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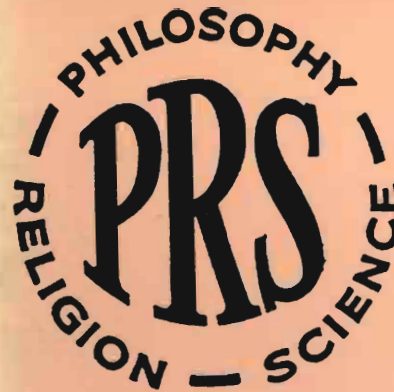
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Portrait of Confucius. From a Ming Dynasty printing of the *Life of Confucius*, Book V.



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BACK TO BASICS

There is a rumor going around that our educational system is failing to educate. The curriculum itself has been debased, and the hallowed sanctuaries of learning have become tumbling grounds for whimsies. It is difficult to decide whether the professors or the students are responsible for the curricula. However, one looks at the situation, and it is obvious that mediocrity has taken over the hallowed precincts of education. Here and there a voice is raised to the effect that the great universities of today are in approximately the same condition as Oxford and Cambridge in the seventeenth century which were remembered principally for the inebriation of the faculty and the student body. It was this sorry state of affairs that caused Lord Bacon to renounce these institutions and depart from them without waiting for a degree.

To meet this decadence of insight and integrity, it is now suggested that a general reform must be seriously contemplated with an emphasis upon the importance of basics. The simplest fundamentals of learning are held to be reading, writing, and arithmetic in order to meet the monthly payments on the home, the automobile, or the television set. Occasionally it is suggested that a primary course in morality and ethics might be beneficial to all concerned. This idea is not overly popular on the campus, where a rugged individualism now prevails. Discipline is contrary to the present

mood and meets opposition even among the family members.

It is the sheerest optimism to assume that the wayward child will develop into a noble adult. If we may believe some of the more dismal findings, most young people are on the way to delinquency before they graduate from high school. Some years ago the Japanese came to the conclusion that the whole theory of education, to be useful and valuable to the individual and the world in which he lives, must be built upon the firm foundation of integrity. Education is a privilege and its fundamental values must be defended. It is intended to prepare an individual for a useful place in his own world, and the means of a successful livelihood in a free society. Free, in this case, should mean a generous, thoughtful, and practical environment where each individual can trust both himself and others.

Whenever a nation comes under tyranny, indoctrination begins in the public school. The children are taught from infancy that the particular type of tyranny to which they are exposed is a noble way of life, and that it is their moral duty to obey the whimsies of despots. There are several difficulties which must be solved before we can reestablish the essential dignity of the human being. It is obvious that our entire cultural system is in a serious state of decadence. Every major institution seems to be determined to prevent young people from escaping the economic materialism which is largely responsible for the present tragic state of affairs. The moment religion is mentioned the individual guilty of advocating a spiritual renaissance is branded as feeble-minded. The whole success of a materialistic, mechanistic way of life depends upon destroying or submerging the highest attributes of human nature. It is evident that ethical teachings are difficult to implement in a country dedicated to freedom of faith. We have many denominations in American society and growing minorities of persons with non-Christian beliefs. Here, sectarianism sets in and is usually harassed by intolerance.

Many years ago a member of the Los Angeles school board tried to introduce some kind of idealism into the grammar schools of our community. She suggested simply that a verse from the Old or New Testament, not exceeding ten or fifteen words, should be written on the blackboard each day. There would be no discussion, but the child could read the words and know their source. This was opposed by

the school board, the general public, the educational system, and the parents of the children. There was a wild meeting at the Board of Education with people jumping up to shout, "I don't want ethics taught to my child." A second effort was made to use quotations from outstanding thinkers from all parts of the world and all times. No quotation would be used that would conflict with anyone's religion, but it proved in the end that any constructive statement was offensive to a conglomerate of annoyed adults. This was the end of a noble endeavor and the board member retired shortly after.

In the many years since this incident social decline has gained momentum; there are narcotic addicts in grammar school, and the morality of the young is at an all-time low. Still we must have basics, but acceptable basics must have nothing to do with the improvement of character or the strengthening of good citizenship. If families with strong religious affiliations do not wish to have their children exposed to other theological teachings, there is a very simple answer—there can be home instruction or enrollment in a sectarian school. Here again, a general indifference prevails, and the basic code which must be obeyed if a civilization is to survive is still honored, but carefully ignored.

Another factor is world conditions. It is obvious that most of the political conspiracies which have dominated nations old and new have proved inadequate. The fact is undeniable, but the underlying causes of the trouble are seldom mentioned. Ambitious rulers have drenched the world in blood, but ambition is one of the great motivating agencies in world affairs. We think of some ambition as good and some as bad, but experience proves that nearly all ambitions end in some kind of disaster. The answer to this phase of the matter is not bigger and stronger ambitions but a transmutation of ambition into aspiration. The continual dedication to improve the theories and practices with which we build personal maturity seems to threaten the right of each person to excel all others.

The People's Republic of China offered an experiment that they hoped might prove useful. Students attending the Universities were required to spend a certain amount of time on farms, in factories, or social work. There was general resistance because it interfered with the curriculum, and there were abundant farmers, merchants,

and tradesmen. Of course, at that time, the Chinese were trying to make their great leap into the future and were determined to destroy all forms of religion which might interfere with an industrial program.

So we come back to estimate the results of present policies. With some care we may be able to preserve our present programs for another decade or two. The living values, however, are in the people. If we continue to debase the generations which must live into the future, there must some day be a harvest of disaster which we do not want to contemplate. There is still time to work these problems in the direction of enduring security. There must be some discipline on the level of desires. We must develop appetites which can be satisfied without destroying civilization. A few years ago American people expected to work, earn a good living, honor their families, respect their parents, and win the regard of their children. In every community there was a small group that was looked down upon and was ostracized by the respectable. This group was made up of alcoholics, quarrelsome and belligerent characters who abused their children, were unfaithful in their family life, and tried in one way or another to beg a living from their neighbors. No one really wanted to imitate them, their children were not even in school, and they had no religion. This strange group has multiplied until it now constitutes a considerable level of society. Corruption has spread, dishonesty is rampant, and petty crime is at an all-time high. Against this dismal spectacle, what is education trying to do? Does it really think that grammar or highly conditioned history, political science, arithmetic, spelling, and school athletics can bring about a great reformation? If such programs had succeeded in the first place, the world would already be well-off.

Fortunately there are universal laws which human perversity cannot change or successfully ignore. We see every day the suffering resulting from corruption. The willful is short-lived and his span is of no value to himself or anyone else. He does as he pleases and is willing to depend upon narcotics for a feeling of superiority. He breaks the speed laws with the result that he kills or is killed. He does not heed the warnings and is suddenly stricken with emphysema and lung cancer. He drinks himself out of a good career and pays

for his foolishness with years of suffering. His moral intemperances have resulted in a plague of ailments, some of which are incurable. Much of this is due to the obvious fact that society is determined to bind men and women to an industrial system which ends in neurosis, psychosis, and dementia.

We cannot force other people to change their ways, but we can exert considerable influence if we demonstrate in daily living that we have found a valid reason for developing the inner attributes with which all human beings have been endowed. It is a hopeful sign that more people are now acknowledging that the development of character is one of the great basics upon which future security can be established. It is also noticeable that nearly all nations which attempted to abolish religion have been forced to modify their attitudes. Without some inward strength, no country can build a dedicated population. Napoleon is credited with having said that it is not difficult to become master of a country, but impossible to govern it successfully without religion. So in Russia the doors of the churches are at least half open, in China Confucius is welcomed back as an honorary citizen, and it becomes obvious that if you want to govern an honorable people, you must provide them with a code of integrities suitable to their needs.

The time to teach children the basics is in the grade school. Something can be done even in kindergarten. They must realize what universal laws apply to ethics as well as physics. There are moral sciences which make life endurable and may ultimately ensoul our materialistic institutions. If religious groups will be content to inspire a reverence for values and the recognition of a divine integrity, they can make a vital contribution in this matter of basics.

An educated person is not one who can answer quizzes or write theses on abstract subjects, but a person who knows right from wrong and is intelligent enough to choose the right. They have internal convictions that will carry them successfully through the temptations of compromise. They have good marriages, are good parents, and raise enlightened families. If educational institutions graduate classes of young people who do not know right from wrong, with no comprehension of good or evil, and no conviction that can carry them through the years ahead, it is impossible for them to become

enlightened citizens in a free world.

Considering the emergencies of the moment, it could well prove remedial to introduce basics in the early years of the grammar school system. The general theme could be physical, emotional, and mental orientation. Nearly every child can come to realize the importance of protecting physical health from the unfortunate consequences of ignorance. A simplified form of nutritional instruction will prove of value to all concerned. Simple forms of hygiene can be explained and justified. There can be emphasis upon the selection of foods, and warnings about the unfortunate consequences of diets in which junk foods predominate. If this program is carried into high schools, young people can help each other when emergencies arise. This concept is being supported in China with most favorable results. Exercise, weight control, and censorship on entertainment would be helpful, and teenagers should have a working knowledge of the facts of life.

On the emotional level there is a constantly increasing need for the improvement of morals, and a recognition of the painful consequences of early corruptions. Lack of proper discipline of the emotional content is very easily disturbed during the middle teen years of life. If the facts are clearly stated with proper emphasis and supported by irrefutable evidence, the average adolescent will be better able to cope with temptations and abuses.

The mental basic has long been known as common sense. It is the ability of the mind to distinguish between the facts of life and the absurdities of ethical ignorance. The general trend should be toward idealism and the acceptance of constructive values in daily conduct. On this level the importance of religious convictions can also be stressed. There is no need to emphasize creeds, but few can object to a straight statement of the Golden Rule. Every young person must accept the simple fact that he is either an asset or a liability to himself, his family, his nation, and his world. Basic philosophy can be taught without abstractions that even adults can seldom cope with efficiently.

If these elements were built into our structure of learning a great deal of juvenile delinquency could be prevented and younger per-

sons could work together to correct their own mistakes. I have personally known a number of instances in which thoughtful children have been able to assist their own parents through difficult emergencies. We may say that the older generation must have virtue thrust upon it, but for the young there is less need for correction. With the young we must protect potential integrity and prevent in every way possible false indoctrination which must end in disaster.

We come head-on again into the religious equation. If we do not want children to be exposed to various systems of theological thinking, there is only one constructive answer. Let the parents themselves establish a code of religious realities strong enough to meet the needs of harassed generations. In this country we have freedom of religion, but not freedom from religion. We do not have to follow the creeds of our neighbors, but we must establish a faith within ourselves and our children. That which is not enriched by good teachings is impoverished by lack of moral ethics. There are many instances in which parents, regarding themselves as emancipated from religious morality, have been themselves victims of the corruptions of their own children.

Perhaps a simple example will clarify this point. A number of young couples with mixed theological backgrounds, or none at all, have asked me if I would perform a marriage ceremony for them. After listening to the various complaints, I have asked why they did not simply go to a justice of the peace or a judge. In nearly every case they stated frankly that they wanted a significant ceremony with spiritual overtones which they could remember and which would help to make their wedding the most important occasion in their lives. Unless we provide an idealistic stratum in worldly living where we can find refuge when common selfishness has failed, we will not be able to build security for future generations.

The great intangibles which support all the mundane patterns of human society are faith, love, and compassion. With these, skill is a blessing, but without these all knowledge is dangerous and endangered. The good person, living a good life, is a good citizen. He can then carry education with dignity and make his contribution to the improvement of the world in which he lives.

RARE BOOKS AND MANUSCRIPTS FROM THE ORIENTAL
COLLECTION OF THE LIBRARY OF THE
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Part II

San-Ts'ai t'u-hui. An Illustrated encyclopaedia of the Three Powers (Heaven, Earth, and Man). These three volumes deal with the seasons, and are but a small part of the total encyclopedia. This work was compiled by one Wang Chi'i (other name Huang Tung-and was collated by one Huang Ch'eng (other name Huang Tung-shu); the work was revised and augmented (continued) by one Wang Ssu-i (other name Wang Yun-ming). The contents of this work deal with the seasons, determining dry and wet years, and the positions of the stars and constellations with their relationship to agriculture. This work is undated, but appears to date from the Wan-li period of the Ming dynasty (1573-1619). Boxed in an elaborate case added during the Ching dynasty.

Illustrations to the Chinese Classics, compiled by Chang Ta. This impressive volume, printed from woodcut plates, is a compendium of information on philosophy, religion, natural sciences, and related matters. It describes the creation of the universe, the astronomical cycle, and other subjects of profound interest to Chinese scholars. So far as we can learn, no other copy is recorded in this country. Printed in the Ming Dynasty, about the year 1600 A.D. This work deserves translation and modern scholarship.

