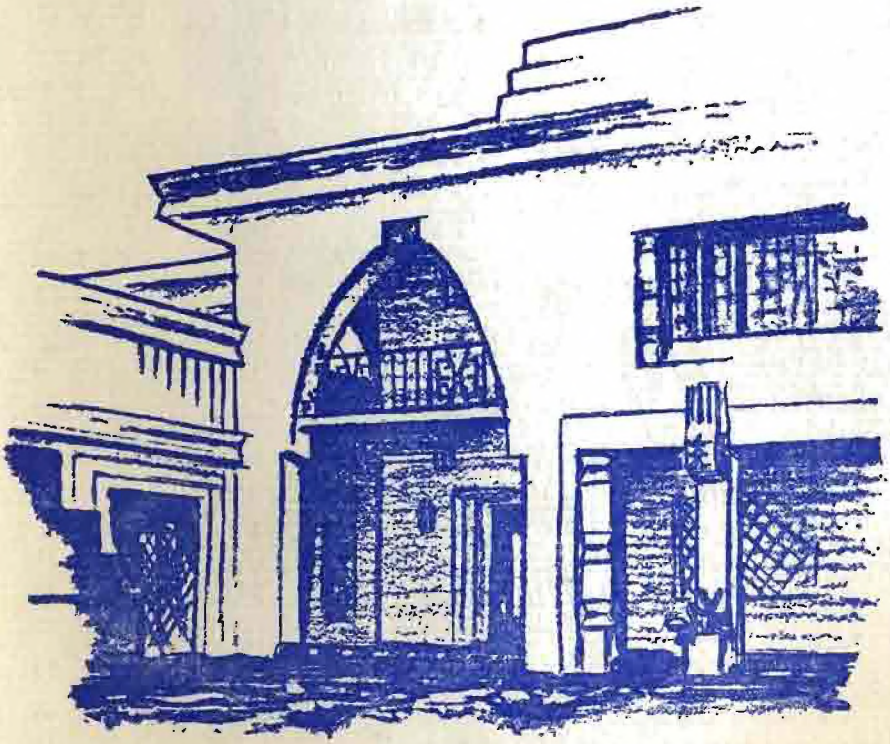
HORIZON



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Journal of
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HORIZON LINES

AN EDITORIAL

Disposition and Disease

MODERN medical research is drifting more and more toward the recognition of psychosomatic factors affecting health. Recently attention has been focused upon tuberculosis. Although this "white plague," as it has been called, is responding well to modern treatment, the causes of the disease are still obscure. According to present thinking, most of these scourges which have burdened man from the beginning of his history are in some way intimately associated with his temperament and the pressures which have dominated his conduct. Novelists of the 19th century were prone to delineate the tubercular heroine. She was a wistful and pining creature, whose ethereal ways ended in consumption, which permitted her to pine herself out of existence in a delicate atmosphere of nostalgia. The physician could only recommend a change of air and an interminable period of rest.

It is now suspected that a wearyness of the soul may well lead to an exhaustion of bodily resources. Once the individual has reached an advanced degree of psychic fatigue, he has lowered his own resistance to infection and contagion. He invites ailments of an appropriate nature to invade his body and burden his spirit. Those who come to me to unburden their minds and hearts frequently complain of physical symptoms. Many admit that medical attention has failed to bring the desired results. Loaded with vitamins, these tired people still linger in a state of perpetual exhaustion. It seldom requires more

than a few moments of conversation to learn that most sick people are emotionally miserable or mentally unhappy. The question is, which comes first—the attitude or the disease? Obviously if the disease comes first, the lassitude is understandable. In many accounts, however, the debility precedes the ailment, often by many years. There is a pattern here which is worthy of consideration, not only in terms of human misery, but in terms of heavy expenses attendant upon extended illness.

Although everyone's problems are a little different, they divide into clearly distinguishable groupings. There are only certain things that can happen to a person, and there are also only a certain number of attitudes with which critical situations can be faced. Take a simple example. Homes can be broken by a variety of causes, but the fact of a broken home must be faced in one of three ways. The individual can become totally disillusioned, embittered, and discouraged. He can permit self-pity to dissolve his native optimism and destroy his perspective. He can consider the whole episode a complete tragedy from which recovery will be long and painful at best. There is also a second possibility. He may rationalize the experience, and come to the conclusion that, by dissolving a family relationship, he is actually accomplishing the greater good for all concerned. There may be moments of wounded pride, self-reproach, or general confusion, but if a positive conviction underlies decision, the patterns will gradually take proper definition. Then there is also a third common reaction. By the time the home is broken, the essential sensitivities of mutual regard, respect, and admiration, have faded away. Thus, separation becomes release from a condition that no longer has any practical advantages or useful purpose. The individuals become indifferent, and seek their happiness by new associations.

Each of these courses of procedure must have certain consequences inherent in itself. Each, therefore, can have an effect upon health, future well-being, peace of mind, and contentment of spirit. The advantages of a constructive and idealistic solution to any problem must be measured in terms of the years that lie ahead. Negative attitudes at critical times make not only for immediate misery, but future pain and sorrow. If the world could only learn that hatred injures most those who hate, and seldom troubles those who are hated, there would be a marked improvement in the public health. Revenge is a hollow victory if it ends in rheumatism. Nature reserves good health for those who earn it by a cheerful disposition.

