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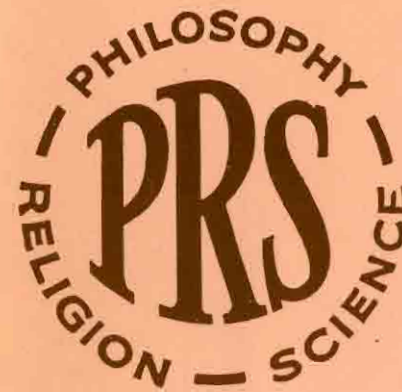
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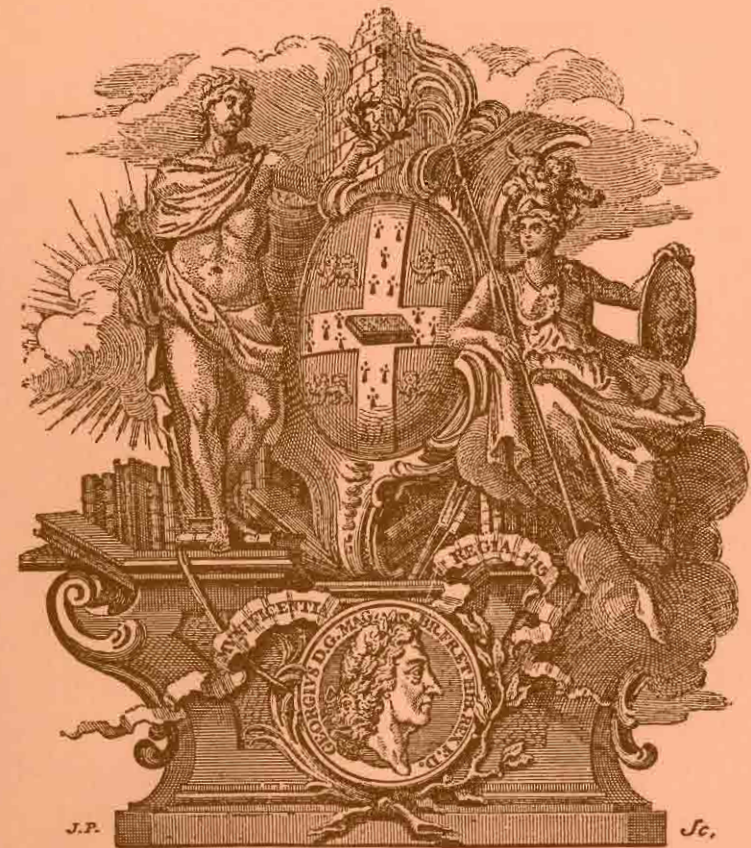
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THE PROBLEMS OF THE BURDENED MIND



he place of mentality in the evolving character of the human being has always been a subject of controversy. Intellectuals are inclined to overestimate the significance of the mental process and mystics are prone to consider it as a serious impediment to the unfoldment of the inner life. Most of the classical schools of philosophy sought to explore the rational powers of the individual, feeling that the intellect, properly disciplined, would lead gradually to the discovery of realities otherwise unapproachable. Oriental religionists view the mental process with the gravest suspicions because they believe that "the mind is the slayer of the real."

To be considered an intellectual is to be suspected of being a sophist in whose nature there is neither breadth nor depth. Somewhere in this tangle of opinions, most of which originate in the mind itself, the soul is held captive and the free circulation of thought becomes well nigh impossible. A few have realized that man was endowed with a mind because it was necessary to the release of inner potentials, but most will admit that it becomes a dictatorial power unless it is properly employed.

There is a mental energy in the universe which manifests through all existing forms. We may borrow, with certain adaptations, the Chinese concept of Tao. Mental energy is like a vast

ocean, nourishing in one way or another all aspects of creation. It is a fluidic principle which may be compared to water which is lifted up by the power of the sun to become clouds. These clouds, driven by the wind, gather around the peaks of mountains and release their moisture as rain or snow. The water thus formed trickles down to make fertile the earth. Small rivulets converge as larger streams; these in turn become mighty rivers. Along the banks of these rivers humanity has built its habitation and later the motion of the current supports mechanical contrivances which help to lighten the burdens of mortals. The rivers support lakes and ponds and through proper outlets these return to the ocean and mingle again with the great sea of life. In a similar way, mental energy begins and ends in the ocean of universal mind.

Through the use of mental energy the individual becomes aware of innumerable truths which would otherwise be incomprehensible. He is able to contemplate the arts and sciences and witness the behavior of all the creatures that eternal life has fashioned. Perhaps the greatest single contribution of mind is that it makes possible growth through experience and reveals the relationship between the person and the universe in which he lives. Occurrences are comparatively meaningless if isolated from the pattern of eternal growth.

The receptacle of mental energy in man has been called *the mind*. It is not thoughts arising in the mind that are dangerous, but the abuse of them. Like all other natural resources thought can be both a builder and a destroyer. The mental receptacle, if we may call it such, can be symbolized as tubular. In the normal person it is open at both ends. In a sense, it can be likened to such processes in the human body as the ingestion of nutrition, digestion of that which has been brought into the body, assimilation of that which has been digested, and excretion of that which is no longer useful. Where any of these processes are impaired, indigestion is inevitable and the dyspeptic mind is even more painful than a malfunctioning physical body.

When the mind is open at its upper end it is constantly fed with new ideas, discoveries, or stimulating observations. If the

upper end is closed, one of the most important sources of self-improvement is blocked. The sufferer from this distemper is subject to numerous prejudices and intolerances and tries to build an adequate mental life on the basis of his own inflexible allegiance to tradition, environment, and immediate personal reactions to events. Such a person is popularly said to be close-minded.

If the lower end of the mental tube is blocked, there is another kind of disorder. If the flow of a river is impeded the waters will rise inundating villages and cultivated fields. Such a physical happening is considered a community tragedy. The mind overfills, finally overflows, and certainly becomes a burden on life.

When both ends of the mental tube are blocked, stagnation is inevitable. Thoughts become impure and even poisonous. The person tries to live in a swamp which breeds pestilence and is no longer fit for human occupancy. The point we wish to emphasize is that thought must circulate in order to exercise the functions for which it was intended.

The science of bodily nutrition is now being carefully considered. The food taken in must nourish the various organs and functions and, if deficient in any particular, disease can gain a footing. If wrong eating habits are pernicious, wrong thinking habits damage both the mind and the body and can bring both down to a common ruin.

One of the most important functions of the mind is memory and it is also one of the most abused. Nearly every form of self-improvement is dependent to some degree upon remembrance. We have to learn the multiplication table but unless we are able to recall its function at will it is of little practical use. All arts and sciences depend upon the ability to recall useful information which also permits us to arrange our activities into meaningful sequences.

Unfortunately, we are prone to remember unpleasant occurrences or to look back upon life with emotions of self-pity and criticism. This is another abuse of a useful faculty. Nature recommends that we learn from the experiences of former years and understand them as steps in the unfoldment of personal charac-

ter. Memories which we resent or include us to self-pity are worse than useless. People often say that they would like to forget remembrances that are painful or depressing but that they do not know how to clear the mind. We cannot forget unless our own faculties deteriorate, but we can transmute painful occurrences and become grateful for the lessons they have taught.

Some years ago I became involved in the affairs of an amnesia victim. A traumatic state due to a serious automobile accident resulted in the man's complete loss of the faculty of recollection. He no longer remembered his own name, failed to recognize his wife, and approached his children as complete strangers. He had to rebuild his entire life from hearsay. He undoubtedly forgot a number of things which could well be lost in limbo but the inability to recall was, in no sense of the word, pleasant or profitable. Fortunately, after several months of complete internal confusion, his memory gradually returned and he became even grateful that he could recall former troubles and problems.

An overloaded mind is one in which conflicting thoughts and undigested ideas are without proper leadership or guidance. In such cases discrimination could put things in order if it were available. This type of mental indigestion is common with intellectuals. They assume that a vast collection of other people's ideas constitutes what Lord Bacon calls "a full mind." Too often, however, it is little better than a trash heap. It is seldom useful in emergency and has little influence upon conduct. The English author, Thomas De Quincey, once sat weeping in the British Museum. His despair was simple—he could not live long enough to read all the books in the British Museum Library. De Quincey did not realize that he would have gained little or nothing had he completed such an endeavor. Scholars visit the library to find some pertinent reference or verify their own speculations. Used in moderation learning is valuable, but when cultivated to excess it is truly a burden upon the spirit. It can discipline errors of judgment only to replace them with new uncertainties. It may provide the artisan with better tools but it can in no way take the place of inner purpose.

It is useless to insist that the wisdom of the past has no value. Used sparingly, it moderates ambition, prevents recurring errors, promotes dedication, and makes available to us the experiences of those who have gone before. In one lifetime no individual can learn all that the world knows. Some say that true knowledge must come from within. This is certainly true but very few have been able to release the wisdom of the soul without some outside stimulation. Discrimination and selectivity impel us to advance our own conduct and character through a certain amount of reference background.

One of the best examples we can advance of the importance of our mental heritage of Western man is the Holy Bible. No one can deny the enormous influence of this work and it is also obvious that from it has flowed inspiration that has changed the course of human destiny. In its most literal form it has served many sects and creeds, but it has also led to numerous conflicts, some of which are not yet reconciled. To turn from it, however, has brought few benefits. Each approaches the Bible on his own level of understanding, but without some human guidance its deeper mysteries can never be unlocked. Everyone who reads the Bible is heavily influenced by his own experiences. He applies it to his own immediate environment and calls upon whatever inner resources he has to sustain his hopes and faiths through the hazards of mortal existence. What is true of the Bible is also true of other sacred books. It is obvious that minds with various degrees of development will use the faculties available to them to support their spiritual integrities. Thus the total facility of the mind is applied to the task at hand. All that we know, think, and believe helps us to sustain faith and hope and live in charity with each other.

In my own case, I have never experienced mind as a burden. My natural curiosity has impelled me to explore many fields of learning, but I have no difficulty in sitting down quietly in a state of complete mental rest. Things that are unimportant gradually fade away and "leave not a rack behind," to quote the Bard. During my rather lengthy career, a number of interested persons have offered assorted explanations for my way of thinking. Some

have called me "a walking encyclopedia," but I shudder to think that I carry around within myself a recent edition of the Britannica. Others have insisted that I have a prodigious memory; obviously they do not know me well. Still others opine that I am simply repeating the words of the ancients, building entirely on the wisdom of other men. Perhaps the most original explanation was brought to my attention after a lecture at Town Hall in New York City. A gentleman in the front row center solemnly announced in a stage whisper that my talk was only possible because he had projected the entire discussion telepathically.

We all must use to some degree the tools of our race. The carpenter did not invent the hammer which he finds indispensable, but he uses it in some practical labor of construction. No one lives entirely alone nor are his thoughts completely original. They help him to accomplish his purposes but he applies them, whatever the source, to the advancement of his own purposes.

The mind, if wisely used, is a faithful servant of individual and collective needs, but unless dedicated to a worthy end it becomes a tyrant. All mental activities have their constructive and destructive aspects. Memory, for example, can enrich or impoverish. It can burden us with gloomy recollections or inspire us to greater accomplishment. The mind has made science possible but it has made many scientists impossible. In this area dedications are especially important. Selfishness and personal ambitions pervert the intellectual life, binding it to the gratification of egocentric impulses. Materialism can never be condoned by a truly thoughtful person but it is prevalent in our times. As a child must be guided to its maturity, the sense of responsibility should be cultivated in the mind and by the mind. Behind the intellect is a constant pressure of basic integrities. These must become the leaders of thought and the governors of mental attitudes. In my own case I decided what I wished to do with my life and sought to build a solid foundation to support my ideals.

Early in my public labors I realized I had to make a major decision. Would I devote my endeavors to the advancement of my own knowledge or would I subordinate personal interests to do

what I could to help others? Having chosen the latter course, I resolved to try in every way possible to understand those who came to me for advice and assistance. I soon discovered that I could not impose upon them merely the structure of my personal convictions. This did not mean that I should compromise these convictions but that I had to put them in words meaningful to listeners and readers. Most of the problems that were brought to me dealt with everyday matters, but occasionally they were more profound.

There are many levels of language and ideas which are so abstract as to be useful only occasionally. Each person has to be reached in terms familiar to him. I had to deal with members of many racial groups and countless social backgrounds. Among the religions represented were devout Catholics, Protestants, and Jews. There were also a sprinkling of Hindus, Buddhists, Moslems, and even a few American Indians. One day the troubled person could be an agnostic or a self-proclaimed atheist. All they had in common were problems which seem to be no respecter of of creeds.

Many philosophies of life are built upon occupations. The banker interpreted the universe in terms of deposits and withdrawals but he never came to me to discuss investments. His concern was a wayward child or a home on the verge of collapse. One wealthy man had suffered a serious heart attack and was beginning to suspect that he might soon leave his estate to an improvident family. Many were seeking defense or escape mechanisms and of these the escapists were the most numerous. When the problems became too heavy there was an impulse to get out from under. A not uncommon visitor was a frustrated scientist who found his researches in conflict with the innate idealism of his own nature. I had to evolve a plan that could be adapted to these diversified needs and realized that it was necessary to reach both the artist and the artisan through the channels of his own dedications.

The transmission of knowledge depends heavily upon establishing a bridge of understanding. A violinist who has given his entire life to music has private reservations against a counsellor who

is completely ignorant of the laws of harmony. The shopkeeper is disappointed when an advisor proves rather conclusively that he has no insight into difficulties of the small businessman. We learn something from all who seek help, but something more is also indicated and indispensable. If each of us is locked in his own world, common objectives may be overlooked.

The factor of authority also comes into focus. The words of a living individual are usually suspect. The advice may be excellent and grounded in adequate experience but a reluctant listener is not especially impressed. A devout person raised in a nominal religious environment is not often impelled to forgive his enemies but he is deeply moved by an appropriate quotation from the Scriptures. Against Holy Writ he has no defense. To help such cases a reasonable familiarity with the Bible is practically mandatory. There are also occasions when there is need of the Koran, Dhammapada, and the Analects of Confucius. Whether one wishes to take the time to accumulate an adequate reference background may be a controversial point, but it helps when all else fails.

Another common fault usually due to ignorance is to misunderstand the convictions of our neighbors. Sometimes prejudice is stronger than integrity. I have read many books which are completely untrue in both spirit and letter because the author devoted pages to the correction of errors which originated in his own mind. There is a natural tendency to downgrade the unknown. Such depreciation is assumed by the writer to reveal spiritual loyalties to his own beliefs but he is actually impoverishing his own consciousness. He creates a false imagery which he then seeks to demolish.

Nearly all minds have blind spots. There are areas which neither experience nor education has enriched. Confucius has told us that simple ignorance is a minor fault but when it is compounded and the victim does not merely lack knowledge but lacks the realization that he is ignorant, he transforms a misdemeanor into a felony. This is a mistake often made by missionaries who make little effort to estimate the moral values of a foreign faith. Every effort should be made to enlighten the dark corners of the

mind. We perform in this way a good deed to others and save ourselves much sorrow and pain.

As we explore the mysterious regions of other people's thinking we can make many beautiful discoveries. There is only one reality in the universe but it expresses itself through the highest aspirations and convictions of all human beings. There is a computerization process built into our mental structure which, if allowed to function properly, reveals the unity which encloses all diversity within itself.