Masters of the Military Arts in China. An undated collection of drawings of famous military men, generals, theoreticians, etc. from out of Chinese history. The pictures are on the recto side of the page, and facing them on the verso side of the previous page is a handwritten Chinese poem on the virtues and/or accomplishments of the hero in question. Included are stylized representations of such figures as Kuan-chung, T'ien Tan, Wu Ch'i, Han hsin, Ssu-me Tz'u, Kuan

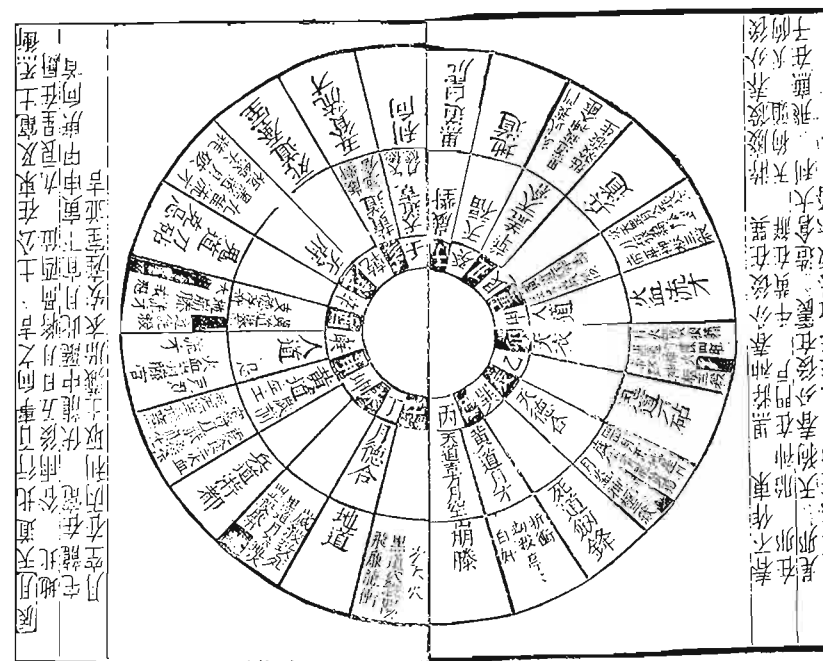
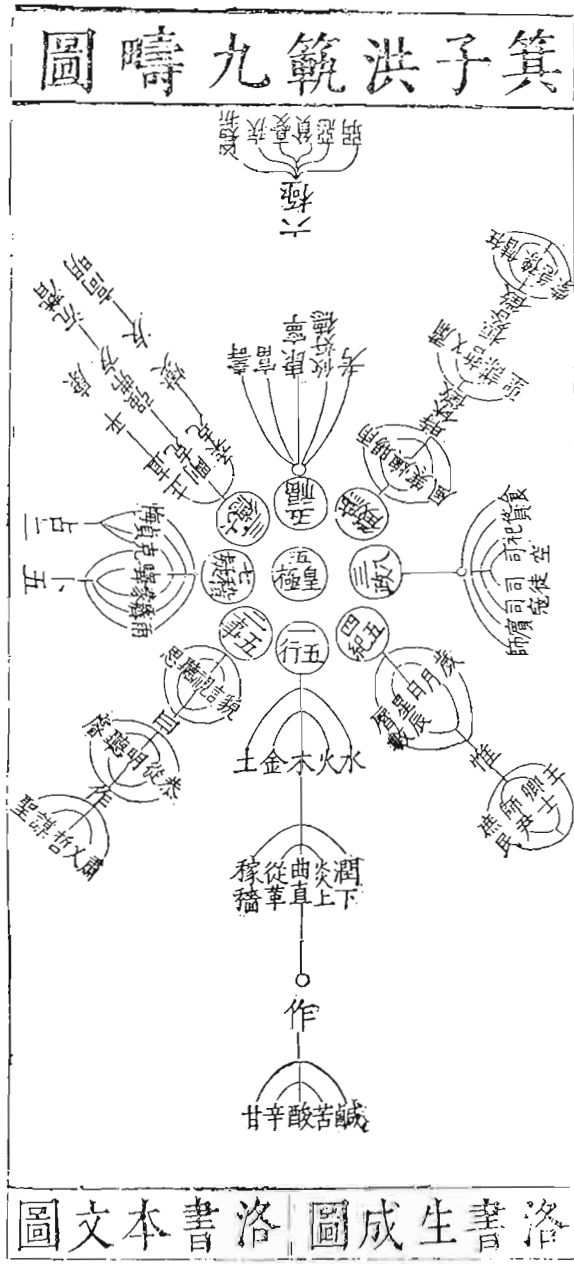


Figure setting forth portents of the effect of celestial forces on human activities, especially agriculture. From: *San-ts'ai t'u-hui Cyclopaedia.*

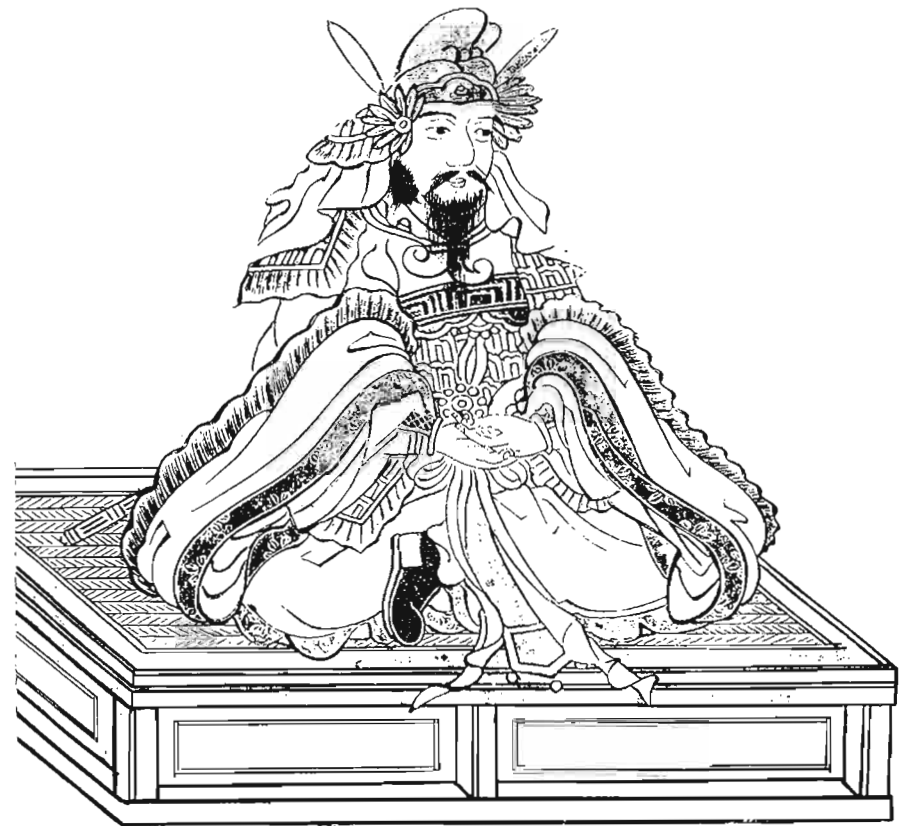
Yu, Chang Liang, Ts'ao Ts'an, Sun Wu, Chu-ko Liang, and Yueh Fei. Undated, but of Japanese origin; traces of Kano and Tosa styles. From the Edo period, painted in Japan.

Canon of the Jade Cabinet. A Taoist Manual. Immortals and spirits of Nature, incantations, invocations, self-affirmations, and magic amulets. Printed in Manchuria, 1733, 11th year of Yung Jen? Printed works from this area are comparatively scarce and the illustrations are striking.

Prior to the advent of Christianity, China supported three religions, Taoism, Confucianism, and Buddhism. Taoism in its earliest form was a complex structure of myths and legends dealing with the spiritual forces which created the universe and still sustain all human institutions. Confucianism was principally ethical and was deeply involved in the improvement of human character. Buddhism was imported from India and adjacent regions and, in the course



Cosmological diagram from the Chinese classics compiled by Chang Ta.



A leaf from an album of Chinese military leaders. From: *Masters of Military Arts in China*.

of time took on Buddhist coloring. The principal source of Taoistic influence resulted from the fact that it is indigenous and, unlike Buddhism, was early involved in the political emergencies that plagued China for ages. The Hung Association has perpetuated many of the esoteric aspects of Taoism.

Sanjoin Chokuhitsu Iroha (Scroll). Calligraphy of the Emperor Sanjoen (67th Emperor) who reigned from 1012-1017. Those who have examined this scroll judged the writing to be exceptionally fine and the work of an outstanding scholar. The Emperor Sanjoen was completely under the control of the Fujiwara family and it was a



A page from a Taoist Manual, *The Canon of the Jade Cabinet*.

more or less common practice of this group to make sure that emperors did not rule long after they reached maturity, but were persuaded to retire in sumptuous surroundings with no influence in political matters. It appears that Sanjoin was a cultured gentleman, and this scroll of the syllabary now in the PRS Collection, may be one of the few surviving proofs of his tenure.

Tang Sa-Ju, The Book of Tang Four Pillars of Tang. This curious manuscript on divination is in three volumes of folio size, written in Korean, and illustrated with hundreds of symbolic diagrams. Fortune telling works of this kind are known in several Asiatic countries including Korea, China, and Japan. Usually the calculations are made by astrological rules, the casting of coins in a turtle shell, or the use of the I-Ching sticks. After the numbers have been added



Magical diagrams on a leaf of the *Book of Tang*.

up, the fortune teller turns to the complicated illustrations which he interprets much in the same way as a modern gypsy does her readings from a deck of cards.

This particular type of Korean manuscript is extremely rare and, judging from the paper and the general workmanship, the manuscript was probably written in the seventeenth or early eighteenth century. *The Four Pillars of Tang* symbolize the year, month, day, and hour of a person's birth. A typical reading of a certain com-

bination might indicate that the consultant may attain a high place in government. There is also the possibility of wealth and fame, but there is always the danger that an evil spirit will tempt the fortunate individual to compromise his ethics and integrity. If so, when he becomes dishonest great misfortune will descend upon him. If he is good himself, he will have an honorable wife and three sons and may live until the age of sixty-nine.

San-shu Jin-ki-gyogata Shinto-ketsumyaka daiji, Japanese scroll subtitled: Shinto dai'i kuketsu daiji, hand-written, not dated. Gives a geneology of the Shinto gods, their length of rule, etc.; then pictures of the three sacred religious objects: the necklace, mirror, and sword with a Shingon interpretation of their origins. This scroll is hand-painted, with illustrations in color. It also includes color symbolism, and a Confucian interpretation of the "Great Ultimate" (t'ai-chi). Later the text shows strong Shingon influence and identifies Sun Goddess Amaterasu-omikami with Mahavairocana Tathagata (Dainichi-nyorai).

The Period of the Movements of the Sun Goddess, Amaterasu. According to this scroll the gods sitting in the heavenly world sent one of their number, Takeikatsu-tsinomikoto, to what is now Japan. He brought with him the three divine treasures, the sword, the mirror, and the pearl, as heavenly tokens representing the power of the Sun Goddess, Amaterasu. Later thirty-two other gods descended. One of them, Amazu, came down and dwelt on the top of a mountain and ruled the world for 418,542 years. The mirror given by the Sun Goddess, Amaterasu, was worshipped as the holy soul of the gods for 637,892 years.

The fifth of the earth gods was the first who moved to Yamato (ancient Japan) in October of the winter of the first year of the foundation of the country. After having been crowned for eight years, he began to build the empire palace where he continued to worship the pearl, the sword, and the mirror until the ninth emperor. The emperor's ancestors and gods were worshiped at the same altar because shrine and palace were not differentiated until the ninth emperor. In the forty-third year, on September 9, the emperor moved to the palace of Itsukashinomoto, where the sword was dedicated



The goddess is depicted holding the magic mirror and is represented with both Shinto and Buddhist attributes. From: *The Period of the Movements of the Sun Gods.*

for eight years.

This scroll is illustrated with a number of symbolic pictures lightly colored in shades of blue and gray. There are two representations of Amaterasu holding in her hands the sacred mirror. There are also pictures of religious implements suggesting a blending of Shinto and Buddhist beliefs. Sacred vessels are floating in clouds and there is one painting of a peaceful forest scene. No date or artist's names

are shown, but it was painted during the Edo Period. A curious and possibly unique work.

The Tachikawa Scroll was a product of the Tachikawa School, based upon Tantric teachings of India and Tibet. The doctrines of the Tachikawa cult were offensive to the Japanese Buddhist orders and were officially banned, with heavy penalties for the private or public dissemination of its teachings. There are a number of miniature paintings representing the deities of this sect and its ritualistic paraphernalia.

The Tachikawa School seems to have been founded in the early twelfth century by a Shingon priest and a teacher of esoteric tantra. Many of the doctrines of Tibet and northern India reached Japan and were condemned on moral grounds for introducing magical practices degrading the high ethical principals of the Buddhist schools. There is a European parallel in the sorcery practiced by those who made pacts with demons or used magical arts to advance secular objectives. In 1335 the monks of Mt. Koya condemned the Tachikawa system. The principal members of the sect were sent into exile and books and manuscripts were burned with official sanction. Some traces have lingered on, but the line of demarcation between Mongolian magic and Shingon mysticism has been firmly drawn. It is therefore unusual to find an early manuscript originating with the Tachikawa sect. One of these grotesque figures from a Tachikawa scroll, reproduced here, indicates clearly why it was objectionable to the refined sensitivities of the Japanese people.

Meisho-benzu, Popular Pictures of Famous Places. Scroll 19-1/8" wide by 660" long. Undated, but probably eighteenth century manuscript in full color on paper, profusely illustrated. The scroll features eleven important Buddhist and Shinto religious sites. The buildings are carefully drawn with their environments. The sanctuaries are as follows: Nara, Kasuga Shrine, Kofukuji, Honshoji, Daimyojin, and Oku-no-in at Takita, Miwa, Hase, Tabu-no-mine, Oku-no-in at Yoshino, Miidera in Ki, Cape Tamazu in Wakayama. The first scene is a faithful representation of the Kasuga Shrine and the artist has included miniature images of a number of the tame deer.

Ryokai Matsudai Naubutsu Ju Shu, Teaching of Genku—founder



Ritual dagger with magical symbols and attributes as pictured in a scroll of the Tachikawa sect. The figure reveals strong Tantric influences. From: *San-shu Jinki Gyogata*.



The opening illustration shows the Kasuga Shrine in Nara. The tame deer are shown and they are regarded with religious veneration even to the present time. From: *National Shinto Shrines*, 18th century.

of the Buddhist sect of Jodo. Written by a priest named Zena of the Zedoji Temple in Katei 3 (1237). Genku is better known as Honen, the founder of the Jodo Sect (1133-1212). The first and most important disciple of Honen was Shinran. The followers of the Jodo-Shinshu were convinced that the highest essence teaching of Buddhism emphasized personal devotion to Amida, complete faith in the path of compassion, and the repetition of the Bodhisattva vow: namely to worship Amida by the practice of the highest morality, the highest thought, and the highest learning. Faith alone opened the gate to the Pure Land. A number of early writings attributed to Honen were perpetuated in manuscript form only.

Kwan-Yin Ching. Two extremely fine copies of the *Kwan-Yin Ching* dealing with the twenty-fifth chapter of the Lotus Sutra, lavishly illustrated by the hand of the Upasaka sha Fu-chih. Both volumes deal with the manifestations and intercessions of the Bodhisattva Avalokitesvara. One of the volumes includes the directions for divining by the use of five coins. Both volumes are wood-block printings, lavishly and beautifully illustrated with hand coloring. One is dated 1597 and the other 1616, both in the Wan-Li reign of the Ming Dynasty. Title pages are in gold lettering on a background of powdered lapis lazuli.