But to return to tuberculosis. There is a type of person who finds it easy to live his life in a minor key. There is a plaintiveness about him which opens him to the sympathies of his friends. He has always

been misunderstood, and prides himself upon his ability to carry his afflictions with dignity. He expects nothing in this world but trouble, and finds it difficult to understand how certain of his acquaintances can preserve their innate optimism. Drifting from day to day in a long twilight untouched by the bright rays of the sun, such persons waste away internally, and it is not surprising that a number of them develop what used to be called consumption. We just cannot afford to cultivate inordinate grief. We must let yesterday bury its own dead. Even though we may have made serious blunders in the past, we must face the future with courage and a constructive attitude.

Many sick people are people with a secret. They have locked within themselves a hurt or resentment which they will not or cannot expose to general view. While it is very wise to keep the confidences reposed in us by others, it is not always the better part of judgment to conceal essential convictions of our own. When the pressure of a secret becomes too strong and insistent, it is good and proper to seek appropriate counseling. When we search into ourselves and find too large a load of misery, it is time for a general housecleaning. Just as physical ailments and epidemics are often traceable to lack of hygiene and sanitation, we cannot be efficient and healthy persons if we are carefully protecting a dangerous rubbish pile in our psychic constitutions. Negative emotions and thoughts hasten decay and disintegration, and force us to live constantly in a contaminated atmosphere.

Some years ago, a small middle-west town sponsored a local "clean-up" program. Everyone was drawn in, including the churches, the boy scouts, the American Legion, the YMCA, the Luncheon Club, and the Knights of Columbus. Every back alley was explored; the trash was carted away in trucks; attics and basements were cleaned, and run-down establishments rehabilitated. In the end, the community was spotless, and the Chamber of Commerce proudly announced this fact to a waiting world. Reports soon came in that there was less community sickness, greater civic pride, and even a decrease in delinquency. Other towns, duly impressed, followed the example of this progressive community, and the whole affair was regarded as a huge success. No one can deny that the idea is a good one; but we can wonder if this cleanup campaign was extended into the private lives of the citizens. How many of these persons explored the attics and basements of their own super-conscious and sub-conscious minds? How many threw away their grievances with the old newspapers and tin cans? When they raked their yards, swept their sidewalks, and cleaned their curbs, did they realize how neglected their ethical and moral convictions might be? If cleaning up a city makes it a better

place in which to live, it is equally desirable to cleanse the inside of the human cup.

The people of Central America, during the height of their great civilization, some eight centuries ago, had an ingenious idea. They figured their calendar in such a way that they came periodically to the end of a cycle which they callled *the bundling of the years*. They permitted none of the pressures of the old cycle to invade the new. They cancelled all debts; terminated all animosities; forgave their enemies; and looked to the future as a new opportunity for human relationships. This was a kind of jubilee, held in honor of the gods, and accompanied by appropriate festivities. If the average citizen of today would so arrange his affairs that he had a complete internal housecleaning every seventh year, he would be healthier and happier. Probably he could not make this decision of himself, but the Indians were strengthened by the realization that it was their religious duty to honor God by forgiving their enemies and balancing their books.

One of the greatest killers of the modern world is heart trouble. The statement seems a little facetious because death is always accompanied by the failure of the heart, but there are many forms of cardiac ailments which are not immediately fatal, but sentence the sufferer to years of curtailed activity. Man has always recognized the heart as the center of his emotional life, for he early realized that even passing emotional disturbances cause a marked alteration in the heart's rhythm. It is easy to convince him that a combination of high blood pressure and a fit of temper may result in a stroke; it is not so easy, however, to warn him successfully that a less explosive resentment, sustained over a long period of time, will also produce similar results. Heart failure and gastric ulcers are now closely identified with the pressures of modern business administration. Far too frequently, we read of the promising young executive who falls dead at forty-three, or the successful business man condemned to a diet of crackers and milk. At the same time, there is an increasing rumor about rising economic pressures. Business is no longer what it was for our ancestors, or for that matter, what it still is to less intensive racial or national groups.

An old Hopi Indian used to spread his array of pottery at one of the stations along the Santa Fe railroad. The passengers from the train would get out, walk around for a short time, and buy souvenirs. One progressive tourist asked the old Indian how much he wanted for all of his pottery. Gravely, the red man replied, "Twenty-five cents each, but I will not sell them all." He then explained that he preferred to dispose of his merchandise one piece at a time. If he sold them all, he would have to go home and make more. It was much nicer to sit in the shade of the station platform and be amused by the tourists. After

all, one is in business primarily for pleasure, although a little profit is useful if it comes along. The old Hopi was not much of a success as a business man, but he had no high blood pressure and no ulcers. Like most of those who have little to eat, he had an excellent appetite.

