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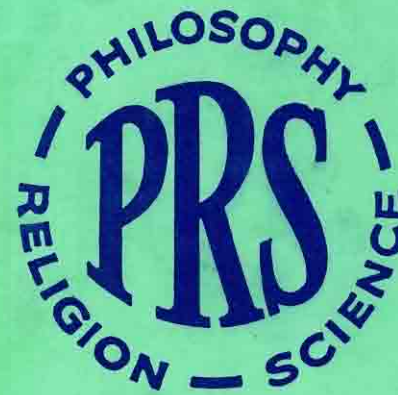
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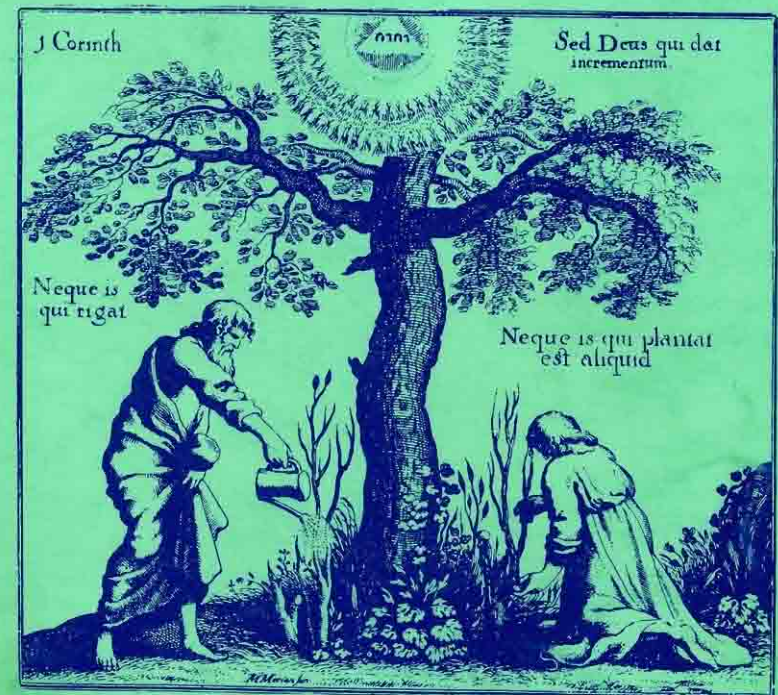
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: From the title page of *Dodona's Grove, or the Vocall Forrest* (London, 1640) See page 32 of text.



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THE EDITOR'S POINT OF VIEW

CONTEMPORARY CHRISTIANITY

When Galileo whispered under his breath, "It moves," he was referring not only to the earth but human society itself. In this world there is nothing changeless but change, and all customs and traditions are held within the boundaries of generations. Dedication to a religion, therefore, should include an acceptance of growth manifesting through change. The survival of ideas depends upon their continuing usefulness which often also means that they must be adapted to new problems associated with the evolution of man and his society. We can no longer be considered devout because we cling to the jots and tittles so meaningful to our ancestors.

Christianity is the most powerful existing world religion, with a following of over a billion souls. Though divided into several branches, it is essentially one faith founded in the life and teachings of Jesus of Nazareth. From the beginning it appealed to average persons in their various walks of life. Jesus spoke mostly in words of one syllable and in parables concerned with common happenings. His moral code was not strange or difficult. It had been taught before but was restated with a new authority. The virtues of the New Testament were derived largely from Mosaic Law, but in his ministry, Jesus tempered justice with mercy.

The original Christian community was scattered throughout the Near East, Eastern Europe, and North Africa. The average mem-

ber may not have been able to read or write; in fact, some of the bishops and delegates at the Council of Nycea were illiterate. These devout persons considered manuscripts of the Gospels and Epistles as spiritual treasures, not to be read but to be preserved within the altar. The early converts were inspired by the belief that Jesus was the promised Messiah and that through faith in him and his ministry, eternal salvation was assured.

It was not until the so-called conversion of Constantine that Christianity attained political significance. Some feel that this was a mighty step in the right direction, but others are less certain. The pagan Roman Empire was in decline and was soon to pay tribute to barbarians. With the rise of the Holy Roman Empire, the Church attempted to regain what the pagan empire had lost. In due time, the conquering Huns, and vandals, and other northern tribes embraced the Christian faith and paid their tribute to the Church at Rome.

We are apt to be critical of the medieval Church, but we must realize that it arose in troublous times, struggled against the ambitions of avaricious princes, and derived its clergy only from citizens, or serfs in bondage to feudalism. By its own strategies, it attained sovereignty over the courts of Europe, governing them in the name of the kingdom of heaven. We are beginning to appreciate the tribulations which afflicted both the prince and the peasant. In due course the Church Militant took over most of the prerogatives of the Church Triumphant and settled down to policing bandit barons and dissolute dukes. Conspiracy was the principal vocation of the time, and we know from contemporary conditions that high office, religious or secular, invites corruption.

Things might have gone on in the prevailing pattern had not the rise of Islam endangered the supremacy of Western civilization. The Crusades were disastrous and changed the course of Christian religion. Unable to enforce its will beyond the boundaries of Christendom, Western religion was forced to realize that there were other faiths sacred to other people, some of whom at least—like the Saracens—were both chivalrous and excellent military strategists.

The loss of prestige resulting from the Crusades certainly contributed to the Protestant Reformation. The House of God was

divided against itself, and this was immediately noticeable in the program of cathedral building. It was harder and harder to raise funds for these mighty structures, and the public mind relaxed its devotion long enough to dabble in economics. Encouraged by the financial ambitions of the bourgeoisie, the princely houses made a new bid for power and sought to manage their estates without benefit of clergy.

The renaissance, streaming up through Italy from its source in Byzantium, provided comfort for both church and state. Great families built magnificent residences, and powerful cardinals lived in rather unhallowed splendor. The baroque took over, not only in architecture but in the private lives of prosperous burghers. In the end, worldliness gained an almost complete victory over spirituality. There were moments of sincere repentance when plagues, wars, and earthquakes devastated vast regions; but men turned to God only in emergency. Otherwise, they preferred to manage their own affairs, with an eye to profit.

For nearly a thousand years there was no essential change in the doctrinal structure of Christianity. The slow rate of social progress did not cause a head-on collision between reactionaries and progressives, but change was inevitable. The great universities of Europe raised upon the foundation of older cloister schools bowed to the pontifical edicts but continued to explore the physical mysteries of life.

By the beginning of the seventeenth century, the place of the sciences in the descent of human culture was clearly defined. Pioneers like Descartes, Bacon, and Harvey focused human attention upon problems previously regarded as unsolvable. The Protestant churches grudgingly conceded that the members of the Royal Society, including Sir Isaac Newton, were contributing something to the improvement of mankind.

During the middle years of the nineteenth century, science forced its Magna Charta upon a frustrated clergy. Freedom of the mind was assured, but on this occasion the anxieties which arose within the church were well justified. Science was on its way to becoming a materialistic substitute for religion with a built-in weakness: it had no sufficient code of ethics to protect it from the abuses into which it rapidly fell. Religion certainly did not die; in fact,

it actually increased in numerical strength. This growth was due largely to a broad evangelical effort to make religion more attractive to more people. As the life of virtue had lost popularity, clergymen began to discuss political issues and problems of the proletariat. Not being trained for such an approach to industrial dilemmas, religion lost most of its standing as an interpreter of the divine will.

In the closing years of the nineteenth century came the industrial revolution, which was the beginning of our present emergency. When it became obvious that men could attain wealth by selling merchandise to each other at profitable prices, this idea became an obsession. Again, the church could only object or ignore the trend. If it objected, it was literally bought off, for it depended largely for support upon the increase of private wealth. If it remained silent, it was conveniently ignored or separated completely from the new economic program.

During the first half of the twentieth century, religion was comparatively inconspicuous. Church members were devout but not dynamically inspired to stand firmly against the corruptions resulting from economic exploitation. Science had already converted many leading intellectuals to materialism, but most of the new converts found it advantageous to be discreet. After all, it was the religiously oriented businessman who financed the shrines of higher atheism. In the 1940's and 1950's, chapels had become a drug on the academic market. Universities had several of them, but no one seemed anxious to finance researches on atomic fission.

After World War II, there was a marked change in the public attitude toward religion. Nearly every faith in the world gained many new and sincere converts. It seemed to be another case of where man's emergency is God's opportunity. As insecurity spread throughout the world, there was an increasing number of repentant delinquents. Many of them were associated with churches in their youth, and there was a strong tendency to drift back to religion in later years. Another factor is that sacred writings of many nations included prophetic utterances that seem especially pertinent to the present state of things. These are supported by the ancient codes of law said to have been revealed by the gods and sages of long ago. The man plagued with dishonesty suddenly remembers

the commandment, "Thou shalt not steal." While dishonesty was profitable, the Ten Commandments were seldom quoted. Now it appears that they were essentially correct. It could follow that other religious concepts are also worth investigating.

Backed by several generations of education, economic emphasis upon rugged individualism, and a widespread revolt against authority—human or divine—it is evident that modern religion will never again accept the old structure of theological dogma. Actually, most atheists and agnostics are not attacking religion but the theological system with which it has become involved. Within the church itself there is now a strong tendency to drift left of center, whereas the membership is moving slightly to right of center. The average believer wants to preserve the church image. He would be happy to see more ritualism, better music, finer art, and nobler sermons. Here there is further conflict which is leading inevitably toward the experience of personal religion. This is essentially mysticism, for a mystic is one who believes that the experience of God is possible without human intercession.

The cultivation of personal religion also has obvious disadvantages. The average believer is not qualified to create a private theology. The mere fact that he is impelled to do so often indicates neurotic tendencies. A number of modern sects have come into existence as the result of dreams, visions, or psychic revelations. No one questions the sincerity of these efforts, but such organizations are usually short-lived with a limited but dedicated membership. Such small groups are not inclined to cooperate with each other, and religion is further fragmented. It is perfectly right and proper for an individual to live according to his own highest personal convictions, but to involve others in his beliefs may be detrimental to all concerned.

Many Western people resent the growing interest in Oriental doctrines. They feel that the Eastern and Western faiths are irreconcilable and that we should explore more deeply the spiritual potentials of our own religion. There is considerable justification for this point of view, but there is also an element of mystery involved in Oriental teachings that many Occidentals find most intriguing. There are many prejudices against the ultra-conservatism which has long distinguished the teachings of the various

Western churches. The person who is seeking straight answers to his spiritual problems is often dissatisfied with the answers that are given to him. Eastern faiths, with such concepts as reincarnation and karma, appeal to honest-minded folks who would like to believe that justice prevails in the universe.

The first exponent of Orientalism in the United States was Ralph Waldo Emerson, who is often referred to as the New England Brahman. All of the New England Transcendentalists were at least touched by Eastern wisdom, and among the books which Emerson borrowed from the Boston Public Library was the first English edition of the Bhagavad Gita, translated by Charles Wilkins and published in London in 1785. Sarah Ripley, who was also associated with this group, was one of the first Sanskrit scholars in the United States.

A strong impetus to Oriental philosophical studies was given by Swami Vivekananda who was a delegate to the World's Parliament of Religions held in Chicago, Illinois in 1893. Every effort was made to keep him off the program, but when he finished his talk, he was given a standing ovation. While Orientalists in this country are comparatively few, they are well respected and are accepted as representatives of great Eastern religions. Further impetus was given at the end of World War II. Many members of the military personnel became interested in Asiatic beliefs and continued their studies after their return home. There has also been a notable increase of English texts on Eastern thought, and among scholars, Zen philosophy in particular has gained a substantial following. However, this does not mean a drift away from Christianity. The real incentive is to deepen and broaden the spiritual life of man and help him to find greater international support from whatever faith he follows.

There is an increasing tendency throughout America and Europe to make religion immediately useful in solving daily problems. The formal aspects and creedal boundaries are breaking down in favor of a restoration of the simple ministry of Christ and his apostles. This is expressed socially by a resolution to avoid complicated economic, industrial, and political issues and go back to the land. The type of life practiced by the Essene community, which func-

tioned without private ownership and held all goods in common, has increased in popularity. The revolt is against material progress at the expense of idealism. Broadly speaking, the program has not been successful, but it reveals a trend that is probably irreversible.

Confronted as we are with immediate problems of survival, it is obvious that we must live by developing new incentives which are not self-centered or competitive. Like older civilizations, we must learn to live together, and this type of communal existence seems to be a restatement of social concepts that flourished thousands of years ago. We cannot actually restore the policies of the remote past, but we can build for a future in which basic integrities take precedence over the competitive procedures which dominate existing societies.

When we try to build a true fellowship of humanity, we turn instinctively to the teachings of Jesus and other enlightened instructors of mankind. We find humility not only more satisfying to our inner lives but less likely to confuse our social relations with other people. The Christian code appears to be a working formula upon which a better and more enduring civilization could be built. The result has been a worldwide upsurge of religious interest among younger people. The churches have noted this trend, and it is also prevalent among non-Christian systems of belief. We suddenly realize that we cannot legislate integrity, nor can one small group of honest people dominate world thinking. Broadening the foundation of a workable religion will give practical answers to the questions of the hour and provide a suitable reference frame to those desiring to build a better philosophy for living.

Millions of young people who have lost faith in the prevailing opinionmakers are turning away from the higher intellectualism. Unable to find the guidance they need in the world around them, they are turning inward, inspired by the religious discipline of Eastern beliefs. There is a dawning conviction that salvation must be earned and that only by changing his own life can a man attain inner peace. If this concept can be more widely disseminated, it will result in a gradually unfolding vital experience of truths.

This kind of enlightenment is supported by an almost irrefutable logic. The individual, becoming aware of higher values than he has previously recognized, becomes more observant and is con-

verted largely by his own reflections. He sees how and why he has been in trouble and has plenty of opportunity to meditate upon the misfortunes of his associates. He gradually discovers the truth of Buddha's statement that effect follows cause, as the wheel of the cart follows the foot of the ox. After observing the state of our fellowmen, it is not difficult to find what is wrong and how it could be corrected. The life of value, as it has been called, is the strongest witness in its own behalf and, if quietly lived, will protect the sincere person from most of the difficulties that now beset him.

We cannot find fault with leadership in any field of human activity without realizing that we resent tyranny, exploitation, self-centeredness, hypocrisy, and highly intellectualized ignorance. Although we know the remedies for these faults, we are in no hurry to apply them, even though they will haunt us until we turn to them in desperation.

Christ taught the Brotherhood of Man, and it appears that the words of the Nazarene are regaining popularity. Religion is moving out of the church and into the home, school, office, and shop. Christianity is to be lived and not to be argued about and fought over. It is no longer a question as to who is the holiest; rather, the immediate issue is who is going to survive as a healthy, normal human being. Among the ministries that Christ gave to his disciples was that they should go forth and heal the sick. Five hundred years earlier, Buddha had pointed out that the most desperate of all diseases is ignorance, and that the worst form of ignorance is selfishness. No person can break the rules of human graciousness without endangering both his inner life and his body.

It was observed some years ago that Christ was probably the greatest psychotherapist that ever lived. However, he was not a materialist, and this has made him unacceptable in the scientific field. The only way you can finally bring happiness and health to the mentally and emotionally disturbed is by showing them the way to inner peace. This has been the Christian problem for a long time, and with a billion followers there is every reason to believe that it can create a worldwide structure of interreligious cooperation and human brotherhood. The trend now is to make Christianity work—applying its teachings to their proper ends and recognizing that a Christian is one who lives an honorable and

harmless life and not one who nominally belongs to a Christian sect, major or minor.

Some are born virtuous, some achieve virtue, and others have virtue thrust upon them. Our generation apparently belongs to the last group. If the present disintegration of ethics brings us greater internal enlightenment, it will be worth all that it has cost in stress and anxiety. Not only will our religion be justified, but our destiny will be clarified. It is only faith that can actually reveal the shape of things to come. We are moving in the West from historical Christianity and sectarian theology to a vital experience of the importance of religion in the preservation of all that is worthwhile in the human achievement.

ANECDOTES BY LORD BACON:

On the day of Queen Elizabeth I's coronation, a number of criminals were released from prison according to the tradition of that time. One of her counselors reminded the Queen that there were four prisoners especially that should be set at liberty as soon as possible—Matthew, Mark, Luke and John.

While Queen Anne Boleyn was being led to execution she reminded an attendant that King Henry VIII was constantly advancing her in estate and dignity. From a gentlewoman he made her a marquessa, and next elevated her to be a Queen. As she could go no higher in this world, he had made her a martyr.

When Pope Julius the III was elevated to the Papacy, he gave his Cardinal's hat to a young man he favored. One of the other Cardinals asked "What did your Holiness see in that young man to make him a Cardinal?" Julius answered, "What did you see in me to make me a Pope?"