Archiv Zur Beschreibung Von Japan by Philipp Franz Von Siebold. Large lithographs, line drawings, views and maps, with some plates in color. Parts 1-7, complete in two folio volumes with three volumes quarto, of text and plates. In all, five volumes bound in the original boards and linen backs, with the 4to vols. in green pebbled cloth, uncut, Leyden, 1852. This work is of the greatest value to those researching the arts and sciences of Japan as Von Siebold found them in the 1850's to 60's. He has been called "the scientific discoverer of Japan." His contributions to the advancement of medical science among the Japanese people and his efforts to improve relationships between Japan and the outside world were never forgotten by the Japanese people. A statue to him was unveiled in Nagasaki in 1879 partly financed by his former students and grateful friends. The Emperor of Japan caused a memorial for him to be completed at the Vienna Fair in 1873.



The twenty-fifth chapter of *The Lotus Sutra* used for purposes of divination. In this example the intercession of the deity protects those who go out to sea.



Engraved frontispiece to Volume I of Siebold's *Nippon: Archiv zur Beschreibung Von Japan*.

The five volumes of *Nippon* give a lively picture of Japan and among the plates are fine portraits, views of harbors and fortifications, festivals, feudal costumes, temples, villas, and private homes. There is also a magnificent lithograph of the capturing of a whale. *The Esoteric Iconography of Japanese Mandalas* by Lokesh Chan-

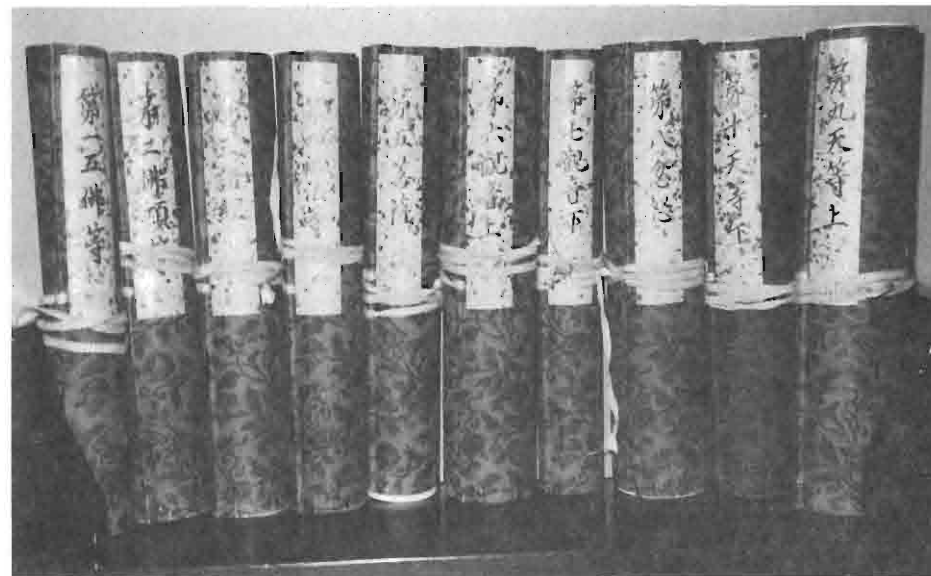
dra, published by International Academy of Indian Culture, New Delhi, India, 1971. The work is dedicated to the Venerable Kohan Maeda, Abbot of the Kokiji Monastery, in gratitude and affection, and our copy is autographed by the author. Large folio, 327 illustrations, with an alphabetic index of Sanscrit and Japanese names of deities.

This little known work is beyond question the most important reference book in the English language identifying and describing the elaborate pantheon of Shingon Buddhism. In addition to the diagrammatic renderings of the mandalas, there are reproductions of rare woodcut designs based upon the scrolls of Sonoyosho and the two great diagrams of the realms of causes and the realms of effects, the Diamond and Matrix Mandalas. We are happy to have this amazing work in our reference collection.

A set of ten *Shingon iconographic and ritualistic scrolls*. This series is often referred to as the "Scrolls of Sonoyosho," and the earliest known examples have been traced back to the early fourteenth century. Actually, they constitute a list of all the deities that appear on the two great mandalas of Shingon symbolism which are said to have been brought from China by Kobo Daishi. Monks associated with Shingon and Tendai esotericism gained merit by making copies of these sacred writings. There are libraries of votive scrolls in most of the sanctuaries of the Shingonshu; one of the largest collections of this type is in the Toji Temple in Kyoto.

A few years ago the presiding abbot of this temple decided that it was necessary to make certain repairs upon the building. To cover the cost of this he offered a few duplicate sets of the ten ritual scrolls to local book dealers. Although the temple had numerous collections of these scrolls, the sale caused a slight flutter of spiritual apprehension, but the transaction was finally recognized as justified by the emergency of protecting the principal buildings.

The set of ten scrolls in our collection is said to have been made about the year 1750, but is in every respect complete and authentic. The text was written by a qualified scholar and the paintings, which are of high quality, were inserted later. The rolls are numbered from one to ten and Volume I is devoted to the five principal Buddhas



Set of the *Scrolls of Sonoyoshi*. Originals in Toji Temple collection.

with their esoteric names, their seed mantra, their human forms, and their mudras.

Volume II pictures forth the principal deities invoked in the Shingon ritual. Included in Volume III are rituals for rain making and the performing of a variety of minor miracles. Volume IV presents the ceremonies associated with the five great Bodhisattvas. Volume V continues with the bodhisattvas and includes Nagarjuna, the deified founder of Northern Buddhism. Volume VI is devoted to the mysteries of Kannon and the intercessions of this bodhisattva in human emergencies. In Volume VII the attributes of Kannon are further discussed. Volume VIII deals with Fudo and the so-called wrathful deities. Volume IX catalogs the devas, demigods, and the spirits governing the elements and the stars. Volume X describes Sarasvati, Marici, and also the water devi, the Pole Star, Yama, and Kami Jinsha.

In addition to these are several other variants of the Sonoyosho scrolls. We have additional examples of Volumes III and X in which it is stated that the scrolls were copies made in 1656 from the originals



The *Rokuji-Kyo* (Six characters Sutra). In the center is the Buddha Gautama, and around him are six forms of the Bodhisattva Kannon, each accompanied by a mystic monogram.

dating from the Kamakura Period. Our copies were made by the monk Ekaku in 1656 (Meiryaku 2). The illustrations are especially well drawn and the rituals are still used in the Shingon rain-causing ceremony. There is also in our collection a Volume IX dated 1750, and an older variant of Volume VI, an attractive manuscript, undated, but probably seventeenth century.

One of the ten esoteric scrolls of Sonoyosho from the Toji Temple of the Shingon Sect in Kyoto. Highly illustrated by hand. This scroll gives the mantras, mudras, and ritual for the worship of various tantric (Shingon) Buddhist deities of the deva rank. Contains information on Sarasvati, Marici, the fifteen Kumaras (Princes), Kariti, Pingala, the Water Devi, Sudarsana, the Northern Pole Star, Yama, Heavenly Treasure, The General True and Perfect Knowledge, the Golden Winged King of the Birds (Garuda), Daikoku (Mahakala). The original scroll was composed by the monk Ingen of the Ninnaji Monastery (Kyoto), of the Nansho'in Temple within that monastery. Composed on the first day of the sixth month of 1310 (Enkei 3). According to the colophon, Ingen was thirty-three years of age by Asian reckoning when he composed this text. Our copy of this scroll was illustrated (written down) by the monk Ekaku, in the third month of 1656 (Meiryaku 2).

Shingon Scroll. This important untitled variant of the sixth Sonoyosho scroll was written down by the monk Ryojo, of the



Aspects of the deity, Kannon, from Vol. VI of Sonoyosho series.

Saifukuji Monastery. Dated the 24th day of the 3rd month, of 1544 (Temmon 13), this scroll is crudely drawn with considerable quaint charm. It contains illustrations, mantras, mudras, and puja rituals for the Cintamani Avalokitesvara, the Mother of the Seven Kotis of Buddhas, the Eleven-faced Avalokitesvara, the Hayagriva Avalokitesvara (Bato-kannon, the horse-headed Kannon), and the Amogha-pasa Avalokitesvara (Fuku-kensaku Kannon). This latter ritual text is based on the one preserved in the Rokkaku-do. It also has an Amoghapasa Mandala.

The Orchid Pavilion Scroll. This scroll immortalizes the account of an event which occurred in the ninth year of Emperor Mu of the Eastern Chin Dynasty (353 A.D.). On this occasion a select coterie of esthetes gathered ostensibly to pray for the benevolence of providence and consume large amounts of expensive tea and good vintage wine. Early examples of this festivity were produced in the form of stone rubbings and some of these are among the earliest examples



A short section from the *Orchid Pavilion Scroll*, Ming Dynasty printing.

of multi-colored printing. The principal scene depicts the members of the intelligentsia gathered along the banks of a river which winds through the scroll for a distance of twenty feet and two inches. In our library we have a genuine example of the printing of the *Orchid Pavilion Scroll* in two colors. It is tentatively dated in the sixteenth century and the entire rubbing with its text, commentaries, etc. is approximately fifty feet in length. A reprint of this early masterpiece was made in Taiwan in 1961. Original examples of this scroll are usually in poor condition and our example has the usual defects, but can be considered as "good."

For those interested in the life of Confucius, we have a number of modern works, but also several items not commonly seen.

(1) *Illustrated Life of the Sage* with printed reproductions of carvings illustrating the life of Confucius. Rubbings originally preserved at Chufu Temple, Shantung. Printed during the Wan-Li Period of the Ming Dynasty (1573-1619), the work is entirely pictorial with brief biographical notes carved into the original blocks. The leaf with the portrait of Confucius has been remounted. The work is folio size in a Chinese case with ivory fasteners. Many authors have based the illustrations for their books on one of the editions of this text. The original is rare.

(2) (Sections from the Life of Confucius). This is an incomplete collection of wood-block prints similar to the previous item, but not identical. It is bound in wood boards and is believed to be dated probably seventeenth century. Folio size.

(3) *An Illustrated Life of Confucius*. From tablets in the Temple at Chufu, Shantung, China. English translation by H.P. Lair, and L.C. Wang. 1867. This is a very useful work with an elaborate introductory section in English and the Chinese inscriptions and wood-block illustrations are all fully translated. Horizontal folio volume, bound in thin paper, Chinese style, with red seals on the outside.

Shih-chia ju-lai yung-hua shih-chi, in Chinese, *Illustrations of Events in the Life of the Buddha Sakyamuni*. Four volumes in one case, large folio, preface composed by one Duke Yung Shan and dated 1793 (Ch'ien-lung 58). Printed by Prince Yu Feng in 1808 (Chia-ching 13). Table of contents composed by one Liang Chao



Portrait of Confucius. From: A Ming Dynasty printing of the *Life of Confucius*, Book V.

and dated 1869. Each of the four volumes contains fifty illustrations which are very well done and have unusual symbolical meanings. This is an extremely fine source of pictorial representations of the various important incidents recorded in biographies of the Northern School of Buddhist philosophy.

Shaka-goichidaiki Zue, in Japanese, six volumes in wrapper. An



This illustration shows Confucius gazing mournfully at the dead body of the unicorn. When Confucius looked upon this unicorn he declared, "It has come out and has been killed, so my doctrine will decline." From: *Life of Confucius* (Shantung copies with English translation).

illustrated biography of Prince Siddhartha (the Buddha Sakyamuni). First edition dated 1836 and the present issue about 1871. Described by Hillier No. 181. Illustrations by Hokusai.

Hokusai Katsushika (1760-1849) (The old man about painting) was one of the last of the great Ukiyo-e masters. Hokusai's tremendous creative ability is clearly revealed in his illustrations of the *Life of Buddha*.

Yu-chia chi-yao yen-k'ou-shih-shia ch'k-chiao O-nan-t'o yuen-yu. This work is a Japanese edition, or printing, dated 1678 (Embo 6) of a Buddhist ritual for feeding and placating the ghosts (pretas) who are suffering from hunger. This text was initially translated into Chinese (from the original Sanskrit) but the Tantric master Amoghavajra (early eighth century), and the ritual that it describes is widely used in Far Eastern Buddhist circles. The ritual, held in midsummer, is for the feeding of hungry ghosts. The text was printed from wood-blocks, at the press of the Obaku-zan Mampukuji Monastery, Uji, Japan. The latter half of this edition is well illustrated



The birth of Buddha. The infant is pictured as leaving the Mother's body on the right side while she lifts her hand to hold the branch of the sorrowless tree in the Lumbini garden. From: *The Life of Buddha*.

and gives the rubrics for the festival, descriptions of mudras, transcription of mantras, etc.

One of the most spectacular of the items in our oriental collection is *Japan/Described and Illustrated by the Japanese/Written*



The frontispiece of Hokusai's illustrated edition of the *Life of Buddha* by Maeda Isosai.

by/Eminent Japanese Authorities and Scholars/Edited by Captain F. Brinkley of Tokyo Japan. In the first edition there is an additional line: *With an Essay on Japanese Art* by Kakuzo Okakura.

The first edition (called the Mikado edition) published in Boston, Mass., 1898, is rare, and was limited to 250 copies. The work is printed in large folio, sixteen by twelve inches, the boards are beveled, and the brocade bindings have the word "Japan" woven into the silk. The set consists of ten volumes bound in Japanese style with silk cords knotted and tasseled. The Mikado edition contains over two hundred actual photographs dealing with every phase of Japanese life. Each of the photographs is hand colored. Each volume has a special multi-color reproduction of a rare painting and these are inserted with commentaries by K. Okakura, author of *The Book of Tea*, which is widely read and has been translated into several languages. The prints by the Kokkwa and Okakura's commentaries appear only in this first edition. Of this set two sections are devoted to religious rites and divination by astrology and I-Ching. We also have a set of the trade edition which is less elaborate and lacks many of the illustrations.



The opening pages of *Yu chia chi-yao Sutra* dated 1678 and describing the consolation of Buddhist teachings to spirits in the afterlife.

The Japanese art of flower arrangement has become very popular in the United States. Japanese ladies are even now expected to be proficient in floral design and composition and also skilled in the tea ceremony. There are many schools of flower arranging in Japan, some classical, others modern, and a few post-impressionistic. In our library collection there are many books in English on flower



Ike-bana (flower arranging). In Ike-bana flower arrangements the design always represents the three fundamental principles of existence—man, heaven, and earth. In this formal design the highest pine branch signifies heaven, the flowering branch at the viewer's left is man, and the drooping branch at the viewer's right is earth.

arrangement, but also a number of manuscripts carefully drawn in full color. In older days it was usual for graduates of a prestigious master of flower arrangement to be given an album of hand-painted ikenobu designs, usually of the formal school. These special favorites of the teacher were passed on only to a distinguished disciple. We

have these in full color, black and white, in both scroll and book form and some of them have been exhibited in our library.