While it is true that men must work, it is necessary to their health that their labors should be to some degree pleasant and satisfying. We may do as we please, but Nature always has her way in the end. If we break the rules of living, we must abide by the consequences—good or bad. The structure of modern industry is far too complicated for the common good. Modern man, however, has one important safety valve. If he can close the office door behind him, and return to a more gentle and rhythmic way of life, he can neutralize some of the effects of business pressures. Here is his great calamity: he does not know how to relax. Gradually, the intensities of the day invade his home, disturb his sleep, and give him no respite. As a corrective mechanism, the home is becoming ever less useful. It has developed its own cycle of tensions and pressures, and several nervous persons under one roof cannot breed contentment. Thus, there is really no break in the pressures of the day. There is merely a change from one kind of tension to another.

When modern man forgot the value of leisure, he opened himself to a variety of physical ailments. The heart is the thermometer of hopes and hurts. It is bombarded with these constantly, and sometimes the rhythm becomes exceedingly dangerous. To succumb to these excessive alternations, may result in schizophrenia, in which the personality seems to split and the person loses control of his own moods. There is always the question of how to prevent the impact of hopes and hurts. We cannot control the actions and attitudes of other persons; they often strike us deeply and painfully. Our only defense lies in a quality of relaxation which is strangely grounded in simple faith. When a tense person receives the impact of a crisis, he is likely to be broken. He is brittle; he can neither accommodate nor bend. He believes that this brittleness is a defense, but, like all brittle substances, this kind of disposition is quickly and easily shattered. When it is shattered, it is so badly broken that mending is almost impossible. The tense person receives the full weight of every blow of fortune; he cannot protect himself in any suitable way. He must gather up the parts of his own fragmented personality and try to put them together again. It is as difficult as the familiar story of restoring the broken egg.

Every time we receive the full impact of a blow, we are much like a prize-fighter whose mental and nervous systems are permanently injured. Persons living in earthquake countries build their houses

with these tremors in mind. They tilt their buildings together for mutual strength, or build of flexible materials which can be moved or shaken with little likelihood of being demolished. We live in a world of economic and political earthquakes; we never know from day to day when critical shocks will come to us. We must therefore prepare for them by building a character within ourselves which cannot easily be shaken down. All this requires a practical kind of thoughtfulness which is strangely missing in a people forever claiming to be practical. We watch other persons break under stress, and although we realize that our stress is similar to theirs, we do not benefit by observation. It may sometimes be difficult to cultivate a gentle spirit, but the rewards make the project well worthwhile. While we crusade against heart trouble, cancer, and polio, we should have a still stronger campaign against just plain old-fashioned pressure, which is the greatest killer in the world.

It has been wisely observed that death usually attacks man through the alimentary canal. Obviously, tension reveals itself immediately through the appetite, the processes of digestion and assimilation, and the excretory functions. If dyspeptics are seldom happy people, the opposite is also true—happy people are seldom dyspeptics. Due to the general importance of the subject, we should pause for a moment and consider constipation. This common ailment is the cause of many of the most difficult health problems which can face an individual. It is more prevalent in women than in men, and this is often explained away on the grounds of structural differences in the body or complications due to childbirth. Since the complaint is much more exaggerated among civilized groups than in more primitive brackets of society, we may suspect emotional intensity as the culprit. As women are more prone to active but often introverted emotional lives, the answer probably lies in the field of psycho-somatics. Constipation and neurosis are intimately associated. When the emotions are tied up, a parallel phenomenon occurs on the level of function. Colitis, for example, is prevalent among persons who are hypersensitive and intensely personal in their reactions to living. It is almost certain that fanatical efforts at weight reduction affect elimination adversely, and due care should be taken. It has also come to my notice that persons living alone are usually more subject to difficulties of digestion and elimination than other members of society. This may be due to bad eating habits, but there is nearly always a reason why people live alone over long periods of time. In some cases it may be unavoidable circumstance, but more often it reveals lack of social adjustment. The shy, reticent individual, who has difficulty adjusting with his friends and relations, frequently

exhibits symptoms of faulty assimilation. If he cannot digest life, he cannot digest his dinner.

It seldom avails to take refuge in habit-forming purgatives. These merely aggravate a situation and may also lead to dangerous results. It is wiser to attack the problem on a level of temperament. The human body can usually function reasonably well if it has a chance. When we infringe upon the rights of the body, and burden it too heavily with the pressures of the mind and emotions, it simply rebels or, more correctly, is unable to fulfill its duties. Obviously, chronic ailments must have chronic causes, and constipation and colitis are usually chronic, and in many cases incurable on a medical level. That which medicine cannot reach has an origin deeper than bodily infirmity. There are certain restricting attitudes which inhibit elimination. One of these is overpossessiveness; another is self-pity; and a third is a collection of pressures which can be summarized under the term *ulterior motive*. A critical attitude and an unwillingness to accept human beings as they are—a natural compound of virtues and faults—both cause a locking or blocking in the human system. When we release our inner lives and permit a free circulation of thoughts and ideas, digestion and elimination become symbols of a healthy psychic being.