When Sir Thomas More was in prison awaiting execution, the barber asked him if he would like his hair trimmed. More replied that he would have to wait until it was decided who his head belonged to.

Cato the Elder often remarked that Romans were like sheep. It was easier to drive a flock of them than a single one.

When Rabelais lay dying, he receive Extreme Unction. Turning to a friend he said, "They have greased my boots for the journey."



Title Page from the first edition of Heywood's *Hierarchie of the Blessed Angells*.

THE HIERARCHIE OF THE BLESSED ANGELLS

Among the most curious books of the early seventeenth century is *The Hierarchie of the Blessed Angells, their Names, Orders, and Offices. The Fall of Lucifer with His Angells*, written by Tho. Heywood, (London: Printed by Adam Islip, 1635). We are fortunate to have a very fine copy of the first edition of this work with engraved title and brilliant impressions of the plates by Cecill, Glover, Pass, Marshall, Droeshout, etc. Heywood's place in the world of letters has been open to some controversy, but he had a definite flair for both drama and poetry, and his plays attained considerable popularity. It has been reported that King Charles and his queen, Henrietta Maria, attended three performances of his theatrical production of "Love's Mistress" in the space of eight days.

Very little is actually known about the life of Thomas Heywood. He is believed to have been born in Lincolnshire in 1574 and attended Cambridge. It is not certain that he graduated but did have considerable scholarly training and attained proficiency in languages. His first book was published in 1596, and according to his own statement he wrote or contributed to some 220 plays. We are not primarily concerned with his theatrical endeavors, and there seems to be considerable reason to regard his work on the blessed angels as an outstanding achievement. The poetry is less than extraordinary, but his notes, observations, anecdotes, and quotations reveal more than casual reading and have considerable interest for students of spiritism, demonology, and witchcraft. He includes many historical accounts of supernatural intercessions by invisible beings as proofs of divine protection in times of trouble.

The Hierarchie of the Blessed Angells is included in that small group of books containing quotations about Shakespeare by his contemporaries. The following reference to seventeenth century literati has considerable charm:

Excellent BEAUMONT, in the foremost ranke
Of the rarest wits was never more than FRANCK.
Melliflous SHAKESPEARE, whose enchanting quill

Commanded Mirth or Passion, was but WILL
 And famous JONSON, though his learned pen
 Be dipt in Castaly, is stil but BEN.

FLETCHER and WEBSTER, of that learned packe
 None of the meanest, yet neither was but JACKE.

This quotation has been of great comfort to the Baconians, who insist that it is more than an accident that the letters F. BACON appear in capitals in the eight lines we have quoted. Those who consider this arrangement of letters inconclusive will find still another acrostic in these lines. (An acrostic is an arrangement of letters, often the first letters of lines, which spell a name vertically. First letters may be accompanied by other letters directly following them, but there must be no break or non-significant letter between.) We have this arrangement reading upward from the line beginning "FLETCHER . . .": F, B, A, C. then across to o after C and down to n after A.

That Heywood was involved in the Shakespearean world might be further implied from the fact that Heywood wrote a version of "Macbeth" with some curious variations on the theme. The three witches become positively bewitching:

The virgins wondrous fair

As well in habit as in features rare.

He also assures his readers that Macbeth was finally slain by Duncan's son, Malcolm, and not by Macduff, as occurs in the Shakespearean version.

In his study of the angels, Heywood quotes most of the best authorities and is careful to distinguish between benevolent spirits and those of a sinister nature. While protecting his conformity with prevailing religious beliefs, he shows an inclination to associate supernatural beings with dreams, visions, and trances. He was well aware that the ancients believed in supermundane creatures, and he drew upon such accounts at considerable length.

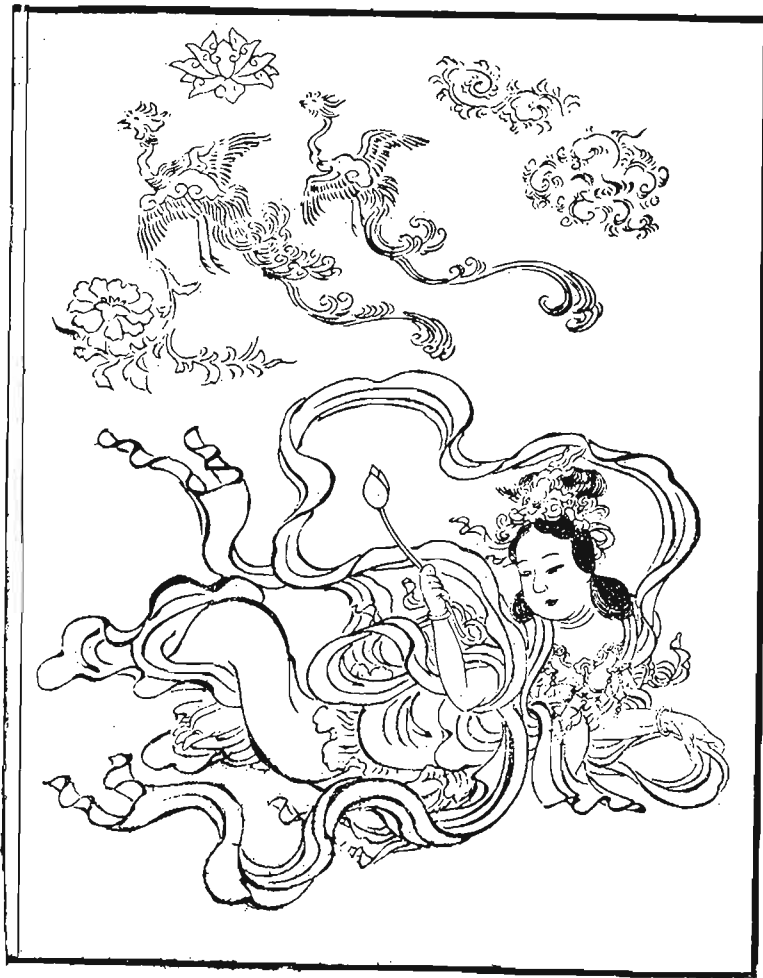
Nearly all civilized nations of antiquity assume the reality of ghosts, elementals, and heavenly hosts—beings that never become embodied in the mortal world. The old philosophers were reluctant to accept a concept of life in which deity dwelled in lonely grandeur in the empyrean, whereas mortals dwelt on earth and there was nothing between these extremes except rarified atmosphere. Mortal

rulers have their prime ministers, counselors, and officers to superintend the governing of their estates; and it hardly seemed respectable that divinity was without its proper entourage. The Greeks had their orders of demigods and mortal heroes, and space was populated with realms of spirits including the blessed dead. The Egyptians were of like kind and also the Persians, Hindus and Chinese. Socrates was convinced that there were creatures living along the shores of the air, as men live along the shores of the sea. He also had a familiar daimon, or spirit, which gave him warning on many occasions but is said to have departed from him shortly before his death. In his work, *On the Mysteries*, etc., Iamblicus states that each soul coming into birth is attended by a protecting spirit who guards it during life, a concept which seems to have been perpetuated into Christianity in the popular and acceptable belief in the Guardian Angel.

Somewhere in the higher dimensions of the atmosphere were also vast regions, of which the highest was heaven, the abode of the redeemed; and the lowest was hades, or hell, the place of lost souls. The angelic hierarchy had an infernal counterpart in the orders of fallen angels who followed Lucifer in his rebellion against God and was cast out of the heavenly worlds.

In the Bible, both testaments make frequent reference to angels, and Heywood follows the order of their preferments as outlined by St. Paul. With such a foundation in scriptures, it is obvious that the early Church fathers should devote considerable time and energy to the study of angels. In this respect, St. Thomas Aquinas was the most specific, which is remarkable when we realize that he was probably the most highly trained philosophical mind that ever gave lustre to the Church. His erudition is honored by both theologians and secular scholars and has been for centuries.

Oriental nations frequently represented angels in their religious art. Choirs of these beings ornament the ceilings of the Buddhist caves in the deserts of Turkistan. They are found on the old murals of India and take on a Chinese complexion in the old monuments of the Middle Empire. The Koreans had a flair for this type of decoration, and in Japan, angels called Tennin adorn pictorial representations of the blessed regions beyond the grave. Older Asiatic examples, however, have one peculiarity: they are never



A Tennen, or Buddhist angel, from an early Japanese wood-block print.

winged. They float about in beautiful billowing draperies that stream out behind them, and they closely resemble representations of Bodhisattvas. They are sometimes shown scattering flowers, playing musical instruments, or carrying banners. In scenes where Buddha descends to welcome souls of the blessed dead into his paradise, he is often shown with angelic attendants. Plutarch, in his *Isis and Osiris*, writes that when Egypt's god-king, Osiris, went forth to visit all the regions of the earth he was accompanied by spirits, both visible and invisible, who filled the air with music

and perfume and contributed in various ways to the blessedness of the golden age.

The Tantric gurus of Tibet had their angelic beings whose attributes may appear fantastic to us but who served the same purposes as Buddhist and Christian angels. These should not be confused with the planetary genii, the elementals who populate the four elements, or the elementaries which are brought into existence by the creative processes of the human mind.

The appearance of angels has differed considerably with the passing of time. In the early church they were not easy to distinguish, for it was not until about the middle of the fourth century that they were depicted with wings and a halo. In Heywood's book, all of the hierarchies are shown winged, and their appearance may have been influenced by the geniuses of Latin symbolism. Beings like Victory and Concord were commonly figured as graceful winged female figures. Of more massive and majestic proportions is the Winged Victory of Samothrace, now one of the treasures of the Louvre. The early trend in Christendom was toward the presentation of angels as men, but around the late fourteenth century the female angel came into fashion and has since largely dominated Christian sacred art. In the present century, a number of painters and sculptors have attempted to update angelic personages, giving them heroic attributes to separate them from ordinary mortals.

In the Old Testament, the cherubim, which is Heywood's second hierarchy, is an exception to the conventional depiction. The cherubim that guarded the gates of Eden is supposed to have faced four ways and to have carried a flaming sword. The cherubim—the two figures kneeling on the Ark of the Covenant—were of similar design, as were those which Solomon caused to be cast in bronze to ornament the doors of his temple on Mt. Moriah. The cherubim in Ezekiel's vision were also many-winged and four-headed, and their bodies were filled with eyes. As guardians of the corners of the world, they represented the fixed signs of the zodiac: the lion, the bull, the man, and the eagle; and the eyes were the stars. The Greek Phanes, born from the orphic egg, is also described as four-headed with the fixed zodiacal signs as heads.

Among the curiosities of early Christian art is the Tetramorph, a fantastic creature combining the bodies of a bull, lion, man, and eagle, with one leg derived from each of these creatures. The church is shown mounted on the Tetramorph, probably implying that it is sustained by the testimony of the four Gospels.

Apparently the word "angel" means "a messenger," and it was assumed that these invisibles were fashioned by deity to convey the will of heaven to the inhabitants of the mundane creation. There is no certainty as to whether angels were created before the fashioning of the world, at the same time, or afterwards. The early Church fathers had a rather difficult time with them, anyway, because they seemed to be an unfortunate borrowing from paganism. In some cases, these non-Christian spirits were never converted, and infant winged figures, called cherubs, are as likely to be in attendance upon Venus as to be gazing upward from the lower registry of Raphael's madonna. Innocent infancy seemed to be consistent with the angelic disposition, for these creatures were pure from all mortal defilement and dwelt forever in the love of God.

It was almost inevitable that the beings of the invisible world would gain greater importance than to appear in visions to announce momentous occurrences. Mystics gradually came to the conclusion that the invisible universe around us is actually inhabited by evolving forms of life. Man is not the only divinely ordained race. Beyond the range of our sensory perceptions there are worlds within worlds or worlds beyond worlds. If it should happen that we find an inhabited planet, the life unfolding there may be different from our own and actually beyond our imagination until we are confronted by it. Suppose the universe is divided into bands of vibratory rates, each of which can be inhabited.

In most of the world's religions, a spiritual, or at least a non-material, realm vastly greater than the physical creation extended through the higher dimensions of time and space. Somewhere in this intangible region was the abode of God and the blessed souls abiding in the light of divine grace. Beneath the eternal throne was the sphere of the fixed stars which we call the zodiac, and the angelic orders were associated with the star-groups, for according to the mind of antiquity, the constellations were living crea-

tures, each presided over by a regent accountable to deity. Within the zodiacal egg were the orbits of the planets forming a stairway of seven steps, and in the center was the earth represented by four zones of elements. These in ascending order were earth, water, fire, and air. A good example of this concept appears in the Nuremburg Chronicle, one of the most famous of the cradle books of the fifteenth century. The illustration is reproduced herewith.

Considered with all its subdivisions, the "world" as it was then called was divided into twenty-four concentric circular divisions, of which the first was the abode of God; the next twelve, the habitations of the star-angels; below which were the seven planetary angels; and in the lowest part, four orders of elemental spirits.

The strata, including the zodiacal and planetary zones, were further divided into light and dark halves; and for each benevolent spirit there was a demon or evil force. There are several representations of our invisible environment, but they all seem to bear witness to man's belief in forms of intelligence superior to his own. It was not implied—the planets were simply inhabited, each one was an entity, ensouling a body moving in space. Some theologies have taught that after death, the human soul ascends through the orbits of the various worlds until it is ultimately received back into the heavens from which it came. In his night journey to heaven, Muhammed is supposed to have ascended a ladder of silken cords and passed through the seven gates that led to the empyrean. The same general concept provides the framework for the apocalyptic vision of St. John.

Some esotericists have believed that each of the planets, including the earth, is surrounded by an aura, also stratified. These planetary bodies, like the superphysical constitution of man, are internally structured and are intimately involved in the consciousness of the human being. In addition to a physical body, he possesses an etheric form in which he can function in the etheric structure of the earth. Also, emotional and mental bodies provide him with vehicles in which he can live after death in the emotional and mental vibratory fields of the planet. Each of these regions also has its natural inhabitants which are not human but pass through their evolutionary cycles on a different vibratory level from that of man. These types of life are believed to come into

proximity with mortals through dreams and visions and more or less inexplicable forms of psychic phenomena.

One way of looking at the angelic hierarchies, therefore, is to assume that they are invisible members of an evolutionary process which includes man but populates other qualities and dimensions



The Dominations. Engraving by Marshall, from Heywood's *Hierarchy of the Blessed Angels*.

of matter and time. Such philosophizing, however, has never been prevalent, even in the classical period, although we find intimations of such possibilities in the mythologies and legends of many cultural groups. Psychologically speaking it is assumed that if we become aware of supermundane beings or submundane creatures, the awareness takes the form of an abstract intuitional experience. Whenever such an experience occurs, it must become embodied in some way before it is tangible to the mind. We have no way of presenting to our faculties that which is beyond the common dimensions of experience. To meet this emergency, we create thought-forms, usually based upon traditional beliefs, and these forms provide a more tangible means of communication. The thought-form can speak, or at least impress upon our minds with word patterns some message originating outside our area of cognition. It is generally assumed, therefore, that angelic visions as reported in the mystical experiences of saints are actually based upon archetypal imageries of sacred art through which a message of some kind is transmitted. Visions usually occur through symbolisms with which we are familiar. In the Ethiopic Gospels, for example, angels and archangels are shown as dark-skinned and with the Ethiopian cast of features. Chinese angels are invariably Chinese, and the spirits from the other world that came to counsel the American Indian medicine priests were of solid Amerindian stock. This does not mean that the experiences were entirely hallucination but rather that like archetypal dreams they conveyed valid information by presenting it through symbolism available in the subconscious minds of those experiencing prophetic dreams.

Ceremonial magic was very attractive to our remote ancestors, and from them it descended, not only through the dark ages and early modern times but even to the present day. As might be expected, it is cultivated especially by those who wish to advance their material fortunes by metaphysical means. This is certainly a perversion of the original intent and must properly be regarded as demonism or satanism. There was a strong revival of interest in black magic after the Church was no longer able to bring sorcerers before the Inquisitional courts. Most well-read persons are familiar with the story of Goethe's Faust. It is not so well-known, however, that Dr. Faust was a real person, suffering from an

ailment that has been named after him—the Faustian complex. Having failed to solve the mysteries of life by sober reason and scientific experimentation, the old scholar suddenly realized that he had wasted the best part of his life in a vain search for happiness, wealth, and power. He then resolved to sell his soul to evil, signing with his own blood a pact with Mephistopheles, who conveniently rose through the floor and offered his services. By this pact, Faust bartered his immortal soul in exchange for pleasure, and after his death he would be damned forever.

In our times it is interesting to ponder the definition of himself given by Mephistopheles, who explains that he is the spirit of negation and part of a power that still works for good while ever scheming ill. Goethe was a philosopher in his own right and pointed out through his story that those of false ambitions who cannot justly



The Virtues. Engraving by Droeshout, from Heywood's *Hierarchy of the Blessed Angels*.

accomplish their purposes turn to moral sin or physical crime, bringing upon themselves terrible penalties in this world and in future embodiments—Goethe believed in reincarnation.