The Shosoin at Nara is actually a museum in the grounds of the Todaiji Temple. The Shosoin was dedicated by the Emperor Shomu before the year 752. He left all the treasures of his palace to the Shosoin and, after it was completely filled, the museum was locked. Each emperor in turn arranged for a regular inspection of the Shosoin collection and in earlier times handwritten inventories were preserved to record the condition of the contents. In our collection



Antique metal mirror from a drawing in the 17th century inventory of the Shosoin treasures of the Todaiji Temple.

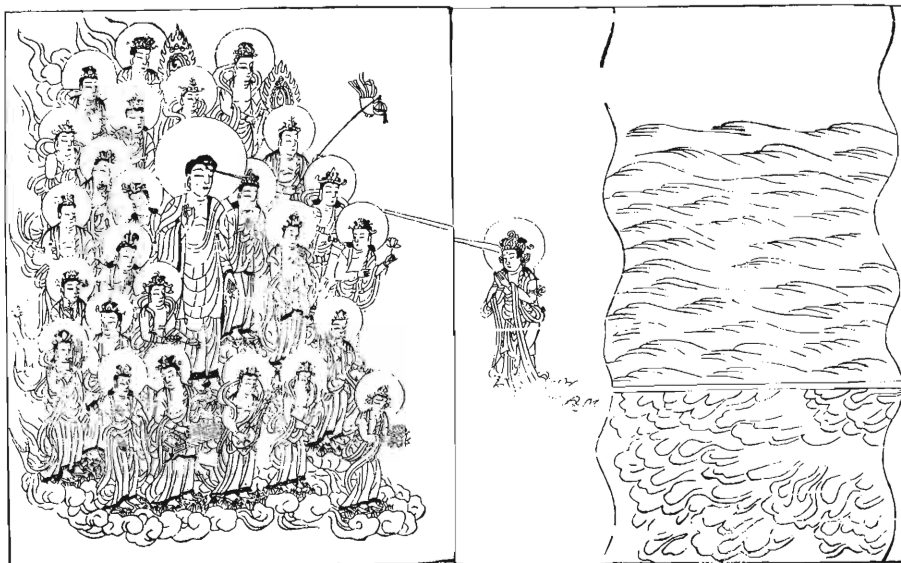
we have two of these inventory rolls.

The Nanto Todaiji mi-kura go-homotsu ezu-men, "Illustrations of the Imperial Treasures in the three storehouses within the Todaiji, Nara." This scroll opens with a short description of certain of the treasures: lampstands, mirrors, rolls of T'ang dynasty cloth, lutes, etc. The scroll continues by listing the dates, 758 (Tempyo noji 2) and 756 (Tempyo-shono 8) for two boxes of cases of treasures, and listing the names of the donors of their contents.

The scroll then illustrates the contents (of these boxes) as seen during one of the periodic unveilings of the treasures of these storehouses, which occurred on the 16th day of the fifth month of 1693 (Genroku 6). Illustrated are such things as interesting pieces of rare wood, antlers, swords, bows, arrows, saddles, ornamental pennants, bamboo flutes, drawing brushes, rosaries, lacquered boxes, Chinese slippers, a shogi (chess) board, water vessels, a charcoal brazier, flower vases, Chinese embroidered tapestries, and a clothes stand; the metallic objects are given with their weights included.

We have a second scroll inventorying the Shosoin collection. It is similar to the first but somewhat more expansive and includes such curious articles as paint brushes, musical instruments, and a board on which the national game of Go was played. It has been said that battles were fought around and under the Shosoin, but it was never destroyed or mutilated. It is one of the oldest surviving museums of the world and has enjoyed perpetual care.

Yamawake niga byakudo esho, "The Narrow Road to Salvation." This is a rare and early Buddhistic illustrated book and not included in the Toda catalog. It sets forth the perils that the true believer must experience before he can reach salvation. The book is illustrated with six woodcuts, one double page, one triple page, and one single page. The illustrations show a priest going along the narrow path of reincarnation, and from the symbolism it is evidently work belonging to the Amidist doctrines. The principal figure is a priest wearing a dark robe. He is advancing through a dangerous region until he finally comes to the river he must cross. As he stands in the midst of the stream, the color of his robe changes and he becomes invested with the attributes of a bodhisattva. He then sees Buddha approach-

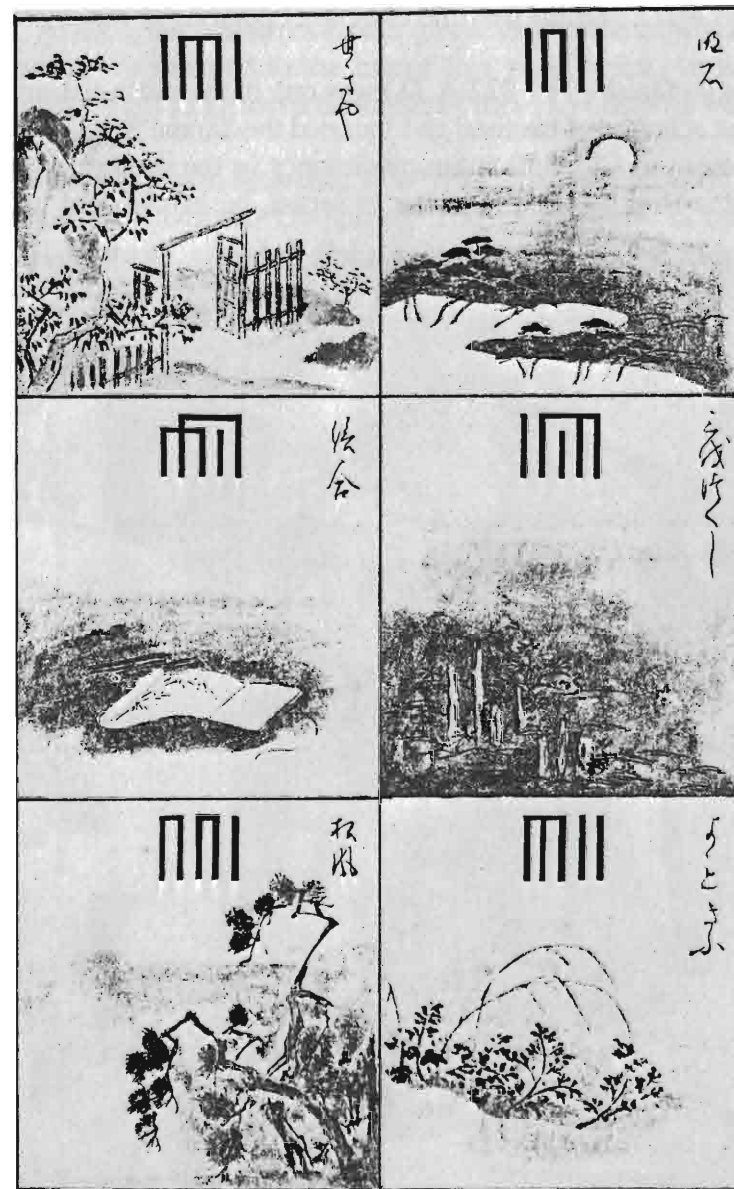


The monk having crossed the sea of illusion on the narrow bridge is transformed into a bodhisattva or enlightened soul as he approaches Amida Buddha and his assemblage of celestial beings.

ing with a host of celestial beings to welcome him into the Western Paradise. Our copy was composed in 1664 and printed the seventh month of 1666.

Our collection is especially strong in Japanese texts. Outstanding is *Dai Nippon Bukkyo Zensho*, the complete collection of Japanese Buddhist works, compiled by Takakusu Junjiro and Mochizuki Shinko, in 151 volumes plus ten scrolls published by the Dai-Nippon Bukkyo Zensho Kanko-kai, Tokyo: 1951. The ten facsimilized rolls of esoteric Buddhism according to the Shingon teaching are illustrated with miniature pictures of the Buddhist divinities.

Koshiki-hocho. A MSS copy of the ritual for the incense ceremony. This rare and beautiful manuscript is not dated and gives no clue as to the name of the author. The incense ceremony is one of the most important among the cultured classes of Japan. In this manuscript the various materials and stages of the ceremony are identified with the cyphers of the Genji. It may be assumed, therefore, that the ceremony originated in the Heian Period and was both a



A leaf from the *Koshiki-hocho*. Each leaf has six watercolor paintings and bears one of the Genji's cyphers which are identified with the fifty-four chapters of *The Tales of Genji*.

religious and a secular pastime of genteel persons of the aristocratic class.

Dengyo Daishi (767-822 A.D.) was one of the most distinguished Buddhist scholars of his time and founded the Tendai School. Dengyo Daishi went to China to attain proficiency in the esoteric system of Mahayana Buddhism. Returning to Japan, he established his prin-



Dengyo-Daishi. From the commemorative scrolls issued in 1925.

cipal temples and monasteries on Mt. Hiei overlooking the city of Kyoto. Among the treasures in the monastery collection is a series of three scrolls devoted to the life of this great priest. In honor of his ministry the sect issued a facsimile of these scrolls with numerous illustrations.

Hassokigen Shaka Jitsoroku, (*The True Story of Shaka*) by Suzute, illustrated by Hasimoto Gyokuran. The fourth book is open to a wood-block print showing Rahula kneeling in recognition of his father, the Buddha.



THE GORDIAN KNOT

Gordium was the capitol of Phrygia in the ninth and eighth centuries B.C. It was founded by Gordius, a peasant with exceptional military genius. According to tradition Alexander the Great reached Gordium in 333 B.C. Here he was shown the war chariot of Gordius with its yoke lashed to the central pole by a knot so complicated that its ends were not visible. Alexander, who had little patience for obstacles, fumbled with the knot for a few minutes and was so annoyed that he cut it with one stroke of his sword. Incidentally, however, there are other accounts by one of which Alexander untangled the snarl by cutting a few of the strands, and a third explanation says that he simply drew the pole out of the knot without actually damaging the snarl.

Alexander was impelled to solve the mystery of the Gordian knot because it was accompanied by a prophecy that the one who untangled it would become the ruler of the whole world. The extravagant prediction appealed to Alexander because this Macedonian conqueror was convinced that he was destined to be the master of the planet and all the peoples dwelling thereon. Unfortunately he was doomed to die under the walls of Babylon from those weaknesses that have always afflicted the strong. In the course of ages the mystery of the Gordian knot has received a variety of interpretations, some of which appear to have certain relevance in the twentieth century A.D.

The world today is in a tangle, the beginnings and endings of which are hidden from the eyes of mankind. How are we to solve the confusion which we have permitted to develop through the centuries? The more one contemplates the dilemmas of modern society, the more it becomes evident that we have a Gordian knot on our hands. Down through many generations we have lived today as though we would die tomorrow. Everything must be sacrificed to wealth, fame, and the satisfaction of mortal appetites.

In the time of Gordius it has been estimated that the population

of the earth did not exceed two hundred million. Even then feuds were almost continuous. The present population is pressing five billion with the same feuds, only they are more dangerous to the survival of humanity than in the days of bow and arrow weaponry. It is still true, however, that anyone who can solve the prevailing disorder might well become the ruler of the earth. It is also to be mentioned that several have tried, with varying degrees of failure. Most of the efforts to date were made by physical conquest, but it is becoming obvious that under prevailing conditions the theory of conquest is obsolete.

At the present moment unbridled ambitions are threatening the very planet with extinction. The hour is late, but minds still contemplate what to do about the Gordian knot in the twentieth century. The wars to end wars have only compounded the tragedies of the hour. Wealth cannot free the world from poverty, education is no panacea for sophisticated ignorance, political structures only add to complications, and religion has never been able to rise above competitive sectarianism. Everyone admits the danger of prevailing policies, but as yet the Gordian knot remains a snarl of conflicting beliefs and opinions.

Those who traditionally believe that the sword is the most practical means for untangling international mayhem are perpetuating a practice which has failed for several thousand years. In some areas viciousness is taking over, justifying wholesale murder in the cause of future happiness. Another group suggests an effort to cut a few strands so that perhaps the ends of the rope can be found. There is a certain logic in this attitude. If we exterminate humanity there will be no further complications. If Alexander slipped the pole out from the knot, this seems to suggest that war may lead to peace, crime to honesty, and sin to virtue. Tired, disillusioned, and exhausted we might settle back to perpetuate the old pattern for the present at least, and allow the unborn future to straighten things out if possible.

The world has long depended upon religion and philosophy to attain an ultimate victory over mortal sins. It has been assumed that various religions could exist together on our verdant planet with com-

passion and tolerance. Actually, beliefs are locked in their own mutual conflicts and mortals have never yet been able to practice those homely virtues which could well contribute to lasting peace and harmony. Philosophy is at its nadir. Modern thinkers are contributing generously to the mess and many of the systems are incompatible, and are being further adulterated by atheistic trends.

Some like to assume that science and industrialism can bring us safely to the promised land. Scientists have made many useful contributions, but are now in a position to destroy utterly the progress they have bestowed upon the helpless masses in developed and undeveloped countries. The fate of the future is in the hands of the useless and the helpless.

Down through the ages a few heroic souls, blessed by the grace of God, have told the truth and suffered deeply for their honesty. Akhenaton, the Egyptian pharaoh, died of a broken heart (some suspect foul play) for believing that the one God who rules all things expected his creatures to live together in brotherhood. Pythagoras assassinated in his own school, Socrates poisoned, Zoroaster with a spear in his back, Christ crucified, and Mohammed poisoned bear witness to the simple fact that human beings wish to do exactly what they please regardless of consequences. The major religions of the world today have a total following of over two billion men and women. Many of these are ready to die for their faiths, but will not keep the rules established by their own founders.

There is now a belief that the way children are raised has much to do with their careers and contributions to the public good. The human race has gone through its childhood and seems to have reached an unpleasant adolescence. There has been very little to inspire confidence in the way the world is run and no major program is accepted to improve this situation. We expect children of broken homes to develop neurotic symptoms, but what about the progeny of a broken world that has been miseducated since the beginning of history? It does very little good to teach honesty to children who already realize that they will be penalized for their integrity if they have any. Here is a nice little Gordian knot for someone to cut. Yet if moral instruction is introduced into the curriculum, the already

harassed parents will oppose it tooth and nail. Any suggestion is inconceivable that can in any manner or interpretation interfere with the good life of unemployment, extravagance, and narcotics. We are now in a generation of almost continuous objections. The struggle for security can erupt into violence on any level of society. The dollar mark is the new symbol for deity. All things must be sacrificed for wealth and temporal power, and these have a by-product referred to as vanity.