The present generation is over-critical. We doubt everyone else and are not too certain about ourselves. The mind captured in this prevailing pessimism builds upon it and locks its faculties away from the recognition of the Divine Plan which governs and directs all things. Three quarters of the population of the earth believe in a Divine Power which prevails and will prevail throughout eternity. Yet these very same believers are usually weakened by their own unbelief. When a crisis arises many are inclined to doubt that providence is stronger than accidents. Something can always be accomplished if confused and discouraged individuals can be helped to restore their faith in the Divine Plan. Faith in good and a sincere effort to cultivate personal virtues are the best foundations for a cheerful and useful life. As we gain the ability to think constructively, we can bring about a complete mental housecleaning.

In Japan civil administration requires that every year each house or apartment shall be subjected to "small cleans" on frequent occasions and a "big clean" at least once a year. Officials go through the communities to make sure that the standard of cleanliness has been maintained. Such a rule could be enforced here with benevolent results. The mind should be subjected also to periodic cleanings. There should be conscious effort to make sure that our mentality is purified of negative factors and ulterior motives. The burden of thought would be considerably lightened if we got rid of things not worth thinking about. This is why a fair measure of mental discipline is so necessary.

In an old house the relics of generations are finally stored away in the attic. Some of these old items that are too good to discard are simply nostalgic relics which have no special value as antiques. The mental attic may be no better than a haunted house. When the time for the "big clean" comes, never overlook the attic! It sometimes happens that others can use things that you discard. If so, distribute them where they do the most good. Sometimes old experiences can be useful. If so, share them.

To return to our principal theme, the mind is not burdened by the dreams and aspirations which it accumulates. It is not confused or debilitated by facts or the products of enlightened imagination. It simply becomes weary of accumulations that contribute nothing to the solution of daily problems. If the situations in which we find ourselves do not stimulate a search for greater insight it is usually because of the increasing load of mental toxicity. Today there is much emphasis upon intense specialization. This is one of the dilemmas of genius. Most of those who are remembered as geniuses suffered from one-track minds. The private lives of the illustrious have been in poor condition. We are inclined to think of great persons in terms of their abilities and ignore their debilities. This has been changed somewhat by modern biographers who discovered that the delinquencies of the famous have considerable cash value in the field of modern literature. When we discover that some venerated name led a most immoral life we are shocked and disillusioned. The truth of the matter is that these persons had little or no contact with the responsibilities of normal existence. Completely immersed in their own specialization, they overlooked the primary purpose for which man was created. He was placed here to improve all parts of his nature; the mind is perfectly capable of carrying divided allegiances. In fact, it is delighted to do so. The mind does not forbid the successful physician from being a good father and a faithful husband. The thinking equipment has simply not been educated in these matters. The immediate personal environment is where wisdom achieves its perfect works.

Wish

Educators have made a number of important discoveries bearing upon the learning capacities of young people. Most teachers are aware that the mind has rules of its own and that these must be recognized. Children's mental equipment is subject to several types of fatigue. If, for example, a child is required to devote a full day to arithmetic, fatigue will set in and valuable time and effort will be wasted. It is far better to bring another mental faculty into play by shifting the attention to a different subject such as geography or grammar. By adjusting the curriculum to serve a variety of mental faculties, fatigue is averted and the student's interest is maintained. The adult faces similar needs. Nature has provided many inducements to broaden the foundations of knowledge and the thoughtful person must learn to keep the rules which regulate the thinking process. Those who broaden their fields of interest are rewarded with better personality integration.

We are inclined to think of the mind as a kind of invisible organ when in reality it is composed of more than forty distinct faculties, each of which must be given special attention. To develop only six or eight of these faculties must result in impairment of judgment. A person so restricted lacks the support of the larger part of his own thinking equipment. If his observational faculties are overdeveloped he will lack reflective power. He may observe many things, but cannot transform incidents and circumstances in terms of self-improvement. Faculties used in trade and merchandising will not make possible internal security without the aid of idealism and veneration. Overemphasis on physical prowess may produce an outstanding athlete but he would be better off if art, music, color, and other aesthetic insights were also available. In recent years Zen has become important in physical culture. When the philosophical faculties are combined with the physical the individual discovers that he is a better golfer, tennis-player, or weightlifter. Persons in all walks of life are more productive when they really understand the importance of philosophically disciplined relaxation.

Anyone who has a line of thought which has dominated his thinking over half a lifetime resents what he considers to be the

interference of extraneous ideas. He will defend his own preoccupations to the bitter end, even though there may be no factual evidence that he is succeeding according to his present policy. He calls upon the mind to defend his one-pointedness. What such an individual does not want to know is for him a waste of time. Mental blind spots have frustrated many careers and to boast of unreasonable loyalty to any attitude is a mistake. Aptitude tests do not really tell us the capacity of the mind, but rather how much of its potentials we are willing or able to cultivate. Some will insist that they were predestined and foreordained to limit their accomplishments to a specific field of activity. The more they defend this belief the greater the unnecessary limitation they impose upon themselves. What we sometimes describe as an overburdened mind is usually wearied by the conflicts within its own structure. On this point the holistic attitude is valuable. When all classes of a social structure make their proper contributions the nation flourishes and this is also true in the realm of mental activity. The well-balanced mind makes fewer mistakes and is less prone to assume that its own ways are necessarily best. Most neurotics are victims of their own inadequacies.

It has been noted that broad minds have a tendency to be shallow and deep minds are likely to be narrow. In terms of geography, surviving cultures have developed most rapidly in geographical areas where the terrain is less rugged. The same has been observed in matters of climate. All of the world's important civilizations have developed in temperate zones and the world's best thoughts have arisen in temperate minds. The highly opinionated person wears himself out defending his attitudes and the individual who has no opinions at all is over-dependent upon the thoughts of others. There is the story of a Roman farmer who found a large treasure on his land. He wrote the emperor for advice as to what he should do with his discovery. The emperor wrote back, "Use it." When the farmer received this curt reply he asked for further instruction by saying that he did not know how to use it. He then received another curt suggestion: "Abuse it." Those who do not know what to do with their own minds face

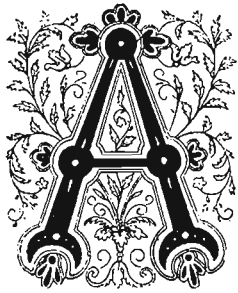
a similar predicament—they must either use their faculties constructively or abuse them.

If experience proves that we are not reasonably successful in planning a constructive life, we are probably guilty of misusing at least part of the capacities and abilities with which Divine Providence has endowed us. I ran across an interesting note bearing upon well-balanced living. "When patients complete tests at the Mayo Clinic, they are given a card on which there is a diagram in the form of a cross. On each arm of the cross appears a word indicating a main factor in leading a balanced life. The four words are: *Work, Play, Love, and Worship.*" (*Inklings*, November 1977)

In order to fulfill the four recommendations, the mind must be properly educated so that it is qualified to create a balanced life. Most people learn to work because it is necessary to economic survival. Many also learn to play, but they have slight understanding of what is enjoyable. A goodly number believe that they know how to love, but too often they lack the ability for enlightened affection. The majority of human beings worship something, but their religion seldom interferes with egotism, ambition, and self-pity.

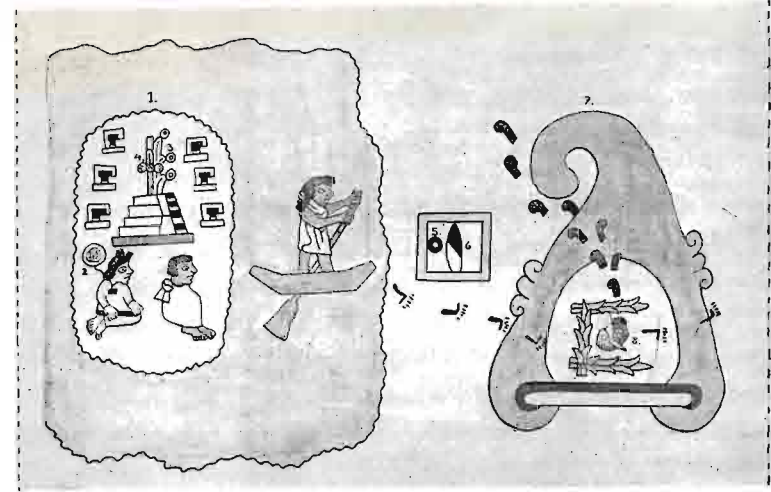
The mind is not actually burdened by learning which leads to a fuller life. It is more likely that worries, anxieties, and conflicts exhaust mental resources which should be put to better purposes. Constructive thinking resulting from better learning skills is not too heavy a burden for the mind to bear. It is more apt to be exhausted in an effort to remedy mistakes due to lack of insight, appreciation, and understanding. The union of the many faculties of thinking we call *common sense* because it is the wisdom which the faculties of the mind have in common. Our mental equipment is not content to remain idle. It wants important things to do and suffers more from boredom than overwork.

ALLEGORY AND EMBLEMATA—PART I



According to the dictionary a symbol is a visible representation of something invisible or intangible, and on the religious level picturizations of divine beings. It may also convey important moral or spiritual truths. In more recent thinking it is a device standing for a technical process or substances involved therewith. Beyond the dictionary it should be noted that symbols may include visible or audible emblems as in art, music, theater, and ritual. Their basic purpose is to stimulate idealistic responses by which knowledge already available is brought to the foreground of the mind so that it can be immediately recollected. Nearly every abstract reality can be communicated from one person to another only through some type of symbolism. Symbols are derived principally from objects in the natural world, and in ancient times the created universe, with its innumerable forms and aspects, provided suitable analogies to divine principles and processes.

Throughout the history of the development of human culture, symbolism has been the key which unlocked the realm of causation lying behind or locked within the experiences of sentient beings. The most ancient forms that we know are pictographs found carved into the faces of rocks or drawn upon the walls of prehistoric caves. In the beginning they were simply representations of familiar objects, but they included the vital concept of motion. They were a kind of visible prehistory and were available as a means of instruction. They told the story of the times and situations through which our remote ancestors passed long ago. Primitive humanity invented nouns first but had difficulty in recording action or the relationships between events. It gradually occurred to them that the motion of a person from one place to another could be pictured through a series of footprints leading in one direction or another. In the Central American area, symbols represented places and a journey could be recorded by these footprints moving from one place to another. In one of the Aztec



Detail from an ancient Aztec manuscript, *Tira del a Peregrinacion Azteca*; this section is believed to show the journey of the tribal ancestors from the lost continent of Atlantis with its seven nations. The footprints show the course followed by survivors from the lost continent.

codices, migrations from the lost continent of Atlantis are recorded in this manner. For the most part these very early symbols were essentially informative and served much the same purpose as photographs taken in far lands and brought back for the benefit of those who had not traveled.

Human beings are naturally gregarious. Each seeks to record his own experiences with certain embellishments to increase personal distinction. It gradually became obvious that life itself enriched the mind, causing it to contemplate the meanings of things experienced. As ideas multiplied, means of communicating them became urgent. Pictographs were inadequate, and from them gradually developed the hieroglyphs in which natural forms were used to express qualities. In the course of ages, as in Egypt, the hieroglyphs received phonetic equivalents and could be used to spell out words. To create a kind of cursive form the hieroglyphs were simplified, using only a part of the complete design, and this resulted in hieratic writing.

The Babylonians evolved the cuneiform style which, as the word implies, consisted of wedge-shaped strokes in various combinations. These may have influenced ancient Hebrew writing in

which characters were composed of small flame-like forms, amplified from the single character *yod*. Another important innovation was the assignment of numerical equivalents to the various letters. In early Greek manuscripts pagination was by letters rather than by numbers, and in the Hebrew writing this association of letter and number laid the foundation for the cabala.

The power of language to express abstract ideas expanded throughout Europe and Asia and almost immediately resulted in the recognized need for two independent systems. The language of the market place dealt with the common relationships of humankind, but this in turn gradually degraded the essential meanings of terms. Many nations therefore developed sacerdotal forms of writing to provide words suitable for sacred usage or in abstract philosophical discussion. In more recent times most of the European states had their own languages, but Latin was used almost continuously by more advanced scholars and became the language of the learned. With the rise of science a precise form of symbolism became indispensable. It was Pythagoras of Samos who transformed the earlier methodologies and gave the Western world arithmetical and geometric figures and emblems. Mathematics became the master of the sciences and was gradually disseminated throughout the arts and sciences. The basic concepts of mathematics were known long before Pythagoras and may have originated in Asia, but they were not generally adapted as a philosophical instrument. With the aid of arithmetic, generalities could be assembled in exact patterns; this process integrated religious, philosophical, and scientific speculations.

The Pythagorean alphabet of meanings spread through all the arts and crafts and found one of its noblest expressions in architecture. The Dionysian Artificers, the master builders of antiquity, incorporated harmonic proportions into the building of temples, palaces, and tombs, convinced that every structure should symbolically represent the purpose for which it was intended. It was assumed that those who beheld such labors would be psychically influenced by real, but invisible, overtones. In due time the practice was extended to include astronomy and music. Thus, all of the achievements of mankind were disciplined by the immuta-

ble laws revealed through mathematics. It seemed obvious that a Divine Architect had impressed upon the face of Nature the rules and regulations necessary to the well-being of all created things.

One of the old Rosicrucian writers stated that divinity had provided mankind with three master texts which should be studied with diligence. These were the universal structure itself, the holy scriptures, and the human body. Such concepts led to a wider appreciation for symbols and paved the way for innumerable interpretations of divine revelation. Familiar objects could stand for unfamiliar truths or explain the complexities of character and temperament. Advancing in this direction, we come to the wonder-world of fables. The classic examples of this type of literature are the fables of Aesop and La Fontaine, and the elaborate fable literature of the Far East. Animals were used according to their various propensities to represent human characteristics and such fables contributed to the improvement of morality and the correction of common faults.

Nor should mythology be overlooked. The sacred myths which underlie all religions present the gods as personifications of universal principles. In many instances the imposition of one level of myths upon another resulted in strange and conflicting compounds. Some believe that creation myths, for example, were originally intuitive estimations of the way in which the world came into existence. Gradually the primitive accounts were codified and processes of interpretation began. In this way the meaning of the myths could be perpetuated by future generations. It is well to bear in mind that in the literature of the ancient world, nothing is meaningless and the obvious seldom exhausts the true significance.

Through classic mythology we are introduced to the beginnings of heraldry. Symbols were used to signify families and their deeds. They were involved in ornaments, insignias, and special markings on shields, helmets, and body armor. It was from such heraldic devices that many organizations selected appropriate designs for their own purposes and these can be seen on signs, letterheads, windows, and doors of stores. Many important li-

braries and private collectors identified their books with symbolical devices on the bindings or inserted in the volumes as bookplates. Most countries, states, and communities have decorative seals or appropriate emblems. Religions also have their particular symbols: the cross for Christianity, the Star of David for Judaism, the lotus for Buddhism, the interlocked hemispheres for Taoism, and the sacred monosyllable *Om* for Hinduism. In each case the emblem is directly associated with the teachings of the sect.

Literary symbolism includes parables, allegories, legends, adages, proverbs, and significant metaphors. Quarles's *Emblems* were moral pictures for the edification of young minds. Dante's *Divine Comedy* and Milton's *Paradise Lost* abound in concepts with highly symbolical meanings. More simple examples include Bunyan's *Pilgrim's Progress* and Jonathan Swift's *Gulliver's Travels*. The latter especially is a thinly veiled political satire. The sacred scriptures of all nations make use of parables such as the story of the Prodigal Son which has distinctly esoteric overtones. In troublous times enlightened scholars found it expedient to present their ideas in fictionalized form, and this practice is still current.