In addition to serving as a messenger from the invisible sources of life, the angels form the legions of righteousness under the leadership of the solar archangel, Michael. When one-third of the angels fell in the war between Michael and Lucifer, these defied spirits set up a kingdom in the abyss which warred upon the kingdom of heaven. Boehme refers to Michael as the divine will and Lucifer as self-will. When self-will came to be enthroned in the souls of men, they also revolted against the ways of heaven and resolved to build in the physical realm their own order of life based upon the concept of self-gratification. Whether we realize it or not this is a neat explanation for present difficulties. When we set up objectives which are contrary to the divine will, we are punished by the loss of the very happiness we seek to attain. When we break faith with nature's plan, we must accept such consequences as pollution, crime, ruthless ambition, war, and sickness. Thus in the end our soul is claimed by the demon which we have invoked from the shadowy substances of our own subconscious.

One of the outstanding authorities on supermundane beings was Heinrich Cornelius Agrippa von Nettesheim. He drew his inspiration from older sources, but those who followed after him depended largely upon his discoveries. It is difficult to tell now where these ideas originated, but they go back very far and have been reclothed with more sophisticated apparel generation after generation. Jerome Cardan, a man of considerable intellectual stature, and the celebrated Paracelsus von Hohenheim improvised new applications of the old theories; and the French transcendentalist of the nineteenth century, Eliphas Levi, added the finishing touches.

Paracelsus, whose mind ran toward noble projects, used talismans inscribed with the secret names of spirits and star-angels in the treatment of disease. He was so hated by the medical faculty of the universe at Bazl that his remedies must have been successful. We have in our collection several works picturing the sigils by which spirits can be bound to the service of mankind. We strongly recommend, however, that would-be magicians should not be optimistic about the use of such figures. Like most Tantric images,

they usually contribute to self-delusion, ending in nightmares rather than mystical experiences.

Nearly all magical operations as described by seers from Nostradamus to Cagliostro emphasize first the purification of the mind, heart, and body and also that the magician should put on new clothing and equip himself with the proper regalia for his operation. If such instructions are properly followed, all selfish self-interest must cease within the person before he can communicate with the holy hierarchy. If evil lurks within his own nature, the experiments must fail, and he is in danger of falling into the clutches of the very imps he has sought to control.

Heywood's pictures of the angelic hierarchies are not outstanding. The mysterious beings are very human in appearance, except for the wings. In the Cabala, these wings are said to represent streams of energy, for angelic creatures pass through the various realms of space with the speed of light, hastening on their way to serve the will of God.

Although there are numerous references to angels and related spirits in the Old Testament and several in the New Testament, no actual definition of angelic beings can be found in the Bible. It seems that in the beginning the Latin word *angelus* could signify either a superhuman being or a mortal person serving as a messenger. Apparently the difference can be determined only from context. The opinion of the early church is well expressed by St. Thomas Aquinas, who seems to have based his opinions on an earlier work on celestial hierarchies by St. Denis. St. Thomas describes three hierarchies of angels. Each of these hierarchies contains three orders, or classes, and they are arranged in a descending scale from the Supreme Being in his manifestation as Lord of Hosts. In the first hierarchy are the Seraphim, Cherubim, and Thrones; in the second are the Dominations, Virtues, and Powers; in the third the Principalities, Archangels, and Angels. Heywood, in agreement with this arrangement, divides his book into nine sections, each with an engraving and rather elaborate commentaries.

The Cabalists and some early Christian sects increased the number of the angelic triads to four, apparently to make these orders



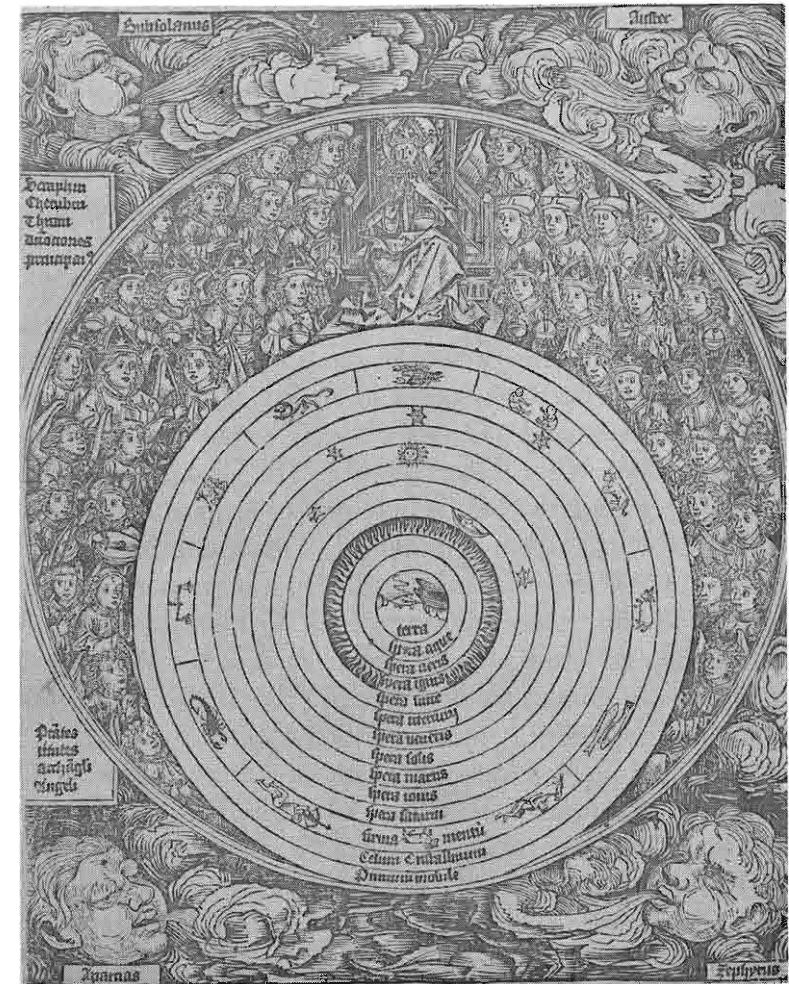
The Thrones. Engraving by Pass, from Heywood's *Hierarchie of the Blessed Angells*.

of beings coincide with the signs of the zodiac. This added triad contained the Innocents, Martyrs, and Confessors. If we assume, as is usual at this time, that the term "angels" includes all intermediaries between God and man who exist invisibly, the last three hierarchies could consist of those elevated to sainthood, those proclaimed venerable by the church, and the souls of the blessed dead. Mystics have long believed that humanity was one of the angelic hierarchies and is usually assigned to the constellation of Pisces.

There has long been a doubt as to how the celestial orders communicate with mankind. An example of this difficulty is expressed by Zechariah, who received a revelation through an angelic ministry. According to modern biblical texts, Zechariah said, "The angel that talked with me," but the earlier versions such as the Septuagint and the Vulgate state clearly that the angel "talked in him." It would appear, therefore, that much of the artistic license showing angelic beings appearing as persons must be considered as symbolical. The angel is an archetypal being, a personification of inspiration, arising with the spiritual nature of man himself. Assuming that the Divine Principle is enthroned in the heart of man, the angels that gather about the eternal throne appear in dreams or visions, or to purified souls in meditation during their mystical preoccupations. These archetypal figures belong in the same class as the old Teacher appearing as a dream image embodying the wisdom of the ages. The angel is a radiant image of man's spiritual aspirations, and as this pictorial projection is strengthened it reveals the will of the Divine Core around which the human personality is gradually objectified.

We have already noted that medieval magicians invoked spirits and bound them by spells and enchantments. The texts containing conjurations to call ghostly likenesses from the briny deep are called Grimoires, and these catch-penny pamphlets were secretly circulated among would-be sorcerers. The Grimoires contained elaborate lists of spirits, most of them unsavory. In the Bible, however, only three individual angels are named: Michael, Raphael, and Gabriel. Jewish tradition refers to many angels by name, and in the Book of Revelation reference is made to seven spirits before the throne of the Almighty. In addition to the names of angels and demons, the Grimoires used curious letters of an unknown

language to evoke and control spiritual beings. These suggest some of the Tantric Hieroglyphs, which are also used for magical purposes.



The World and the Celestial Hierarchies from *The Nuremberg Chronicle*. Woodblock engraving by one of the masters of Albrecht Dürer, 15th Century.

The early church took the attitude that the angels were not eternal beings, but had been created by God to reveal His will and advance His works. In the Eastern church, it was assumed that an angelic visitation was the presence of God in every person. Tertullian was convinced that all angelic appearances to the devout foreshadowed the incarnation of Christ. This concept was strengthened by the report that angels comforted martyrs, consoled the bereaved, and also strengthened Christ in His hours of agony. The Western church, however, was more inclined to consider the angel as the thought of God or the love of deity clothed in a semi-visible essence. Nearly all religions have had their angels of revelation. Muhammed received the Koran from the angel Gabriel, and most sacred books were transmitted through mortal scribes by ministering angels.

In his book dealing with angelic hierarchies, Heywood seems to assume that all invisible presences should be included among the angels. His commentaries abound in stories of ghosts, instances of psychic phenomena, and legends about gnomes and undines and other members of what Evans-Wentz calls *The Fairy Kingdom*. Most folklore indicates that belief in angels in their capacity as messengers of deity is almost universal. This folklore has been preserved in old tribal records and has played a large part in glamorizing modern fiction. Some have traced it to Egypt and Babylonia, others to Persia and India, but it also existed in the Western Hemisphere in pre-Columbian times. Perhaps there is also involved a subconscious realization that man cannot be alone in space. It is inconceivable that in the vast distances of cosmos populated with races of stars, that man can be the only conscious creature. Sometime we may find that we are only one of countless species making up the heavenly choir. It is more reasonable to assume that the vast machinery which maintains the order of creation is in the keeping of orders of beings whose duty it is to make sure that God's will triumphs and sets the world right.

THE "UNWORTHY" ONE

THE SHOPPING TOUR



HE antique store presided over by Mr. K. Nakamura was officially closed on Fridays. It was on this day that the proprietor went shopping himself, appraising collections or wandering through the city in quest of curios to maintain his ever-dwindling stock of fine art goods. Mr. Nakamura had invited me to his shop to make plans for the regular Friday excursion. We were seated at his cherry-wood table in the back room of his store, and the little art dealer was describing famous places in the Kyoto area.

"These lovely old woodblock prints were designed by two of our most famous artists, Hokusai and Hiroshige. They are views of various towns and scenes along our great road, which was called the Tokaido. The last station of this great highway before entering Kyoto was the little town of Otsu on the shore of Lake Biwa."

My friend turned to a shelf beside his desk and opened a large book of photographic scenes in central Japan. Pointing to one of these photographs, he explained, "When the camera was first introduced into my country, photographers decided to make pictures of places along the Tokaido. Here is a very good photograph of Otsu. When I was a boy, my father used to bring me here to see the celebrated views for which the region is famous. Incidentally, an unusual school of folk art flourished in this area. My father liked these humorous pictures and bought many of them for a cent or two each. Today they are very expensive. The air at

Otsu is most stimulating. The scenery is delightful and the old temples are most historic. I suggest that we spend our day in this quaint old town. We have a choice of going by railroad or making use of the Kei-shin Electric Tramway. I recommend the streetcar, which is most inexpensive and requires only thirty minutes."

In due time we were seated comfortably in the Otsu hotel, which boasted a few rooms with Western accommodations and a plate-glass window which gave a fine view of the lake and Mount Hieisan. After enjoying light refreshments we began our exploration of the sprawling community that at one time had been the capital of the Japanese Empire. We soon reached the main street, which was simply a wide dirt road lined with unpainted wooden houses with thatched or tile roofs. Leaving the principal thoroughfare, we entered a maze of narrow streets bordered by tiny shops with thin paper windows and heavy shutters. Only one accustomed to the area or with a well developed intuition could find his way about. We paused at the entrance of a bazaar guarded by a stone Torii gate and two ferocious-looking bronze lions.

Mr. Nakamura paused here and there to contemplate articles displayed on open shelves in the shallow stores. Some of the shops were so small that it was necessary to transact business out of doors. It was a warm day, and my friend had selected to wear a dark blue cotton suit with a tunic-like collar and pockets bulging with gay-colored wrapping cloths. Here and there he made a purchase and in the course of the next two hours he was served more than a dozen cups of tea with rice cakes of assorted shapes.

Suddenly Mr. Nakamura stopped in his tracks and pointing across the narrow street, remarked, "This shop belongs to an old friend. I have purchased from him in the past. He has books and pictures and some very good Surimono. I think you will enjoy pausing here."

It was a wonderful little place with small cabinets, two or three shelves, and a heap of scrolls tucked away in one corner. On the wall hung an Otsu-e. It was the most famous subject depicted by these artists, a little imp or goblin dressed in the robes of a Buddhist priest. It seemed to be an expression of the Western saying that the greater sinner makes the greater saint. The picture was very crudely drawn, and it was obvious that the artist had more abandon

than technical skill. The picture looked to be quite old and Mr. Nakamura recommended that I purchase it, explaining, "Very seldom seen any more."

We continued our walk, and with each step we left foreign influence further behind. Finally we turned into a lane so narrow that we could touch the houses on both sides and had to proceed single file. Fortunately, traffic was light, but small children and wheelbarrows occasionally obstructed progress. We avoided a young geisha going to work in a rickshaw by stepping into the gateway of a small Buddhist temple with old stone lanterns in front and the faint odor of sandalwood incense in the air. About a hundred meters further on we found a miniature Shinto shrine suspended from the corner of a teahouse. It served a very practical purpose, for the waitresses in their bright kimonos paused long enough to petition the local spirit guardian that the customers would be generous with their tips.

Suddenly it seemed as though a shadow passed over the face of the sun. We both looked up, but the sky was cloudless. As we turned around, we noticed a break in the row of shops behind us, and Mr. Nakamura beckoned me to follow him. A few seconds later we were in a cul-de-sac, a small rectangular space with a gnarled tree standing majestically in the center. There were no pedestrians, but in the tiny houses various industries were flourishing. A elderly woman with a white cloth about her head was weaving a basket with complicated and beautiful design. An old man was carving wooden sandals, and a little further away was a lantern maker. Directly in front, hanging over a shop, I saw my new friend, Oni no Nembutsu. Walking over with Mr. Nakamura, I inspected what was evidently the studio of an Otsu artist. There were stacks of the little pictures protected from the wind by curiously wrought paperweights. A small boy was cutting sheets of paper into the appropriate sizes, and a young girl was adding touches of color to pictures that otherwise appeared to be finished. We stood for several minutes, but the artist did not look up or pay any attention to us. There was not a sound. My friend put his finger to his lips and led me back through the narrow opening to the lane outside. At the same moment, the sun began to shine again, and the bustle of a Japanese street was resumed.

As Mr. Nakamura rather obviously hurried away, he observed, "I noticed we passed a very attractive-looking teahouse. I suggest that we pause and refresh ourselves." The mistress of the establishment made a hurried entrance and produced for my benefit the only chair in the establishment. The little art dealer ordered soba noodles garnished with pickled daikons (radishes) and then settled back, obviously impressed by what had recently occurred.

After sitting back quietly for several minutes, munching on his pickled daikon, the art dealer inquired, "Do you think that you could find your way back to that old Otsu painter's studio?" Nodding my head, I assured my friend that it would not be difficult, as we could not be more than fifty meters from his abode.

After finishing lunch, and leaving an appropriate gift for the waitress completely wrapped in a piece of paper, Mr. Nakamura arose, remarking, "The young girl who served us will give many thanks to the spirit inhabiting the Shinto shrine for influencing our generosity. Now show me the way back to the Otsu painter."

Remembering landmarks which I had noticed before, I hurried along. But when I reached the spot in between the shops where the little alley turned off into the hollow square, I stood in front of a vegetable market gazing into the hopeful face of a greengrocer's wife. There was no opening between the buildings. I went back and forth several times. I tried to look back through the small spaces between the houses, but nothing that even resembled the cul-de-sac was visible. Mr. Nakamura was smiling broadly. "This has happened to me many times. Often it is very hard to go back, and when we do, everything is changed. Perhaps sometime you have been unable to find a place where you expected it to be in your own country. In any event, there is no use to look further, and I recommend that we go back to my shop."

We made a detour to visit the great rock gardens of Ishiyamadera, and listened to the little tinkling bells on the old pagoda of Miidera. The fishing boats were coming in like tiny birds on the blue waters of the great lake. It was a different world from the bustle of Kyoto.