At the present time wars are the order of the day. They are breaking out everywhere, mostly to satisfy the ambitions of tyrants. Perhaps there is something else we can try. Giving credit where credit is due, we remember that it has also been suggested that Alexander slipped the knot off of the pole leaving it still tied, but no longer a mystery—in fact no longer of any account. This seems to suggest that there is a peaceful solution reserved for the patient and the thoughtful.

Actually the Gordian knot is symbolic of those delinquent ambitions which in every walk of life must lead to chaos. Socrates may have made a valuable contribution with the simple statement, "In all things, not too much." Immoderation tarnishes conduct and provides cause for altercations and grievances. The universal laws under which we live cannot be violated with impunity. Every mistake we make can help us to grow, but if we do not accept the lesson it will contribute to misery and disaster. We haven't learned yet that the only freedom that has any lasting value is the freedom to be right.

The Gordian knot will continue to symbolize the confusions of modern living as long as people continue to believe that they can be better off without correcting their own faults. Every time there is an election, we are assured that we can depend upon leadership to free us from our moral obligations. We must also realize that public officials may work conscientiously to improve conditions, only to discover that their own constituencies have no interest in the cultivation of virtues.

The world must change, but the individual has the inalienable right to stay as he is. No amount of knowledge or skill can rescue us from that "Slough of Despond" which we have created by undisci-

plined temperamental excesses. There is talk about balancing the budget, while the Gordian knot of debt is corrupting most of the world's nations. How can we solve unemployment when we have donated much of our intellectual and scientific skill to the invention and production of labor displacing devices. We must choose between reduced overhead costs and increasing layoffs of skilled or unskilled labor. If the layoffs increase, violence is inevitable.

In the entertainment field we have the world's largest group of captive viewers. This tremendous medium which we call television is often afraid to convey the impression that it can contribute to the improvement of mankind. Trash is extremely profitable, but information that might really influence human conduct constructively would turn off a large percent of viewers. They do not want to know more, but they would like to worry less without intellectual effort.

We are taught by word and example that wealth has bestowed the good life. Our extravagance may mean poverty for millions and contributes very little to the happiness of the wealthy. If we eat too much we are sick, and if our financial appetites are excessive bankruptcy is never far away, but no one seems to care. Even Alexander had neither time or patience to fumble with the Gordian knot, and we are now content to live on the shallow surface of the present economic order, fully aware that it may fall apart at any moment. In order to get our minds off of the consequences of our own thoughtlessness we are more or less determined to prevent useful ideas from insinuating themselves into our thinking.

The sacred books of the world have some important answers, and all in all provide the only formula for loosening the world tangle. Nature assumes that time will not be entirely wasted, but that through the ages some constructive intellection has taken place. We should be wiser than our ancestors and not merely more extravagant. As children of one Divine Power, we are all brothers and sisters while dwelling in the mortal realms. We should be good natured, kindly, considerate, forgiving, useful, and inspiring. The reason we are not these things is because of an aggressive opinionism, which on the economic scale is brutal competition. Instead of cooperating to make others more happy and secure, we exploit friend and stranger alike

for our own profit and convenience.

Actually there is no possible way in which we can survive without hope, faith, and charity. If we could change our credit system to a merit system, most of the troubles could be cured. Instead of fighting our way through a tangle that gets worse as we fuss with it, we might try the Golden Rule—no one can say that the rule of gold has been a success. It is also obvious that we cannot carry any of our material achievements into the afterlife. If we do not believe in life after death it would seem better that we should live as happily and constructively as possible, and not depart from this sphere with less of integrity and kindness than we brought here in the first place. Man cannot rule the world, but he can come close to ruining it if he continues in his present courses.

The old cabalists said that there are seventy-two names of God, but only one God. This is so obvious that it is almost unbelievable that we should have been fighting holy wars for the last seven or eight thousand years of recorded history. A little quiet thoughtfulness could unite the world's theological systems into one structure of ethical integrities instead of perpetuating differences which are mostly a matter of languages.

All human beings can be hungry, most of them can be poor; and a large number of them will be sick. Why not seek out the causes of common tragedies and correct them, even though it may result in changes in our economic and industrial systems? At the present time the emphasis everywhere among the nations of the world has been toward separation. Small groups want to become independent nations. States long established want to subdivide so that they can settle back and nurse their prejudices indefinitely. Under the present pressures, social groups that have dwelt together in a reasonable state of harmony for centuries want to sever all their connections with the family of nations to which they have belonged. This is a little childish, but all sixteen-year-olds feel that it is time to establish their individuality and graduate from prevailing society. As in most other matters wealth is the incentive behind most hate and rebellion. Any genuine differences could be arbitrated without violence if it were not for ulterior motives.

We can put it this way. Within the next fifty years we will probably have virtue thrust upon us. Most of our natural resources will be gone and man himself will become an endangered species. There will be very little free land to grow vegetables, pure water to drink, uncontaminated oceans to provide fish; waste of one kind or another will cover most of the earth's surface, and employment will dwindle because it will no longer be easy to get materials to make anything or anyone to buy it after it is made.

A friend of mine who travels considerably says that the traffic in the United States is almost as bad as Europe, but worse than Tehran, Berlin, and Paris, but not quite so bad as Tokyo and Hong Kong. According to probabilities we should all be immovable not only because of congestion, but the lack of fuel. Peking still favors bicycles, but even these require raw materials to produce them and a reasonable degree of sobriety to use them. Air travel would have already faded away and we could end as a mass of isolated individuals with nothing to do and nowhere to go. Of course this might lead to contemplation and Zen disciplines. Seriously, however, are we content to watch the progress of ages completely destroyed by the cupidities of contemporary culture?

The days of peace, power, and plenty in which we would dedicate all our faculties and powers to accumulation and ostentation are coming to an end. This is not a tragic state of affairs, but probably the most hopeful that we have contemplated for a long time. The tinsel realm for which we have sacrificed so much of life's real values will fade away when electrical currents are in short supply. There is a new world in the making populated by men and women who have disciplined their own lives. They will be happy to improve their own natures, to enrich their characters, and dedicate their labors to the common good. After the first shock wears off, people are likely to discover that it is rather pleasant to be happy without making someone else miserable. Sir Thomas More in his *Utopia* pointed out that the most practical use for gold is for plumbing fixtures and the Incas used it to ornament their homes, but considered it of no financial value. Pizzaro corrected this impression and destroyed an empire to gain control of its wealth. Even in this, however, he failed,

because the great treasures of the Incas have never been found.

It might be nice to trust people, to know that their word is their bond, and that they have no secret desire to corrupt each other or to perpetuate destructive habits where there is no profit in drugs, weapons, and crime. More also tells us that in his imaginary Utopia when people traveled perfect strangers gave them lodging and wished them well. Children learned to grow up in a cooperative system, taking genuine pride in what they could do to assist each other. There was no standing army and no police because there was no profit system. There was no poverty, because there was no wealth. There were no glamorous personalities exploiting each other or setting bad examples for the young because life itself was a continuing adventure of living, learning, and loving.

Maybe this is to be interpreted in the fact that Alexander finally slipped the knot off the chariot pole without even trying to unfasten it. Instead of finding cures for the intemperances of mankind, it is far better and wiser to establish positive patterns of personal and collective relationships in which difficulties are corrected before they can violate a well regulated social system.

There is another angle to this. We are told on reasonably good authority that people are living longer than ever before. To reach the seventies was regarded as a good long life, but now we are surrounded by persons well into their eighties and even nineties, much to the discomfort of the Social Security system. In many cases, however, length of life brings with it difficult health problems. Psychiatrists, psychologists, and psychoneurologists have all pointed out that a happy and peaceful life greatly increases the probability of a comfortable old age. Those who live on a news-media diet of direful calamities, political corruptions, and social delinquencies are prone to melancholia and a sense of futility. When the individual keeps the rules of life and circumstances around him are reasonably constructive, he will have much more time and freedom for personal growth and the sharing of knowledge and insight with those around him. Nuclear armament, even while it is curbed by treaties, is still causing death because it is dispiriting thousands of persons and causing them to cultivate destructive escape mechanisms.

There are organizations now arising seeking to influence legislation to permit dedicated persons to labor together for the solution of pressing problems. The first step should be a soul-searching exploration of internal motives and the quality of dedication. Each must cleanse the inside of his own cup. Only in this way can he protect the organizations which he creates. Unless members are free of ulterior motives, their projects will be short lived. Self-sacrifice, unselfishness, patience, and a determination to live according to the Sermon on the Mount will enable well-intentioned individuals to cooperate in service to human need. The individual who conquers himself, solves the confusion of his own life, and untangles his own motives has straightened out the tangles of his own private Gordian knot.



"Persons," says the New York Sun, "who are not familiar with the practical operations of a printing establishment, are frequently surprised, and perhaps indignant, as little mistakes that occur in the "making up," as it is called, of the "form." Sometimes the proof-reader fails to mark an error, it may be only of a letter, and the strangest and funniest result is beheld next day—puzzling, perhaps, twenty thousand readers.

"We have seen some amusing specimens of these blunders in our day; an announcement of medicine, for instance, "whose effects were exclusively *infernal*;" or of the "overturning of the lawyer's *pig*;" or of a lover who presented his mistress with "a large bunch of beautifully tinted *noses*." But the best joke of the kind, perhaps, is that of the dancing master's card of respect, where, as in the former cases, only one letter was changed, making him offer "his most respectful *shanks* to all who had honored him with their patronage."

—*Printing and Printers—Errors and Errata*

Anyone who has begun to think places some portion of the world in jeopardy.

—John Dewey

Our concern is not how to worship in the catacombs but how to remain human in the skyscrapers.

—Abraham Joshua Heschel

THE MAGNIFICENT DISASTER

There is a rare and curious work entitled *Baconiana or Certain Genuine Remains of Sir Francis Bacon, Baron of Verulam and Viscount of St. Albans*. The stout little volume was printed at the Rose and Crown in St. Paul's Churchyard in 1679. This work contains a number of biographical and bibliographical fragments not easily come by. Perhaps the volume now referred to fulfills the intention set forth in Bacon's letter to Dr. Williams, then Lord Bishop of Lincoln, "I find that the Ancients (as Cicero, Demosthenes, and Plinius Secundus, and others) have preserved both their Orations and their Epistles. In imitation of whom, I have done the like to my own: Which nevertheless I will not publish while I live. . . ."

In this book there is also a letter written in Latin by the Lord Verulam to Father Fulgentio, the Venetian. The following lines are included in this epistle, "I am now desirous to communicate to your Fatherhood, the designs I have touching those writings which I form in my head and begin; not with the hope of bringing them to perfection but out of desire to make experiment, and because I am a servant to posterity: (for these things require some ages for the ripening of them.)"

There is also a letter from Lord Bacon written in French to the Marquis Fiat regarding his Essays. A section reads, "I was sometimes in doubt, whether I ought to have sent to you my book of *The Advancement of Learning* because it was written in the English tongue, but now, for that very reason I send it to you." This letter concludes with the following: "I kiss your hands and remain your most affectionate and your most humble servant."

In the same volume there is a transcript of Bacon's last will, "First, I bequeath my soul and body into the Hand of God, by the blessed oblation of my Savior; the one at the time of my dissolution and

the other at the time of my resurrection." Later in the same document Bacon writes, "For my name and memory I leave it to foreign nations and to my own country-men after some time be passed over."

On page 215 is a letter written by Dr. Rawley, Bacon's chaplain to Monsieur Deodate concerning the publications of Bacon's works. This letter includes the following lines, "I will (to the utmost of my power) take care to publish the [remaining] labours of that illustrious Heroe [Lord Verulam] esteeming it my greatest happiness to have formerly served him and still to do so."

Sir William Dugdale, Garter King of Arms, in his book entitled *The Baronage of England*, provides considerable information concerning the life of Bacon and the circumstances of his political career. Dugdale notes, "Upon the fourth of January, 16 Jac. [James] he was made Lord Chancellor of England. On the eleventh of July next ensuing, created e Lord Verulam, and on the 27th of January, 18 Jac. advanced f to the dignity of Viscount St. Alban. . . ."

According to Dugdale, Lord Bacon foresaw the difficulties he was forced to face. There was a considerable feud between Bacon and Sir Edward Coke. In 1613 Coke was appointed Chief Justice of the King's Bench. He lost this office because of charges formulated against him by Bacon. This resulted in a political feud in which Coke used the most unscrupulous means including perjured witnesses. According to Dugdale, Bacon foresaw the conspiracy against him, but made no effort to avenge himself. Dugdale, recalling the circumstances associated with the political downfall of Lord Bacon, writes, "The late King, of blessed memory (then Prince) made a very differing observation upon him. Returning from hunting he espied a coach attended with a goodly troupe of horsemen, who, it seems, were gathered together to wait upon the Chancellor to his house at Gorhambury, at the time of his declension. The Prince, smiling said, 'Well! do what we can, this man scorns to go out like a snuff.' And he commended his undaunted spirit and excellent parts, not without some regret, that such a man should be falling off."

Dugdale concluding his biographical comments notes that Lord Bacon left no children to perpetuate his memory, but his learned writings have well defended his memory. In the last five years of

his life, being totally retired from all court affairs and civil responsibilities, he applied himself daily to contemplation and study. During this time he perfected the following works:

¶ *The History of the Reign of King Henry the Seventh.*

*Abcedarium Naturæ; or a Metaphysical piece now lost. **

Historia Ventorum.

Historia Vitæ & Mortis.

Historia Densæ & Rari, not yet Printed.

Historia Grævis & Levis, which is also lost.

A Discourse of a War with Spain.

A Dialogue touching an Holy War.

The Fable of the New Atlantis.

A Preface to a Digest of the Laws of England.

The beginning of the History of the Reign of King Henry the Eighth.

¶ *De Augmentis Scientiarum; or the Advancement of Learning, put into Latine, with several Enrichments and Enlargements.*

¶ *Councils Civil and Moral; Or his Book of Essays, likewise enriched and enlarged.*

¶ *The Conversion of certain Psalms into English Verse.*

The Translation of the History of King Henry the Seventh, into Latine; as also of the Councils, Civil and Moral, and Dialogue of the Holy War.