Less dramatically fatal, but nevertheless discomforting, is premature aging. No one of forty likes to be considered fifty or sixty by his looks or conduct. We have a feeling that the world worships youth, and that it is our duty to appear as young as possible. All psycho-somatic tensions, to the degree that they infirm the inner life, set marks of age upon the body. It is much easier for a happy person to retain the appearance of youth, than for an unhappy person to prevent the appearance of age from marking his face and manner. Normally speaking, youth is a period of hope, and age a period of regret. We grow old to the degree that our hopes diminish. The restoration of internal optimism will do much more for appearance than mud-packs or plastic surgery. To lift the face permanently we must lift the soul behind it. If we fail to do this, the features will soon sag again. When we *feel* old, we *are* old, and gradually the concept of age takes possession of our minds. If we desire to live attractively the full span of our years, we must cultivate those internal graces which ensoul and animate the body and preserve its vital appearance.

Most medicines can at best only give the individual the support necessary to meet a crisis. Constant medication does not preserve health. Sickness is a challenge to the mind—a warning of some basic error in a pattern of living. While we are sick, we are likely to ap-

preciate good advice, but when we recover, we conveniently forget the good resolutions we so recently made. Yet we are not speaking of a trivial matter; for what can be more important to a person than his ability to function effectively and with reasonable comfort? When a body turns gradually from a pleasant home to an unpleasant prison, there is every reason to solve the dilemma, if possible. There is no solution for thoughtlessness except thoughtfulness. We all know our faults, but we never seem to feel that they will damage our lives. We will be most careful not to stand in a draft or get our feet wet or eat contaminated foods, but here our concern for bodily efficiency usually ends. For the rest, we depend upon God, the doctor, and the aspirin tablet. The real need is for education by which the average person comes to realize that a normal and constructive attitude is absolutely necessary to physical health. Needless to say, what brings health to the body, brings peace to the mind and soul. All the values of life are clarified when we decide to put ourselves in order.

The Motto on Plato's Ring

According to tradition, the ring which Plato constantly wore was inscribed with the words, "It is easier to prevent ill habits than to break them."

An Epitaph

Under this sod and under these trees
Lieth the body of Solomon Pease.
He's not in this hole, but only his pod;
He shelled out his soul and went up to his God.

To Save or Not to Save

Excavating for a new building near the Mansion House of the Lord Mayors of London, the workmen have unearthed an ancient Roman temple to the Persian deity Mithras. There is now a serious conflict as to whether this important archeological remain should be sacrificed to a 14-story office building to be erected on the site. Many interesting artifacts have been discovered, including earthen-ware feeding bottles for infants, fragments of statuary, and household utensils. It is now suspected that equally important remains may lie under the Bank of England and the Royal Exchange. It is reported that as many as 30,000 visitors a day gather to examine the foundations of the old Mithraic shrine.

"The Life and Adventures of Common Sense"

THE term *common sense* is generally interpreted to mean that kind of good judgment which arises from experience or from the natural instincts and abilities of man. Perhaps we should extend this definition to cover the innate ability of the individual to arrive at sound and practical conclusions without the advantage of formal training in logic or reason. We find this power strongly marked in primitive people, whose conduct is distinguished by a peculiar directness of action. Philosophically speaking, common sense can also imply the common testimony of the several senses, which, if not distorted or disfigured by false opinions, prejudices, and ulterior motives, usually arrives directly at the substance of a problem with considerable solutional power.

Among civilized groups, common sense is becoming decidedly uncommon. Under various intellectual and emotional pressures, the mind loses its inherent capacity for straight thinking. We have become so dependent upon the involved processes of our way of life that we are slowly losing faculties of direct action. We are less self-reliant and less capable of meeting emergencies with natural foresight and insight. There is obvious need for correcting this confused situation, and we should consider certain reforms in our educational processes whereby the abilities of the individual to think for himself in an orderly and reasonable manner are strengthened and encouraged.