When we had settled ourselves comfortably in the sanctum of Mr. Nakamura's store, I found the little art dealer in a philosophic

mood. "In our Shinto religion we believe that the world of today is divided from the past only by a curtain like a small cloud on the face of the sun. Our loved ones are not far away, and the scenes of our childhood still exist in the air around us. There is a kind old spirit who lives in the little Shinto shrine where the teahouse waitresses make their prayers. This good-hearted old ghost finds his greatest joy in working little miracles for his friends, and he has been doing it for ages.

"The old Otsu painter has also been in the world of spirits for a long time. I think perhaps that the picture of Oni no Nembutsu which you bought this afternoon may actually have been painted by this artist. There are moments when we can live again hours of childhood and see the faces of those who have gone before. This, Haru San, is one of the reasons why our family lives are very close. We live with both the living and the dead, and no word or thought can be kept from those who dwell as spirits in our houses. It is part of art to know that ghosts come with every bowl and every carving of ivory, and if we are careless with beautiful things, spirits are sad."

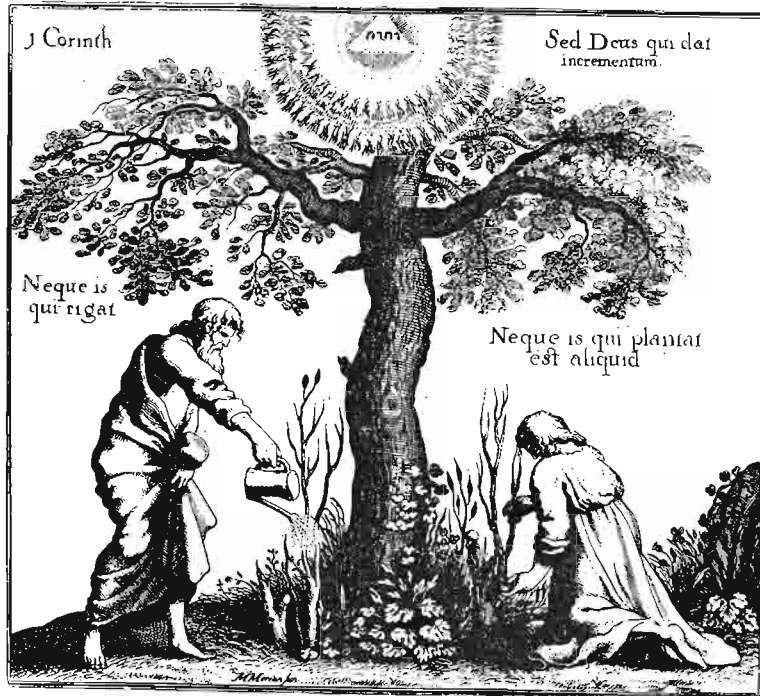


Art For The Sake Of Us All —

Great art is the expression of the mind of a great man, and mean art, that of the want of mind in a mean man. A foolish person builds foolishly, and a wise one, sensibly; a virtuous one, beautifully; and a vicious one, basely. If stonework is well put together, it means that a thoughtful man planned it, and a careful man cut it, and an honest man cemented it. If it has too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude and insensitive, or stupid and the like. So that, when once you have learned to spell these most precious of all legends, pictures and buildings, you may read the character of men and of nations, in their art;—nay, as in a microscope, and magnified a hundred-fold; for the character becomes passionate in the art,—and intensifies itself, in all its noblest or meanest delights. Nay, not only as in a microscope, but as under a scalpel, and in dissection; for a man may hide himself from you, or misrepresent himself to you every other way; but he cannot in his work; there, be sure, you have him in the utmost. All that he likes, all that he sees, all that he can do,—his imagination, his affections, his perseverance, his impatience, his clumsiness, cleverness, everything is there. If the work is a cobweb, you know it was made by a spider; if a honeycomb, by a bee; a worm-cast is thrown up by a worm, and a nest wreathed by a bird; and a house built by a man, worthily, if he is worthy, and ignobly, if he is ignoble. And always from the least to the greatest, as the made thing is good or bad, so is the maker of it.

—*Ruskin*

THE WORSHIP OF TREES AND PLANTS



From the title page of *Dodona's Grove, or the Vocall Forrest* (London, 1640). The picture is based upon I Corinthians 3:6-8: "I planted, Apollo's watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor."

Early in the experience of mankind, we find the rise of a form of religion associated with the plant kingdom. Our remote forefathers lived in a world of highly diversified vegetation. Each zone and climate sustained a wide variety of flora and fauna, and these types of life constituted an immediate environment which modified in many ways the habits and customs of peoples. If the rugged grandeur of rocky and desolate places contributed to strength of character, the beauties of the more fertile regions contributed to the advancement of cultural arts with their more gentle and refining influences. In the tropics the plant kingdom provided shelter, food, and the basic materials for clothing and adornment. The jungles teemed with life and provided a refuge for insects, birds, and larger animals. Problems of survival were few in the small villages, and there was time available for the advancement of aesthetic pursuit, religious festivals, and handicrafts.

In the temperate zones the way of life was divided between the struggle for survival and the impulse to create arts and crafts of offense and defense. Most great civilizations developed in these temperate areas and advanced most rapidly where there was abundant land and contact with the sea. The way of life with which we are most familiar emerged from a varied background of mountains and valleys, lakes and streams, forests and plains. Further to the north the climate was less hospitable, and the struggle for physical survival restricted the mental and emotional development of populations.

From the records that have descended to us, the architects and builders of the earliest ages worked principally in stone. In all parts of the earth the remains of prehistoric monuments survive like the fossils of the monstrous animals of long ago. In Carnac and Brittany are rows of crude monoliths created by unknown peoples for unexplained purposes. Similar structures are found in the British Isles, and of these, Stonehenge is the most famous. In time, the rough rocks were trued with crude chisels into rudimentary likenesses of gods, men, and animals. Finally, the stonemason reached his full estate, leaving behind him the pyramids

and temples of Egypt, the rock-hewn sanctuaries of Asia, and the fantastically ornamented complexes of stone and plaster in the dry jungles of Yucatan and the high cliffs of the Andes.

The artificers in stone seem to have been inspired by an irresistible impulse to leave enduring proof of their own attainments. To a large measure, they succeeded, and we stand in awe before the crumbling grandeur of Ankor Vat and the temples of Luxor. It is obvious that elaborate stonework depended upon an incredible amount of human effort and vast periods of time. Even in Medieval Europe, with highly developed engineering skills, it took a thousand years to complete a cathedral and an equal length of time to erect an impregnable castle for some robber baron. Another factor seems to have introduced itself into the thinking of these older artisans. They assumed that their communities were permanent, and they built for future generations of their own kind who would worship the same gods and be ruled by an unending dynasty of kings and princes.

Gradually, however, builders turned from stone to wood, a more convenient material in most cases. Where timber was scant, however, we observe the trend toward brick, and it is reported that builders of the Tower of Babel made bricks of mud held together with straw. These were a kind of artificial stone and were used in constructing the Great Wall of China and adobe buildings on all the continents. Often, adobe was combined with stone, and in an emergency, wooden supports were added. A good example of the latter practice is found at Chichen-Itza and Uxmal on the Yucatan peninsula. Many of the elaborate adobe and stone structures throughout the Mayan and Toltec empires had wooden door-lintels. These were made of Sapota wood, so hard and fine-grained that it sinks in water. In some instances the stone and plaster have given way, but the lintels have remained in perfect condition.

What is now called the *cultus arborum*, or worship of trees, resulted from man's growing awareness of the mysteries of life unfolding around him. Early records indicate that among Asiatic people the plant kingdom was regarded with the highest admiration. Unlike animals, plants were comparatively harmless. They fulfilled their own destiny with little recourse to the world around

them. They were silent and mysterious, and their only voice was the rustling of their leaves. Unlike stone, plants grew and blossomed and bore fruit and replenished themselves. With no recourse to artificial means they were sublimely beautiful, as Solomon so wisely noted. What more perfect symbol could be found for the unfolding of life potential than the oak tree, which had grown from a single acorn. Animals are more difficult to understand, for some instinct within themselves causes them to hide their secrets from human beings. Carnivores lived in the jungles and forests, and while originally inclined to avoid contact with man, grew increasingly dangerous when hunted for food or clothing.

India developed a special fondness for plant symbolism, which is elaborately involved in the sculpturings and carvings on their temples and palaces. Buddha was born under a tree in the Lumbini Garden and was enlightened under the Bodhi tree at Gaya. He gave his first sermon under the spreading branches of a tree in Sarnath and died in a grove of Sal trees by the roadside of Bengal. In China, Confucius taught in a pleasant grove, and according to the Taoists the fruit of immortality grows on a peach tree in the celestial region. Lao-tse was born under a plum tree on the estate of a great mandarin, and the wisest of all the Chinese saints and Buddhist sages built their retreats in the midst of deep forests.

Japan has always loved wood. The indigenous religion, Shintoism, always built its shrines of plain, unpainted timber, and Buddhists also preferred this material for their religious structures. Throughout Asia, images of deities were fashioned from enduring material: the earliest of stone; those of more sophisticated times, of metal, preferably bronze; but wood was a favorite with dedicated artists everywhere. Japanese liked to work in sandalwood so that the gods and godlings fashioned would emit a subtle perfume—the original odor of sanctity.

In the Egyptian area and through the Near East, the acacia tree was considered an appropriate symbol, or more correctly, evidence of immortality. When this tree is cut down and made into planks and set into the walls or doorways of houses, it often sprouts so that a pleasant branch seems to grow out of the woodwork. In early secret societies the sprig of acacia was used to signify the resurrection of the dead.

The Yggdrasil tree of Nordic and Gothic mythology supported the world on its branches. In the midst of the world rose the mountain of the immortal, on the summit of which stood Asgard, the abode of Odin and his court. The palace was shaded by the great tree, among the branches of which capered an immortal squirrel which became the symbol of gossip because it is said to have run back and forth telling the secrets of the gods above to the gloomy spirits inhabiting the underworld. As can be imagined, this busy news commentator was held responsible for much of the strife that disturbed the harmony of the Asir. The roots of the Yggdrasil were deep in the gloomy caverns of Hel, which with these people was a place of perpetual cold. These roots were being continually attacked by worms seeking to gnaw through and destroy the created universe. At the Gotterdammerung, or Twilight of the Gods, the roots of the tree were destroyed. The world fell into chaos, and nothing remained but a vast ocean and one tiny cave where the progenitors of humanity had found refuge. Incidentally, Odin's spear, or rod, was the talking tree, for upon it was traced the runes, or laws and rules governing human conduct. From these runes, also, divinations could be made, and when the spear was broken, law and order failed.

The druids of Britain and Gaul were called the Men of the Oak Trees. Their first sanctuary was in secluded forests, and here they performed their sacred rites, which included the cutting of mistletoe with a sanctified sickle. Parasitic and orchidaceous plants were venerated everywhere because they seemed to live from the air and signified that part of man's consciousness which was sustained directly by the divine energy. When the early Christian priests attempted to convert the druids, they first ordered the sacred oaks to be cut down; and if this was not possible, they rededicated them to Christian saints.

The Greeks were also involved in the cultus arborum. While most of their temples were of stone or marble, the columns supporting them originated in tree worship. The various types of columns were dedicated to the several orders of gods, and gradually seven types of columns were designed, each appropriate to a class of deities. No temple could be consecrated unless its pillars coincided with the divinity there enshrined. Other ornamentations worked

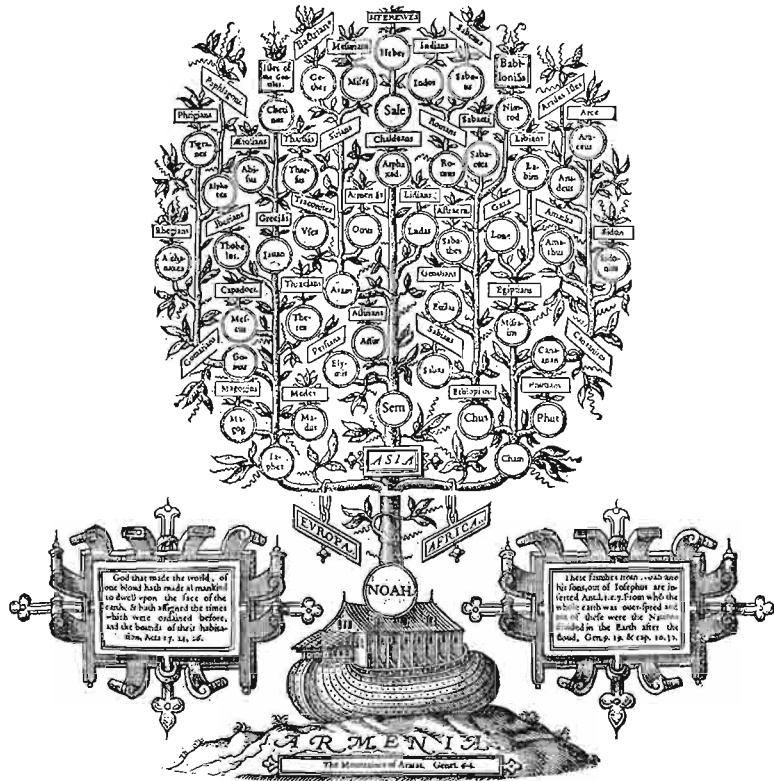
out in stone were derived from ancient thatching; and through the Dionysian artificers and the later building guilds of Europe, the columns of cathedrals were arranged to represent a grove of trees.

Although the Amerindian tribes of North America made slight use of the tree in architecture, they had a very advanced concept of tree symbolism. The League of the Five Nations, usually referred to as the League of the Iroquois, was the first united nations organization. This was the long house, the symbol of all men living under one roof—the sky. They gathered, and in solemn assembly the *sachems* (senators) planted in the Western Hemisphere the roots of peace. From these roots grew the great tree of human brotherhood, with all men living under the protection of its branches. What they called “the white roots of the peace,” so inspired Woodrow Wilson that he derived from it part of the working plan for the League of Nations.

As men grew wiser—or at least more observing—they gave further attention to the archetypal pattern revealed by trees. It had already dawned upon Pythagoras that plants revealed an extraordinary perfection of mathematical knowledge. If God geometrized, as the Egyptians believed, the plant kingdom was one of his most perfect manifestations. Leonardo da Vinci rediscovered old beliefs bearing upon plant life and created diagrams based upon such perfectly organized forms as fern leaves, flowers, and the internal organization of fruit, for example, the segmentation of an orange. There was some mysterious relationship between the geometry in crystals, the harmonious growth of metals, the development of sea-shells, the splendor of lotus flowers and the delicate beauty of snowflakes. Everything seems to point to a direct tie between growth and symmetry. Nature not only generates forms; it unfolds its productions with incredible skill. The Cabala says that that which deity fashions with wisdom he maintains by strength and perfects in beauty.

When man came to realize this orderly progression of processes, he found a new use for his tree symbolism. One example of this is the geneological tree, in which all the progeny of a family are traced to a common ancestor and are regarded as one composite entity. Some believe that this is the true explanation for the ex-

traordinary longevity of the patriarchs in Biblical accounts. It was assumed that the founder of a brood clan lived as long as any of his descendants survived. The heraldic diagrams of each family is shown as an armorial tree, with the bearings, or crests, of each branch duly shown like flowers upon the central stalk. Crests and coats of arms are abridgements of the family story, and while less popular in our times, are still fascinating for those who hope to discover an illustrious ancestry. The accompanying illustration shows a tie between religion and the geneological tree and is found in the first edition of the King James Version of the Bible. It shows the tree of humanity rising through the roof of Noah's Ark.



The Tree of the Generation of Noah. Woodblock engraving from the first edition of the King James Bible, London—1611. The Children of Noah, and their descendants as described in the Bible are represented as the Fruit of the Tree.



The Alchemical Garden. Saturn, or Father Time is shown watering the trees of the precious metals of regeneration. A Master of the alchemical art stands in the foreground. This figure is from the alchemical writings of Michael Maier.

During the golden age of scholasticism, tree-form designs were used to diagram the branches of sciences, the reforms of the legal code, the departments of medicine, and prevailing attitudes on anthropology. In the course of time, the details have been modified, but charts of this type are still popular in many forms of instruction. The mystics also made frequent use of the tree in the unfolding of their metaphysical speculations. The tree of the sephiroth was used to explain the unfolding of the universe from Kether (the crown), the divine seed and root of creative and generative processes. The alchemists had their tree of metals, and hanging from the branches were symbols of the seven planets and their metallic correspondences. Saturn, the gardener in the alchemical garden, is represented as hobbling along on one leg and a crutch, watering the flowers and other plants with an old-fashioned watering pot. It was believed that within the stalks of plants, nature accomplished its most perfect transmutation and that all the elements and metals were present in the blossoming of a flower. The

Rosicrucians adopted the heraldic rose of Martin Luther, or its equivalent from the arms of the Tudor family as their symbol of universal love. Some of the old diagrams combine chemical speculation with Biblical emblemism describing the sun and moon as the Rose of Sharon and the Lily of the Valley.