The rituals of many organizations, both religious and secular, are indebted to the sacred institutions of antiquity. Tribal initiatory rites are still largely allegorical, presenting abstract truths in veiled form. This technique reached its highest degree of technical perfection in the secret schools of India, Egypt, and Greece. The spiritual journey of the human soul from ignorance to enlightenment was depicted through elaborate pageantry, difficult to interpret by the uninitiated. Classical Greek ritualism involved nearly all of the arts and sciences and provided the means of interpreting the sacred cosmological and psychological lore which had descended as a heritage from prehistory. In the Eleusinian Mysteries drama played an especially important role. Deities were personified and a lecturer explained the significance of the spectacles. Sacred dance accompanied by appropriate music expounded the inner meaning of motions, rhythms, and the groupings of persons in geometric designs similar to those found in Oriental

mandalas. Most of these rites were profaned in Rome and the deeper meanings were hopelessly obscured. The *Egyptian Book of the Dead*, as it is popularly called, pictured forth the mystery of human redemption through the death and resurrection of the solar deity. Much of the early symbolism was perpetuated through the Christian Mass and the Buddhist initiatory rites as they have survived in the esoteric Buddhist sects.

The use of symbols and emblems for decorative purposes seems to have originated among the Romans in the second century B.C. Of the surviving examples the earliest were in mosaic form and were inlaid into the floors of public buildings and private residences. Some were merely artistic; others were intended to welcome guests and to suggest good health. The Roman emblems were mostly small and were combined with elaborate floral or geometric borders. The vogue gradually faded away in favor of larger and more complicated designs. During the Renaissance lavish decorations were considered indispensable and the designs were often based on the classical motifs. Most modern students in this field of research have given little attention to possible secret meanings. After the decline of the Roman Collegia esoteric symbolism declined to be revived in part at least by the guilds. Members of these fraternities were responsible for the highly significant decorations on and in the great Gothic cathedrals.

Andrea Alciati, an Italian humanist, is said to have published the first book to contain the collection of emblems. This work appeared in 1531 and is said to have passed through more than one hundred and fifty editions. The fact that Alciati was an early humanist is especially important. There is considerable evidence that minds of this persuasion were already bound together by a common purpose, namely, the universal reformation of human society. Alciati's emblems were frequently redrawn and adapted to the philosophical convictions of several generations of dedicated thinkers. The title page from an early edition of one of Alciati's emblem books is reproduced herewith.

There is much repetition found in related emblem books, many of which are strongly influenced by classical mythology. Various virtues and vices are personified much as the Greeks embodied



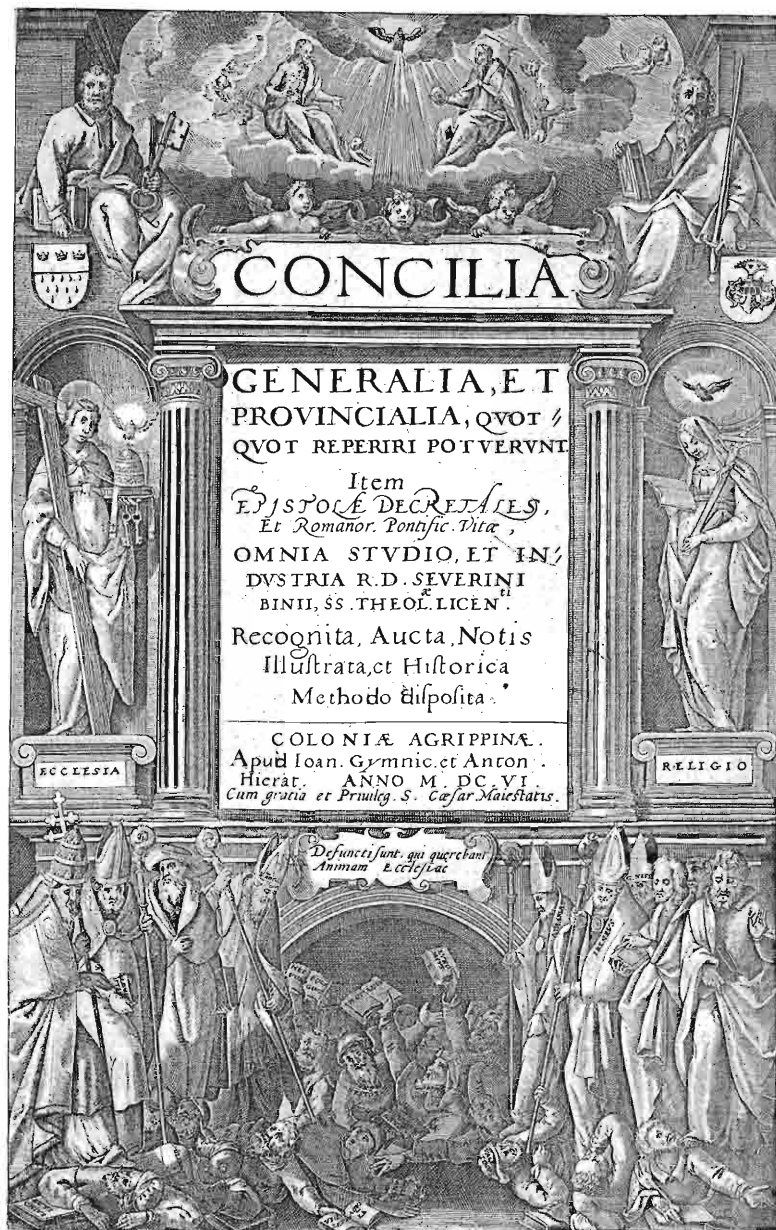
Title page of a sixteenth century edition of Alciati's *Emblemata*.

the conceptions of arts and sciences personifying them as the Muses who usually accompanied the god Apollo. Emblem books provided appropriate forms to suggest moral and ethical truths and European artists relied heavily on such emblems.

By the early seventeenth century European printers had accumulated a quantity of wood and copper engravings left over from illustrated books they had previously published. It occurred to these thrifty artisans that by assembling groups of such pictures and embellishing them with appropriate moral verses, they could produce volumes for which there was a ready market. In most cases the poetry itself was not of an exceptionally high quality, but the sentiments were inspiring, and appropriate, especially for the edification of the young. So popular were these works that most of them have descended to us in deplorable condition. To meet this new market several competent artists created new designs until emblem books established a genre of their own. In recent years old books of symbols and emblems have increased greatly in value; the more important ones are virtually unobtainable.

When engraved title pages became fashionable, symbolical designs proliferated and artists attempted to tie frontal engravings with the texts of these volumes. Bibles were an outstanding example of this trend and a favorite with the engravers. The first issue of the King James Version of the *Bible*, published in 1611, sometimes includes a sumptuously engraved title page. The accompanying plate from a theological work is a good example of the combination of aesthetics and piety. We have in our collection an old work on anatomy and it is one of the first to include mannequin plates with numerous flaps which can be raised to reveal the inner structure of the human body. The male figure represents Adam; and the female, Eve. The head of the devil appears on one of the flaps.

Various utopian groups made good use of emblem books. They were popular and inexpensive in their own day, and their moral sentiments were above reproach. Such works were seldom subjected to strict censorship and circulated freely in most countries. The Church scarcely bothered with them and the State had little time for such trivia. Ciphers and double meanings were not sus-



Engraved title page published in 1606 includes at the top a representation of the Holy Trinity bordered by Saints Peter and Paul. Full length side figures personify the Church and religion. At the base of the design are souls passing out of life into the Mysteries of the Underworld.

pected and only the initiated received the secret information which they contained. In some cases older works appeared in "revised editions" and a flood of original productions enriched the field.

Between 1580 and the end of the seventeenth century a number of secret religious, political, and social reformers made excellent use of emblemata. The most prominent of these were the Rosicrucians, the alchemists, the cabalists, the mystics, and the Freemasons. They impressed their own purposes upon the older meanings of symbols.

There is a considerable class of alchemical emblemata seldom referred to by writers on the subject. Most of these books are illustrated with splendid engravings by outstanding artists and can be classified under the heading of "Alchemical Emblemata." Under this classification can be included such volumes as Maier's *Atalanta Fugiens*. The fifty engravings which embellish the text are forthrightly referred to as "emblemata nova." The first edition was published in 1618. It was later issued under the title *Scrutinium Chymicum*. The *Bibliotheca Chymica Curiosa* of Jacobus Mangetus published in Geneva in 1702 contains 133 treatises on esoteric alchemy and is illustrated with a number of plates, each containing a large group of hermetic emblems.

If the alchemical illustrations dealt entirely with chemical processes they could not properly be included among emblemata, but it is now broadly recognized that alchemy was a system of morality and spiritual unfoldment concealed under chemical formulas. Many of the alchemical authors are included among those suspected of being associated with Rosicrucianism, including the Pietists of provincial Pennsylvania. In the *Ephrata Cloister* Eugene E. Voll, writing about the mystics of the Wissahickon, says that they "drew inspiration from the Rosicrucians, a secret society stemming from the fifteenth century." The same writer notes that practices and studies common among Rosicrucians were brought to Pennsylvania in 1694 by a group of German hermits. The Gichtel illustrations for the writings of Jacob Boehme are highly emblematic and many of these have been included in the English translation of Jacob Boehme by William Law. All devices which impel those who see them to ponder upon

the mysteries of spiritual matters may be regarded as moral emblems.

Even the most conventional of the symbolic picture books offered opportunities to include matters of political import. They were a simple means by which knowledge could be circulated with little danger of persecution. Apparently, harmless and amusing engravings were frequently employed by early seventeenth century reformers to reveal, yet at the same time conceal, their secret projects.

A considerable group of emblemata appears to have been influenced by the religious, scientific, and sociological activities of Lord Bacon and his more intimate associates. Such volumes as include these emblems are extremely scarce and difficult to find even in large national libraries. Although most emblem books were produced on the European continent, frequently from the Low Countries, several outstanding examples originated in England. Possibly the outstanding English emblemists were George Wither and Henry Peacham, both of whom have been tied to Lord Bacon's secret society. In most cases the verses accompanying the pictures are not especially meritorious and their authors are not poets of high polish. Such verses as are generally noted were directed to the lower middle class of society and especially to juvenile minds. It would almost seem that such rhymes must have a deeper significance than was at first apparent. Few have been surprised, therefore, when they discover ciphers in these emblem books. Sometimes their authors, fearing that the hidden message might be overlooked, made definite reference to hidden meanings in prefaces or in dedicatory verses.

The fantastic realm of alchemical symbolism is now attracting interest in scientific, psychological, and philosophical areas of research. It must be realized, however, that each of the involved schools of thought had its own methods of depiction and interpretation. It is only after one has gained considerable familiarity with the grand scheme revealed through the symbols that he can appreciate the larger aspects of esoteric chemistry.

Most of the early emblemata were published in Latin or Dutch. The larger and more important works are still unavailable in

English, with the exception of Alciati. One of the most elegant of the English books of symbols is *A Collection of Emblems, Ancient and Modern* by George Wither, published in London, 1635. The work is divided into four sections of fifty emblems each and was printed in small folio. The engravings appeared about twenty years earlier in a Dutch work by Gabriel Rollenhagen, entitled *Nucleus Emblematum Selectissimorum*. In his preface to the reader, Wither states he secured the plates from Holland, after considerable delay. He felt they were worthy of better verses; the original plates were actually made by Crispin van de Passe.

Wither points out that while the designs and verses might delight the childish mind, they could also pique one's curiosity to discover the hidden lesson beneath. The symbolic frontispiece of Wither's *Emblemes* is accompanied by a lengthy poem which includes the following lines:

"If any thinke this *Page* will, now, declare
The meaning of thofe *Figures*, which are there.
They are deceiv'd. For, *Deftinie* denies
The utt'ring of fuch hidden *Myfteries*.
In thefe refpects: Firft, *This* containeth nought
Which (in a proper fenfe) concerneth ought,
The *prefent-Age*: Moreover, tis ordain'd,
That, non muft know the *Secrecies* contain'd
Within this *PIECE*; but, they who are fo wife
To finde them out, by their owne *prudencies*;
And, hee that can unriddle them, to us,
Shall ftiled be, the fecond *OEDIPUS*."

The name of Wither is linked closely to that of Bacon, and he produced other works known to contain cryptic meanings. Engraved title pages of the early Amsterdam editions of Bacon's works are especially rich in symbolism and are worthy of careful study. The first editions of the Rosicrucian manifestoes were not illustrated, but almost immediately those whose names are most closely associated with this mysterious fraternity issued books illustrated with series of copper plates setting forth in veiled form the great secrets of the alchemical tradition. For all intents and

purposes, material of this kind soon dominated the field. The most remarkable example of alchemical symbol books is the *Liber Mutus*, a large folio volume consisting of fifteen engravings setting forth the alchemical processes. It is without text except for introductory leaves.

Jacob Cats, an eminent Dutch statesman and poet, published a number of books ornamented with excellent emblematic figures. Cats was born on the 10th of November, 1577, in the Dutch province of Zeeland. He attained wide distinction as a jurisconsult, statesman, and poet. Educated for the profession of law, he completed first a course on philosophy and then matriculated at the University of Leiden. He traveled in France and took the degree of Doctor of Laws at the University of Orleans. To further advance his legal education he associated himself with Cornelius Van der Pol, described as one of the most eminent pleaders of the Dutch bar. While still deeply involved in the serious aspects of his career he found time to cultivate poetry and became distinguished among the literary lights of Holland for the high quality of his verses in Latin. In the midst of this busy life, Cats was stricken with fever and his physicians recommended that he suspend his practice for a time and travel to a more salubrious climate. He therefore took ship for England and mingled with the leading minds at Cambridge and Oxford. His health did not improve however, so he returned to Holland and shortly after, according to his own words, was healed by a mysterious old alchemist. Cats visited England at least three times and was entrusted with a diplomatic mission to King Charles I. Later he also contacted Oliver Cromwell, but rather unsuccessfully.

The engravings which appear in Cats's emblem books were cut mostly in Holland by Dutch artists of distinction. Actually, many of the emblem books of the period, though issued in various countries, were designed or printed in Holland. Cats's emblems have received little attention from Baconian scholars and those researching in the fields of Rosicrucianism and Esoteric Christianity. I have reproduced and discussed two of Cats's emblems in my publication *Orders of Universal Reformation*. It must be assumed therefore that he was aware of the Utopian idealists and the re-

birth of knowledge in the opening years of the seventeenth century.

As a result of his phenomenal understanding of legal problems he was finally promoted to the rank of State Councilor and Grand Pensionary of the province of West Freisland and made Keeper of the Great Seal of Holland. After eighteen years of distinguished public service in these capacities Cats, having attained the age of seventy-two years, asked permission to retire into private life and his retirement was finally granted by the States. He was recalled to service however in an effort to arrange a treaty of commerce between Holland and England. The rest of his life, his faculties still unimpaired, he dedicated "to the Muses." He attained the age of eighty-three years and continued his literary pursuits to the very end.

In our Library we have a massive folio by Cats entitled *Alle de Wercken: So ouden als nieuwe*, Amsterdam, 1655. The beautiful copper engravings include many of interest to Rosicrucians and Baconians and the title page is worthy of inclusion in the present article. The text is in Dutch, but selections from it were translated into English by Richard Pigot under the title *Moral Emblems with Aphorisms, Adages, and Proverbs, of All Ages and Nations*. We have the second edition published in 1862, but unfortunately, the pictures have been redrawn. In this book Pigot gives free translations of selected material from the seventeenth century books of Jacob Cats and Robert Farlie.