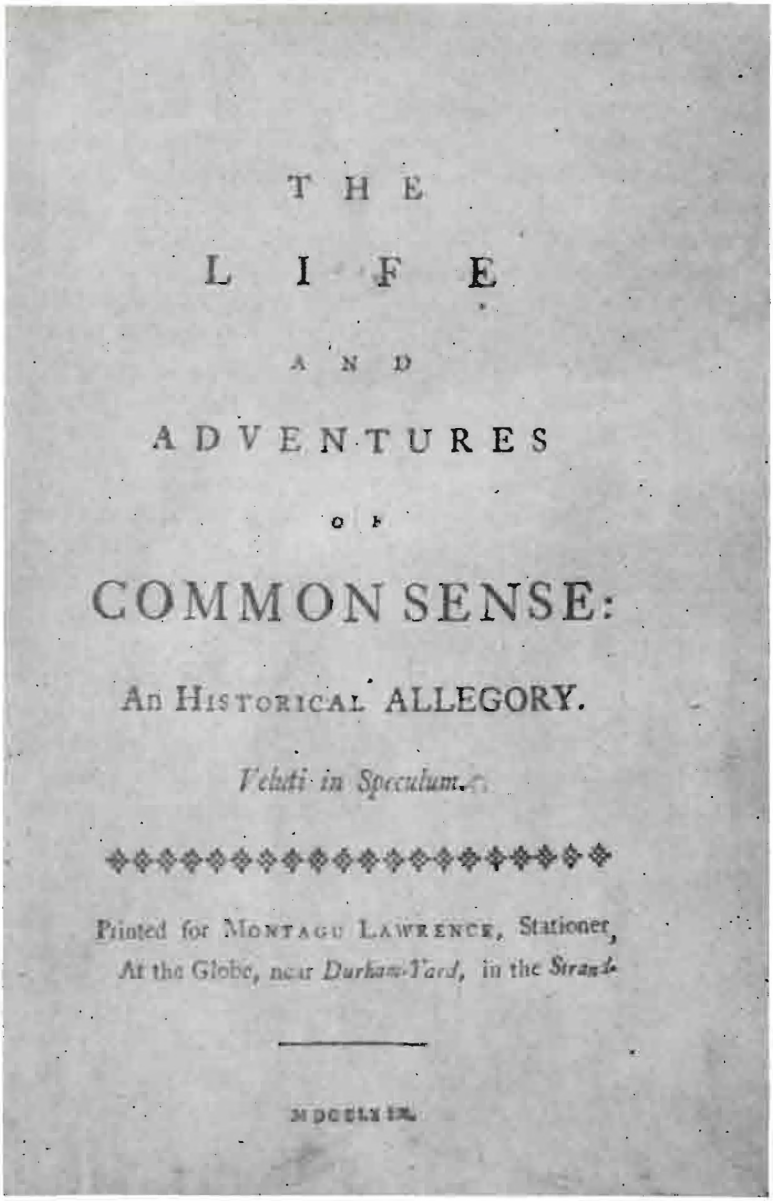
Common sense often includes a marked degree of intuition. It is evident in the conduct of animals, whose instincts are nearly always valid, whereas ours have lost keenness and penetration. Common sense is the basis of philosophy, which is no more than the natural reason, disciplined and unfolded by mental training. This was the burden of Lord Bacon's inductive system, and there is much to indicate that the book which we are about to consider originated in the Baconian group, and was permeated with the "method" more formally unfolded in the *Novum Organum*. If this method made possible the rise of materialistic industrialism, it also placed research, on the level of idealism, upon a more secure foundation. Common sense is the beginning of wisdom, which, in turn, must be the foundation of man's future state of personal and collective security.

One of the most curious literary productions of the 18th century was a work published in 1769 under the title "The Life and Adventures of Common Sense." Though issued anonymously, it is now generally accepted as the product of the ingenious labors of Herbert Lawrence, a surgeon and apothecary. Lawrence was a school-fellow and intimate friend of the celebrated actor David Garrick. A London bookseller describes the work as follows: "Until a few years back it was entirely unknown. It is the first book to attribute the authorship of the Shakespeare plays to Sir Francis Bacon and precedes all other books on the Controversy by nearly a hundred years. One of the most remarkable statements is a reference to the Manuscript of Bacon's 'Common-place Book' (now in the British Museum). It is only since about 1883 that this 'Common-place Book' has been brought into prominence in the discussion."

The first edition was issued in two volumes, small octavo, and was printed for Montagu Lawrence, Stationer, at the Globe, near Durham-Yard, in the Strand. The original printing was soon exhausted, and in 1771 the book was reprinted. The first French edition appeared in 1777, and in the same year an edition appeared in Switzerland. The work is described by its author as an historical allegory, and in his advertisement to the reader he says: "The author, having been asked by a friend, to what great personage he intended to dedicate his book? answered, to the PUBLIC." All early editions of the book are exceedingly scarce, and the first edition is very rare. A few photographic facsimiles have been made by private persons, but even these are difficult to come by.

The story unfolds as an autobiographical record of the true life of Common Sense, who is presented as a person of extraordinary age who had wandered about the world improving his mind for over twenty-four hundred years. He is conceived as the true author of the book, and indulges frequently in quaint and lively anecdotes and asides. He begins by noting that it is proper to give some account of his birth and ancestry. It would not be proper to leave the reader without some foundation upon which to estimate the character of the writer. On the other hand, elaborate genealogical discussion might cause the author to be charged with vanity and ostentation, as the account seems at first improbable. The wiser course seems to be to reduce the records to a modest minimum.

Common Sense then says that he was born in Athens, at the time of the memorable contention between Neptune and Minerva for the naming of the city—on which occasion Minerva prevailed. The mother of Common Sense was named Truth, and she had been betrothed the previous year to a person of singular gravity and distinc-



THE

LIFE

AND

ADVENTURES

OF

COMMON SENSE:

An Historical ALLEGORY.

Velati in Speculum.

Printed for Montagu Lawrence, Stationer,
At the Globe, near *Durham-Yard*, in the *Strand*.

MDCCLXIX.