The Bible makes many references to trees and plants. Quite properly, the first appears in Genesis and the last in the Book of Revelation. Genesis describes the tree of life and the tree of the knowledge of good and evil in the Edenic Garden, and Revelation tells of the heavenly tree bearing twelve kinds of fruit which are for the healing of the nations. The Scripture also tells us of the wood used in the construction of the Ark of the Covenant and the bitter herbs placed in the earth as medicines. The staff of Joseph that burst into bloom might have been an actual acacia, but the flowering staff of Tannhäuser which bore witness to the forgiveness of Tannhäuser's sins was probably inspired by the Biblical reference.

With the rise of medical science, the tree became directly involved in anatomy and physiology. Old textbooks described the arterial tree with its root in the heart and the neurological tree with its root in the brain. There were later refinements, and various systems, such as the lymphatic and the glandular, were conveniently represented in tree-form. The structure of the cerebellum was likened to a tree, and the pineal gland was named after the pine cone. The arterial system, especially when laid out pictorially, resembles a tree with almost countless branches.

Many of these analogies might have been passed over without much consideration, had it not been obvious that plants were miraculous forms in their own right. They appropriately testify to the mystery of birth, growth, reproduction, death, and resurrection. In temperate zones the deciduous tree cast its leaves in the fall and appeared to die. The season when this occurred was calculated by the Chaldeans and Egyptians and was involved in their calendar and astrological interpretations. Between the autumnal equinox and the vernal equinox, winter occurs in the northern hemisphere. The land is no longer fruitful, and a season of austerity sets in which is difficult for most forms of life, including that of mankind. It is appropriate, therefore, that Easter, corresponding

closely with the vernal equinox and the Jewish Passover should be celebrated with rejoicing and that flowers should be intimately associated with these occasions. The Eastern lily of Christendom has the same meaning as the lotus of Asia and Egypt.

The evergreen, as its name implies, is immune to the desolation of winter and is regarded with a special veneration. It was Martin Luther who first decorated a Christmas tree for his children, thus perpetuating the long association of the pine tree with the concept of immortality. Luther is supposed to have been inspired to decorate a pine tree as a result of walking in the snow and seeing the stars hover over the dark hillside. Earlier, Saint Boniface in the eighth century dedicated the fir tree to the Holy Child to replace the sacred oak of Odin.

When Jesus entered Jerusalem, the multitude is said to have welcomed him by waving palm fronds as he passed. These, also, are symbols of salvation. In the desert, palms mark oases where there are wells; in fact, the palm tree can extend its tap root for nearly one hundred feet downward to reach water. Weary travelers, seeing a clump of palm trees in the distance, know that rest and refreshment are at hand. The dates are good food and are among the blessings that heaven has placed in "the garden of Allah." In the Olympic games, palm fronds were awarded to winners, and in Christian hagiology the palm branch is the symbol of martyrdom. Those pictured holding it have died for their faith.

In western Pennsylvania the German Pietists had an organization called The Order of the Mustard Seed. This was also based upon the Bible, which describes how the little seed increases itself to become a great bush. It is therefore devoutly hoped that the tiny seed of spirituality in man will increase manyfold, and this humble creature will ultimately attain to the full blessedness of the perfect life. Seeds, then, have been used to indicate the actual presence of God throughout creation and are considered to be the perfect testimony to infinite life. An ancient Egyptian pharaoh was buried with grain seeds in his hand. Four thousand years later they were planted, and grew. How, then, can man have so little faith in his own eternity or the power within him which can survive the vicissitudes of both life and death in the physical world.

Those who have visited the great trees in the Sequoia National Forest or have seen the huge cryptomeria trees in the temple precincts of Mount Koya in Japan have stood in the presence of the oldest living things in the world. Mutely they tell the story of their adventures through their rings, which can be seen in cross-sections of the trunks of trees that have fallen. Many of the sequoias were old when Christ was born and some even go back beyond the dawn of written history. Their rings reveal cycles of sunspot maxima, and scars deep in the tree rings show when fires raged at their feet. To most peoples of the world, age has been respected, if not venerated. In Japan, a fine old tree has a rope twisted about its trunk and paper streamers hung from its branches. It is a Kami, a primitive kind of deity which inspires human beings without preachment. Standing firm, it has survived the weight of years, seen many generations of children come into the world and witnessed old people slip away into forgetfulness. It tells in its twisted and weather beaten branches how all things are made beautiful by the wondrous workings of wind and time. Artists may try to capture the dynamic symmetry of this old tree. If they succeed, they have painted a masterpiece—but very few pause to wonder about the artist whose every production is a thing of wonder and beauty.

We are now engaged in a worldwide program of conservation. We seek to protect our natural resources, not the least of which is the plant kingdom with all its branches. Science is beginning to recognize that the laws that made the tree also regulate its destiny as part of the total program of natural existence. We have decided that when we cut down a tree we had better plant another in its place. This is not primarily because of the admiration for the wonders of botany; but we realize that if enough trees and shrubs are cut down this planet could become a desert. When fires destroy a watershed we are all in trouble. When we cut down enough trees to make room for all the contemplated freeways, the climate of communities will change. Rainfall will be affected, and a valuable source of air purification will be destroyed.

These considerations remind us that we are all huddled together on a little planet in space. We are a motley crew, but the mineral is as indispensable as the animal, and the plant as necessary as the

man. We form together a compound which, if dissolved, can lead to catastrophe. We have long assumed that the world was fashioned for our convenience. Actually, however, everything here has a purpose of its own. We must share our goods and, if necessary, ourselves with other kinds of life, but we can never forget our dependence on herbs and bushes, flowers and trees. They have given us much of our pharmacopoeia, they are tightly involved in our economy, and they are continually instructing us by example alone.

We are now beginning to wonder about our little brothers, the animals, and our little sisters, the flowers. Is it actually true that they are soulless and mindless, with no future beyond their contribution to human conveniences? It is becoming more obvious that we must consider plants as truly and fully alive. By alive we mean they are an order of creation with a purpose and destiny of their own. Although they are involved in the human evolutionary process they are not essentially a part of it. While it is difficult to imagine that we shall bestow equality upon plants and animals when we have never as yet been able to confer it upon the majority of human beings, it is still a poetic thought which is often closely associated with a kind of poetic justice.

There is a karma involved in any abuse of natural resources. Western man, with the exception of a few mystics, has never involved the lower kingdom in his religion. The Moslems have admitted a few animals to heaven; conspicuous among them, the whale that regurgitated Jonah, and the donkey that carried Jesus into Jerusalem. In picturing their heaven-worlds, Oriental people nearly always ornament the abodes of their divinities with beautiful trees and flowers among which nest birds and butterflies.

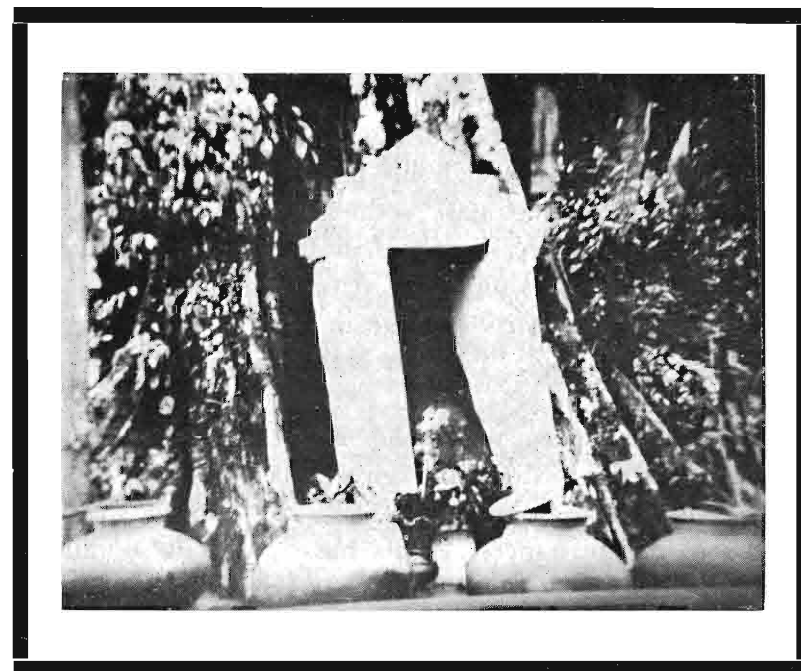
Is respect for life merely a superstition or a poetic abstraction? Usually old traditions have a foundation in fact, or at least in utility. Observation has revealed certain truths. The explanations may not be accurate, but the observations themselves are worthy of consideration. It is now generally acknowledged that it was a mistake for American trappers, traders, hunters, and trophy collectors to kill sixty million bison on the American plains in less than fifty years. A television commentator said that this slaughter of bison was in the cause of "progress," but spelled "greed." We are doing the same thing with timber and are ploughing under

more vegetation every time we build a condominium. The question remains whether we shall use up our land before we have found a substitute for a vegetable garden. If we had venerated life from the beginning, we would have felt a responsibility toward preservation and protection. Most of all, our motives would have been right. We would not be thinking primarily of profit but planning for a wiser and happier future. Nature, weary of the vandalism which we have practiced, will bring us back into the realization of man's interdependency with all the forms of life around him.

Something of this spirit prevailed in the western hemisphere centuries ago. When an Alaskan Indian killed an animal for food, he performed a simple religious ritual. He explained to the soul of the animal that his children were hungry and he had no other way of feeding them. He was sorry and asked forgiveness and hoped that the animal, who had lived the same way, would realize his need. He then added a little touch which most folks would regard as purely naive. He promised that when, in a future embodiment, he was an animal he would do the same thing and would forgive those who had to use his body for food. At least this attitude has some advantage over that of travelers shooting bison for sport from train windows. I have a little bronze group by the most famous of all Western sculptors, Charles Russell. It represents an Indian praying to the soul of a buffalo. The animal is symbolized by a skull, and the Indian sits facing it, extending a plumed pipe of peace. The Indian probably also was troubled spiritually when he saw an animal die and realized that he must sometime die also. He was searching for peace and understanding from his victims.

We are now developing substitutes for wood because the supply is dwindling. Some day our remaining forests will stand in protected parks where we can enjoy the beauties of the world without disfiguring them. The photographer is taking the place of the hunter, and it will not be long before we must develop new resources to meet our daily needs. Fortunately, there are still many areas where the brotherhood of life is still important, and from these regions, new ideals and sympathies are spreading throughout mankind. In the old city of Fatehpur-Sikri there is a little shrine to a holy man who lived there until the congestion of a royal metropolis

was too much for him and he desired to return to the forest to commune with nature. His memory is still honored by those who want children. Perhaps the inspiration may be tied in some way with the concept that it is only in a simple life close to nature that a happy family can develop its character according to the universal plan. In the Kasuga Shrine at Nara, Japan there is a tree covered with prayers. It is a very famous old tree that enjoys divine preference. Any prayer addressed to the tree will be carried immediately to the proper ear or attention of a superhuman being. There are many stacks of ricebowls in front of the tree placed there by those whose prayers have been answered. In Rangoon, Burma, shrines to Buddha were built at the bases of trees. In the course of ages, the trees have grown and almost completely embrace the shrines which seem to be guarded by the great arms wrapped about them. Trees have a reputation of crushing the structures which they encircle, but for some reason the little sanctuaries have not been damaged.



Tree worship has always been a symbolism founded not in an image of wood or stone but in a living structure. The symbol is also alive and is revealing the secrets of growing and maturing which mankind has always wanted to understand. Perhaps the Inca was wise when he worshiped the universal spirit by kissing the air, which was everywhere. A living religion is fortunate indeed if it can meet in a living shrine, bring living gifts to its altar, and behold growth even while the rituals are taking place. If man's church was a grove of trees, it would grow every year and bear continuing evidence to the wonder and splendor of living energies.

We should not look down upon those who saw in the beech nut the hope of their own immortality. In the Garden of Gethsemane, when Jesus asked if the cup of tragedy could pass from him, the word used for cup was calix, meaning the seed-pod of a flower. Is this the Holy Grail? We know that everywhere the flower is the symbol of conception and fertility, radiating beautifully in nature. We greet the newborn child with flowers, we bestow them at weddings, and we lay them upon the caskets of the dead. We have made our funeral parks gardens of roses and rare plants, always using natural beauty to inspire human hope and the promise of eternal life. In Egypt, Serapis, the sorrowing god enthroned in the great library of the Serapeum in Alexandria, is said to have been represented by a framework filled with every form of vegetation. The god was growing through his parts, but his face was set in an expression of extraordinary sadness and is said to have inspired some of the early likenesses of Christ *ecce homo*. In the Cairo museum there was for many years a mummified figure said to represent the god Osiris with grain growing from all parts of his body; and Jesus said, "For this is the parable. The seed is the word of God."

Perhaps understanding will bring us back again to those sentimental, unscientific beliefs that gave folks not only reason for living but courage to stand firmly, like the ancient tree, against the winds of circumstances. Plants have given us so much that perhaps we can afford to confer upon them the right of survival.



HAPPENINGS IN THE WORLD

THE "INSUBSTANTIAL PAGEANT"

Human beings have always hoped to perpetuate their achievements and reputations. The Babylonians preserved even trivial documents and clay tablets which have remained in good condition for nearly four thousand years. The Egyptians preferred papyrus, and while this had a tendency to deteriorate, many fine examples have survived for fifty centuries. When the Egyptians abused the papyrus monopoly, European nations met the challenge by substituting parchment for the old Egyptian paper. Old books illuminated by pious scribes on parchment and handsomely bound in vellum, have stood up well for a thousand years with considerable life expectancy remaining. The Chinese preferred to carve their records into the face of stone and then take rubbings, a procedure which probably led to the invention of printing. The fifteenth century European printers used a paper which is as good as new five hundred years later.

Something should also be said about painting materials. The great masters of yesteryear ground their own color, sized their own canvases and boards, and used only the most permanent materials. Some aging has been inevitable, but the Rembrandts and Van Dykes and Titians are still in remarkably good condition. Such damage as has occurred has been due to neglect or vandalism. Unfortunately, however, the nineteenth century school which developed on the Left Bank of the Seine in Paris used the cheapest possible materials with the result that the masterpieces which they produced are peeling or fading out and slowly but genteelly disintegrating. If they continue to decline at the present rate, many of these pictures will not survive the twentieth century.

Now a report comes to us from the Virginia State Library that seventy-one percent of the books published between 1900 and 1949

are already too weak to be rebound. According to a recent clipping, a Book Conservation Corps has been hastily assembled to protect literature from irreversible erosion. The only solutions advanced so far are that endangered publications will have to be microfilmed or reprinted, impregnated with preservative chemicals; or, probably more simple, just allowed to disappear.

Every suggestion made to date has been expensive, and no practical solution has so far been discovered. The clipping points out that this sad state of affairs may deprive future generations from their rightful heritage. This is especially lamentable when we realize that early books, such as the Bible, the Book of Common Prayer, the Code Justinian, and Greek editions of Cicero are in splendid condition but the demand for them is very slight. We have experienced this same situation in our own Library at PRS. Bookbindings become shabby almost immediately, and paperbacks may not survive the first reading. Contemplating the sad circumstances, it seems as though natural law has stepped in to divide the wheat from the chaff. With our present facilities, books of sterling value can be reprinted, and a ready market is available for these new editions. In the field of philosophy and other areas of our interest, many of the most important texts were published in the nineteenth century or the opening years of the twentieth century. Most of these works have been out of print for a long time, but in the last five years hundreds of the most sought-after texts have been handsomely reprinted and made available to those who want them. The market for such reprinting in the fields of comparative religion, astrology, alchemy, and early English translations of the Greek philosophers, becomes better every day. On the other hand, early books of sermons by country parsons languish, even on library shelves. The same is true of polemical material, controversial publications which had little interest in their own time and none today might as well fade back into limbo. We can also dispense with much Mid-Victorian literature. Nearly every public library is bogged down with countless volumes which do not justify the space they occupy. Taxpayers should not be required to subsidize comic books or contemporary novels which contribute nothing to community security and are unnecessary to educational programs.

Nobody wants to do anything about this for fear that he will

offend some hypersensitive group of readers who feel that the weeding out of trash is a direct interference with the rights of the citizen to waste his time as he sees fit.

Another horrible catastrophe is the disappearance (from natural causes) of many of the film masterpieces of the early motion picture industry. In due course, only those films will remain which are considered sufficiently valuable to be preserved by making new negatives or prints.