Symbolic literature includes many of the world's most famous fairy tales. Of these, the stories of the Brothers Grimm and Hans Christian Andersen are classical examples. The themes of these detours into the supernatural were gathered from all parts of the world. As General Ethan Allen Hitchcock notes in his introduction to *The Red Book of Appin*, all fairy tales do not have symbolical importance, but those who become familiar with the broad aspect of the subject gradually learn to distinguish the stories which fit into the descent of the hermetic tradition. The minor deities of Grecian lore, such as the nymphs, were sufficiently real to the men of old so that Socrates, before discoursing with his disciples in some pleasant grove, always prayed that the bene-



Title page of the collected works of Jacob Cats, published in Amsterdam in 1665. This fine allegorical plate shows Apollo accompanied by Mercury and Athena presiding over the assembly of the Muses. Featured is an excellent portrait of Cats with his heraldic arms below.

volent spirits inhabiting such places would bestow their blessings upon his lecture. The Muses have been used in many emblematic devices, even modern poets beseech their services, and Pegasus, the winged horse of Parnassus, has long been associated with heroic verse. Fairy tales often mingle with locality legends, and the rock of the Lorelei is systematically pointed out to those traveling along the Rhine. Supernatural beings occur in several of the Shakespearean plays, especially *A Midsummer Night's Dream* and *The Tempest*.

Another and somewhat morbid group of emblems center around the theme of death. *The Danse Macabre* so fascinated Hans Holbein the Younger that he made an elaborate series of woodblock pictures around this theme. *The Dance of Death* dealt with the inevitable fact that, in the words of Gray in his "Elegy Written in a Country Church-Yard," "the paths of glory lead but to the grave." This somber sentiment may have originated among the Romans who always placed a figure or symbol of death at their banquet tables. There is a fine old woodblock print of *The Danse Macabre* in the *Nuremberg Chronicle*, one of the earliest illustrated European books. In some cases the symbolism shows a procession led by a skeleton beating a drum approaching a cemetery. In the Basil rescension of *The Dance of Death*, each of the classes of society from the pope to the crippled beggar is treated separately. We reproduce a leaf from a fine manuscript in colors and gold on vellum in which death is calling upon an emperor to follow him. Beneath each design is an appropriate moralism. Fascination about death lingered into the eighteenth and nineteenth centuries when curious epitaphs were carved into headstones.

The seventeenth century was the Golden Age of Emblem Books, but it was also the period during which modern science came to birth. The prime mover in this change was Francis Bacon who laid the foundations for the inductive approach to knowledge. The establishment of what is now called the scientific method took the place of the allegorical method which had dominated world thinking for thousands of years. It has been said that lofty verse gave way to an academic prose, and in this transition most of the ideal-

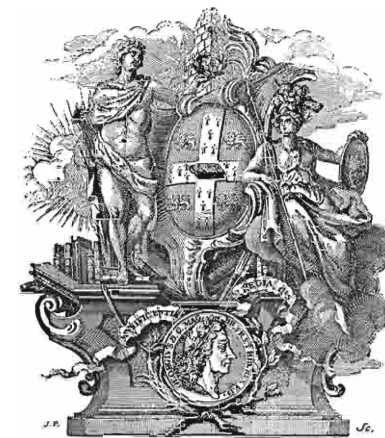


Manuscript leaf from the *Basel Recension of the Dance of Death*, Germany, about the eighteenth century. The text tells us that Death has come to the emperor who defended his country through wars and strife but Death has become the victor in the end.

istic overtones which had inspired the great thinkers of the past were downgraded in favor of a stark materialism. The allegory, however, has survived to the present time in the complicated symbolism of William Blake and Gilbert Watts. Early in the nineteenth century it received a new lease on life through the writings and translations of the English Platonist, Thomas Taylor. Almost single-handedly, he restored the allegorical philosophy of the ancients and his writings are now in ever-increasing demand.

The older symbolism was perpetuated into the eighteenth century by bookplate engravers. An outstanding example of this practice is the elaborate allegorical design by John Pine (reproduced herewith), prepared as a gift plate for a group of books presented by King George I to the University of Cambridge. The heraldic arms of the University are prominently displayed, flanked by representations of Apollo and Athena. On the base is a medallion portrait of the king. Apollo and Athena are personifications of light and wisdom and appear in a somewhat similar arrangement on the engraved title page in the 1655 edition of the works of Jacob Cats (reproduced earlier in this article).

Allegory is frequently used also in modern theater. The classic example of this is the famous play *The Miracle*, produced by Max



Bookplate designed by John Pine for books presented to the University of Cambridge by King George I, reproduced from *A Guide to the Study of Book-Plates* by Hon. J. Leicester Warren, M.A., London, 1880.

Reinhardt and Morris' Gest. To achieve the proper atmospheric setting, the entire theater was transformed into a cathedral; many special effects were employed. A less pretentious, but equally interesting, allegorical production was *Lazarus Laughed* by Eugene O'Neill. Wagner made constant use of allegory in most of his music dramas, and Goethe's *Faust* overflows with archaic symbolism.

The dictionary defines allegory as a veiled presentation and notes that various concepts are often personified so that principles, in themselves invisible, can be made tangible for study and contemplation. This method is used extensively in all the sacred books of the world; as many of these writings are still revered, they indicate largely the essential difference between religion and science. Ages ago it became obvious that the entire visible expanse of creation bore witness to the majesty of powers unseen. That which lies completely beyond the range of our sensory perceptions must remain an unsolvable mystery unless a means of communication is devised by which the interval between the visible and invisible is bridged. Even today, causes must be experienced through their consequences. The Divine Will operates through an elaborate structure of natural laws, and most ancient learning depended almost entirely upon allegory and analogy when building the foundations of essential knowledge.

By the time the classical civilizations integrated their theologies and philosophies, an elaborate instrument of metaphors had come into existence. Through the combinations of allegorical elements a complicated structure of fables, myths, and devices was available to thoughtful and inquiring minds. The Greek methodology is the one with which modern scholars are best acquainted, so we will have recourse to it at this point.

Even a cursory reading of Greek philosophy can leave no doubt that Greek theology was essentially allegorical. Proclus, the Platonic successor, in his interpretation of the Platonic theology, shows that the pantheon of Olympic deities was to be understood as a personification of the processes by which the world was created, sustained, and ultimately perfected. It was not as-

sumed that Zeus was a metaphysical despot in human form armed with thunderbolts and subject to all the caprices of a mortal tyrant. The human mind, attempting to comprehend the divine order of the world, clothed the Infinite in vestments of the finite. Nations had their rulers; some just and others unjust, but none perfect. In building the God image, a number of conflicting circumstances had to be reconciled. Zeus could not be all-wise or all-sufficient. He permitted earthquakes, tidal waves, epidemical diseases, wars, and crimes. The kings of the earth required tribute, so it was necessary to bestow upon the invisible governors of the universe appropriate offerings and rites. Priesthoods became the intermediaries, but even as this pattern unfolded the moral implications received the greater consideration. Obedience to God meant the keeping of moral and ethical statutes on the assumption that if one kept the rules, the rules would preserve him.

Having devised the deity image, it was inevitable that those of greater insight would seek the deeper meaning of that image. They would examine the anatomy, physiology, and psychology of the personification they had fashioned. The road of contemplation ultimately led away from the imagery toward the principles revealed through the symbolism. Persons of different levels of insight explained the fables in terms of their own understanding and by degrees came closer to the invisible truths. The virtue of allegory was that it never descended to the level of atheism. It maintained always the conviction that principles are living things and that all processes are ensouled by an infinite moral value.

The rise of materialism created an entirely new standard of values. Physical facts became all-important. The universe was to be explored as a physical organism and emphasis was placed upon the advancement of humanity through an unfolding industrialism. In approximately 350 years of intellectual literalism, we have brought the world to its present impasse. No one denies the utility of knowledge, but we cannot overlook the importance of motivations. In recent years the reaction against the scientific method has set in throughout the world. Religion is reaffirming itself; ancient systems of learning are being restored; and the quest for inner security reveals clearly a renaissance of allegory.

There is no valid reason why the search for facts should conflict with the quest for meaning. A poet standing in a summer shower may be moved to say, "The earth is made fruitful by the tears of heaven." A realist standing alongside of him may answer sneeringly, "It's raining." As we lose contact with the deeper mysteries of life we lose also the consolation associated with mysticism. Perhaps the poet is less-informed in terms of physical knowledge, but he is far wiser in his regard for the living universe of which he is a part. Bodies exist, but it is the life within them which makes the existence valuable. Allegory is concerned primarily with the soul of the world rather than with its body. There is greater faith in the hearts and minds of those who have greater insight, and it is faith and not fact which must sustain human society. History can be a doleful record of human delinquency, but it is also the unfolding of a metaphor revealing the ever-present workings of providence. The emblemists of the seventeenth century realized that symbolism serves as a mirror in which each viewer sees the reflection of his own ethical and moral resources.

There is something dangerous to all concerned in the belief that a mindless heaven circles the surface of a soul-less earth. Through allegory our forebears defended their aspirations and their dedications. They personified virtues in noble forms and appearances and vices with horrible and grotesque shapes. It was the spirit of allegory which brought into manifestation the magnificent murals in the Sistine Chapel of Rome. By idealized forms hope, faith, and love took shape and dwelt among men. Allegory dominated the simple imagery of folk artistry. It made primitive images, endowing them with the modest genius of untrained hands and minds.

As a lover and collector of art I have experienced the benevolent effect of man's timeless quest for the beautiful. Today the popular tendency is to appraise all things by their cost alone. This is because the natural instinct to evaluate in terms of creative integrity has been blunted by false estimation of the allegorical content. The Orientals have told us that a poem is a picture without physical form and a painting, a silent poem. The Chinese created

some of the greatest art in the world because of their understanding of allegory, and by degrees the West is responding to the subtlety of the unfinished line. Zen masterpieces are not only allegorical but they reveal just a fragment of their symbolism, allowing the viewer to complete the picture by the inner resources of his own soul.

As allegory descended into the seventeenth century of Europe, it rediscovered the language of emblems and symbols. It found convenient ways of picturing forth the hidden traits of human character and gradually integrated the diverse elements into one archetypal pattern. Without realizing what it had done it brought all the classic myths to life and explained the true significance of the world's legendry and lore. All the gods and godlings of the past are moods and aspects of our own consciousness. We have bestowed them upon the natural world because we hold them in the most secret parts of our inner lives. Here the law of analogy again asserts itself with its famous axiom "As above, so below." Heaven is reflected in the substances of the earth; both heaven and earth exist in man himself. Environment lures from within the best and the worst of our propensities. The present attitude toward knowledge releases little from within the individual himself. He sees the so-called facts and he is no better—perhaps a little worse. We must restore the living world with all its splendors and noble purposes. We have transferred our faiths to fellow mortals and they have failed us. We have tried to build security upon the physical sciences and they have betrayed us. We must return to those values which cannot fail and through analogy become aware that heaven is embodied in the earth; man is united to both by an analogical process within himself. Allegory can make us aware of a higher world of aspiration which is our proper home.

This article will be continued in the next issue.



Francis Bacon, aged 18. From a miniature by Hilliard.

Sir Frances Bacon, Kt, Baron Verulam, and Viscount St. Albans, was described by his contemporaries as the greatest ornament of his age and one of the noblest births of time. He began his public career as an attorney, belonging to the Company of Gray's Inn, and by ability alone attained to the station of High Chancellor of England. He gained further distinction in philosophy and is still regarded as an outstanding scientist and the principal exponent of the inductive system of reasoning. He was a prolific writer and gained literary fame as an essayist. His unfinished work entitled *The New Atlantis* places him among the utopians and, withal, he was a devout follower of the Church of England. Even in his own lifetime his little volume, *The Essays or Counsels, Civil and Moral*, was widely acclaimed for its lofty sentiments and practical values. The thirtieth essay, "Of Regiment of Health," contains a number of thoughtful contributions to the well-being of the physical body based upon the three-fold

foundation of tradition, experimentation, and observation. The essay itself is brief and elegantly worded and, although little-known today, is permeated with a timeless wisdom.

The present editorial is a commentary on this work originally published nearly four hundred years ago. His Lordship tells us that there is a wisdom beyond the rules of medicine and the implication is that the soul is not only the leader of the mind but also the guardian of the flesh. There is an inner guidance which, if ignored, results in physical infirmities. Each person is a law unto himself, and through experience and observation establishes that which is most helpful or most hurtful to his own well being. Health is sustained by a harmonious relationship of the mind, the emotions, and the physical functions. It is wise, therefore, to examine into the causes of health and sickness as these are revealed through character and conduct. Bacon sums up his findings on this point in the following words: "This agreeth not well with me, therefore I will not continue it." He considers this more important than assuming that we can successfully continue practices which are not immediately and obviously harmful. As an aside, his Lordship also notes that excesses which can be tolerated by the young frequently end in constitutional debility during advanced age. Bacon writes, "Discern of the coming on of years, and think not to do the same things still; for age will not be defied." This would seem to indicate that the desperate effort to stay young by continuing activities which the body can no longer sustain may be pleasant to the ego but dangerous to survival.

Bacon has a few words to say on the subject of diet. If necessity requires drastic reformation of eating habits, conduct must also be modified to meet the emergency. He explains that it is a secret both in nature and in state that it is safer to change many things than one. By distributing possible stress a head-on collision can be avoided. Of this Bacon writes: "Examine thy customs of diet, sleep, exercise, apparel, and the like; and try, in any thing thou shalt judge hurtful, to discontinue it by little and little. . . ." If any regime becomes obviously harmful, discontinue it and set up a new program. That against which the body itself rebels is



The gardens of Gray's Inn, London; photo by M.P.H.

not suitable to a particular individual although it may be helpful to others. Bacon concludes his diet hints in his own inimical literary style: "To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting."

In psychological vein Bacon recommends that all excesses of the emotions and the mind be moderated. One should avoid envy, anxious fears, anger fretting inwards, subtle and knotty inquisitions, joys and exhilarations in excess, and sadness held secretly within the self. He recommends thoughtful persons to "entertain hopes, mirth rather than joy; variety of delights, rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature." In many of his writings Bacon warns of the dangers of secret sorrows and the censure of conscience and advises refraining from such actions or attitudes which, carried into sleep, disturb rest.

His Lordship has a few kindly words to say of physicians. He recommends a moderate use of medications for minor ailments or discomforts. If the body is unaccustomed to remedies it may react badly when medicine becomes necessary. On the other hand, if too addicted to medications, they will have slight effect when they are most needed. This may be considered as a warning to those who are heavily prejudiced one way or the other. One should not depend upon the physician for treatment of ailments which can be corrected by improvement in conduct, but with the passing of years infirmities are likely to arise and professional assistance is essential.

He has a further note on eating habits, recommending that we use such foods as are seasonal in their proper season. Thus the diet is diversified and in harmony with the laws of nature. In our contemporary living we pay scant attention to the foods of various regions which are especially suited to the inhabitants thereof. On the modern table are products of many districts and foreign countries; methods of preserving such commodities violate the pattern of seasons. His Lordship had no knowledge of preservatives and adulterants, but he did experiment with the preservation of poultry by the aid of snow.