Title page of the first edition of "The Life and Adventures of Common Sense."

tion, whose name was Wisdom. Now a certain vain young fellow, by the name of Wit, had unsuccessfully courted Truth and, learning that he had lost his suit, was resolved to attain his ends by improper means. On the day before the wedding, Wit captured Wisdom and locked

him in a cellar. Then, taking on the air and appearance of Wisdom, Wit attended the nuptials, deceived those who were present, and was himself married to Truth. When she discovered the deceit that had been wrought, Truth was confused, amazed, and distracted, but Wisdom, who had succeeded in escaping, too late, attempted in every way to mitigate her sorrow. He reminded her that the tragedy which had occurred was undoubtedly the work of the gods. They would not suffer Wisdom to be wedded to Truth, lest the offspring of such union might prove to be more than mortal, and excite envy and distraction throughout the inhabitants of the earth. When Wisdom had so expressed himself, the chiefs and elders of the city, among whom Wit had many friends, used all their influence and authority to convince Truth that the young man was really inspired, and that the gods must be obeyed. Thus Truth became reconciled to her fate.

But although Truth was obedient to the necessities of the occasion, she could not live happily with Wit, for the natures of the two were opposite, and their principles were different. Wit was extravagant, vain, fond of flattery, and frequently perverted the simple meaning of things. He even calumniated Truth in order to acquire the reputation of being clever. His passion for admiration carried him into bad company, where his only reward was noisy applause and empty approbation. This dissipated way of life soon impaired the health of Wit and impoverished his fortune. Truth found the association with Wit exceedingly unpleasant, and though she was naturally patient under afflictions, she could not help remonstrating against the preposterous behavior of her husband. On such occasions, she spoke her real sentiments without equivocation or disguise.

In time, the altercations within the home of Truth and Wit became so loud that they could no longer be concealed within the walls of their own house. At last they were obliged to submit their cause to the public, and each implored the protection of their fellow citizens. Wit's story was told with so much art and eloquence that the plain facts, as presented by Truth, seemed cold and uninteresting. Wit was victorious, while poor Truth dared not show her face abroad for some time afterwards. In the end, however, Wit obtained a divorce from Truth, according to the laws of the country, just a few months before Common Sense made his appearance in the world. Truth, notwithstanding the humiliation to which she had been subjected, comforted herself with the hope that she would ultimately regain her former good reputation, and triumph over her enemy. And, being Truth, it came about as she had expected.

Wisdom, after the great evil which had befallen him, departed for Egypt the very day of Truth's unhappy marriage. He was resolved

to dispel the melancholy which this disappointment had occasioned, by travel in foreign lands. The news of Wit's divorce had no sooner reached Egypt than Wisdom returned to Athens, where he arrived on the very day, almost at the very moment, of the birth of Common Sense. Because he was a strict observer of good etiquette, Wisdom followed the rules of propriety and did not immediately visit Truth, but waited until the proper time which custom had decreed. It should also be mentioned that when returning to Athens, Wisdom disguised his person in such a manner that he would not be discovered by even his most intimate associates. In this way, he reached his own house, where he was informed by his trusty female servant, Prudence, of all that had occurred to Truth. Wit had circulated the rumor that Wisdom was dead, and had given an elaborate account of the tragedy. Wisdom, who was not at all surprised by the falsehoods of Wit, decided to remain secretly in his house until he had an opportunity to meet privately with Truth.

Although Wisdom's return was entirely unknown to the people of Athens, Prudence, with whom Truth kept up a constant correspondence, informed Truth of his arrival. The author passes lightly over the first meeting of Truth and Wisdom, after the birth of Common Sense. It was too intimate and delicate an occasion to be placed into vulgar words. Wisdom swore his eternal friendship for Truth, and as proof of his future intentions, he begged to be permitted to adopt the infant child, Common Sense. For although this child was the son of his mortal foe, Wit, it was also the offspring of his favorite, Truth. To this, Truth agreed, requesting, however, that Prudence should nurse and educate the child. To this, Wisdom agreed without hesitation.

The next concern was the re-establishment of Truth's reputation, and it was decided that they should have a consultation with a cousin of Wisdom. This gentleman, whose name was Genius, possessed a lively imagination, and was full of expedient methods, although he rather neglected the affairs of his own family. Genius was greatly flattered, but secretly he was a friend of Wit. Therefore, he advised Truth to conceal her true face behind a mask whenever she went out of the house. Wisdom quickly saw through the scheme, realizing that disguise was a mark of guilt and would never restore the reputation of Truth.

Common Sense then tells us that he learned much by his association with Prudence. She kept a diary, preserving the records of all necessary knowledge. It was she who actually compiled the information about the early life of Common Sense, who was much too young

at the time to be thoughtful in such matters. As a result of several conspiracies involving Wit and Genius, Wisdom interceded to restore the peace and tranquility of the family. Truth asked the full custody of her son, Common Sense, and forgave her ex-husband and his turncoat friend. Moved by the sincerity of Truth, Wit consented to this arrangement.

Gradually Truth, through the kindness and encouragement of her good friend, Wisdom, recovered her health and spirits and began visiting important and respectable Athenian families. Some of the fine ladies of the city, who did not share her principles or manners, resented her simple way of life and were jealous of her influence in public affairs. One lady in particular, who imagined herself irresistible, decided to press her charms upon Wisdom. This lady, whose name was Vanity, in no way deceived Wisdom, who met her advances coolly. Vanity became vindictive, and circulated the rumor that Wisdom and Truth were living together outside the bonds of matrimony. When it became known, however, that Wisdom had rejected the flirtations of Vanity, the public mind, recognizing the usual symptoms of jealousy, rejected the slander.

