They represent the finest printing the world has ever achieved. As an indication of the Gutenberg value, our Library of Congress in Washington, D.C. was not considered one of the great libraries of the world until it acquired a three-volume set of the great book printed on vellum. This is one of its real treasures. It is carefully guarded and provided with proper atmospheric conditions.

The Gutenberg Bible has been described "as a souvenir of that mighty invention that swept civilization into accelerated stride. Marvel at the noble format and the majesty of margin and the deathless black of an ink that dried on the pages forty years before Columbus wandered westward . . . Open your eyes wider, gaze into the perspective of the dim years and appraise it as a well-nigh super-human achievement of one inspired man. For the original, . . . so faithfully reproduced by the cunning of the engraver as to the black of the type and the colored accents of the illuminator, represents more than the simple application of a single invention that it was inevitable someone should hit upon in that 15th century. The conception was the flash of a moment; to dress it in tangibility was the labour of a rough ten years; John Gutenberg displayed a prodigious resourcefulness in applying his new principle . . . There was even no precedent for so simple a thing as printing on both sides of the same sheet! It was his patience and resolution and vision that guided . . . the stolid workmen who assisted . . . the result—no apologetic make-shift of an initiatory period, but a glorious triumph of full perfection worthy of emulation."



Interior view of library vault.

These early examples of printing in Europe are still the best. The printer had to compete against calligraphers whose writing was beautiful beyond compare. It is a tremendous thought, and worthy of deep consideration, that the earliest examples of printing were sacred texts. The *Diamond Sutra* of the Buddha, which relates the past lives of the great Renunciator, represents the first printed book from the Orient. The first book in the West is the *Holy Bible*, the text of the Christian world. It has been said that printing as a fine art is the only art that did not evolve. The first examples were the finest in composition and quality of materials.

The fourth item from the vault, which should be singled out for this particular resume, is that great incunabula, or cradle book, of the 15th century, the *Nuremberg Chronicle*. There is something in it for everyone. The pictures themselves tell stories—pictures of far-away cities, portraits of ancient philosophers and medieval churchmen, maps of Europe and of the world. The story of Columbus is mentioned, for this book was completed shortly after the Genoese mariner had sailed westward. It is, in fact, a history of civilization from the beginning to the year 1493, and even contains three blank pages, with pagination, for the reader to write in the

rest of history which seemed ample at that period as no one really expected the world to last very long.

While books have come to the Library from many sources, the majority of the truly outstanding volumes are the selection of Mr. Hall who, for better than fifty years, has been collecting books and manuscripts for their important contribution as source material for his own writing. Well over a thousand books were purchased for the writing of his *Encyclopedic Outline, or Secret Teachings of All Ages*, and he continues to seek out vital and worthwhile additions to share with the reading public. (The story of our vault will be continued in the next issue.)

* * * * *

Recently, the Library acquired from various sources a number of welcome donations. Mr. Hall carefully examined each title and many fine items were added to our permanent collection. In many instances, our research collection was improved, particularly in the areas of astrology, divination, Egyptology, Theosophy, literature, and Oriental philosophy. As an example, for many years we have had an early H. P. Blavatsky pamphlet entitled *Roots of Ritualism in Church and Masonry*, Part II. In a recent shipment, Part I came to us. A student who for years has been seeking Countess Wachmeister's *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* was able to secure a copy at the Open House sale. We have an outstanding collection of Blavatsky material; it has been estimated that the Library possesses most of the reference material used by Madame Blavatsky in her writings.

Marie Corelli, L. Adams Beck, Claude Bragdon, and Max Müller were well represented, in a number of instances by titles which are not well known. Anyone wishing to enjoy them can do so during regular Library hours. There were two charming copies of professor Müller's *Memories: A German Romance*, a book quite unlike his erudite tomes on philology or Oriental philosophy. They were both so exciting and so utterly unlike that we acquired both. Of interest to our Masonic friends are a number of books dealing with the Craft, including a rare book of poetry by General

Albert Pike which also contains an introductory biographical sketch written by his daughter, Mrs. Lillian Pike Roome.

With the very willing and most capable aid of the volunteer assistants in the Library, we have sorted through a number of these books. Those who assisted were the same volunteers who work so diligently on the new title index file with which we have been striving faithfully for better than a year.

TITLE INDEX FILE

Since the inception of the Library Workshops early in 1972, we have had a fund in the accounting division at P.R.S. which is labeled "Friends of the Library". Into this fund go Library Workshop earnings and Library donations; with these we make purchases to improve our facilities such as the new wood panelling in the lower annex. To date, the largest single outlay has been for the 15-drawer library file catalog located at the entrance to which another section is being added. This is a title index and fulfills a real need. Many of us can remember the titles of books, but the names of authors often elude us. Every book in the Library has been checked, collated, and its location indicated in both the catalogs, and in the new file cabinet. Those deeply involved with the typing were Katherine Stone and Betty Whiting. Alice Buse, Jeanne Sims and Lee Walker located books each week and supplied all needed information. We are grateful for the work that was done and we are also all grateful for the opportunity it has given us to learn more about this wonderful Library and its great collection. An added value is that a number of items which had been misfiled have been located and properly recorded. Now that this work is completed, we can turn to a dozen different projects which require attention. Mr. Hall has expressed his deep appreciation for our library program and the volunteers who have helped to make this labor of love possible.

* * * * *

The P.R.S. Library recently entertained a group of visitors from the Pacificulture-Asia Museum in Pasadena. About fifty came by



New Title Index file for the catalog.

bus to acquaint themselves with our library and its treasures. Inasmuch as their interests lie primarily in oriental themes, we emphasized this area, showing examples from the vault which gave a good picture of the development of fine printing in the Eastern hemisphere. It was gratifying to welcome such an interested group, and we feel that we have made some new friends for the Society.

RECENT ADDITIONS TO THE LIBRARY COLLECTION

Alchemy and the Occult. Yale Univ. Press 1968. A Catalogue of books and manuscripts from the collection of Paul and Mary Mellon given to Yale University Library. Volume One: Printed Books 1472-1623; Volume Two: Printed Books 1624-1790. For each book listed, there are thirteen forms of description, including author, contents, illustrations, references, notes. Beautifully illustrated. *Kunst des Ostens*, Sammlung Preetorius. Atlantis Verlag, Zurich und Freiburg, 1963. Limited edition—beautiful plates of oriental art—fully described—in German and in English.

Chinese Houses and Gardens, by Henry Inn. Edited by Shao Chang Lee, Professor of Chinese History and Language, University of Hawaii Honolulu, Fong Inn's Limited, 1940. Fully illustrated.

The Mirror of Alchemy, Composed by the thrice-famous and learned Friar, Roger Bacon and issued in 1597, with the Smaragdine Table of Hermes, Trismegistus. Beautiful limited edition, Los Angeles, 1975.

The Rainbow Book—A collection of essays and illustrations devoted to Rainbows in particular and Spectral Sequences in general, focusing on the meaning of color (physically and metaphysically) from Ancient to Modern Times. The Fine Arts Museums of San Francisco, 1975. (Contains numerous illustrations and references from the writings of Manly P. Hall).

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