One of the most successful architectural triumphs of all time is the Pyramid of Giza. No one is certain just when it was built, but it has lasted for several thousands of years. During all this time it was used as a rock quarry to supply building material for the city of Cairo, but in spite of this the scars scarcely show. Some years ago I talked to a friend in New York who was an inspector of skyscrapers. He said we would be lucky if these buildings—some of them costing over one hundred million dollars each—had a life-span of sixty years. He explained that the action of concrete on structural steel causes the metal to become fatigued, and there is nothing more tired than a worn-out skyscraper. My friend assured me, however, that no one was much concerned, as it was assumed that most of these buildings would be demolished in the course of progress for freeways even before they wore out from other causes. A geologist once wryly remarked that contemporary civilization would leave behind it a very thin geological stratum.

Processes of disintegration beyond the power of man to combat successfully have been going on for a long time. There are old Hindu legends of civilizations that have utterly vanished, for even rocks can die. Perhaps this is just as well. It helps to keep the planet in healthy condition, and the past becomes the fertilizer for the future. It all seems to point toward that golden age to come, when man will be liberated from all the pollutants which he has fashioned or accumulated and will be free to face a life that will not be burdened by the debilities of the past.



One day Queen Elizabeth I asked Mr. Popham, Speaker of the Lower House what had passed in the chamber. He answered, "If it please your Majesty, seven weeks."

—Anecdotes by Lord Bacon

Based upon the projection of available data, it would seem that at the time of the fall of the Roman Empire (6th century, A.D.), the population of the entire world was slightly less than 400,000,000. No exact census is available, but we may assume that there were vast areas without human habitations of any kind. If we go back 1,000 years before the 6th century, A.D., we will find ourselves in one of the most important classical periods in human history. This was the time of the foundations of the great religions of Asia and corresponds approximately with the Golden Age of Greece. The world's population then was slightly less than the population of the United States in 1970.

In the thousand years from the fall of the Roman Empire to the end of the 17th century there was a notable gain in the number of people on earth. It has been estimated that by the time George Washington was born, the earth supported slightly over a billion persons. This increase was related to man's recovery from the Dark Ages and the great motion of culture from Byzantium into southern Europe during the Renaissance. Other nations also, were experiencing increasing security under more stable governments, better education, and more advanced agricultural methods. By this time, for example, the city of Tokyo had a larger population than London, and there were many great centers of learning throughout Asia and the Near East. The Moslem world had developed an elaborate program of hospitalization and socialized medicine. There was also ample space remaining on earth for colonization. Air and water pollution had not reached serious proportions, and the natural mineral content of soil was still unimpoverished.

We now drift along to the end of the 19th century and discover that in 200 years the population of the planet has doubled, and there are two billion mouths to feed. It might appear that the 200 years ending about 1900 resolved population increase. There were still no major disasters in the offing, and we were only beginning to enter the era of industrialization. There were factories, but these were small. Then came the prodigious and incredible

20th century, and it is now reasonably certain that population will again double before the end of 1999. We have already passed the three and one-half billion point, and while there is some tendency to curb the birth rate, this is probably offset by our researches in geriatrics. Against the best-laid plans of men, however, is the formidable problem of the exhaustion of natural resources. If the present tempo should continue at its exhilarated pace, the population of the earth might reach eight billion by 2075.

It may well be that as we exhaust the possibility of maintaining ourselves on what the earth produces even with scientific assistance, there will be an inevitable population decline. The person himself changes with the circumstances of environment, and fertility will decrease when the environment cannot maintain progeny. Also, the economic factors of modern society will have a part to play in our future expectancies. If there are too many unemployable due to mechanization, the standard of living must drop. As the standard falls, the morality rate rises. Nature will not permit the extermination of a species unless its purpose is fulfilled. Assuming that man is still part of the unfinished business of the universe, he can neither vanish away nor pass into better regions beyond this world. The most important of his moral and ethical instruction is the regulation of his own attitudes and his final conscious cooperation with the program of evolution to which he belongs. Ecology is teaching us clearly that nature will maintain its balance until man interferes with its process. In the end our population story will come out well even though we may not live to see the happy ending.



ALL THINGS BY IMMORTAL POWER
NEAR OR FAR
HIDDENLY
TO EACH OTHER LINKED ARE
THAT THOU CANST NOT STIR A FLOWER
WITHOUT TROUBLING A STAR.



In Reply

A Department of Questions and Answers

QUESTION: If one who does wrong creates bad karma for himself, does a person who stands by when another does wrong without interfering also make bad karma for himself?

ANSWER: This is a very difficult question, and in one way or another it occurs in most religious and philosophical systems. There has been a clear division between crime and sin, and frequently these two codes are in conflict. We assume, for example, that if an innocent person is attacked by thieves, all fair-minded bystanders should rush to his assistance. There were times when this was an unwritten law, seldom violated; but today few people wish to become involved in the misfortunes of others. Even those who are members of law-enforcement agencies are reticent to endanger their own lives in public service. The fact remains, however, that in human society each member of the community should do everything in his power to see that laws are obeyed.

On the level of sin, which is theoretically a violation of a moral code or the infraction of some concept of justice that is not covered by the criminal code, the situation becomes much more difficult. In older times, communities were largely dominated by their religion. Citizens obeyed the letter of their faiths, at times so militantly that injustice prevailed. Legal codes have changed in the course of time, and so have the rules of social relationships. The moment that there is not a statute in the books that is applicable to a problem, human nature may take over with more enthusiasm than judgment. The Moslem world solves this very simply. All misdemeanors are judged by the Koran or the early interpreters

of this sacred book, and whatever attitude is closest to Holy Writ is regarded as the most virtuous. If there is no rule in the statute books, one is invented on the spot and made as retroactive as necessary. No law can be enforced that is inconsistent with the teachings of the Prophet.

A good example of the difficult question is found in Buddhist writings. The Brahmins asked Buddha why God, if he was good, permitted evil in the world. Whatever answer Buddha gave, the Brahmins intended to use against him. The Great Sage replied, "If God does not prevent evil, he is not good; and if he cannot prevent evil, he is not God." The priests found difficulty in refuting him on either point without embarrassing their own beliefs. Jesus was faced with a similar dilemma when he was shown the penny with the likeness of Caesar's head on one side. The Pharisees demanded of Jesus to tell them to whom they owed their allegiance, and the Nazarene teacher replied, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

In private relationships we are confronted with many confusing details. First, we must decide in our own minds the true nature of a wrong action in some area where personal prejudice often looms large. In every division of society, good and evil are confused. In some countries, lawful and generally acceptable actions are actually illegal and reprehensible to the people. A good example is narcotics, which are banned in many nations but available without any restrictions in others. In Germany and France, where there are no speed limits, drivers proceed as rapidly as they please but must face the consequences if they get into trouble. Divorce laws differ in many of the states in this country. Gambling is perfectly legitimate in one area and illegal in another. This, however, is the lesser part of the dilemma.

Individuals have deeply set attitudes on almost every conceivable subject, and these they almost invariably accept as the absolute standard of integrity. They then demand that others conform or else be penalized. Ulterior motives work terrible hardships upon honesty, and a great number today feel that it is perfectly all right to steal from the rich or burn down public schools in protest of educational policy. Organized crime has a private conscience

of its own, and the most serious offense is to betray a fellow member of a gang or underworld corporation.

Religiously, there are still thousands of parents who would rather see their children dead than married to a member of another faith. Such a parent feels it his moral duty backed by his spiritual commitment to use any degree of cruelty necessary to prevent the horror and disgrace of an interreligious marriage. Some denominations will not perform marriage ceremonies for members of other Christian sects, firmly convinced that such tolerance would be revolting to God.

On the other hand, we have the liberals, who consider conformity a cardinal sin and are willing to risk a career in order to stand firmly against conservative convictions. What we are really saying is that we all tend to defend questionable causes, condemning others simply because they are not agreeable to us.

In recent years, especially, the nervous tensions which have developed in human society are contributing to a widespread neurosis. The average neurotic is not happy and, subconsciously at least, resents those who do not conform to his frustrations. I have observed the tendency to criticize. Some are born with it, some achieve it through careful cultivation, and others seem to have it thrust upon them by pressures of daily living. Criticism is habit-forming and has a tendency to move from animosity toward particulars to a grand generalization. Today it is rare to find a person who is not against something and still rarer to discover one who can intelligently define his prejudices. Assuming that the mind is the self, that thoughts are things, and that our own opinions have peculiar virtues, we have a tendency to sit in judgment upon all mankind but are righteously indignant when some one else sits in judgment upon us. Here, definitely, the rule does not work both ways.

Unfortunately, so-called educated people have not been trained in many areas where they must make decisions. Few parents are well prepared to understand their first child; but by the time the second or third comes along, they can relax and accept their duties with greater feeling of assurance. On moral issues involving parental care of the young, the Scriptures are reasonably explicit, with the simple statement: "Spare the rod and spoil the child," but we are always a little unhappy when the child who has not

been disciplined ceases to be a blessing. There is an old rule that we should never punish a child while we are angry. Against this point there are many instances in which naturally ignorant and vindictive parents have injured and even killed their children without remorse or the slightest show of mercy. We are therefore in the presence of a problem of interpretation, and this depends largely upon our basic relationships with our children. Correction is necessary, but without affection it is cruelty.

Going out into the larger world, we are again dependent to some degree upon the great spiritual codes of mankind. The average person is not able to function without some regulating influence to moderate his conduct. All religions have placed great emphasis upon charity, insight, temperance, and the forgiveness of sins. We may resent some of these ideas, but we have never been able to survive without them. When a nation stops forgetting and forgiving, the next step is usually war. It does not follow that we are always wrong and the other fellow is right, but the idea stands a little investigation. Before we decide in which direction we should attempt to achieve an improvement of others, it is always wise to take a long hard look at ourselves. Are we doing the very same things which we regard as unfair or unreasonable when they are done to us?

If we are right, we can strengthen rightness by quiet thoughtfulness; but if we assiduously avoid examining our own motives, there is a considerable possibility that we may be unfair. In this problem, Western thinking has always been based upon a resolute determination to change other people, individually or collectively; whereas Eastern moral policy has been to begin all reforms in our own lives. Actually, we are not damaged by self-improvement. Our integrities will be clarified, our judgments improved, and our knowledge of human nature definitely strengthened. We come to the final conclusion that the most common kind of misunderstanding is simply lack of understanding. People have come to me nearly always more interested in being understood than in trying to understand. We all forget that we live in a world of unfinished projects. We are not going to find perfection anywhere, and therefore we gradually drift toward those whose attitudes are nearest to our own. We

regard such folks as especially likeable and assume that their points of view are the most commendable.

How are we going to outgrow our psychological provincialism—the same kind of attitude that makes the French admire the French and the Germans prefer the Germans? Neither nation is perfect, but the members enjoy a compatibility of language, environment, education, and, to a measure, religion.

All this has a distinct bearing upon the question of what we should do when we believe that someone else has done wrong. As one prominent clergyman observed years ago, such moments are appropriate for soul-searching. We should try to evaluate the basis of our own assumptions, following another good Scriptural admonition by seeking the beam in our own eye before we condemn the mote in our brother's eye. Can we honestly say when we decide to direct someone, that this attitude on our part is inspired by a simple, conscientious, kindly, and intelligent desire to help him? Are we without wounded egos, offended pride, or a resolute determination to have the last word? The success of nearly all reforms lies in the temperament of the reformer. His task is difficult enough, at best, but if he sets a bad example his words lose all influence.

If fire flares up, Pythagoras said, "Never stir a flame with a sword." Saint Paul recommends that we agree with our adversary quickly, and in the new version of the Bible there is the further implication that if we fail to do so we may find ourselves confronted with an expensive lawsuit.

Where differences are obviously due to temperamental peculiarities, there is much to be said for a good example of how the difficulty can be solved. I have found in counseling people that if I say to them, "I think you have a bad disposition," the chances of arriving at a proper solution are immediately reduced. But if I say, "We all have our disposition problems," thus including myself in the picture, pleasant relationships can be maintained. Such experiences are common in counseling, for here we are trying to induce the troubled person to discover his own trouble for himself. When he finds it out, it is a victory, but when you point it out, it is an insult. This takes a little careful thinking but is not too difficult if the real purpose is to sincerely try to help someone else.

Usually, however, we bristle when we are offended and brace ourselves for an appropriate counterattack. In this way, small problems become great and great problems become unsolvable.

It has never seemed to me that folks really want to live badly or painfully. We all want to be happy, but the overwhelming majority of human beings simply do not know how to be happy. Because of many small ulterior motives it never occurs to people that conflicts arise in themselves and then are freely distributed over the surrounding landscape.

The real skill lies in finding ways for telling the truth without allowing it to appear that you enjoy offending other folks. The critic, even when he is right, is the most unpopular of mortals. There must be something in what he does that is contrary to the universal plan, for he is nearly always in trouble. In his desperate determination to be right at all times, he may break his home, alienate his children, ruin his career, and make his old age a burden upon himself and others. For a moment's victory, the critic may face a lifetime of pain. Misunderstood, left alone, and frequently ignored, the critic has a tendency to develop a bad case of self-pity.

If, after soul-searching analysis, we are still certain that an injustice is being inflicted upon another person, probably our first problem is to find out a little more about the person who seems to be the victim of the injustice. Has he done that which he believes to be right, or for one motive or another has he conveniently allowed a situation to continue? We have generally found it unprofitable to interfere in misunderstandings which do not actually involve us. To do so we must sit in judgment upon others, and it usually follows that these contentents ultimately turn upon us. If the problem is illegal, we may feel that it is necessary for the victim of an illegal action to be made aware of the circumstances. But in conflicts of personality, we seldom do any good by interfering. Actually, karma is already operating, and this is one of the difficulties that arises in counseling. If you counsel a person to break a home, even if that home is in serious trouble, you certainly become involved in the karmic consequences of your own advice. This rule is broken continuously, and domestic problems increase daily. It is far wiser for the counselor to inquire into the determination of the person seeking advice. Does he feel that it is better

to break the home, and does he remain unconvinced when efforts are made to encourage a reconciliation? After he has decided, then the counselor may assist him and all parties involved in attempting to find the most just and merciful solution to the conflict. I have known squabbling families that have fought almost continuously for half a lifetime. When one died the other followed within a year with a broken heart.

An old friend of mine who actually practiced five professions during his lifetime and did well in all of them summed up what he had learned in nearly eighty years with a simple statement: "Everyone is doing the best he can for what he is." Some have larger endowments than others, some have more severe problems in their own lives, but the overwhelming majority are simply living out patterns of attitudes which have gradually become stronger than the ability to change or modify them. Conditions will continue until Western civilization discovers that the person is always master of his own thoughts and actions. As higher standards of conduct become general, it will be less difficult for the average person to develop a better regulated relationship with life.

It is so easy to misjudge. A very complaining lady sat in the doctor's waiting room. She unfolded all her griefs and grievances to another lady, also waiting to see the physician. Actually the complainer had very little wrong with her, but a great deal of self-pity. Later the obviously neurotic patient mentioned to the physician that she wished that she had no more troubles than the quiet and composed woman who had been seated beside her. The doctor smiled and said, "That lady will be dead in a month and has been suffering horribly for years." You never can be sure that you understand the backgrounds that dominate human conduct patterns. Actually, you do not have to put up with patterns that offend you, but you might not be so offended if you knew more of the facts involved. In my early years when I was active in the ministry, I learned a great deal about the inner lives of people, and this took away from me the instinct to condemn anyone even though I might disagree with them and resent some of their attitudes. We can all ask ourselves the simple question: "If I were that other person, with the same upbringing, the same temperament, mental attitudes and emotional pressures, would I be any

different? Usually the answer has to be no, but we seldom carry the point that far.

Today, one of our great areas of discontent is industry. In the last five years, I have discussed employment with executives, technicians, and experts in nearly all fields. Very few of them are happy. They are not doing the jobs that they think they could do, and most of them are sure that they know what is wrong. In the past, many of these folks would probably have walked out of a situation they did not approve of, but this is not easy if you have a family and the employment situation is unfavorable. Most have to stand the shocks of outrageous fortune, swallow their indignation, and carry on. When emphasizing the point of karmic responsibility, we must realize that the consequences of an action may carry a heavier burden of karma than the action itself. For example, a man came to me who had rehabilitated himself after serving a term in prison. He had moved with his family into a new community and had found permanent employment in the local bank. The president of the bank was fully aware of the man's background but believed in him and found his faith fully rewarded. A local person approached the bank for a loan, which was denied because of inadequate credit. Not long afterwards, this person discovered that one of the bank officials was an ex-convict. He circulated the information as widely as possible and announced his intentions of withdrawing his funds from an institution that would employ a convicted criminal, even though he had fully paid his debt to the state. A number of other panicky depositors also threatened to bank elsewhere, and under the pressure which threatened a run on the bank the employee under fire was discharged. The occurrence not only damaged him; it worked a very serious hardship on his family, ultimately resulting in a broken home and the loss of the funds that had been set aside for the education of the children. The question now arises, how far is the informer involved in these events indirectly resulting from his own action? He claimed to be impelled by the highest motive—the truth should come out—but actually his action was a form of revenge against the bank. He succeeded in damaging the future of a man who was honestly rehabilitating himself, broke that man's home, brought great unhappiness to the wife and children, and

probably prevented them from having the education that might otherwise have been possible. In the East Indian philosophy, the informer would have been responsible morally for the whole sequence of events, doubly so because his underlying motive, whether he realized it or not, was spite.