¶ *His Book de Sapientiâ Veterum, revised.*

¶ *Inquisitio de Magnete.*

¶ *Topica Inquisitionis* } Not Printed. *

¶ *Sylva Sylvarum, or his Natural History.*

In 1620 King James wrote the following letter of thanks with his own hand honoring the labors of Francis Bacon. "My Lord, I have received your letter and your book than the which you could not have sent a more acceptable present to me. How thankful I am for it, cannot better be expressed by me, than by a firm resolution I have taken; first, to read it through with care and attention, though I should steal some hours from my sleep; having, otherwise, as little spare time to read it, as you had to write it: and then to use the liberty of a true friend, in not sparing to ask you the question in any point, whereof I stand in doubt. . . . I will willingly give a due commendation to such places, as in my opinion, shall deserve it. In the meantime I can with comfort, assure you, that you could not have made choice of a subject, more befitting your place, and your universal, and methodical knowledge."

James I was in a precarious situation himself, but through it all was sincere in his friendship to Lord Bacon. James relieved Bacon of all penalties imposed upon him by the high court except that he had to relinquish the office of High Chancellor. On several occasions the King made it clear that Lord Bacon was more valuable to his own country and the world when he was relieved of the burdens and conspiracies of state. It is certain that if he had remained Chancellor to the end of his days many of his most valuable writings would never have been completed.

This brings into focus a primary act of destiny. Bacon's public disaster resulted in achievements of the highest importance. In one way or another a majority of public personalities have suffered the persecutions of their associates, and what was considered disgrace achieved the gratitude of unborn ages.

Mr. Abraham Cowley in his poem to the Royal Society pays the following tribute to Lord Bacon:

Some few exalted spirits this later age has shown
That labored to assert the liberty
(From guardians, who were now usurpers grown)
Of this old minor still, captive philosophy;
But twas rebellion called to fight

For such a long oppressed right.
Bacon at last, a mighty man, arose
Whom a wise King and nature chose
Lord Chancellor of both their laws,
And boldly undertook the injured pupil's cause.

Dr. Sprat in his *History of the Royal Society* pays the following tribute, "I shall only mention one great man, who had the true imagination of the whole extent of this enterprise as it is now set on foot; and that is the Lord Bacon. In whose books there are everywhere scattered the best arguments that can be produc'd for the defense of experimental philosophy."

Much can be said of the misfortunes of overburdened lives. The desperate effort to advance career is penalized by projects of small merit. It is obvious that materialistic objectives have become the principal purposes for which individuals sacrifice the integrities of themselves. The eight-hour-a-day work week leaves very little time for cultural advancement. There is no time for cultural attainments and finally most human beings fall for the glamour of inconsequential honors. Those who have dreamed of writing heroic verses end as computer technicians. The artist with beauty in his soul comes in the end to produce atrocities. Scholarship in universities is satisfied to turn out potential industrialists, physicians, or lawyers. A few are reminded of their immortal destiny as Bacon was, while others come back to reality as a result of a coronary or a world economic collapse. Actually, the human mind is intended to ennoble mortal labors and not to desecrate the beauties of the natural world.

There was no social security in Bacon's time when careers were at the mercy of corruption in high places. One improvement is worth noting. At sixty-five His Lordship, had he lived in these days, might be due for social security. A comfortable retirement is now available to millions of harassed and confused citizens, but for the most part this hard earned freedom is not a reward, but more or less a penalty.

Every human being has within himself the possibility for a meaningful life. Even in the busy days of career there are odd hours available for the cultivation of dormant faculties, lurking somewhere

in the deeper recesses of the mind. One of our mistakes is to limit our efforts for economic advancement. Whatever we do must pay off in the coin of the realm. Every effort must be amply rewarded and contribute to leisure with wealth. In terms of phrenology, material success uses ten or twelve of the brain's faculties—the rest, some twenty-eight, remain dormant to the end. It is unlikely that Bacon, Descartes, or Newton ever suffered from boredom or went out of their way to kill time. They needed more hours to perfect their researches and contemplative efforts.

Outward success, ending in inward failure, often leads to social chaos. Some feel that they are rebelling against beliefs or policies which are intolerable. Actually, however, they are tired of boredom, and blame their world for their own internal indolence. Astrology has something to teach in this area. Nearly all of the signs have their higher and lower octaves. They indicate the direction that must be followed for economic adjustments and also the advancement of inner potentials. The sign Taurus for example is concerned physically with the accumulation of wealth and metaphysically with appreciation for beauty. The sign of Virgo may fit the person for a medical career, but also gives the love of nature and the protection of natural resources. Sagittarius rejoices in high honors, but has strong humanitarian impulses. The Aquarian is inclined to be inventive, but is suitable also for the theater. Those who have studied astrology can tell from the keywords that it is necessary to balance activities so that the body is comfortable and the heart and mind are content. Bacon, an Aquarian, had the skill and penetration of Saturn and the Aquarian dedication to the advancement of the human estate. We expect the world to serve us as far as our material needs are concerned, but it is also required that we should feed the world with creative contributions to the advancement of the human soul.

Even Bacon admitted that there were times when astrology could be useful, especially in the affairs of nations, and there are certainly moments when it can contribute to the advancement of learning, but most of all it gives insight into our psychic chemistry and helps us to realize that there is more to a human being than a body and an appetite.

Another problem seems to be that there are so many meaningless things to do. There are sports brought into every home by television along with other forms of entertainment; jogging is now a popular pastime; and countless organizations are in strong competition to dominate the minds of the masses. It is pleasant and stimulating to wander through the galleries of a great museum to gaze upon the wonders of the past. We naturally honor creative genius, but there is not much recognition from merely gazing at the products of other minds.

When Lord Bacon went back to Gorhambury, he was not devastated by the loss of station. He settled down with his faithful chaplain, Dr. Rawley, to fulfill the highest meaning of his existence. Young people today are bored by schooling and further bored by the jobs for which they have prepared themselves. There is very little genuine satisfaction in the modern way of life. It is much better to be entertained by your own thoughts than by popular opinion.

There were many occasions in older days when successful persons retiring from active careers went back to the farm where they were born and first contemplated the wonders of nature. Actually, the search for meaning above money should begin in grammar school. Each child should be taught to be useful and inspired to use his own skills to advance the common good of mankind. To become little better than robots, dedicated merely to the perpetuation of physical ambitions, is dreary and often leads to a revulsion against the entire body of society.

Bacon's philosophy was strongly utilitarian. He believed that correct thought would lead to self-improvement and the worldwide advancement of learning. To really learn, why not love learning and find knowledge as a doorway opening to a world of divine and natural wonders. We are forgetting the beautiful universe in which we exist; we are prostituting the resources which made our survival possible. As far as essentials are concerned, we are in a state of abysmal ignorance. In order to fulfill Lord Bacon's dream of a better world, we must share that dream. We must build upon the foundation which he established, always bearing in mind that civilization is a social condition resulting from the fact that all persons have civil attitudes

toward each other. Progress without moral maturity is barbarism. We inherit quite a bit of barbarism when we come into this world, but we must make sure that there is a little less of it by the time we depart.

The *Manes Verulamiani*, or *Thirty-two Latin poems in Honor of Francis Bacon* was published by Rawley in 1626. An English translation of this work was published by E. K. Rand of Harvard University in 1903. In a brief statement "To the Reader" Rawley writes, "Every age, methinks, will adorn and amplify this structure: though to what age it is vouchsafed to set the finishing hand—this is known only to God and to the Fates."

One of the earliest poems is by S. Collins, Rector of King's College, Cambridge. One sentence from this reads: "Nor must the seventh Henry fail of mention, or if aught there be of more cultured loves, aught that I unwitting have passed over of the works which the vigor of great Bacon hath produced—a Muse more choice than the nine Muses."

The poet George Herbert contributes a tender verse: "Only in April, surely, couldst thou die, that here the flower with its tears there Philomel with her laments, may follow only thy tongue's funeral train."

It is notable throughout these tribute poems that there are frequent references to Greek mythology and philosophy. The last poem was written by Th. Randolph, T. C. Symbolically speaking the words bind together many obscure symbols, emblems, and literary endeavors that have interested scholars and especially Baconians. It is implied that, after Bacon's death, the Muses were in danger of being reduced to the ranks of the infernal deities. Randolph writes of Bacon in poetry that must be translated into prose: "I recognize the very Muses and their tears: one Helicon will scarcely be enough. Parnassus, too, that was not buried in Deucalion's waves—a thing of marvel—will hide within these waters. In sooth he has perished through whom ye live, he who hath fed the Pierian goddesses with rich art. When he saw the arts here held by no root and languishing like seeds scattered on top of the soil, he taught the Pegasean Maids to grow even as the spear of Romulus grew and in short time was

a bay. So since he taught the Heliconian goddesses to grow, no ages will lessen his renown. Nor could the fire of a well born breast, bear further, divine Minerva, men's neglect of thee. His heavenly reed restored thy wonted honor; a second Apollo routed thy clouds."

Henry Ockley of Trinity College expresses himself with great poetic warmth from which we quote one slender verse, "Immoderately rude, I ween, rages the brotherly discord of the winds: each verily stays not its moans, drawing from within a deeper sigh. Oh thou good to all, how all things seem to have loved thee living and to mourn thee dead!"

Those who contributed to this slender volume of Latin poems were Lord Bacon's contemporaries, and the little volume was actually published the year of Bacon's death. Incidentally, His Lordship's patron the King had died the year before. Considering the tone of the contents of the tributes set forth in the *Manes Verulamiani* it may well be suspected that some, if not all of them, were among his loyal "pens." Even a cursory study of the literature of the early seventeenth century will reveal on their title pages or in their texts the assembly of the Muses on cloud-covered peaks of Parnassus where Apollo held court with the patron deities of the arts and sciences. In his *Great Assizes* George Wither refers to Bacon as "Chancellor of Parnassus."

Symbols of alchemy, Rosicrucianism, and mystical contemplations abound in curious statements referring to a secret empire of the wise which in due time would come forth to lead a universal reformation as planned by Bacon in his *New Atlantis*. He left this work unfinished for the story cannot be concluded until the Divine Plan is perfected upon the earth.

The *Manes Verulamiani* includes the inscription on the marble erected by Sir Thomas Meauteys in the chapel of St. Michael's church in Old Verulam. Translated into English, Meautey's tribute is as follows:

Francis Bacon Baron Verulam, Viscount St. Alban.

Or by titles still better known,

The Light of the Sciences, the Norm of Eloquence.

Thus took his rest.

He, after that he had unfolded all the secrets

Of natural and civic lore,

Fulfilled the decree of Nature

(Let his frame now dissolve)

In the year of our Lord MDCXXVI.

At the age of LXVI.

To the Memory

Of so great a Man

Thomas Meautys

Friend of the Living

Admirer of the Dead

Has set this Monument.

The line, "Let his frame now dissolve," in Latin *Composita Solvantur*, is more generally considered as a statement of Lord Bacon's philosophy, "Let all compounds be dissolved."

I have probably mentioned in former articles about Lord Bacon my visit to St. Michael's church where the custodian remarked that the entire account of Bacon's burial is most confusing. He mentioned that one day, when the chancel was open, the life-sized statue of Bacon in the niche had been torn from its foundation and cast down upon the floor of the church. He added that this circumstance revealed that there was an opening of considerable size in the back of the statue. In a little booklet in our Bacon collection I found this photograph proving conclusively that it was standing on the floor



THE SHRINE OF FRANCIS BACON, ST. MICHAEL'S CHURCH, ST. ALBANS.

and not in its proper place.

Actually the present church was built on the site of an old Roman wall and it is doubtful that Bacon's body could have been buried in the spot now generally assigned to it. All this could well indicate that the entire funeral was contrived. This might reveal a hidden meaning in Meautey's inscription and that his frame was dissolved has a double meaning. He may have changed his name and personality and decided to fade from the theatre of his finished labors.



Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with redoubled brightness. It is not perfected till it is shared.

—Jane Porter

The Savannah Republican publishes the following errata: "In our cholera article of yesterday evening, for 'No,' read 'Yes;' and for 'Yes,' read 'No.'"

A London paper once published its equal, as follows: "For *her* grace, the Duke of Bedford,' read '*his* grace, the Duchess of Bedford.'"

—Printing and Printers—Errors and Errata

*In
Reply*



A Department of Questions and Answers

DOES THE END JUSTIFY THE MEANS?

Question: I have been told that in matters of spiritual growth the end justifies the means. Whether teachings are correct or incorrect, development exercises constructive or destructive, all paths in the end will lead to the perfection of the inner life. To me this does not seem reasonable. At the present time there is such a variety of sects and cults, how can we safely select an organization which disregards the great religious teachings of the past when we are in such desperate need of spiritual directives?

Answer: In recent years we have received many requests for guidance in choosing an authentic system of mystical or esoteric instruction. We have written articles in our *Journal* relating to this type of inquiry so in your case we will approach the subject somewhat differently.

All religious systems of merit emphasize the importance of self-discipline and a life dedicated to ethical and moral convictions. It may well follow that it is not advisable for you to join any group at this time. If you were brought up in one of the orthodox denominations, you were taught the importance of the Ten Commandments as set forth in the Old Testament and the Sermons of Jesus and St. Paul in the New Testament. These commandments and commendments have contributed to the needs of human souls for thousands of years. One out of every five living persons has accepted the guidance as set forth by the great spiritual leaders of the last twenty-

six centuries. There is no evidence that the Ten Commandments are in need of revision and those who attempt to criticize or condemn these great codes of conduct as outdated usually end in serious trouble.

The search for truth must always begin with dedication of conduct to the principles of integrity. This does not really require membership in a religious group. We are already students in the college of the Holy Spirit. Day by day we must all face decisions and should resolve to cling to that which is right. There is no organization that can compensate for our shortcomings. Any group which would be worthy of our confidence and respect must keep the same rules and perpetuate the same instructions that have descended to us as our spiritual heritage.

While the intellectual side of human nature benefits from constructive instruction, it should finally strengthen integrity and deepen our faith in the divine plan. We are already members of a wave of evolving life. Some are good students and others evade useful instruction, but all have the same opportunities and obligations. Self-improvement is always subject to what Buddhists call "the hindrances." Every day our good intentions are threatened by the pressures of modern society. The sages of old retired into the wilderness to meditate and pray. In the present century our industrial, economic, and social environments are as sterile as the hills of Moab. Even in the congestion, however, we must keep the principles we know to be right or suffer from the consequences of misbehavior.