There is a brief but pertinent statement relating to symptoms: "Despise no new accident in your body, but ask opinion of it." Most serious ailments announce their presence at a comparatively early stage. The constant use of symptom-obscuring remedies opens the way for serious illness. Today, we prefer to avoid even the slightest discomfort—either of the body or the mind. Most popular remedies, however, include the warning that if their temporary use is not effective, a physician should be consulted. His Lordship was a strong advocate of natural methods of healing, but indicates that these are only effective when right habits are well established. The good life is the wisest form of preventive therapy. While no one can endure forever, he can protect the span of life expectancy when he overcomes the delinquencies of his character. Bacon writes: "In sickness, respect health principally; and in health, action. For those that put their bodies to en-

ture in health, may in most sicknesses which are not very sharp be cured only with diet and tendering." This thought Bacon derives from Celsus who spoke not only as a physician but as a wise man.

At this point Bacon, quoting not only from Celsus but from his own experience, devotes a few lines to diversity of activity. It was his nature to make all knowledge his province; his interests were widely diversified and he moved from one mental focus to another, avoiding carefully the overtaking of his faculties by excessive one-pointedness. Convictions held too intensively may become obsessional and destroy perspective. His Lordship served both God and his king without internal conflict. For him, even leisure had to be profitable. No one can afford to waste time with trivia—even recreation must have a point and a purpose. From the burdens of state, Bacon turned to the pleasures of the countryside and paused to examine every shrub to admire its beauties and explore its qualities. The Royal Society was built around Bacon's concept of learning, but he never sacrificed his inner life to his public responsibilities. He carried both with equal dignity.

In another essay Bacon considers the problems of youth and age, noting: "A man that is young in years may be old in hours, if he have lost no time. But that happeneth rarely." He holds it to be a general truth that there are virtues especially important in youth and others that are peculiar to later years. Thus, age has a direct bearing upon health and the thoughtful person adjusts his activities to his mental and physical resources. The exertions of the young require heavier nutrition than the sedentary labors most suitable to the aged. The art of prolonging life requires a conservation of resources in those years devoted to the establishment of a career. A gentle and gracious disposition will survive many emergencies. Most persons with ardent ambitions are inclined to excessive attitudes and a reckless expenditure of energy resources. Whatever is done should be accomplished with serenity of spirit. Advancements should be accepted with modesty and reverses with patience. Courage may be helpful, but when adversaries are too powerful, it may be wise to retreat with dignity.

Bacon has several useful observations pertaining to doctors: "Physicians are some of them so pleasing and conformable to the humour of the patient, as they press not the true cure of the disease; and some other are so regular in proceeding according to art for the disease, as they respect not sufficiently the condition of the patient." The manners of physicians have changed markedly since Bacon's time. They no longer are father-confessors of the ailing. Sick persons often need sympathy and constructive moral instruction. The friendly practitioner has faded away and in his place is the professional medic who seems to grudge the moments he spends with the sick. Both classes mentioned by Bacon still exist, but those of pleasing disposition are less common than in the past. His Lordship seems to warn us to avoid physicians who treat only diseases by academically approved means. Each sick person is an individual: he cannot be served adequately from the products of pharmaceutical houses for it is true of remedies that one man's meat is his brother's poison. Bacon seemed to believe in consultations; he says in the selection of a physician: "Take one of a middle temper; or if it may not be found in one man, combine two of either sort; and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty."

The family physician is hard to come by. This is the age of intense specialization, but one thing remains certain: whenever drastic measures are to be taken the patient may stand in need of several expert opinions. We must realize that medicine is still an art; when considered as an exact science, the sick are in considerable danger. Although Bacon held the texts of Galen and Avicenna in only moderate respect, he did not break violently with the medical theories of earlier physicians. He seems to have held Hippocrates in higher favor because of his emphasis on clinical methods. The father of medicine kept careful records of the courses of sickness to determine the probability of recovery and the type of treatment which was most successful. Hippocrates, like Bacon, was a trained observationalist, considering a few facts to be more valuable than a multitude of theories. It was this

type of thinking which caused Bacon to apply his inductive method to all fields, including the medical arts.

In Bacon's day the average length of life was about fifty years. To reach this expectancy the individual had to overcome numerous obstacles, not the least of which was his doctor. One of the major causes of sickness was lack of sanitation. It was broadly believed that God gave life and took it away. The moral tone of the seventeenth century was far from high; gluttony was esteemed a virtue. As one early writer noted, many prominent citizens dug their graves with their teeth. The wealthy considered food as a status symbol, and the poor were underfed. Perhaps this was one of the reasons for the scriptural statement that the poor shall inherit the earth, as a sparse diet often contributes to longevity. A lifetime in the courts of Elizabeth I and James I made it possible for Bacon to study debauchery at first hand. We still have this privilege, but are less inclined to take full advantage of obvious truths.

Another difficulty was the lack of means for keeping and transporting foods. Much produce reached city markets in a condition which made it unfit for human consumption. As a result thrifty housewives resorted to overseasoning their dishes to conceal unpleasant odors and tastes. Although the causes have now been corrected, several European countries still make over-generous use of condiments.

Bacon recognized the need for a general reformation of the English mode of living. All the elements contributing to health and progress should be subjected to appropriate research if the national health was to be improved. He gradually unfolded a scientific method which is outlined in his *Novum Organum* and which has profoundly influenced our modern concept of life. As a result of his observations and reflections he has been accused of being the guiding spirit of materialism. Actually, Bacon recognized no conflict between religion and science. Some of the most pertinent of his thoughts in this area are set forth in his essay "Of Atheism": "It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds

about to religion." A few lines later in the same essay his Lordship adds: "They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature."

Bacon was convinced that a profound study of the natural sciences must lead in the end to the realization that a Divine Mind maintains the economy of existence. His attitudes on this important subject permeate most of his writings, adding dignity to his reflections and humility to his conduct. Health must always be a condition of the total person. If any part of human nature is defective, the whole compound is in danger. Lofty purposes must sustain great ends and dedication to the common need and the ultimate good measures the lasting value of achievement. It appears to be a tragedy that the mystical overtones obvious in his Lordship's writings should have been ignored or forgotten. It is through faith in Sovereign Good that a dedicated person gives his life to the improvement of mankind. Dr. Rawley, Bacon's chaplain, has testified that whereas his Lordship was a great reader of books, his knowledge came not from them, but from a deep hidden source within himself. His prayers and sacred meditations reveal the deepest contrition of his own spirit. He sacrificed much with faith as his only support. Many of his ideas were incomprehensible to his contemporaries. When Bacon presented one of his books to King James the king thanked him warmly, observing that the volume, like the wisdom of God, surpasseth human understanding.

In his essay "Of Plantations," Bacon gives some thought to the health of those journeying to the New World who must live off the land where they were building their homes. His advice is as follows: "In a country of plantation, first look about what kind of victual the country yields of itself to hand; as chesnuts, wallnuts, pine-apples, olives, dates, plums, cherries, wild honey, and the like; and make use of them. Then consider what victual or esculent things there are, which grow speedily, and within the year; as parsnips, carrots, turnips, onions, radish, artichokes of Hierusalem, maize, and the like. For wheat, barley, and oats, they

ask too much labour ; but with pease and beans you may begin, both because they ask less labour, and because they serve for meat as well as for bread. And of rice likewise cometh a great increase, and it is a kind of meat."

Bacon probably emphasized preventive means for maintaining health because of the terrors associated with cures. Surgery was performed without anesthesia; the Caesarian section was nearly always fatal; and diseases of the internal organs could not be properly diagnosed. Purging and bleeding were often ineffective, and there were periodic returns of the bubonic plague and pestilential fevers. It was Dr. Harvey, a personal friend of Lord Bacon's, who is credited with the discovery of the circulation of the blood, although there is some evidence that it was known to the Egyptians.

Common sense was Lord Bacon's ever-present guide. It had to take the place of more specialized knowledge. Sir Kenelm Digby's weapon salve was a favorite medication for victims of private or public strife. The salve which was supposed to have a purifying and healing effect was applied directly to the weapon and not the wound. As usual there were many testimonies of miraculous cures. Following the axiom, "In all things not too much," Bacon was a strong advocate of the simple life. By curbing his intake of obvious indigestibles the wise man ate to live, whereas the foolish man lived to eat. The burdens of public office include social activities, usually accompanied by intemperance. Bacon avoided such occasions whenever possible and retired to the peace and solitude of his home. To the end of his years he considered his personal life as a private matter, and he found his greatest joy and contentment in his mental preoccupations.

According to sober history, Bacon died in 1626 at the age of sixty-six years, which was well above the expectancy. The circumstances surrounding his demise have led to considerable speculation. He had retired to Gorhambury, but on at least one occasion he sat in the House of Lords during the reign of King Charles I. Although Bacon was a man well-known to his countrymen and with a select coterie of intimate and influential friends,

there is no record of his funeral and no one has come forward who saw his body after death. It has been suggested that he secretly left England and took up residence in Europe, probably Germany. Many years ago John Howell, a San Francisco book dealer, showed me a photostat taken from an old woodblock engraving. It depicted Lord Bacon with his familiar hat, beard and ruff, dressed in women's clothing, stepping daintily from the map of England to the map of Europe. Some suspect that he lived for ten years or more on the Continent in association with the members of the secret society of which he was the moving spirit. If so, his carefully organized health regimen may have stood him in good stead. In addition to all of his public labors he probably had secret works which have not yet seen the light of day. He is listed in John Stow's *Annales, or a Generale Chronicle of England from Brute Until the Present Yeare of Christ 1580* as one of England's most important poets, but only a half dozen short poems, including paraphrases of certain Psalms, have been attributed to him with certainty. He was a historian of good parts, and attended Sir Walter Raleigh while Raleigh was a prisoner in the Tower of London. It is reasonably certain that Raleigh could not have written his *History of the World* without considerable help. Bacon carried on a legal practice which was a full time career, defended prominent clients before the Star Chamber and, it has also been noted that in his spare moments, he reformed the learning of his time. He is credited with having rewritten the common law of England, and contributed generously to the legal system which dominated the early American colonies.

To fully appreciate Lord Bacon's regimen of health, we must understand both his life and his labors. To be of sound mind and body the individual must have faith in Divine Providence and a firm resolution to be of service to mankind. His interests must be well diversified and his physical resources properly conserved. Because health is essential to the perfection of undertakings the thoughtful person must be well disciplined, not for his own sake alone, but for the common good. It is better to be overworked than to be indolent, for leisure can lead to unprofitable activities. If

one is resolved to live until he has advanced his causes, he may enjoy an exceptional extension of years and it may well happen that projects undertaken in middle life can contribute to longevity. Infirmities of the flesh weaken the resolutions of the will and it is a moral obligation to all concerned that the body shall sustain the purposes of the spirit.



The only way to keep your health is to eat what you don't want, drink what you don't like, and do what you'd rather not.

—Mark Twain

Too much honey turns sour in the stomach.

—Russian Proverb

I am dying with the help of too many physicians.

—Alexander the Great

We drink to one another's healths and spoil our own.

—Jerome K. Jerome

God heals, and the doctor takes the fee.

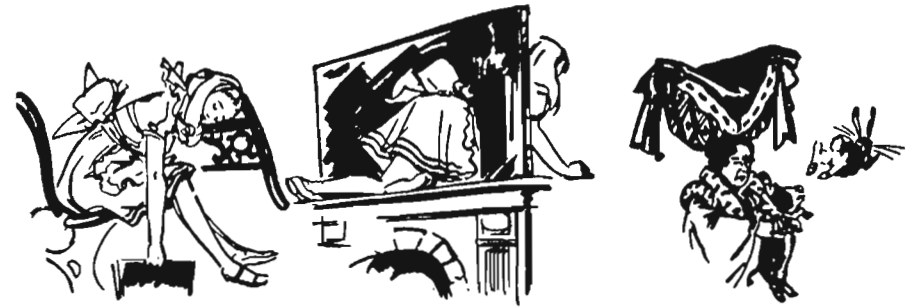
—Benjamin Franklin

The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.

—Jonathan Swift, *Polite Conversation*

Oh, powerful bacillus,
With wonder how you fill us,
Every day!
While medical detectives,
With powerful objectives,
Watch your play.

—W. T. Helmuth, *Ode to the Bacillus*



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE WAGHORN POST

On December 31, 1600, the Hon. East India Company was formed by a royal charter for the purpose of expanding trade relations with the subcontinent of India. In the years that followed the Company firmly established its activities in Madras, Bombay, and Calcutta. It soon became obvious that the venture would be highly profitable with the single drawback that trade was heavily restricted by the vast distance which separated the London merchants from their Asiatic market. Late in the seventeenth century efforts were made to find a practical route for both mail and cargo. An overland service was both dangerous and tedious. The only answer appeared to be that cargoes had to be carried by available ships around the Cape of Good Hope. In earlier times these ships were also subject to piracy on the high seas. There was no Suez Canal to shorten the route, and bills of lading always included the line that deliveries were subject to "the grace of God."

The most urgent need was for some type of regular mail service. The situation is summarized by Jal Cooper, F.R.G.S., in his unusual book on the *Stamps of India*. "In the days of Hastings and Cornwallis, it took nearly a year to receive a reply from England to a letter sent from Calcutta, through the medium of the sailing ships of the East India Company, which had to make

a long voyage *via* the Cape of Good Hope." Passengers generally traveled the mail routes. The existing service first required boat passage from Dover to Calais, and then a seven hundred mile coach trip to Marseilles. This was one of the most arduous and uncertain stages of the long voyage to India. Much depended upon weather and many sections of the road were in poor repair. Relay stations provided rest for the passengers and frequent changes of horses. At Marseilles they embarked on sailing vessels which carried them through the Strait of Gibraltar, around the southern tip of Africa, and into the Indian Ocean.

For a long time the East India Company had recognized the possibility of making some arrangement to travel through Egypt from Alexandria to Port Said on the Red Sea, but the Egyptians were violently opposed to the idea. The country was under the rulership of the Mamluk dynasty which ruled both Egypt and Syria from 1250 A.D. to 1517 A.D. and remained a dominant political power within Egypt under the Ottoman Empire. The Mamluks were finally overthrown and virtually destroyed by the Egyptian ruler Mohammed Ali Pasha in 1811. The new administration was cooperative with the program of trade between England and India and agreed to permit the passage of mails, travelers, and cargoes through their country.