A local gossip felt it her moral duty to tell a neighbor's wife that her husband was being unfaithful. The wife, who had no inkling of the situation, became mentally deranged and had to be hospitalized. Naturally, the home was broken, and the children were profoundly affected by the occurrence, I know, because several years after the incident the son came to me and admitted frankly that it had launched him on a career of embitterment, which took the form of peddling narcotics. To what degree was the talkative neighbor karmically involved? She told only the truth, but unfortunately, innocent persons suffered the most.

A third case comes to mind. A star salesman in a furniture store aroused the jealousy of another less successful salesman. He in turn gossiped to the proprietor, stating that he knew for a fact that his rival was a heavy drinker subject to violent outbursts of temper. Concerned, the employer felt it his responsibility to discuss the problem with his star salesman. As the questioning proceeded, the salesman felt that he was being unjustly accused when he was in fact only an occasional drinker. Before the discussion was over, he became angry, made some rather cutting remarks, and was discharged on the spot. Again, the informer was ready to swear that he was protecting the company and had told only the truth. Actually, he wanted the other man's job—and he got it. But he was discharged a short time later for irregularities of his own. What happened to the star salesman we do not know. However, if he had a difficult time re-establishing himself, his rival had to carry the karma from that time on, even if it extended to the end of the other person's life.

These instances emphasize a truth that is easily overlooked. The long-range results of an action are usually unpredictable, but all kinds of cruelty and unkindnesses in the name of honesty are likely to have unfortunate repercussions. Cases involving such situations are numerous, and nearly everyone is a victim of someone else's supposed integrity in the course of a lifetime. It is especially un-

fortunate in the world of religion. In Venice, for example, if you wanted to obtain revenge under pretext of loyalty you could put an anonymous note in the mouth of a stone lion. Notes of this kind led to the imprisonment, torture, and death of thousands of persons, and the informer was probably regarded as a hero. Historians have decided that nearly all such messages originated in cupidity or personal grievances.

If you feel that you should or must become involved in the affairs of other people and your involvement is not likely to be welcome, there are certain rules which can be helpful. First of all, spread no rumors of an unfriendly nature behind anyone else's back. If it is serious enough for a head-on collision, go directly to the person involved and tell your story, simply, and in a friendly, cooperative way. Point out what you consider to be wrong and, if possible, find a reasonable explanation to help the other individual to save face. Having done this, your responsibility to that other person is finished.

Never give advice to people who do not ask for it. One very well-informed counselor who functioned on a high level of integrity defined responsibility as follows: If you take over other people's lives without invitation, you take on the full responsibility of their lives, and this nearly always ends in sorrow. Actually, we are not wise enough, even from a vast background of experience, to understand the full complex of factors operating in the life of someone else. If, however, a person comes to you and asks for help or solicits advice—then, whether you like it or not, they are your responsibility and you have to do something about them. Until such a time, they belong to themselves.

If they become yours, you have to be a very patient advisor. You must try to understand the likely consequences of the advice you give. Too many would-be helpful people give a solid pronouncement of what should be done and how it should be accomplished and then depart in haste without waiting to observe the consequences of their own recommendation. If those who sought his help get into serious trouble, the advisor can always insist that he was misunderstood or that his "victim" did not follow the instructions to the letter.

Judge Ben Lindsey once told me that it is the duty of those who

serve people to think first and foremost about reclaiming wrongdoers rather than punishing them. If someone displeases us, our natural instinct is to fight back. If a troubled person is pushed deeper into his difficulty by criticism or condemnation, we have done very little to advance the destiny of humanity. On the other hand, an awkward or unpleasant situation can be a positive challenge. We can use our energy to develop a benevolent strategy to help the situation. There is very little difference between working with unhappy adults and maladjusted children. It is a matter of degree, not of principle. Laws, both moral and social, are finally intended to accomplish the greatest good for the greatest number. The Greeks found no answer to this, and the problem will never be solved until the individual has identical attitudes with collective society.

Religions and philosophies have been faced with nearly every conflict which can arise in human nature, and history has perpetuated outstanding examples of long-range consequences. There has always been the tragedy of the unborn suffering from the delinquencies of the dead, and among the delinquencies should be included well-intentioned advice. Sacred books have ultimately been so interpreted as to restrict as far as possible all types of false witness and have encouraged each person to seek within himself for his true motives when his relations with his fellowman become strained. When in doubt, we recommend a kindly and forgiving attitude. It may set an example which will inspire another person to improve his own ways. We do not need to condone wrong actions, but neither is it necessary to condemn them. Two wrongs have never yet made a right, and when we return like for like, we then become exactly like the person we resent. Christ advised his followers to forgive their enemies. Buddha did the same; and Muhammed, not generally regarded as a tolerant man, agreed with them. This law of karma works without our intervention. It is written, "Vengeance is mine, saith the Lord; I will repay." If you substitute "law" for "Lord," you will come very close to a clear statement of karmic responsibility. Where there are not statutes and regulations specifying acceptable standards of living, we cannot take over the duties of the judge. If we try to do so, we will almost certainly soon be judged by another.



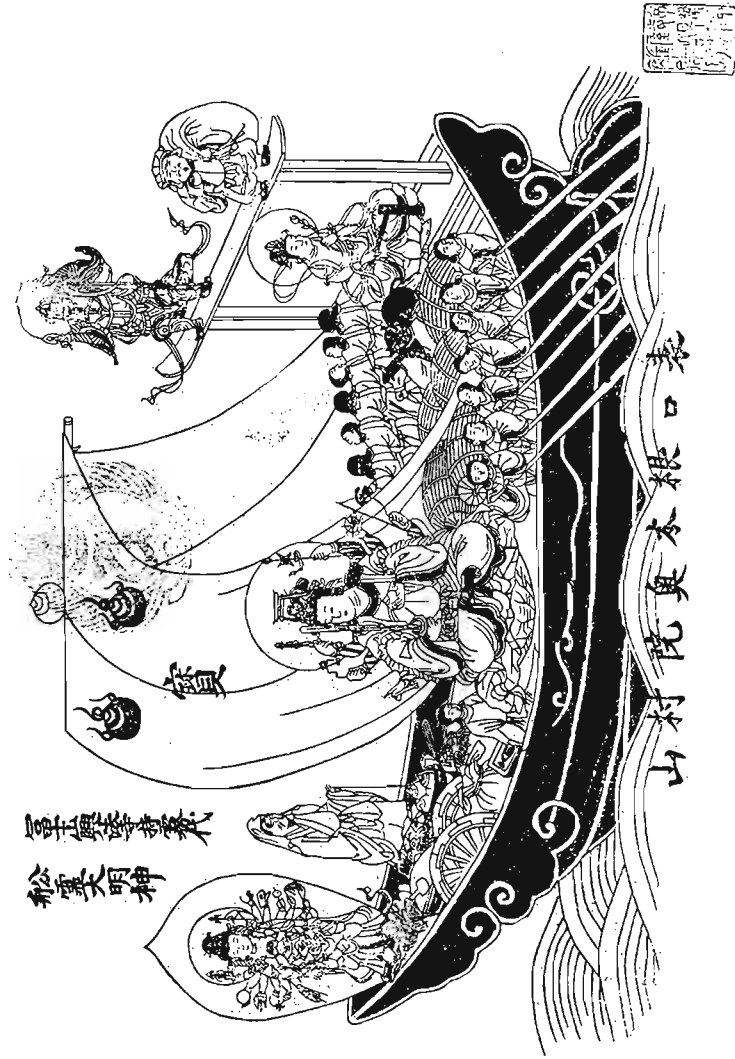
Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE SHIP OF GOOD FORTUNE

In Japan, New Year's is a time of great festivity, but there are also very serious considerations. A new year is a new birth, and before we can be born again we must dispose of ties that bind us with the past. Among the Japanese of older days it was a disgrace to have unpaid debts carried forward from the previous year. Sometimes, paying all the old bills worked a very heavy hardship. Some families sold their worldly treasures in order to start the new year with a clean slate, and there are cases in which those who could not meet their bills actually committed suicide. Up to very recently, few Japanese had charge accounts or bought expensive articles on the monthly payment basis. It was a disgrace to be insolvent.

On the first day of the New Year's celebration, it was not customary to engage in business of any kind. If anything went wrong in merchandising on this day, ill-fortune would plague the family for the rest of the year. Before the auspicious holiday, everything had been put in readiness. First came the "big clean," the house had to be immaculate. This ritual included the washing and pressing of all garments and the making of new clothes, especially for the children. To sweep a house on the first day of New Year was a very dangerous procedure. All the blessings might be swept out along with the dust. The second day, however, was different, for at this time the policies for the new year had to be established.



The Ship of Good Fortune, from an old Japanese wood-block print. The crew of the treasure ship includes Benten (center), forms of Kannon (fore and aft), Bishamon-ten in armor, and Daikoku with his sack on the rear platform. The children of Benten are rowing the boat, which is loaded with treasures; and a wise old hermit stands on the foredeck. The temple seal is faintly visible at the top of the sail.

Merchants would load goods onto very elaborate carts and drive through the neighborhood, giving the impression that they were delivering large orders. There was much socializing and congratulating of all kinds; everyone wished everyone else well, and homes were tastefully decorated with pine or fir to represent long life and the resurrection of plants and flowers and trees from the sleep of winter. As in Europe, it was assumed that the pine tree never slept, and this was one of the reasons that Martin Luther set the precedent for Christmas trees in family homes.

There were public demonstrations. The emperor witnessed a special exhibition by the local fire department. Tall ladders were set up, and acrobatic firemen performed feats of extraordinary daring to show their skill to the Imperial Family.

At this time the seven gods of good fortune were also welcomed into the homes and stores of the people. Especially popular was Daikoku represented standing on rice bales accompanied by his faithful rat. His crippled brother Ebisu, with his tai fish, was also given a warm greeting. Some of the others, like the god of wisdom, had a smaller following as most of the people had much rather be rich than wise. There was also the danger that wisdom would require virtuous conduct, and this nearly always led to impoverishment.

Many temples issued Ofuda for the occasion of the new year. There was a brisk trade in these charms, which were pasted on the walls, often over the stove. The temple visitations reminded children to make good moral resolutions, and the habit of promising to correct one's common faults was also perpetuated, as we make new year's resolutions in the West. The most popular pictures for the occasion represented the *takarabune*, or ship of good fortune. It usually was pictured much like a Chinese junk with a dragon prow, one mast, and a large rectangular sail. The vessel was loaded with symbols of prosperity. Sometimes the seven gods of happiness were gathered on the deck or symbols of these took their places. Occasionally the Amida Buddha was the captain, and the Bodhisattvas Kannon and Daiseishi served as first and second mates.

By emphasizing this treasure ship under full sail and placing a picture of it under the pillow when one went to sleep, it was hoped that it would appear in a dream, moving across a pleasant sea to



The Treasure Ship. This is a modern Japanese wood-block print, highly stylized and showing considerable Chinese influence. The prow of the boat is dragon-shaped, and the ship is surrounded by emblems of good fortune.

bring the dreamer the fullness of his heart's desire. Some of these wood-block prints are extremely decorative, and we have in our collection a number of interesting old examples made more decorative by the addition of bright red seals.

The designs can be divided into three general groups. In the first, the deities of good fortune are represented in person. In the second, their attributes take their places, and in the third, the ship may be filled with Daikoku's rice bales. In addition to the prints, there are interesting models of this little ship and beautiful paintings on silk or paper.

The origin of the ship symbol goes back to very early times and is diffused throughout the cultural systems of mankind. It may have originated in the idea that the earthly regions were divided from the heavenly world by a great ocean, or as Solon considered probable, the earth was an island in the midst of a vast sea, and earthquakes resulted from someone rocking the boat. The Egyptian sun god traveled through his domain in a ship that floated across the sky, and nearly all nations believed themselves to have been founded by strangers who came on ships. There was evidently a great mercantile in times gone by, and records exist of vessels so large that they could easily have traveled around the world. One Egyptian boat had an orchard of trees on the back deck so that voyagers could enjoy fresh fruit.

The Chaldeans traded for tin along the coast of Britain, and for this metal that was so precious to them they gave bright-colored cloth, trinkets, and even valuable works of art. Possibly these traders on their ships have become part of the folklore of mankind and are responsible for the idea of gifts coming from across the sea. Naturally, the gods of happiness lived in a better region than our own, so they came by boat to our mortal sphere. There is another phase of this account. In China it was believed that the deities of happiness, growing weary of the unreasonable demands of mortals and unable to make anyone happy regardless of their gifts and blessings, finally boarded a ship and sailed away to the islands of the blessed and have lived ever since among the peaks of Horizon.

The treasure ship has become a common dream symbol. It seems to imply a release of blessings from the subconscious part of the

self. It makes the person feel that good fortune is inevitable to him and that all his future transactions will be so fortunate that when the year ends he will have no debts.

Perhaps the nicest part of welcoming the new year is the optimism which is shared by all classes of society. It is unthinkable to be despondent at this season. It is also obviously a serious mistake to allow enmities or antagonisms to cross the line dividing the past from the coming year. Friends of mine, for example, have found that one of the best times to shop in Japan is just before the New Year. Bargains of all kinds abound, or at least did up to very recent years. Not only did these represent means of meeting indebtedness but also it was appropriate to build a new life disposing of anything that had a melancholic or distasteful memory. Everyone became a child again on New Year's. People eagerly sought instruction as children do, they were especially grateful to their elders and did everything possible to reconcile family differences. If there were persons in the area who were sick, lonely or bereaved, everything possible would be done, but very subtly, to give them pleasure and hope and peace of mind. If every obligation had been faithfully met and the virtuous person's conscience was at rest, there was a greater probability that he would dream of the treasure ship. If, however, he knew in his heart of hearts that he was still nursing grievances of some kind or had avoided one of his creditors, his mind would not reward him with a happy dream—his ship would not come in, and he might expect misfortune to plague him until he had a future opportunity for genuine repentance.

It might be good to include solvency among our New Year's resolutions so that we will not overshadow future opportunities by burdening them with the debts of yesteryear. Unless something of this kind accompanies the festival, why should we rejoice so enthusiastically when we have done nothing special to insure ourselves that our ship will come in?



The Earl of Essex was once asked his opinion about poets. He replied that he thought them the best writers next to those who wrote prose.

—Anecdotes by Lord Bacon



Happenings at Headquarters



Dr. Henry L. Drake, Vice-President of the Society was recently interviewed for a newspaper article appearing under the title *Understanding Can Dispel Fear*. Here follows some observations which were made: Dr. Drake said that Fear is based upon a failure to understand that no matter what we are confronted with, or no matter what might have happened—it happened for a purpose. When we approach life with a willingness to do all that we can to deal with the situations, then there is no reason for fear; for no person ever receives anything that is not his. We get what we are. When one realizes that there is purpose and rightness in the universe, he has arrived at the important conviction of being able to accept life and live by faith.

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Among the guest speakers on our Fall program was a Chinese gentleman who has been a friend of Mr. Hall and the Society for over thirty years. Older folks will remember when Mr. Keye Luke appeared with Mr. Sidney Toler in his famous role of Charlie Chan. At that time Mr. Luke portrayed the Number One son of the great Oriental criminologist. It is less known that Mr. Luke is a very fine artist in his own right doing Oriental designs in black and white, and Western type paintings in oil. His works have been widely exhibited. He has appeared in more than 150 films and his most recent television appearances have been his role as Prime Minister in Yul Brynner's series, *The King of Siam*, and as the blind philosopher in the immensely popular episodes of *Kung Fu*. Mr. Luke chose as his subject at PRS, the Philosophy of Chinese Art in Relation to Zen Buddhism.

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Dr. David Gordon also spoke for the Society on a subject close to our hearts these days, "The Attainment of Happiness." Dr. Gordon holds degrees in Psychology and Law from Yale University, and is the author of a stimulating book, "Overcoming the Fear of Death." It was a privilege to have him with us.

Dr. Henry Drake spoke twice on our Sunday morning program, opening the series with a discussion of individuality. Later he presented an important film on the life and work of C. G. Jung. The film is divided into three sections: 1) In search of the soul, 2) 67,000 Dreams, and 3) The mystery that heals. Dr. Jung is the outstanding idealistic psychologist in the present century, and Dr. Drake studied with him in Zurich.