Soon the townfolk had a new subject for discussion. A pretty boy, about four years of age, arrived in Athens from a distant part of the country. He was taken to the house of Vanity, who said she would take care of him because he was the child of a relative. This boy was lively and active and given to comical tricks. His name was Humour, and no one could look upon him without laughing. Everyone liked the boy—especially Wit. It was Genius, however, who solved the riddle, for Humour was actually the illegitimate child of Wit and Vanity.

According to the diary of Prudence, the early life of Common Sense was not different from that of other children, but when it was time for him to go to school, he appeared conspicuously backward in his studies. His playmates ridiculed him, and his teachers despaired of improving his mind. Truth was gravely concerned over the future of her son, perceiving which, Wisdom took it upon himself to assure her that she need have no fears. In part, Wisdom said: "Your son's parts are not yet budded forth, and when they are, he will not appear like that summer tree Humour, who blossoms, bears fruit, and drops his leaves within the year; but he will flourish like the Cedar of Lebanon, and the fools of the world shall be glad to shelter themselves beneath his branches—he will become a comfort and companion to his mother, and the candid tribunal to which all good men will make their appeal." Needless to say, Truth was overjoyed, and her fears were set at rest.

Although Wisdom was so loud in his praise, most other persons did not share his optimism. According to their thinking, nothing less than a miracle could transform Common Sense into a rational creature. Vanity did everything possible to support this attitude, calling attention to the contrast between bright and sparkling Humour and dull Common Sense. Because he had few associates, Common Sense turned his attention to industry and, by great effort, improved his mind and began to show promise of excellence. About his thirteenth year, he was removed from school and provided with a private tutor. This tutor was selected by Wisdom because he was especially learned in natural history, the branches of which were of constant benefit to mankind. Truth hoped that her son might become a doctor. Common Sense and his tutor frequently walked in the fields outside the city, and were often interrupted by Humour, who seemed resolved to ridicule and annoy Common Sense. After bearing this annoyance for some time, Common Sense turned upon Humour and put him in his place. By so doing, he gained considerable respect, especially from his father and Genius.

About this time, the people of Athens resolved to reform their law and turn for guidance to a very learned man who lived among them, by the name of Solon. With the assistance of Wisdom, Solon was able to accomplish a general reformation within the state, and his findings were received with universal approbation. In the festivities commemorating this happy event, Truth drank a glass of wine and became seriously ill. It was finally concluded that Vanity had attempted to poison her. Strangely enough, it was Humour who revealed the truth. Throughout this period, Wit was engaged in the writing of plays, in order to make a living. Wisdom helped him with prologues and epilogues, but the plays themselves were so dull that Truth left the theater during the first act, and Wisdom fell asleep in the middle of the second act.

When Common Sense reached his majority, he decided to travel in order to increase his knowledge of medicine and his general acquaintance with the world in which he lived. He finally returned to Athens, but discovered that during his absence this great center of learning had gradually fallen into mediocrity, and had come under the authority of Rome. Realizing he could not save the Grecians, Common Sense went to Rome, where he became intimate with Cicero, who then stood in need of this assistance. About this time, Wisdom called all his friends, acquaintances, and associates together and proposed a plan. He divided the group into two parts, of which the first consisted of Wisdom, Truth, Common Sense, and Prudence. The second part was made up of Wit, Genius, Vanity and Humour. The first group

was to travel to any place of its choice upon the globe, and to continue there for a time not exceeding seven years. At the end of this period, the second group could take possession of the same place and also abide there for seven years. This agreement was sealed and delivered in the year of the world 3955, and signed by all except Humour, who could only make his mark. The agreement also stated that if any member of the group separated from the others, an equal number of the alternate group could occupy the places.

While Wisdom and Truth were in Rome, Common Sense and Prudence were not with them, so Wit and Humour were permitted to travel there. After a time, Wisdom and Truth also left, and Genius and Vanity took their places. Truth and Wisdom retired to obscurity, but came forth again at the birth of Christ, and stood as champions of Christianity. As the result of their association with the early Christians, all the members of the group were subjected to persecution and humiliation. It was later, through the help of Wisdom and Truth, that the Emperor Constantine realized the error of his ways and became tolerant of the Christians.

After the passing of centuries, Truth and Wisdom formed a friendship with Martin Luther, and assisted in every way possible in advancing the cause of the Protestant Reformation. Later, Common Sense received a message from his mother, Truth, telling him that she and Wisdom had settled in England, where they were frequently consulted by the illustrious Queen Elizabeth. Common Sense joined them there in 1588, and while they worked with the Court, he circulated among the common people, making various contributions to their happiness and well-being.