This was not only beneficial to merchants but opened an era of tourism. Every year a few intrepid travelers, adventurers, archaeologists, and missionaries were desirous of visiting the lands of the great Moguls. They dimly remembered the glowing report of Ser Marco Polo and a few early navigators. According to available statistics about 250 travelers took passage to or from India and by 1842 the number had increased to more than 800. The luxury-minded, however, were reluctant to attempt the journey until the completion of the Suez Canal in 1869. Through the cooperation of the Egyptians, heavy cargoes were also carried by some 4,000 camels. The goods thus transported were valued at \$200,000,000 a year. In passing it may be noted that according to the historian Herodotus (fifth century B.C.), an Egyptian king who lived 2,600 years ago attempted to dig a canal to join



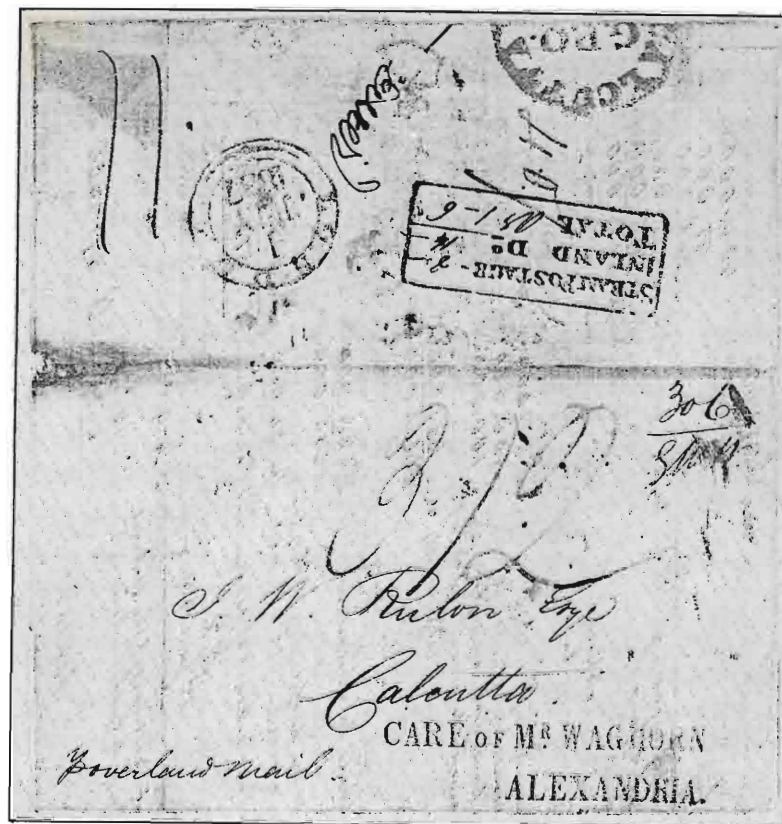
Lt. Thomas Waghorn, R.N. From *Illustrated London News*.

the Nile River to the Red Sea. The work was later finished by Darius. This was the forerunner of the Suez Canal.

At this point we should introduce a very unusual person, Lt. Thomas Waghorn, R.N. He was born in 1800 and joined the Royal Navy at the age of twelve years. In 1825 he came in contact with Capt. Johnston who was the master of the recently built steamship *Enterprise*. The two agreed that the new vessel was not only more reliable, but was less affected by the fickle winds that often becalmed ships for many days. Lt. Waghorn secured a permit from the East India Company to act as a courier for them on a test run to establish a better and shorter mail schedule with India. He reached Suez on December 8, 1829, the day on which the steamship *Enterprise* was to meet him. The boat had broken down however and traveling by any means available Waghorn required four months and twenty-one days to reach Bombay. Undaunted by this unhappy incident the young lieutenant continued his efforts and in July, 1841, Waghorn delivered a letter posted in London to the Bombay address in thirty days and ten hours. This was a major triumph and even today it often requires that length of time for a letter from England or America to reach India by surface mail.

It also followed that travelers could make the journey on the same schedule if fortune favored them. To accomplish this splendid record it was necessary for passengers to cross eighty-four miles of desert between Suez and Cairo. There were choices of methods and took from sixteen to fifty hours. The luxury-loving could go by coach, those satisfied by a slower vehicle could use camels, and the extremely conservative might rely on the Egyptian donkey. The coaches traveled so fast that passengers were badly shaken by the time they arrived. The camel, an ill-dispositioned creature, had a motion somewhat resembling a ship in a heavy sea. The donkeys were very small and there is a story well-told in Egypt about the traveler whose donkey walked away from under him and left him standing in the sand. Waghorn set up three establishments along this road where travelers could find rest and refreshment which they no doubt needed and for the coaches provision was made to care for the animals and to change them at regular intervals.

During his career, Waghorn literally traveled hundreds of thousands of miles, striving in every way possible to improve communication between England and India. Most of the work was done on his own personal funds which were meager. As a business venture a private mail-carrying agency could scarcely have been a financial success. Letters were carried for a few cents each. About the only recognition he ever received was a statue in Suez dedicated to his memory. He was never promoted to a rank above a lieutenant and died in 1850 at the age of forty-seven years largely due to the hardships through which he had passed. Shortly before his death a grant of 1,500 pounds and an annuity of 200 pounds a year were bestowed upon him. The money was immediately attached by his numerous creditors; all of the money that he owed had been expended on his overland route to India. It is rather strange that the entire enterprise was called an overland route for after leaving Europe the trip was entirely by water except for the short Egyptian leg. Letters actually carried by Waghorn and his immediate associates are extremely scarce and highly valued by collectors. Each bore a distinct marking, usually Wag-



Original Waghorn cover. This folded letter left London July 1, 1837, and was delivered in Calcutta on August 31. The time in transit was sixty days, a record at that time. It received the handstamp "Care of Mr. Waghorn, Alexandria" and, as noted at lower left, it was forwarded by the Overland Mail service.

horn's name, and the accompanying example is from my personal collection. After the tragic sepoy mutiny India became a Crown Colony of Great Britain; with the expansion of trade relations transportation was greatly improved and trade with Europe and America developed rapidly. Lt. Waghorn's widow was left unprovided for until due to popular indignation she was granted a small pension.

It is difficult to imagine that 150 years ago only the most resolute souls attempted to reach Central Asia. Today airlines travel in a few hours distances which required months of discomfort and in some cases privation, sickness, and severe physical discomforts. The world has been growing smaller every year and Lt. Waghorn deserves recognition for his important contribution to the cause of bringing nations closer together.

EPIGRAMMATIC SAYINGS OF NAPOLEON

These maxims were published in book form in French by Jules Bertaut and were later published in English by A. C. McClurg and Company of Chicago. The following seemed to be of special interest:

"The great difficulty with politics is that there are no established principles."

"Lead the ideas of your time and they will accompany and support you; fall behind them and they will drag you along with them; oppose them and they will overwhelm you."

"A throne is only a bench covered with velvet."

"The man the least free is the man bound to party."

"I have a very poor opinion of a government which lacks the power to interdict the things that are capable of causing friction with foreign governments."

"Jesus Christ was the greatest republican."

"The Christian religion will always be the most solid support of every government clever enough to use it."

"Melodramas are the tragedies of chamber maids."

"Strong souls resist pleasures of the senses as mariners shun reefs."

"Adversity is the midwife of genius."

"We recognize an honest man by his conduct toward his wife, his family, and his servants."

*In
Reply*



A Department of Questions and Answers

QUESTION: I am prompted to ask you to write an article on the sad state of the legal system.

ANSWER: The foundation of the American system of jurisprudence is the Common Law of England. When this was revised, largely through the efforts of Lord Bacon in the early seventeenth century, attempts were made to emphasize the importance of law in equity. In the centuries that have passed since this time, the legal system has grown into a mass of technicalities which have largely obscured the original intention which was to advance justice and penalize corruption. In early times there was no clear distinction between religion and legality. In England, for example, St. Paul's Cathedral was one of the centers of the legal profession. Each of the principal columns which upheld this great church was assigned to a lawyer; he stood by his pillar and listened to the complaints of persons of all stations of society. Those in a position to engage legal services were expected to pay a nominal fee. The majority could not afford an attorney but they received the same consideration and help without remuneration. In substance the purpose of this procedure was to arbitrate or explain settlements of disputes out of court. The same procedure prevailed in most Asiatic countries; professional advisors assembled in the temples where the recommendations were usually given gratis. The last

court of appeal was the ruler of the nation itself and he was always available to the public at regular intervals.

High standards of morality and ethics depended largely upon religious convictions. Ecclesiastical law was the arbitrator of all disputes and was based largely upon the Holy Scriptures. It was believed that priests and other members of the spiritual community would be without prejudice or bias and were above bribery. Such counselors, however, were usually without legal training and their findings often conflicted with the secular law. After the profession of law was secularized, corruption crept in. The cost of litigation increased rapidly; ulterior motives multiplied as we find in the administration of the civil law in the Roman empire.

Most of the legal codes of the ancient world would be considered barbaric in terms of modern procedure. Even small misdemeanors were severely punished and many persons were imprisoned for debt alone. Once their freedom was taken away from them, they also lost their earning power and their only hope was that a benevolent relative or friend would come to their assistance. It is evident that severe sentences accomplished very little good. The crime rate was not markedly reduced. When a crowd gathered to witness a flogging for petty thievery, pickpockets were busily engaged plying their trade amidst the assembled throng. Nominal religious influence has never been able to cope with delinquency but probably accomplished more than the secular arm. It has been shown that governmental structure plays an important part in curbing or discouraging crime. When Pizarro asked the Inca of Peru how his people handled lawbreakers, the great chieftain replied: "I don't know; we don't have any." The Peruvian state was highly socialized. Gold had no financial value and was used solely for ornaments or decorations on houses. The inducements to wrong-doing of any kind were markedly reduced in a culture which rewarded neither wealth nor personal ambition. For a long period of time, this South American culture group did not execute rebels or prisoners of war. They were placed on probation and if they acted constructively they were allotted land and en-

couraged to become responsible members of the community. As a reward for propriety they were given full citizenship.

The Aztecs of Mexico had a strict code relating to alcoholism. If young persons became inebriated they were charged with treason and suffered severe punishments. When they reached old age however, they were not under this ban and could drink as they pleased. They were no longer actively engaged in building or protecting the empire and probably found a measure of happiness or contentment in memories and the flowing bowl. If laws were few, reasonably just, and strictly enforced (as in the case of Sparta), the citizens were happy to cooperate and prided themselves upon upright living. One of the old Greek legislators once observed that complicated laws were like cobwebs which caught small creatures, but through which larger ones were able to break their way. The modern world has inherited the best and the worst of the old legal codes, and no adequate solution to the problem is yet in sight. Reforms go on continuously and these, in turn, are constantly revised and amended.

There are two causes which may be considered basic to the dilemma; one is the unscrupulous attorney and the other is the equally unscrupulous client. In most parts of the world, law and medicine have been heavily exploited. The attorney is as difficult to reproach as Caesar's wife. We cannot, however, restore legal integrity where opportunities for corruption remain profitable. There are only two ways that this situation can be handled with some hope for improvement. One is to raise the level of legal ethics which could best be accomplished by the Bar Association; the second is to establish standard fees for all types of litigation. Neither of these remedies is practical unless all parties concerned act in an honorable way.

Petitioners before the law must carry their share of responsibility for correcting current abuses. Many cases that are taken to court have little or no merit but are inspired by avarice which disregards justice and hopes for profit regardless of the spirit of law in equity. The collapse of the modern standard of moral values

is infecting every sphere of human conduct; very little is actually being done to increase confidence in any bracket of human enterprise. Obviously this cannot continue indefinitely or it will result in the breakdown of civilization.

It has long been held that ignorance is no defense in the face of legal procedure. If the public is better informed, many tragic litigations could be avoided. All too often we are reminded that an ounce of prevention is worth a pound of cure. We live in this physical world and must give some time and consideration to the protection of our persons and our possessions. Adequate literature is available dealing with such subjects as contracts, partnerships, marital obligations, taxation, torts, and probates. It is best, if possible, to select such books or pamphlets as originate from reputable sources. A number of neo- or pseudo-legal publications have been widely circulated which are not actually useful or practical. They have been produced largely to profit their authors and publishers. Knowledge is power, but in this generation too many average individuals are so deeply involved in the fulfillment of their personal desires and enjoyments. When a legal emergency arises, they are in a poor position to defend their own rights or select properly qualified counsel. This ignorance and indifference is extremely profitable to unscrupulous attorneys. A person who keeps his affairs in proper order as he goes along has a definite advantage.

False economy can be as bad as the wildest extravagance. Many people try to save a little money by writing their own wills; this often leads to costly litigation. All matters relating to the disposition of an estate should be studied thoroughly, especially if a number of beneficiaries are involved. There is a true story of a soldier, mortally wounded in battle, who scratched on the reverse of his identification tag the three words "All to mother." The identification tag was probated and the mother received the money and benefits. Such incidents are rare however and near miracles cannot be depended upon. The small print in all contracts should be read carefully and evaluated before a binding agreement is signed. Insurance policies should be carefully discussed with the

agent to make sure the exact coverage is understood. Repair bills and renovations should always be filed and kept until the guarantees run out. All verbal commitments have slight legal value. If you loan someone money, a full and complete receipt should be obtained with all details of interest, prepayment, terms, right of renewal, etc. set forth clearly and properly signed. Wills and other valued documents should not be kept in the home or passed to the keeping of friends or relatives. It is best to place them in a safe deposit box. Oral gifts have no legal standing unless there are reputable witnesses present at the time the gifts are made. It is far better to place all gifts in writing. All leases or rental agreements should be in writing together with an inventory of the premises. In many instances, no actual effort is made to formalize such transactions, and recent experiences show that privileges are abused. Funeral arrangements can be made directly with a mortician and a proper statement made in writing will generally be respected.

Factors involved in criminal law include the proper use of means to prevent being the victim of a crime. While even the best efforts are not always sufficient, one should do all possible to guard one's person and one's property. A reformed burglar stated not long ago that many thoughtless individuals even fail to lock their doors when they go out. If a thief goes down a block of houses he will almost certainly find at least one back door unlocked. In older days few locked their doors and there was seldom an important loss. It is different now; we must all adjust to changing circumstances. This reminds me of a story I heard at a trading post near a Navajo Reservation.

An old Indian was standing by while a fur trapper was boarding up the windows of his cabin and nailing cleats across his front door.

"You going away?" asked the Indian.

The trapper nodded his head, replying, "Yes, I'm on my way to Gallup."

The Navajo smiled broadly, observing, "No need to lock up—there is not another white man within two hundred miles."

In our congested way of life, the most common causes of major crimes are avarice, ruthless ambition, and destructive personal emotions. We like to assume that society is largely responsible; this point of view is justified by observation and experience. The old adage "Opportunity makes a thief" should remind us all of our moral obligations to each other. Criminologists are fully aware that our communications media are making a major contribution to delinquency. In one of the Shakespearean plays, Richard III is made to say that if he cannot be the hero, he will be the knave. Persons of mediocre mentality who have little hope of being famous find satisfaction in notoriety. The extravagant news coverage given to criminal cases is detrimental to the public good. In the entertainment area, susceptible persons gain practical instruction in murder, rape, and mayhem. The fact that the evil doer comes to grief in the end does not justify such programs. During a newspaper strike in one of our larger cities, the crime rate dropped nearly fifty percent.

Crimes of avarice point to the need for a general reform of the economic structure. While the good life (as we call it) depends upon wealth alone, temptation for gain by dishonest means will continue to exist among all classes of people. Delinquencies of this type are noticeably decreased in socialized states where there is a fixed ceiling on accumulation. Crimes of ambition involve dishonorable means for personal advancement. Public officials are among the most serious offenders and are rapidly losing the respect and confidence of their constituencies. Machine politics will ultimately destroy the internal structure of a nation and undermine international relationships. Similar tactics in private enterprise are equally dangerous. Crimes of passion increase when morality and ethics break down, and the emotions are no longer controlled by integrity. When hysteria takes over, tyrants can lead their subjects into war and homes can be turned into battlefields. The best control which we have for emotional crime is religion. The individual who is without the directives which inspire him to right thought finds self-discipline almost impossible. The truth of this realization has been forcibly brought to our attention in

recent years. The lack of moral instruction in our educational system has resulted in an upsurge of juvenile delinquency. As these young people grow up and finally take over the future of their nations, troubles will multiply.