Mr. Hall's first lecture of the season was a discussion of a remarkable 17th Century book, "The Hierarchie of the Blessed Angells," by Thomas Heywood. Though deriving much of its inspiration from the Bible, the book expands the subject of the orders of invisible celestial beings who serve as intermediaries between God and man. Mr. Heywood presents his material in both prose and verse, and his writing is rich in moral instruction. Included are ten copper engravings depicting various members of the angelic hierarchy. A consideration of this work will be found in this issue of the Journal. Among Mr. Hall's other subjects was the Mandala of World Government — archetypal patterns of human survival. In this lecture he discussed the Buddhist concept of a universal democracy and the equality of all living things as citizens of one world. This lecture will be included in the new book which Mr. Hall is writing at the present time, and which will be published next Spring or Summer.

Mr. Ralph Sterling has been accepted very favorably for his classwork in Astrology, and has recently taught this subject at the University of Southern California. He has given a workshop of 11 classes interpreting astrological charts. His last class will be given on December 17th, and will include an astro-portrait of Evangeline Adams. Miss Adams was a close friend of Mr. Hall for many years, and was a direct descendent of President John Quincy Adams. At her studio in Carnegie Hall, New York, she received a larger mail than the President of the United States. Among her clients were the largest financial houses and brokerage firms in the country. One day when the landlord of the house in which she was living came in for his regular astrological checkup, she pointed out to him that he was about to suffer a loss through fire. He thanked her, and stepped into the corridor to find the building itself was on fire.

It has been a very busy Headquarters here in Los Angeles. There was a Tuesday evening Seminar by Joen Gladich and Gisele Dallon whose studies in handwriting analysis have been popular here at Headquarters for several years. With us also was Dr. Tich Thien-An who was trained in Zen in both Japan and Vietnam, and is President of the College of Oriental Studies, Graduate School, in Los Angeles. He was with us on Saturday, October 27th, for both morning and afternoon sessions.

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Mrs. Pearl M. Thomas, the PRS Librarian has established a precedent by holding a library workshop on book collecting and appreciation on Wednesday mornings beginning October 3rd and extending for eight weeks. This was an opportunity for many book lovers to examine some of the treasures in the PRS collection. This workshop was very well attended.

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Our good friend, Stephan Hoeller was with us on Wednesday evenings. His first series was devoted to the work of Carlos Castaneda, and this was followed later in the season by a seminar on "The Art of Kabbalistic Meditation."

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Friends of Tarot Card symbolism enjoyed a series of Thursday evening talks by Pat Behman who has lectured on this and related subjects for the California School of Psychology. On Thursday evenings Mr. Ralph Sterling gave a second course on Astrology. There were also three Saturday workshops devoted to "Studies in Depth Astrology" by our very good friend, Ruth Oliver, who has been away from Los Angeles for some time.

The accompanying picture shows an important work of art which was recently presented to the society by a well-known sculptress whose studio is in Geneva, Switzerland. The work which is more than twice lifesize is sculpted in granite and weighs nearly two and one-half tons. It is a stylized Egyptian sage or scholar, and on the back of the statue is the following inscription: "Thou sun who has covered the truth with thy golden disc, do thou remove the veil so that I may see the truth within thee and know the meaning of the rays of glory for the truth which is within thee is within

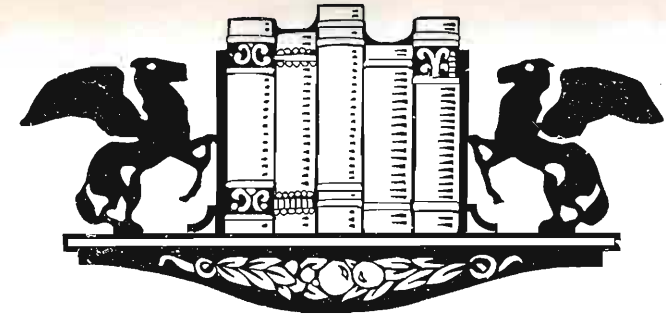


me — and I am that.” From the same artist we also received a smaller piece representing the steward who sat at the front door of the house of an Egyptian nobleman. We deeply appreciate the munificent gifts, and at the request of the artist, they are presented anonymously. Both figures have now been placed permanently on our property and have already been greatly admired. They are most suitable to represent the principles for which our organization stands.

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On Sunday, November 4th, the Society held its Fall Open House. At 2:00 P.M., Mr. Hall gave an informal talk on the subject “The China I Remember.” It was illustrated with stereoptican slides, hand-colored fifty years ago. Included were views of celebrated monuments in the Peking area, scenes along the Great Wall of China, the Black Sand of Gobi Desert, and human interest photographs in the Shanghai and Hong Kong areas. The Offices, library and gift shop were open from 10:00 A.M. to 4:00 P.M. and there was a special exhibit of art in the library. Light refreshments were served by the Hospitality Committee which has contributed so much to this festive seasonal event for these many years.

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Library Notes by Pearl M. Thomas

SOME PARTICULARS ABOUT PHILATELY

Sir Rowland Hill (1795-1879), a progressive teacher and inventor, was the great reformer of the British postal system. In 1840, when a complete revision was finally accomplished, Hill had little idea of the far-reaching enterprise he was inaugurating. The British Treasury invited artists, engineers, in fact all interested persons, to submit ideas and designs for the first adhesive stamp, and literally thousands of patterns were forthcoming. Of course, most of these had to be “round-filed”, but four suggestions were quite outstanding and the contestants were given generous prize-money for their efforts. One of the four was submitted by an American, James Bogardus, who advanced the idea of an engraving stamped on a steel-like die ready for use. Hill was primarily concerned that counterfeiting would be next to impossible and actually, once the stamp was established, only two attempts at counterfeiting were revealed. Mr. Hill himself submitted a sketch of what he personally thought a stamp should portray. His idea consisted of a profile of the then young Queen Victoria against a dark, solid background, with the word ‘POSTAGE’ at the top and the value ‘ONE PENNY’ at the bottom. The idea was approved.

But it was not all as simple as this implies. Hill was convinced, at first, that with the progressive government then in power, it would be comparatively easy to get the postal system on a paying basis. The postal system of Britain had reached an all-time low, and rates were steadily going higher. At that time, postage was

paid by the recipient of the letter and the greater the distance the more postage was added. An average letter could, and did, cost half a day's salary of a millworker or a clerk. As a general rule, these people were unable, or unwilling, to pay it and the letter was returned to the post-office which meant no tariff for the department. On the sly, many would promise to redeem their letters and would copy the name of the sender, which was often a ruse because the manner in which the name was written gave the entire message in code and the so-called letter itself was simply blank paper.

Rowland Hill's ideas for reform centered around prepayment of a uniform amount of postage (one penny for each half-ounce), the use of "little bags called envelopes", stamps that would be difficult to reproduce, and cancellation marks that could not be washed off and the stamp reused. His concepts were extremely well thought out, but reform was a long and arduous task. The press stood behind the idea, merchants saw great advantage to themselves, the general public loved it, but the committee met from February 7 to July 3, 1838 and little other than arguments was accomplished. Some die-hards could not conceive of a post-office making money when some ninety percent of the current rates was removed.

After a lapse of almost two years, the final enactment of a postal statute was completed which automatically repealed 99 other Acts of Parliament. After all the debate, arguments, and contentions, Hill's plan was put into law exactly as he had wished. As he had predicted, the volume of mail increased 250 to 300 percent and this at a time of business recession. Mr. Hill served as secretary to the British Post Office from 1854 until his retirement some ten years later, and he received the honor of being knighted in 1860.

That first British stamp, known throughout the world as the Penny Black soon became a collector's item and so the art of collecting stamps started almost from its inception. There is a pleasant enough story about the young lady who, in 1841, advertised in a London newspaper for cancelled Penny Blacks. She wanted to use them to wallpaper a dressing room! Along with the Penny Black, the Two-Penny Blues came into use and British postal history was well on its way. The likeness of the young Queen Victoria which appeared on both of these stamps was used in England



throughout her reign at her insistence as she did not favor her looks as she grew older. Some of the colonies, however, did not respect this request and used older Victoria portraits.

These earliest stamps did not include the country's name as they were intended only to be used in England and Ireland. An interesting little sidelight, or peculiarity, of the British stamps is that, contrary now to the laws established by the Universal Postal Union (U.P.U.), stamps of Great Britain still do not have the name of the country. You are supposed to deduce their origin by recognizing the reigning monarch pictured.

It took considerable training to educate the postal clerks and the general public in the knack of using stamps. There were those who considered the stamp a receipt and carefully filed it away, while others tucked it into the envelope, expecting the recipient of their letter to pay the postman as had been the method in the past.

On the first day of issue, May 6, 1840, some 600,000 Penny Blacks were sold, and continued to be sold in such quantities that today, better than 130 years later, it is not too rare an item.

Within twenty years after Great Britain started her phenomenal advance in postal improvement, a great many countries had adopted the idea of the little piece of paper attached to the envelope signifying prepayment. In the year 1843, Brazil became the first country in the Western Hemisphere to adopt the new idea. The United States, in 1847, followed suit by issuing stamps of 5- and 10-cent denominations with the portraits of Franklin and Washington imprinted. During the early 1960's in France and Britain, there were dealers who could supply catalogues and albums for collectors of world stamps. Of course, the earliest collectors were largely either small boys or wealthy eccentrics, plus a few kings, who could afford to pursue a rather silly hobby—or so it was generally conceded. Two of these unusual individuals were Count Philippe von Ferrari and Colonel Edward Green, the son of the famed Wall Street Wizard, Hetty Green, who had amassed a huge fortune which the Colonel enjoyed spending. Count Ferrari, an Austrian subject who resided in Paris, also had tremendous wealth and spent much of his time collecting stamps over a period of better than forty years. He seldom asked prices when buying large collections, and he bought many. After some time, his treasurer prudently set aside approximately \$10,000 each Monday for the stamp purchases of the week. Ferrari died in Switzerland in 1917 and his stamp collection was confiscated by France at the end of the war. Several years later, an auction was held which attracted collectors from all over the world. Manly P. Hall has acquired some of the famed Ferrari Stamps.

When Franklin Delano Roosevelt was stricken with infantile paralysis, he resumed an interest in stamps, an interest his mother had directed him to as a boy when she gave him a collection of early family correspondence from Hong Kong with fascinating old stamps affixed. During the Depression, many people took up an interest in collecting stamps and it gradually acquired an aura of dignity and importance. This could perhaps largely be due to the influence of F.D.R. The average stamp collector is a cut above the ordinary person—not because he collects stamps, but because

stamps require an alert, clear thinking mind. Roosevelt claimed that he owed his life to his hobbies, particularly his stamp collecting.

Of late years, the urge for collecting has grown by leaps and bounds. Gimbels Department Store in New York City many years ago was encouraged to set aside an area for the selling of stamps, and today it has expanded to such an extent that it handles well over a million dollars worth of stamps each year. There are so many avenues of self-expression in the choice for collections. Doctors often tend toward medical stamps, architects seem to enjoy accumulating pictures of buildings around the world on stamps. The area of the arts is a tremendous field for selection and offers any number of opportunities to pursue.

Manly Hall has been an avid stamp collector for a good many years and freely admits that he first took an interest in philately when he was about thirteen years old. He feels that probably his enthusiasm developed from an interest in the world and its people, a sort of poor man's way of seeing the world. Primarily he started it as a hobby, but at the same time, an educational one. Then for a while, he set this enthusiasm aside, but about thirty-five years ago, while recuperating after some surgery, he got out his old stamp albums and that was it! To put it bluntly, "the bug got him again" and philately has been an abiding interest ever since. While the majority of his stamps come from Asia, Mr. Hall also has an ample stock of stamps from European sources, including Vatican City, Monaco, and France. His Israeli collection is kept quite complete. When the famed Franklin D. Roosevelt stamp collection was put up for auction, Mr. Hall acquired from it some of the Afghanistan and Tibetan stamps. As mentioned previously, Manly Hall has stamps from the Count Ferrari collection which include postal and revenue stamps from India and the Indian Native States, plus fiscal stamps both of India and Hong Kong. Among his curiosities, M.P.M. has die proofs of the most rare of all stamps, the early Mauritius. These are like miniature sheets from the original die of the first Mauritius issues before the die was destroyed. Very few people will see an original example of this stamp, for its present price is \$47,500, with a waiting list and no copies available. Mr. Hall also has spy stamps as well as Chinese covers from a leper colony. Among the stamps of Bhutan, a land

north of India, is a set of stamps impregnated with perfume to match the flowers illustrated on the stamps.

For many of us, it is all too easy to take stamps for granted. We may think little about them, but even with a variety of unfamiliar designs there is little problem of actually confusing stamps with the so-called trading stamps which we often obtain at the supermarket. If, or when, an individual becomes interested in philately, he invariably learns a little about the background involved: the engraver's art, lithography, history, geography, religion—all these and many other facets come to the fore. Some of this knowledge may come through a process of osmosis, but stamp-collecting is an exacting and absorbing love which demands great attention and dedication. The United States Postal Service, in order to encourage the collecting of stamps, has books, pamphlets, albums and souvenir pages which are available to the public. These can be purchased at most post offices or sent for direct (enclose a stamped, self-addressed envelope) to: Philatelic Sales Unit, Washington, D.C. 20036.

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PHILATELIST VOCABULARY

PHILATELY: The collection and study of postage stamps and the materials relating to their history and use.

CACHET: A rubber-stamped impression on cover or postcard giving date of and describing some special event; not a postmark.

COVER: —Outer wrapping of a piece of mail (envelope). A stamp is "tied to cover" when the postal marking falls partly on the stamp and partly on the cover.

FIRST-DAY COVER: A cover or card postmarked and passed through the mails on the first day of issue of the stamp it bears.

HINGE: True stamp collectors do not paste directly on the album page but secure the stamps by hinges, small rectangles of paper with a special gum on one side and folded.

IMPERFORATE: Describes stamps that have not been perforated or cut to facilitate separation. It was almost fifteen years after the first stamps were utilized before machines were developed which could perforate one stamp from another.

MINIATURE SHEET: Most commonly, this term is applied to little sheets of 25, 10 or fewer stamps issued as souvenirs of an occasion or a national event. These are also known as souvenir sheets.

MINT: This is the condition of a stamp as it comes from the post-office, with its original gum undamaged and without blemish on its face.



The three months display of fine pictures taken by Manly Hall on his world tour fifty years ago offered delight and a bit of nostalgia for a good many visitors to the library. Many of these visitors were people who read about the exhibit in local newspapers and came to P.R.S. for the first time. The pictures which particularly pleased our "old-timers" were those which showed a rather youthful M.P.H., and often taking pictures himself.

The October showing included various areas from Hawaii and the Philippines, to Java, Burma, Egypt, and Jerusalem. As a great many of our library visitors have been to these regions, it was interesting to note their comments. Some could find little difference between then and now, however quite a number of the photographs were of temples and buildings which have long since disappeared.

In both September and October, we were most pleased to have the loan of a Nepalese ceremonial elephant and a dancing Siva. These excellent 18th century pieces are the property of Gilbert and Meredith Olson, good friends of P.R.S.

Following our custom of displaying some of Manly P. Hall's stamp collection during the holidays, we are branching out somewhat this year by combining stamps with large, full-color representations of the works of art pictured on the stamp themselves. Many of these are reproductions of masterpieces from the world's major art museums and we have placed particular emphasis on the works

of Durer, Botticelli, Raphael, and El Greco. In some instances, the same work of art has been presented by several nations, and so the stamps from these countries are included. This year we are also featuring some beautiful pictorial postage stamps honoring Christ. The Moslem world is well-represented in the exhibit in this area with over one hundred stamps depicting madonnas and holy family groups from masterpieces in European museums. For the holidays, the library is decorated to help instill a holiday atmosphere, and this year an added attraction is a charming, whimsical group of seven Mexican dolls who make a delightful scene.

RECENT ADDITIONS TO THE LIBRARY

1. **THREE MONOGRAPHS ON COLOR:**
Color Chemistry, Color as Light, Color in Use.
Published by The International Printing Ink Corporation.
This is one of approximately fifty sets.
2. **THE BHAGAVAT-GEETA**, or "Dialogues of Kreeshna and Arjoon"
London, 1785.
This is a copy of the edition used by Ralph Waldo Emerson in his writings.
3. **BUDDHA** by William MacQuitty.
Foreword by The Dalai Lama. Printed and bound in Italy, 1969.
Mr. MacQuitty is a Fellow of the Royal Geographical Society and one of the best British photographers. He knows the Middle and Far East intimately, having lived there for many years. The tremendous range of colorful illustrations is linked with a clear and concise text.
4. **TIBETAN MEDICINE.** Illustrated in original texts,
Presented and translated by the Ven. Rechung Rinpoche.
University of California Press, 1973.
Printed in English for the first time, a history of Tibetan medicine from its origin up to modern times.
5. **A TREASURY OF ICONS.** Sixth to Seventeenth Centuries from Sinai Peninsula, Greece, Bulgaria, and Yugoslavia.
174 Illustrations, 58 in full color and gold.
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