The Decalogue presents a series of rules and obligations which have survived the test of time. While these commandments are kept, the inner life is protected from the negative operations of the law of karma. The Ten Commandments as given to Moses on the crest of Sinai occur in two versions—one in Exodus 20:2-17 and the other in Deuteronomy 5:6-21. The first three are concerned with worship, but the injunction to keep the Sabbath has relevance to modern living. For most persons Sunday is a weekly holiday. Many do attend the church of their choice, but things might go considerably better if more time was devoted to the contemplation of the blessings which we share and all too often, abuse.

When we are told to honor our parents, we face a major controversy. Family relationships are seriously disturbed. Many parents are unable to bestow moral and ethical insights upon their children. The siblings in their turn gain slight inspiration from the conduct of their elders. As Confucius pointed out, the deterioration of family life is the beginning of the disintegration of human society. In this area those with spiritual aspirations may discover need for the enrichment of their understanding and the deepening of family emotions.

The Commandment, "Thou shalt not kill," is being broken too frequently. In private life major crimes, including murder, are increasing on nearly every level of society. War is wholesale murder, usually supposed to be in defense of a so-called "just cause." The Bible, however, does not differentiate and warns the faithful against the rebellions, revolutions, feuds, and assassinations now generally accepted as routine circumstances.

The Decalogue does not condone adultery. It is one of the most important of the "thou shalt nots." This is being passed over lightly in our time and the moral level of contemporary conduct is in no way defensible. The moral code deals intimately with the deepest aspects of human life. Lack of moral discipline endangers every aspect of the evolutionary process. It leads in the end to the collapse of idealism and the perversion of the laws governing propagation.

"Thou shalt not steal" is the firm statement that universal law rewards honesty and penalizes all types of dishonesty. It is safe to say that absolute honesty cannot be expected, but those seeking genuine enlightenment must give careful thought to the cultivation of justice in their weights and measures. Most of our successful economic institutions consider integrity as dangerous to the profit system. Those who rejoice at the thought that they have outwitted their competitors are contributing to the final collapse of the world's financial structure. This way of thinking damages our own inner lives and burdens our futures with unpleasant karmic consequences.

The warning against bearing false witness is more or less dedicated to the legal system. Perjury is forbidden not only in a court

of law, but in the presence of the Divine Tribunal. Another aspect of this Commandment is perjuring ourselves to escape the consequences of our own malfeasances.

In modern times covetousness is a universal emotion. Most human beings nurture their jealousies with pardonable pride. The deeper issue is the desire to have more with less effort. When times become precarious there are constant announcements of the foreclosures of mortgages and the increase of profits by taking unkind advantage of depressions or inflations. It is not easy to refrain from these sharp practices, but in the long run, the charitable receive the greater reward.

We bring these ancient convictions into contemporary focus because the moral codes of antiquity continue to dominate the course of civilization. The only way we can escape from the law of cause and effect is to so mature our own inner lives that we outgrow negative consequences as these apply to persons who have not conquered their own moral and ethical infirmities. To the Decalogue we can add the two Commandments given by Christ in the New Testament. The first of these is to love God with a contrite heart; the second is to love each other, and, if necessary, do good to those who despitefully use us. It is obvious that it is not necessary to make a creedal allegiance in order to advance the unfoldment of our inner lives. In sober truth all reputable religious organizations rejoice when dedicated and self-disciplined candidates seek admission.

In Japanese Buddhism, two dedicated monks, Honen and Shinran, were convinced that the intricate ritualism involving years of study were beyond the ability and understanding of the average truth seeker. These two monks founded the schools of the Pure Land. Those seeking ultimate union with the Lord of Enlightened Love should remember that the simple life, if lived constructively, is the path of liberation from the hindrances of egotism and so-called spiritual ambition. It was only necessary to have complete faith in the universal laws, be grateful for them, and accept with humility the punishments that come from disobeying the rules of right living. In the practice of Pure Land teachings the truth seeker, kneeling in prayer and asking divine guidance in the common affairs of life, automatically enters

the gate of the Pure Land. He may still be alone in his outer life, but inwardly he has found the communion of kindly hearts. With perfect faith he accepts the lessons of the day. He does not view them as punishment, but as opportunities to prove the strength of his own faith. When the time comes for him to leave this world, he receives a blessed vision. The Lord of Love, surrounded by his saints and angels, comes to receive the soul of the true believer and bear it to the radiant shores of the great beyond. Incidentally, paradise, that beautiful realm, is both a place of rest and a school of further learning. Here dedicated souls continue to receive instruction in the mystery of freedom from all the hindrances which arise from self delusion.

In the matter of religious affiliations our remote ancestors had a very happy and gentle belief that has faded from the prosaic mind of modern humanity. They were not too much concerned with minor sects and creeds because their earth was their temple. They believed that we are born into a sanctuary in which every living creature is a member in good standing and the sounds of nature are the chantings of the eternal choir. While it is true that there are a number of races and languages, and temperatures vary according to regions, we are all members of one eternal faith. The author of the play *The Servant in the House* declared that the spans and arches of great cathedrals are always symbolic of the clasped hands of comrades. There is no religious despotism in nature and my old friend, Ernest Thompson Seton, told me on several occasions that many animals are aware of a divine presence to which they react with an intuitive understanding.

The Druids of Britain and Gaul worshiped the Supreme Being from the crests of hills and the depths of valleys. The American Indians dwelt in lands that had been sanctified by their ancestors. All the world was good so long as it all belonged to the Great Spirit. The trouble began when mortals came along to subdivide the planet. They then fought and died for tracts of land which they could never own.

Temples, with their domes and spires, were originally mountain symbols, and it was from these high places of the earth that

prehistoric peoples raised rough-hewn altars to honor their gods and godlings. Then an unhappy symbolism arose. The treasuries of the gods tempted avaricious conquerors to pillage and destroy. They took to themselves the wealth that had been left as tribute to the unknown spirits and like the gold of the Nibelung it was cursed to the end. Today many religious groups build massive churches with splendid ornaments, but the members cannot buy absolution by such extravagances. Creeds rise and fall, the surface of the earth is sprinkled with the ruins of sacred edifices, and the worshipers have been scattered to the winds.

Realizing this, we learn the fallacy of trying to buy salvation. The Scriptures tell us that our good deeds are the only offerings acceptable to the Most High. We must seek first the ways of righteousness, and when we have done this all else that is necessary will be added unto us. I have seen examples of persons who have lived beautiful lives in spite of their religious environment. In some mysterious way they transmuted every doubtful belief, and in the proper time passed out of this world strengthened by a kindness which no worldly discords had been able to contaminate.

If means permit, you may find travel to various religious centers beneficial in order to realize more clearly the mystery of the one religion. Various sects with their different names and rites seem strange until we visit them and experience the sincerity which works the magic of the peaceful heart. Beliefs have descended from the outside, but the wisdom of the heart has come from within. In a short time we can come to realize that we all belong to the same spiritual dispensation. Though divided by the habits and customs of the outer life, we are all seeking the consolation of internal and eternal faith.

If you should decide to join some sect which appeals to you or seems to serve your religious needs of the moment, you cannot get into very serious trouble if you are strengthened by the saving power of your own soul. It is often helpful, however, to find a tangible expression for your inner faith.

The great sacred institutions of the past and present have glorified the arts. Magnificent sacred paintings adorn the walls of chapels;

and stained glass windows fill the nave of the church with a quiet glow; in the choir loft, music prevents the mind from brooding over its own shortcomings. It is good to express the benediction of soul power and also it is the first line of defense against the discords which afflict the airwaves. While uncertain, study an instrument. Great proficiency is not necessary. The thrill is in self-expression. Plant a garden, for it is well true that there are sermons in stones and great symphonies in the glorious colors of plants and flowers. Write a poem that expresses the inner sentiments of your better moments and read it every time a negative mood appears.

If conditions permit, perhaps a small pet can teach more of life's integrity than could be learned in a university. Also there may be useful service in various groups who are striving to assist the underprivileged. Reality may be closer in a soup kitchen than in a great church.

After you have strengthened your inner life, you may be impelled to make an association with some church or religious group. You should not join, however, for what they can do for you, but for what you can do for a cause in which you believe. A constructive affiliation will give you opportunities to gain by giving, and increase an area of service with others with similar dedications.

There are constant demands for funds, many of which are perfectly legitimate, and the clergy does need the support of its followers. I remember even when I started out as minister of The Church of the People that all were entitled to a discount in almost every service. The average minister's saving was about one third of the normal price. It applied to hotel rooms, buses, cabs, trains, and planes. There were also many other little incidentals which prevented the commercialization of the clergy. Those dear old days are gone. All services and facilities have become increasingly costly. We simply say that times have changed, but due to these shifting patterns of spiritual allegiances considerable exploitation is noticeable.

It may be that some of these remarks and suggestions will enable you to approach the mysteries of religion somewhat better equipped to make your own decisions. As in most lines of business a constructive referral can be of considerable help and should come from

persons who are obviously normal and with fair discrimination. If they have been happily associated with an organization for ten or fifteen years and have not been disappointed or disillusioned it may well pay to have a few discussions to determine the probabilities of further consideration or involvement with a particular group. Unless you have the information necessary to estimate correctly a recommendation, it is best to turn your attention in some other direction.

It is usually unwise for an individual to go too strongly against family objections. A certain amount of discretion is indicated. Actually an individual with a secure inner life can attend any church without danger of contamination. If there are major problems involving membership, the wiser course may be to retire to the sanctum of your own soul and the God which you worship in secret may reward you openly. To divide the family in the name of brotherly love has never been successful, and remains as always unnecessary. The only time to solve or settle religious problems is before marriage. We have no right to demand that someone we care for should change his or her basic beliefs. If two persons discover this in time it can prevent a bad marriage, a broken home, and emotionally disturbed children. If love is not stronger than creed, discretion is the better part of valor.

The point is that you must make a decision with an adequate background of thoughtfulness. Mysteries are dangerous things, but many modern beliefs are involved in them. At this moment sorcery is in the air. Strange and mysterious beliefs are disturbing the common ignorance of the people. Those whose beliefs are insecure are in constant danger of imposture. As an analogy of the subject of religion we can take the subject of nutrition which is in much the same compound confusion. There are hundreds of indispensable nutrients, most of them brutally overpriced. They may be good for something, but it is difficult to come by the basic facts. Our neighbor finds a pill that restores energy and improves digestion, and he is a crusader for the product. A few years ago there were reducing advertisements promising that by the use of a special remedy obese persons could lose two pounds a week. This wasn't enough and a few years later a five pound reduction was guaranteed. This pro-

cedure was much too tedious so a new remedy promised to take off ten pounds a week. Ads are now coming out promising still more loss, but the cost is high. Everyone wants to be slim and stylish and is willing to pay even though they have no real factual knowledge of the long-range effects of these crash programs.

Just move this across to the world of sects and creeds. Inducements grow daily and now meditation is setting in on reduction programs. Everything is infallible and the remedies come from strange sources, different countries, or curious substances. Advertising also plays a part in the successful modern ministry. Some denominations have television coverage which other sects deem inappropriate. Complaints against some of this advertising are gaining momentum.

It is a hard time in which to seek out a spiritual home. It is probably safer to spiritualize your own home and the various persons for whom you have assumed personal responsibility. The normal relationships of life offer numerous opportunities to call upon the internal resources of the thoughtful person. In millions of homes throughout the world we are tested as to the availability of our spiritual strength. It is in the family environment that we can test the internal growths of all concerned. The household has been likened to the pronaos of the temple, the porch which divides the external world from the sanctified precincts of the inner life. If we are faithful to the duties which confront us all, we will gradually develop the insights essential to proper discrimination in the selection of an appropriate religious commitment.

●

Lord Bacon relates of Queen Elizabeth, that once, when she could not be persuaded that a book containing treasonable matter was really written by the person whose name it bore, she said, with great indignation, that "she would have him racked to produce his author." Bacon replied, "Nay, madam; he is a doctor; never rack his person; rack his style; let him have pen, ink, and paper, and help of books, and be enjoined to continue his story, and I will undertake, by collecting his styles, to judge whether he were the author."

This is only one instance among many of Bacon's great good sense, as well as practical liberality.

—*Liberty and Restraint of Press*



Happenings at Headquarters



The spring months of 1987 have been especially active. We believe that subscribers to our *Journal* will appreciate a few details of happenings which indicate constantly increasing interest in our activities.

Many useful items for our annual book sale, March 14-15, were contributed by Friends of the Society. The event was rather more successful than had been anticipated and resulted in a substantial contribution to the maintenance of the Library of the Society and other necessary related expenses. Already books are coming in for the next sale. These sales are making possible new bindings for rare books and manuscripts thus enabling students to have access to scarce research material.

We acknowledge with deep appreciation nine beautiful and definitive publications of the International Cultural Society of Korea which is located in Seoul. These books are a major contribution to our Library collection of informative works on the modern conditions in that beautiful country which used to be called "The Hermit Kingdom." We will also receive a journal issued in this country to provide useful material on the arts and cultures of this ancient region.

On May 3 a member of the PRS staff, Mr. Basil Jenkins, gave an important lecture, with slides, setting forth "Byzantium, the Missing Link in Western Civilization." The talk was both informative and inspiring and gave a new insight into the early circumstances which opened the way to the dissemination of spiritual and cultural arts that were to flower in the maturity of European culture. The talk was followed by a question and answer period which was most active. There was a splendid attendance and it is planned that Mr. Jenkins will continue to share his insights through further lectures.

The Sedona Committee and Beacon Light Center invited Mr. and

Mrs. Hall to participate in the activities of the Beacon Light Center. The Halls were in Sedona from May 7 through May 12. Mr. Hall spoke on May 9 on the subject "The New Order of the Ages, the Roots of Tomorrow." Mrs. Hall chose as the subject of her talk on Sunday, May 10, "The Mystery of the Bruton Vault: The Bacon-Shakespeare Connection to the Spiritual Destiny and Heritage of Our Nation." On the same occasion Mrs. Hall explained to Sedona friends her non-profit corporation, The Veritat Foundation. Each of these talks was to capacity audiences and both of the Halls received standing ovations. It is generally acknowledged by the good people of Sedona that the events will never be forgotten.

We are happy to report that Nick Bird, having retired, has achieved an academic honor and has received an A.A. from Long Beach State College. Our congratulations are extended to Irene Bird and her husband.