Organized crime has reached frightening proportions, but countless men and women from every walk of life are contributing to this evil. If the public in general would refuse to cooperate with the underworld, its power would rapidly diminish. Alcohol has also become an increasing cause of tragedy. The failure of the Eighteenth Amendment clearly indicated that laws which are contrary to the public mind cannot be enforced successfully. Drunkenness has been with us since the beginning of history. It has corrupted countless generations and it brought many ancient nations to ruin. Narcotics have plagued both the past and the present and threaten to overshadow the future of mankind. The attitude that such excesses are inevitable bears witness to a state of moral futility. Against such negative thinking there is an occasional success story. Communities have risen against local corruption and accomplished thorough housecleanings. They have ousted dishonest officials, broken the power of political machines, enforced neglected laws, and improved both the morale and the morality of the citizens. The spread of venereal disease in America is a disgrace; a recent observer has noted that according to his findings there is no venereal disease in the People's Republic of China.

While each one is busy with his own affairs and is enjoying moderate personal security, he is inclined to be indifferent to larger issues. When his own house is burglarized or he is the victim of a hit-and-run alcoholic, his indignation is aroused. He passes the blame to the police force, the courts of law, and/or the inefficiency of the penal system. He may write his congressman or change his political allegiance. Many feel that the entire legal system should be overhauled, but the political equation interferes with the administration of justice. It has been pointed out that even if the culprit is apprehended and sent to prison, little or nothing is done to help the victim of crime. Adequate insurance offers

some remedy, but cannot restore what the loss of a loved one has taken away. In many cases the culprit has no financial resources of his own which can be attached and if imprisoned loses his earning power. If he has committed a major offense, it may be dangerous to release him on probation to have his earnings distributed among his victims. He can continue his criminal career, leave the state, or take up residence in a foreign country.

The Greek legislator Solon noted that the ends of justice are best attained when laws are few and simple and are strictly enforced. This desirable condition can only result when all members of the community respect the rules which regulate their conduct. Laws are not to be feared but to be respected. We should be taught that legislators should not make laws at pleasure and for advantage. They must realize that we are all subject to natural laws which are inherent in every aspect of existence to guard the well-being of the governed. Those governing must realize that they are servants of an infinite plan which cannot be disregarded with impunity. The truth of this concept is becoming more apparent every day. None of us is here to do as we please but, if we keep faith with the due processes of providence, the laws we keep will keep us. Leaders should be properly educated in universal procedures. They need the guiding power of religion, the interpretive resources of philosophy, and the exact processes of science. In ancient times the pharaohs of Egypt had to be initiated into the sacred rites of the State Mysteries. They had to obligate themselves with most solemn vows to correct the imperfections of their own characters and act as intermediaries between the divinities and their human subjects. In China at the solemn rites of the New Year, the emperor had to approach the altar of heaven and, kneeling before the divinities and the tablets of his illustrious ancestors, he had to assume personal responsibility for the misfortunes of his people. If they had departed from the way of heaven, the fault lay with him and the punishment of the gods should descend upon himself because he had failed to keep his nation in peace, security, and health. While many of the emperors could not live up to this

standard of leadership, it was still the way of wisdom and had to be striven after with all sincerity.

The modern world is sufficiently advanced in most branches of scholarship to live on a much higher level of conduct than now prevails. The legislative system must be quickened or ensouled by the spirit of law. It is written in Scripture that "the letter killeth, but the spirit giveth life." Another adage from the old Greeks declares that country to be happy in which the people do not fear the ruler but fear for his safety. There is no excuse for that deterioration of policies with which we are now afflicted. Primitive man could plead ignorance, but we no longer have that excuse. As we look about us, there is abundant evidence of man's capacity to protect both himself and his environment. He consciously chooses to disregard integrities because selfishness and self-centeredness appear more profitable. Here again, Nature is continuously teaching us the simple facts of daily existence.

There is a meaningful line in Gray's *Elegy* which we should all take to heart: "The paths of glory lead but to the grave." All the avarice, ambition, and passion end in oblivion. We are all born without possessions and, departing, can take nothing with us but the consolation of a good life. The empires we build, the vast enterprises we accumulate, and the distinctions that are conferred upon us are parts of a kingdom which exists only for a day. Regardless of the materialistic structure which has so gravely undermined our natural humanity, most persons are convinced that there is something after death. If consciousness goes on, with memories of some kind surviving, we may face a judgment in which we judge ourselves. The only preparation we can make in this life or the life to come is to live every day as nobly, courageously, and lovingly as possible. The Greeks said that the mortal world was the *pronaos* (antechamber) through which we passed into the *adytum* of the universal house. All the evils that we regret in this temporal state originate in the weaknesses of ourselves. Human beings must outgrow weakness. Virtue cannot be thrust upon them by legislators. The criminal code can only

be corrected when the human heart gains a victory over ignorance, superstition, and fear.

It is no longer possible to add further patches to the worn-out fabric of prevailing social policy. All attempts to do so cause more problems than they solve. The various departments of living are hopelessly entangled and so closely interrelated that small repairs are fruitless. The basic concept of human purpose and destiny must be completely revived. We must build a new civilization upon a stronger and more enlightened foundation. It is highly probable that the majority of human beings will cooperate with a comprehensive plan, even though it requires considerable personal sacrifice. Even the most selfish realize that the ancient footings can no longer support modern progress. We are always a little reluctant to change our ways, but when we weigh the costs against the reward, the course is clear. The criminologist cannot separate delinquency from the vast environment in which it now flourishes. Crime is a symptom of a disease which is afflicting the greater part of humanity. It is useless to treat the symptom while the causes of the ailment are not accurately diagnosed. When an individual is sick his doctor may advise that he reduce his tensions, moderate his appetite, and follow a strict health regime. The world must do the same. Nature is continually giving us good advice but if we reject it health cannot be restored. World peace, national security, and individual safety are worth all they can possibly cost. Natural law did not foreordain us to misery. We were given a beautiful garden in which to live. We have ravished it with our selfishness; now we must restore it if our hopes for the future are to be fulfilled.



That which had no force in the beginning can gain no strength from the lapse of time.

—Latin Law Maxim

When there's a rift in the lute, the business of the lawyer is to widen the rift and gather the loot.

—Arthur Garfield Hays



Happenings at Headquarters



Dr. Donald Curtis, author of *New Age Understanding* and Senior Minister of the Unity Church of Dallas, opened the Spring Quarter Sunday morning lectures on April 2 with *Self Realization through Meditation*. Manly P. Hall presented an insight into *The World Within That Each of Us Must Conquer—Exploring the Source of the Personality* on April 9. Dr. Henry L. Drake shared with us on April 16 *The Practice of Tao in Daily Living—Lao-tzu's Way of Life. Yoga Psychology—The Basic Theory of Mind and the Unconscious* was Dr. S. M. S. Chari's topic on April 23; Dr. Chari is an author-lecturer in Oriental Studies and has thirty years of service with the Ministry of Education in India.

Mr. Hall's subject was *Transcendental Magic—White, Gray, and Black* on April 30, and on May 7 he considered the question *How Far Can We Trust Our Sensory Perceptions?* Rene M. Querido, author and Director of the Sacramento Waldorf Training Program, on May 14 gave his views of *A Modern Path of Initiation—The Quest for the Holy Grail. Heart Disease. The Price of "Progress"* was Mr. Hall's theme on May 21, and on June 4 he spoke on *Symbolism, The Esoteric Language*. Dr. Robert Constas, a Trustee of the Society, on June 11 gave a talk on *Calming the Sea of Emotions. Buddhist Teachings on Reincarnation and Karma—Correcting Popular Misconceptions* was delivered on June 18 by Mr. Hall. Stephan A. Schwartz closed the Spring Quarter Sunday morning lectures on June 25 with *Meditation—A New Look at an Ancient Science*.

Dr. Robert Constas, staff psychiatrist with the L. A. County Department of Mental Health and Vice-President of the International Foundation for Integral Psychology, gave a series of three lectures on April 8, 29, and June 10; his topics were *Esoteric Views on Death and Rebirth, the Seven Stages of Man* which

presented an overview of the processes and stages of psycho-spiritual growth and development from ancient times to the present, and *Psychic Faculties—Higher and Lower*.

On Saturday, April 15, the PRS Librarian, Pearl M. Thomas, delivered a library workshop on *The Folk Arts of Japan*. The program included a short resume of Japanese history as revealed through native arts, crafts, and literature; the Japanese art exhibit which was current in the PRS Library was reviewed and discussed in detail and slides were shown to illustrate various art forms such as Otsu-e, sumi-e and ukiyo-e. Barbara Moore, a Library Workshop student, also presented slides of her recent trip to Japan which was extremely well coordinated.

Psychology and Religion: East and West which was based upon the works of Carl Jung and amplified from other sources was the subject of the May 6 presentation by Dr. John W. Ervin, a Trustee of the Society and a founding member of the Association for Holistic Health. During the morning session the manner of developing a personal faith to meet an individual's needs in a changing culture was discussed. During the afternoon session biblical personalities, events, dreams, and visions were analyzed as levels of consciousness through which all must pass to achieve growth.

Rene M. Querido, a science graduate of London University, conducted a double session on *The Esoteric Significance of King Arthur and the Fellowship of the Round Table* on May 13. The morning session covered the importance of Esoteric Christianity which included discussion of the Chalice and the Spear, the Mystery of Glastonbury and the Celtic Spiritual Stream. During the afternoon session, the Grail legends and their history were discussed.

From 10:00 AM to 4:00 PM on Sunday, April 9, the Spring Open House was held at the Society Headquarters. Manly P. Hall gave an informal talk at 2:00 PM on *Alexandria (Egypt), The Cradle of Western Mysticism*. The event drew a large, enthusiastic audience, and light refreshments were served by the Hospitality Committee. Offices and Gift Shop were open; there was also ample time to view the exhibit in the Library.

The *Japanese Arts and Crafts* exhibit in the Library had several changes made as of May 1; new Japanese prints and some religious material associated with the life of Buddha were added. This exhibit continued until May 28. The current exhibit, *Examples of Chinese Culture*, which began June 4 and runs through August 27 features Chinese embroideries, puppets, cut-out paper designs, kitchen charms, and stone rubbings of the sixteen Buddhist arhats taken from the placement stones of the Ching Dynasty. Also shown are fine hand-colored Chinese sutras, books, and curios.

On January 27 Manly P. Hall went to San Francisco to give his annual talk for the San Francisco Masonic Research Group, the event on this occasion being co-hosted by the San Francisco Scottish Rite Bodies. The subject of the talk was *Relating Masonry to the World Today*. Mr. Hall summarized his interpretation on Masonic philosophy and the increasing sphere of influence of Freemasonry in the advancement of Western culture. He presented to the San Francisco brethren Mr. Burl Ives, a member of the Scottish Rite Bodies of Santa Barbara. Brother Ives is a



Brothers Burl Ives and Manly P. Hall.

dedicated Freemason and also spoke on his concept relating to the deeper meaning of Masonic thought and symbolism. It was a very happy occasion and Burl Ives was given a standing ovation. The accompanying photograph was taken at this meeting.

The PRS Staff and volunteer workers gave a surprise birthday party to Manly P. Hall on March 17, St. Patrick's Day. Although Mr. Hall was actually born on March 18, the decorations and refreshments showed a strong Irish emphasis. As he was recuperating from eye surgery at the time and only permitted to visit his office occasionally by his physician, Mrs. Hall (who was in on the conspiracy) found a pretext to bring him to Headquarters. When Mr. Hall entered the Library, Dr. Drake led in the singing of "Happy Birthday." When the surprise wore off a little, Mr. Hall made a few appropriate remarks and related a number of anecdotes for which he is justly famous. He said he considered them excusable as he had reached his anecdote. After Mr. Hall had opened his birthday gifts, Dr. John Ervin, a PRS Trustee, played a tape of folk songs by Burl Ives which had been especially recorded for the occasion. There was a splendid birthday cake and other light refreshments. A festive atmosphere prevailed and those of us who attended hope there will be many happy returns of this event.

PRS is happy to have associated with our organization Mr. Stephan A. Schwartz who has given several lectures for PRS and whose article "Life-Death/Mind-Body" appeared in the Winter 1977 issue of the *PRS Journal*. He has lectured at many universities on a variety of subjects, including parapsychology and the Edgar Cayce material. Mr. Schwartz is the author of *The Secret Vaults of Time: Psychic Archaeology's Quest for Man's Beginnings*, writer and moderator of Conversations at the Smithsonian series of the Smithsonian Institution, as well as screenwriter of fifteen other films and television documentaries. He has also served as editor of *Sea Power Magazine*, editorial staff member of *National Geographic Magazine*, and was formerly special assistant for research and analysis to the Chief of Naval Operations.

THE DENVER, COLORADO, PRS STUDY GROUP

Mr. Maynard Jacobson, founder of the Denver Group—one of the first PRS Study Groups to be formed—has sent in the following article and picture of the group.

"In the late 1950's Manly Hall gave a series of lectures in Denver, and was an instant success. Through a series of bookings and publicity coverage on television, radio, and in newspapers, we were able to introduce Mr. Hall and The Philosophical Research Society to thousands of people who were unacquainted with this type of philosophy.

"Because of the great interest aroused by Mr. Hall's lectures, the Denver PRS Study Group was founded and has met continuously ever since.

"The group meets twice a month at 8:00 P.M. One of Mr. Hall's books is selected and thoroughly studied until completed; then another is selected and study is continued in this fashion. After an hour and a half's study, the group breaks for friendly conversation and a light dessert furnished by the hostess.

"There are no dues of any kind, but we do put a basket on the table and whatever contribution is made by the group is sent in full to the PRS for the furtherance of their fine work. The picture below shows part of our group. [Mr. Jacobson is second from left.]

"Anyone interested in seriously studying some of the great laws which affect our daily lives would find it interesting to start a study group in their home. It has many rewards and builds lasting and meaningful friendships."

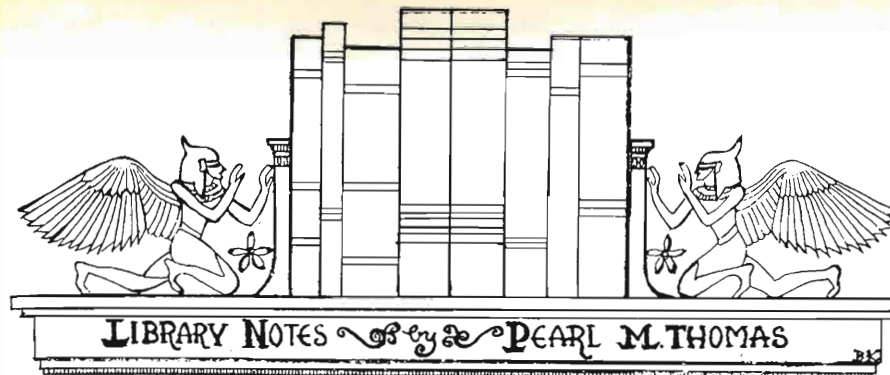


The actor who took the role of King Lear played the king as though he expected someone to play the ace.

—Eugene Field



The Denver, Colorado, PRS Study Group



MYTHOLOGY AND FOLKLORE OF THE ORIENT

"In all of the esoteric works of the world there have been symbols, allegories, emblems, fables, myths and legends."

—Manly P. Hall, *The Mystical Therapy of Meditation*,

L.N. 223

Myths and legends should be studied with considerable discernment for there is much symbolism involved. If individual interpretations of symbols are not in agreement this is often all right. A symbol can mean what we wish it to mean to us and reveals the level of our interest and capacities.

In considering folklore, many areas come into play. It could and should include amulets and charms, animal and plant lore and legend, fables and fairy tales, ghosts and devils, proverbs and riddles, folk music and drama, mythology and sagas, and countless superstitions.