On April 30 Lauri Haycock, instructor, brought eight graduate design students from Cal Arts College in Valencia. Their interest was in the very fine bindings on books in our Library collection. The group was entertained by Alice Buse and Pearl Thomas. All those attending seemed happy.

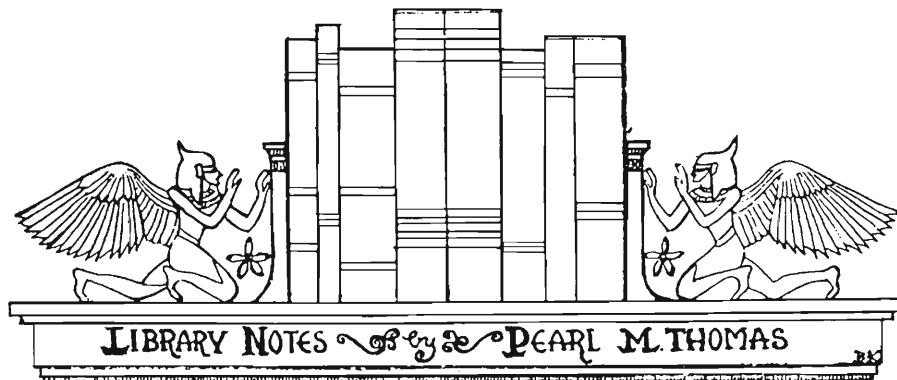
Mr. Judson Harriss in company with Drummond Riddell will discuss Judson's new book, *The Magic Fire*, at a Friday Lyceum on July 17. Judson will give an explanation of the writing of the volume and Drummond will comment on his art as it appears in this publication.

During the month of April the City of Commerce Public Library displayed nine items from our library collection consisting of early examples of printing and inscriptions on wood and clay, and an example of Aztec picture writing.



The fundamental teaching of Gautama, as it is now being made plain to us by the study of original sources, is clear and simple and in the closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known.

—H.G. Wells, *The Outline of History*



BOOKPLATES AS A HOBBY

A friend of a prominent writer once asked him why he didn't have a personal bookplate. The prompt reply was: "The selection of a bookplate is such a serious matter." He meant this most sincerely.

Before I became genuinely interested in bookplates, my attitude was largely "so-what," but as I began to read about them and the interesting types of people who love and collect them, I have come to appreciate the art of accumulating these little slips of paper that serve the purpose of showing ownership of a book. Often they have made a book come alive, and all too often made an old book much more valuable because an *ex libris* of a prominent individual graces the inside front cover. Of course in any field the more understanding we bring to it, the more we get out of it.

What actually spurred my interest was the fact that Manly P. Hall has, of late, acquired a considerable library of bookplates, many of which quite regularly appear in the *PRS Journal*. He has in his private collection numerous books on the subject as well as many *ex libris* from various universities, libraries, authors, and historical societies, to name a few categories.

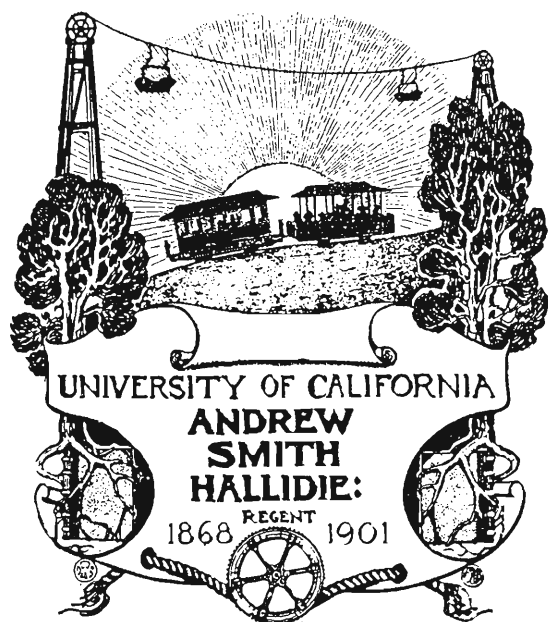
The number of books that have been written on the subject is amazing, and done by people who have developed a vast enthusiasm

for this art form. Most collectors can honestly say that they have never, or seldom, purchased a bookplate. They simply exchange. They learn to write appealing letters asking for bookplates and include several of their own to show their sincerity. Sometimes it works; sometimes it doesn't. Clare Ryan Talbot is an author who loves bookplates and has written several books on the subject (which by the way include a very outstanding one which Manly P. Hall has in his collection of plates and books about them). One author she wrote to (who shall remain nameless) requesting an exchange of *ex libris* answered her saying that he did not own a bookplate, that he was not a person of culture, and in fact treated his books very badly. Mrs. Talbot admits that only once did she pay for a plate and that she considered it to be for a worthy cause. It was for the Shakespeare Memorial Plate and purchased for the sum of one dollar which was a donation toward the restoration of the original theater at Stratford-upon-Avon. It was, according to the author, a fine engraving done by a leading English craftsman.

Bookplates should be meaningful. They should describe the major interests of the owner, or illustrate the profession, or present a picture of the area where the owner lives—possibly a combination of these. As examples, Luther Burbank's bookplate shows shasta daisies, Bobby Jones has golf clubs, and Mr. Eastman, inventor of the kodak, had a photograph of his library on his *ex libris*.

One utterly delightful bookplate (illustrated) was done for Andrew Smith Hallidie who was Regent of the University of California at Berkeley from 1868 to 1901. But more important than that hallowed position was the contribution of his engineering feat in the development of the San Francisco cable car which to this day remains probably the most outstanding feature of the Bay City. His bookplate ably illustrates the cable car which Hallidie invented to carry passengers on the hilly San Francisco streets. The Hallidie *ex libris* here illustrated shows two cable cars, definitely on a slope, with suspension devices on either side, sun in the background, and the wheels and cables illustrating the way these cars ran in the early days.

The *ex libris* of Professor P. D. Perkins, the bibliographer of Laf-



Hallidie bookplate.

radio Hearn whose writings on oriental subjects we cherish at the PRS Library, is an outstanding example of great interest. The plate was designed by Takahashi, a famous Japanese artist, and printed in Tokyo on mulberry paper in tints of blue, a color much beloved by L. Hearn. Professor Perkins wished to have the plate represent the three elements in Ikebana—Heaven, Man, and Earth. Mr. Perkins' name is worked into the plate on the left in Katakana characters, and the waves are symbolical of Lafcadio Hearn.

What was probably the first bookplate for the Los Angeles Public Library was designed by P. Dore, a very old man who had a wood-engraving shop near First and Broadway in downtown Los Angeles. His design of an angel hovering over the city followed very closely the type of work of his famous cousin, Paul Gustave Dore (1832-83), who illustrated and engraved many of the great classics of his period in France.

These Library Notes center largely around a lady of the late nine-



Perkins' bookplate.

teenth and early twentieth centuries. She was the first ex libris collector that Clare Ryan Talbot met and Talbot had a tremendous respect for her. When this lady liked something, she collected it and studied each category intensely until she became an authority on that subject. Among her many collecting interests were: books, bookplates, porcelain, snuff bottles, pewter, silhouettes, Japanese and Indian fabrics, toys, quilts, stamps, coins, and hats. This by no means includes all of her interests, but gives a sampling of her drives.

Her name was Olive Percival. She originally came from Sheffield, Illinois and at the age of nineteen in 1887, she and her mother moved to Southern California. Her first job was with the department store known as Hamburgers which today has survived as the May Company. In 1891 she became the first woman insurance under-



Bookplate designed by P. Dore.

writer and started working for the McClelland Fire Insurance Company, located at 147 South Broadway in downtown Los Angeles, where her starting wage was forty dollars a month; on her retirement, thirty-eight years later in 1929, she was earning two hundred dollars per month—not bad for a woman at that time. In fact very good, and most likely not comparable to the salary of men doing like work.

Some eight years after arriving in the Southland, Miss Percival bought approximately five acres in an area of Los Angeles still called Garvanza and located between Highland Park and South Pasadena. It was at that time considered a very fashionable area. Here she had built a good-sized home where she could, at long last, display all the beautiful objects which she had so lovingly been collecting and would continue to collect. Such things as electricity and central heating didn't matter to her particularly, so she used candles and oil lamps. Who was to know in 1899, that electricity would be the most common way of lighting, and offer many other conveniences? It could

be that she may have considered the subtle beauty of these lights to be well worth the problems involved.

She spent her money on beauty—this was where her paramount interest lay. With her new home she had a place to properly display her treasures, and the grounds where she was able to create a beautiful garden where parties were regularly held. A plate (in the Manly P. Hall collection) designed by George Plank, shows a wreath of flowers which Miss Percival had just picked out of her garden, and the artist portrayed her hands in the foreground. A full page illustration of this plate appears in the Winter 1978 *PRS Journal*.

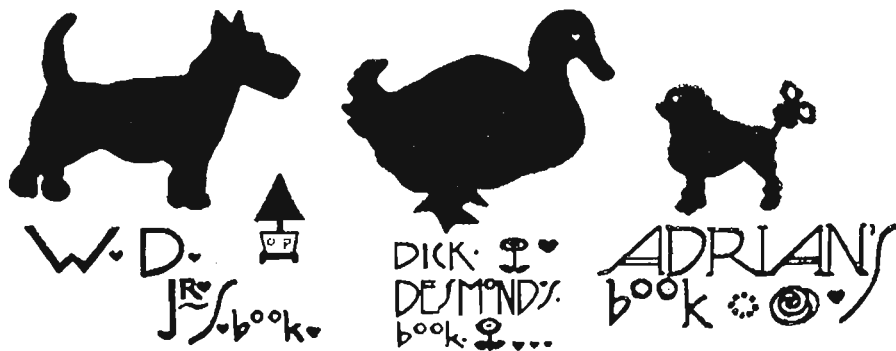
Many of the categories of her extensive library had appropriate plates suitable to the various subjects, including special plates for the Restoration Period and Old English comedies.

Olive Percival adored children and when she gave books to them she invariably made up an individual bookplate with the child's name on it and designs appropriate for youngsters. Her collection of children's bookplates was probably the largest on the West Coast. She preferred woodcuts to the more elegant copper or etched plates, but she had a great number of all types, so many that she never tried to count them.

As a young woman she was very beautiful and had many opportunities for marriage, but for some reason known only to herself she never married.

Olive Percival began keeping a daily diary at the age of twenty and continued working with it the rest of her life. She also kept gardening journals, which must have been very helpful toward making her garden a real show place. Her garden was partly formal and partly rustic. Everything she did was done thoroughly, whether it be gardening, housework, chopping wood for her fireplaces, or taking care of the numerous candles and oil lamps necessary to light her home.

With all of her collecting she made it her business to seriously look into the historical background of each area of her interests, and in some of these she became a well-known authority. With all of her interests she was holding down a full-time position in downtown Los Angeles, commuting on the famous old Pacific Electric "Red



Car" transportation system.

Along the way Olive Percival acquired many friends who shared her numerous interests. She loved to give parties and at one of her garden-type springtime parties she displayed interesting hats placed on rather high poles. Friends contributed lovely hats to be thus shown and enjoyed. In those days headgear was considered an essential part of a woman's wardrobe which they dearly loved.

Her great interest in things Japanese included prints, ceramics, brocades, netsukes, baskets, ceremonial swords and sword guards, and bookplates. She belonged to a Japanese bookplate society and some of her own bookplate designs have taken on Japanese characteristics.

She made many friends at the influential Friday Morning Club, a prominent women's organization of that era. (In his early speaking days in Los Angeles, Manly P. Hall lectured for some time in one of the large auditoriums of the Club, then located in a beautiful building on South Figueroa Street at Ninth.) Olive Percival was the art curator there for a number of years. It was in 1911 at the Friday Morning Club, she had the honor of presenting the first exhibition of bookplates in Southern California.

Miss Percival had four books to her credit. The first was *Mexico City, An Idler's Notebook*, published by Herbert S. Stone, Chicago,

1911. Later the same year came *Leaf-Shadows and Rose-Drift*, short poems or songs from a Los Angeles garden, published by the Riverside Press. It divided the poems according to the four seasons and there are over one hundred of these delightful short songs. The Glendale, California Public Library has a copy of this book in their Rare Book Collection. Two examples from the book are:

ENVY

I would that I were an early riser,
Up and alert before dawn;
Then would I know the long story
That you, my dear Morning Glory,
Hear from that bird on the lawn!
I would that I were a flow'r—and wiser!

THE PLUMBAGO HEDGE

I wake and with bewildered eyes
Behold the summer, noonday skies
Lying in little blossom-flecks along the wall;
It is a sign for me, I know,
Of many heavens here below:
Radiant, tender harmony awaiting all!

The other two books by Miss Percival appeared posthumously: *Yellowing Ivy*, published by Ward Ritchie Press, 1946, poetry for which Miss Percival had made monetary provision, and *Our Old-Fashioned Flowers*, published by The Pasadena Humane Society, 1947. She also contributed many articles for *House Beautiful* magazine, the *Los Angeles Times*, and numerous poetry journals.

As an example of Olive Percival's gracious style, a few sentences from *Our Old-Fashioned Flowers* are appropriate:

"In this our lovely and bedazzling world—a perplexing world that deafens and deadens us with screaming sirens, rattling dragons, many toys, and noisy amusements—we contrive to remain avowed lovers of flowers, even if allowed little time or place to make plants grow and willingly and unwillingly come into blossom.

"Personally, it is much too easy to love all that grows in the garden

and in its hedges and fence-corners and in the crannies of its walls, even some of the once useful and important weeds, now unconsidered and unpraised. Weeds have quite the proper zest for life. Many, many of them (once the popular appetizers, amulet-makers, and cure-alls) have been dismissed from our dooryards."

Books that have been helpful in preparing these notes are:

Historic California in Bookplates by Clare Ryan Talbot, Graphic Press, Los Angeles, 1936.

The Human Side of Bookplates by Louise Seymour Jones, Ward Ritchie Press, 1951.

In Quest of the Perfect Bookplate, The Whenceabouts of the Collection of Clare Ryan Talbot, Saunders Studio Press, Claremont, California, 1933.

For the section on Olive Percival I am indebted to my good friend Vera Cornell, who has long been associated with the Huntington Library in San Marino, California. As Vera is planning on doing either a monograph or a book on Miss Percival, I am pleased that she was willing to share so much information on this fascinating lady.



Bookplate of Olive Percival, of the Berkshire home of her mother.

[To Be Continued]

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