Myths in general are concerned with the creation of things; legends and sagas deal with the deeds of kings and their people before recorded time; fairy tales and fables deal with human behavior in a world of make-believe and magic—all of these areas are often expressed interchangeably, and it really does not matter to any extent.

The PRS Library has a rich collection dealing with these subjects and these Library Notes will attempt to describe some of the source books in the Library relating to this material. For the present, we shall consider only the Oriental.

A book which we treasure in the PRS Library is *Symbolism of Oriental Religious Art*, compiled by Orlando A. Beltran, printed and published by the Philosophical Research Society. Manly P. Hall wrote a discerning foreword to express the need for background knowledge of myths, legends, and symbols in order to understand Oriental art.

Orlando was for over twenty years a member of our staff and is warmly remembered by those of us who knew him as perhaps one of the kindest and gentlest persons we have been privileged to have as a friend. While he endured great physical suffering, he remained to the time of his death a thoughtful, considerate person.

His real love was Eastern art and he compiled this beautiful book describing Oriental art objects and relating the stories associated with them. He personally collected many excellent examples of fine art, some of which were donated to the PRS collection. Orlando acknowledged that he was paraphrasing much of Manly P. Hall's teachings and interpretations, for it was from him that Orlando received his inspiration for compiling the book, and only a limited number of this book were printed. Mr. Hall expressed it as "always out of print," but actually the Beltran book was completed and bound as requests for them came in. For the most part, they are beautifully bound in a variety of rich brocades.

Chinese civilization is the oldest extant in the world. Four great rivers have fostered great cultures: the Nile, the Tigris-Euphrates, the Indus, and the Yellow River of China. Only the Chinese remain as a living civilization; the others are to be studied through their inscriptions, tombs, and monuments. China has a written history dating back much further than any other nation and to China we must give credit for the first introduction to the world of silk, tea, porcelain (we still call it "china"), paper, ink, printing (the world's oldest existing printed book is Chinese and dated 868 A.D.), first moveable type (400 years before Gutenberg "invented" it in Germany). Much that we experience of a cultural nature derives directly from early China.

China also has a rich heritage of legend and mythology which explains in detail about creation, the role of the gods, and man's responsibilities. Chinese stories relating to the origin of the world are quite as plausible as those of Greco-Roman origin. The goddess who in haste attempted to repair a large leak in the heavens which produced tremendous unceasing rains did not do her work as thoroughly as she should—so to this day the heavens occasionally leak rain and wind and cold. The Gods of the World in the Chinese fables account for many things, including why there are cripples on earth, why there is a beautiful lady in the moon, and why the "four divine creatures"—the dragon, the unicorn (kirin), the phoenix, and the tortoise—are honored. The Chinese also respected, among others, the "eight immortals," the God of Matrimony, Kuan Yin (the Deity of Compassion), and the God of Longevity. There are even Gods of the Kitchen who supervise the preparation of food and are appeased by offerings of honey and other sweets so they will give good reports of the family at each year's end. Unfortunately, much of today's Chinese population in this country seems unconcerned with the subtle meanings underlying the old folklore. Visits to Chinese areas in large cities in this country to inquire about early practices meet with surprise and bewilderment on the part of the salespeople. A case in point, the attempt to find pictures of Kitchen Gods at the end of the year on several occasions met with no success until one was found as a picture on a Chinese bank calendar!

Katherine M. Ball (for many years a personal friend of Mr. Hall) wrote a remarkable book entitled *Decorative Motives of Oriental Art* (New York: Dodd, Mead and Co., 1927) which is a vast storehouse of information on Oriental animals, both real and imaginary. It is exceedingly well-fortified with pictures from both the fine and folk arts. Mr. Hall uses it extensively in his writings for Mrs. Ball presented a scholarly rendition of a fascinating subject. She devotes one or two chapters to the popular legends, folklore, and symbols for each animal. She starts with two chapters on the dragon, then covers the other three "fabulous creatures" (the phoenix, unicorn, and tortoise) going on to discuss

the tiger, lion, elephant, monkey, fox, badger, cock, etc. In some thirty-five chapters and with 673 illustrations. Mrs. Ball has succeeded in creating a beautiful, useful volume. A great many of the books listed in her bibliography are also available for use in the PRS Library.

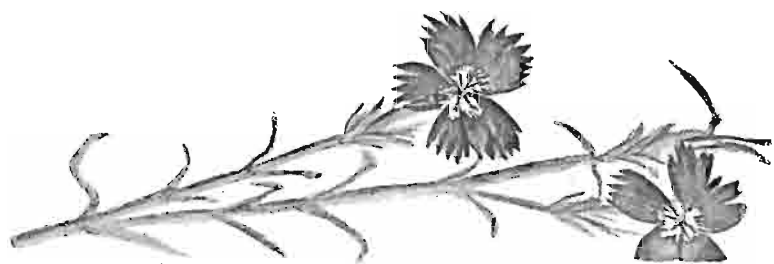
Another delightful book in our collection, *None But the Nightingale, An Introduction to Chinese Literature* by Margaret R. Thiele published by Charles Tuttle of Vermont and Tokyo, 1967, considers many aspects of Chinese literature: picturesque speech, nature, family life, stories, and sayings which include proverbs, humor, and philosophy. Mrs. Thiele feels that it is very difficult for humor to come through in translation. The content often makes little sense or the punch line falls flat. This is not always the case, as in the story of "The Hen-Pecked Husbands."

A group of hen-pecked husbands decided they were tired of their wives browbeating them and agreed to meet at a distant field to make plans to reassert their husbandly rights. Shortly after starting their meeting, a well-wisher came to let them know that their wives were aware of what they were doing and would be marching on them. Immediately, the men scattered in every direction—all but one who held his ground. The informer, gratified to see a man who was not afraid of his wife, moved close to him to see who it was. On closer examination he discovered that the man had been scared to death.

Folk Tales from Tibet, collected and translated by Capt. W. F. O'Connor, C. I. E. (London, 1907) narrates a group of stories which are believed to be indigenous to Tibet. Capt. O'Connor spent over two years trying to obtain authentic folklore and found it to be much more of an assignment than he had anticipated. Many of the native storytellers found it impossible to express themselves freely when confronted by an official diplomat from a foreign country. In time, however, Capt. O'Connor was able to gain their confidence and stories of these little-known people were eventually forthcoming. A portion of one of the folktales is recounted here. "The Story of the Two Neighbours" relates a tale of a poor neighbor and his rich neighbor. One day, Cham-ba,

the poor man, found an injured baby sparrow which had fallen out of a nest over his doorway. He gathered up the bird, carefully wrapped its injured leg so it would heal, and returned the bird to its nest. In a few days the bird was completely recovered and flew into Cham-ba's house, chirped a greeting, and then thanked Cham-ba by giving him a grain to plant as his reward. It was planted in gratitude, but the incident was promptly forgotten. The grain grew swiftly, but instead of corn in the husks each husk was loaded with precious jewels which he took to the city and received much gold for them. He now was wealthy and had fully as much as his rich neighbor. The neighbor Tse-ring could not understand how Cham-ba had managed, so under the pretext of friendship he plied Cham-ba with questions which were honestly and promptly answered. So Tse-ring, being greedy, deliberately took a sparrow from a nearby nest and injured it, then mended the broken leg, put the bird back into the nest, and hoped for a similar speedy reward. In much the same manner, the bird came with a grain to be planted. Of course, the rich man gave it extra special attention and it grew rapidly. But, much to Tse-ring's surprise, one morning when he made his daily visit to the growing plant, he found not a plant but a strong, fierce-looking man with a large bundle of papers in his arms who forcefully explained that he possessed all the evidence needed to prove that the rich man had stolen from him in a former incarnation and he was here now to take from him his rightful heritage. The once-rich man was reduced to a state of poverty and enslavement in his former household.

Many varieties of flowers and trees are particularly meaningful in the Orient. In the PRS Library, we have a beautiful folio-sized book called *Flowers and Folk-Lore from Far Korea* by Florence Hedleston Crane (Japan, n.d.) which describes the flowers of Korea that bloom each month, giving pertinent facts about the plants along with folklore associated with them. The water-color plates accompanying the text are exquisite works of art. Folklore of Korea has the tendency to be sad and invariably looks on the negative side of life. As an example, one of the many



flowers illustrated and described for the month of July is the Wild Pink which fortune tellers advise young girls to wear in their hair in a cluster of three on one branch. They say that if the lowest flower withers first, the girl will have a sad time in her youth; if the middle flower is the first to go, it will be the middle years which will be wrought with unhappiness; if the top flower dies first, then her old age will be forlorn. Should all the flowers wither at the same time, the whole life will be one of sadness. In this story, there is no thread of happiness mentioned. Perhaps the folklore of a people reflects their outlook on life.

Symbolism associated with flowers is revealed in the great array of legendry surrounding them. This is especially true in Japan where each month is symbolized by the most prominent flowers blooming during the month and stories about them abound. We have this in the Western world to a certain extent, but here it is largely under the influence of florist associations and public interest to foster sales promotion.

Very few flowers anywhere create as much enthusiasm as the famed cherry blossoms of Japan. From early April when the first flowers appear until the middle of May, depending on location, a holiday spirit takes hold of the beauty-loving Japanese. While the sixteen-petaled chrysanthemum is the emblem of the royal family, the cherry blossom is generally regarded as the national flower and Japan is often called "The Land of the Cherry Blossom." In 1872 the official residence of the emperor was moved from Kyoto to Tokyo (or Edo). As Kyoto had been for a thousand years the Imperial City, the government decreed that a festival should be held in Kyoto to conciliate the people there. This

was the first Cherry Blossom Festival and was such a success that it has been repeated annually not only in Kyoto but in a great many areas of the world where Japanese people reside. The presentation of cherry trees as gifts symbolizes special respect and regard.

The lotus is particularly revered throughout the Orient and there are numerous legends and stories, many of ancient origin, to explain this veneration. Some of these stories originated in India, passed to China or Korea, and thence to Japan where they take on added symbolism. Wherever developed, stories of the lotus have a special connotation which is reserved for it alone.

The throne upon which the Buddha is seated is generally made up of an eight-petaled lotus. An explanation for this lotus throne is contained in an ancient account. One day after the Great Buddha had completed his meditations, he was walking pensively along a lonely path beside a deep ravine. Of a sudden, he heard in distinct tones the words "Shio-giyo mu-jiyo!" ("The outward manner is not always an index to the natural disposition.") Astonished to hear such profound truth, he hurried to the edge of the precipice to see from whence these jewels of wisdom emanated. A great ugly dragon glared up at him and uttered a further evidence of his erudition. "Ze-shio metsu-po!" ("All living things are antagonistic to the law of Buddha!") Buddha, much impressed, asked the dragon to speak again. The dragon replied: "Shio-metsu-metsu-i!" ("All living things must die!") Then, before the dragon was willing to impart further erudition, he announced that his appetite must be appeased and this only by human flesh. The Buddha, only too aware that this request was foreign to his own teachings, felt that the great wisdom was worthy of sacrifice and offered his own body to the dragon in response to a fourth great truth. This was agreeable to the fabulous animal and he uttered: "Jaku-metsu I-raku!" ("The greatest happiness is experienced after the soul has left the body!") Thereupon the Buddha flung himself at the gaping mouth of the leering dragon, but the instant he touched the monster the great jaws changed into a golden lotus of eight petals. This has become the throne upon which the Buddha rests.



Buddha lotus throne.

In Oriental lore there is a wealth of story material, much of it quite foreign to Westerners, yet the young folk of the various Eastern countries love these stories much as Western children enjoy the stories of Cinderella, the Three Bears, Snow White, and all the others.

Japan is a wonderful place for children. We here have Mother's Day and Father's Day and there is even talk of celebrating Grandparent's Day. But in Japan there is Girl's Festival (Hinamatsuri) on March 3rd which is a joyous occasion for the daughters of the household. This is followed on the 5th of May by Boy's Festival (Tango-no-sekku) when they are honored and each household with male offspring has paper carps blowing in the wind, usually one for each boy. There are many hero stories in the legendry of Japan and one of the best loved tells the adventures of Momotaro. A childless wife was at the river washing clothes when a large peach floated downstream directly toward her. Delighted with such a delicacy, she took it home to share with her husband. Before they could cut the peach, it opened and a baby boy emerged. They called him Momotaro which means

"peach-boy." He was their pride and joy. When in his teens, Momotaro wished to avenge the harm that some oni or devils had perpetrated on the community; he asked his mother to prepare him some rice cakes to eat while on his way to the island where these evil ones lived. Along the way he was joined by a pheasant, a dog, and a monkey who helped him eat the rice cakes and wanted to assist him in doing away with the oni. Momotaro overcame the oni, loaded the jewels and other valuables they had stolen on to the cart, and with the help of his three companions returned to their rightful owners, the neighbors of the area, the stolen goods; enough was left to sustain the old couple for the rest of their lives. Thus the peach-boy became a local hero.

It is necessary for understanding of a people to look beyond the literal, seemingly simple, quaint, or strange explanations and realize that behind myths, allegories, and folklore there is an archetypal pattern which, when understood, helps to reveal subtle meanings and substances. Mr. Hall assures us that "folk wisdom will prevail." Perhaps that is a good area to place greater emphasis in our search for basic meaning.



The first five months of 1978 we participated with the "Internship" program in the Humanities Department of Scripps College in Claremont. This program arranges for students to become involved in a working relationship with a bona fide organization. This semester we have had the good fortune to have Leslie Maizlich, a senior from Scripps as our young "intern." Leslie worked in our library two days each week and accomplished a number of jobs which all related to a learning process in regard to the working of our particular Library. While with us she made a lasting

contribution to our institution in the form of a folio-sized notebook relating to the Japanese Exhibit we had on display. Leslie took great pleasure in setting up our traditional Doll Festival Display which we annually exhibit during March. The opportunity to handle these exquisite Meiji period dolls meant a great deal to her.



Leslie Maizlich and the Doll Festival Display.

At the end of the semester, the Humanities Department of Scripps College invited the "Associates" to a dinner on campus to share with the girls the experiences they had encountered through their various activities. Three organizations were welcomed the night my husband and I were guests from Philosophical Research Society; Huntington Library at San Marino was represented by Dr. Carey Bliss of the Rare Book Department and the Pacificulture-Asia Museum of Pasadena, by Director David Kamansky and his assistant, Helen Jacobsen.

Over a period of five months Leslie Maizlich said many times that the influence of the Society has had a tremendous impact on her outlook on life. She has attended Manly P. Hall lectures and

has taken back to Kansas City a much broadened perspective of life.

We recently had the privilege of welcoming a large group of senior citizens from Long Beach City College who visited the Library to learn more about our organization. We always explain our activities by showing slides of the various buildings, describing the art in the Society's collection, as well as showing illustrations from some of our outstanding rare and unusual books. A number of such groups have visited us and seem most enthused—many express the desire to return to make use of the Library and to attend lectures.



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CHINESE PROVERBS

To know what should be known, and to do what should be done, that is enough.

Learning is similar to rowing upstream; not to advance is to fall behind.

If you are patient in one moment of anger, you will escape a hundred days of sorrow.

If you wonder not at the wonderful, it stops being wonderful.

When the times are easy we do not burn incense; but when pressure arrives, we embrace the feet of Buddha.

The diamond cannot be polished without friction, nor the man perfected without trials.

They who have not tasted the bitterest of the bitters of life can never appreciate the sweetest of the sweets of life.

We see only the clouds, but the clouds see the sun.

It is easy to shut a door which no one is holding open.

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