It is at this period that the section of the book directly involved in the Bacon-Shakespeare controversy is introduced. The rather long, but important, extract is as follows:

"At the Time of my Imprisonment in Florence, it seems my Father, Genius and Humour, made a trip to London, where, upon their Arrival, they made an Acquaintance with a Person belonging to the Playhouse; this Man was a profligate in his Youth, and, as some say, had been a deer-stealer, others deny it; but be that as it will, he certainly was a Thief from the Time he was first capable of distinguishing any Thing; and therefore it is immaterial what Articles he dealt in. I say, my Father and his Friends made a sudden and violent Intimacy with this Man, who, seeing that they were a negligent careless People, took the first opportunity that presented itself, to rob them of every Thing he could lay his Hands on, and the better to conceal his Theft, he told them, with an affected Concern, that one

Misfortune never comes alone—that they had been actually informed against, as Persons concerned in an assassination Plot, now secretly carrying on by Mary Queen of Scots against the Queen of England, that he knew their Innocence, but they must not depend upon that—nothing but quitting the Country could save them. They took his Word and marched off forthwith for Holland. As soon as he had got fairly rid of them, he began to examine the Fruits of his Ingenuity. Among my Father's Baggage, he presently cast his Eye upon a common place Book, in which was contained, an infinite variety of Modes and Forms, to express all the different Sentiments of the human Mind, together with Rules for their Combinations and Connections upon every Subject or Occasion that might Occur in Dramatic Writing. He found too in a small Cabinet, a Glass, possessed of very extraordinary Properties, belonging to Genius, and invented by him; by the Help of this Glass he could, not only approximate the external Surface of any Object, but even penetrate into the deep Recesses of the Soul of Man—could discover all the Passions and note their various Operations in the human Heart. In a Hatbox, wherein all the Goods and Chattels of HUMOUR were deposited, he met a Mask of curious Workmanship; it had the Power of making every Sentence that came out of the Mouth of the Wearer, appear extremely pleasant and entertaining, the jocose Expression of the Features was exceedingly natural, and it had Nothing of that shining Polish common to other Masks, which is too apt to cast disagreeable Reflections.

"In what Manner he had obtained this illgotten Treasure was unknown to every Body but my Mother, Wisdom, and Myself; and we should not have found it out, if the Mask, which upon all other Occasions is used as a Disguise, had not made the Discovery. The Mask of Humour was our old Acquaintance, but we agreed tho' much against my Mother's Inclination, to take no Notice of the Robbery, for we conceived that my Father and his Friends would easily recover their Loss, and were likewise apprehensive that we could not distress this Man without depriving his Country of its greatest Ornament.

"With these Materials, and with good Parts of his own, he commenced Play-Writing, how he succeeded is needless to say, when I tell the Reader that his name was Shakespear."

From this part of the work the story expands and becomes more intimately associated with the political destinies of the various European nations. The account is too involved to be successfully abridged. Actually, the best part of the philosophy of the book is contained in the Section we have digested. The principal traits of human nature, as they apply particularly to the management of world affairs, are

expertly personalized by the author of the work. There seems little doubt that the book was inspired by the Secret Societies operating below the surface of European politics. It is filled with double meanings and subtle innuendos. It is one of a small number of select writings which should be reprinted and made available to modern scholars.

The Old, Old Story

Under the heading AN OLD REFRAIN, the Bulletin of the San Francisco Scottish Rite Bodies of Freemasonry contains the following quotation:

"Our earth is degenerate in these later days. Bribery and corruption are common. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching." These remarks sound as though they could have appeared in some recent publication, but actually they were carved on a stone slab in Assyria about 2800 B. C.

"It is better to light a candle than to curse the darkness." — Ancient Proverb.

The Prince Was Doing Well

On the occasion of a royal birth, Prince Albert brought to Queen Victoria the wording of a Bulletin prepared for public release. It opened with the words, "Her Majesty and the Prince are perfectly well." The Queen laughingly replied, "My dear, this will never do, it conveys the idea that you were confined also." The bulletin was altered to read, "Her Majesty and the infant Prince are perfectly well."

The Retort Courteous

Crassus, the orator, had a tame fish to which he became much attached. When the fish died, Crassus wept bitterly. One day in the senate, Domitius called out "Foolish Crassus, you wept for a fish." Crassus replied quietly, "That is more than you did for both your wives."

The Greatest of These

"Charity not only begins at home, but usually hates to leave the house."

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MANLY P. HALL EXAMINING RECENTLY ACQUIRED TIBETAN MANUSCRIPTS

These unusually fine examples of Tibetan sacred books show the illustrations set into the boards forming the binding, and protected by silken curtains. Also notice the fore-edge paintings ornamenting the sides of the books.

Tibetan Books and Manuscripts

IT is still widely believed in Europe and America that printing with movable type was invented by Johannes Gutenberg of Mainz, about the year 1445 A. D. The Gutenberg Bible, as it is generally named, was published between 1445 and 1450, and is acclaimed the first book printed in movable type, and, as such, is regarded as the world's most valuable printed book. All known copies of this work are either in public institutions or have been promised to such institutions at the deaths of the present owners. Some years ago, one badly damaged copy of the Gutenberg Bible was broken up and separate leaves made available to collectors. We have one of these original leaves in the Library of the Society.

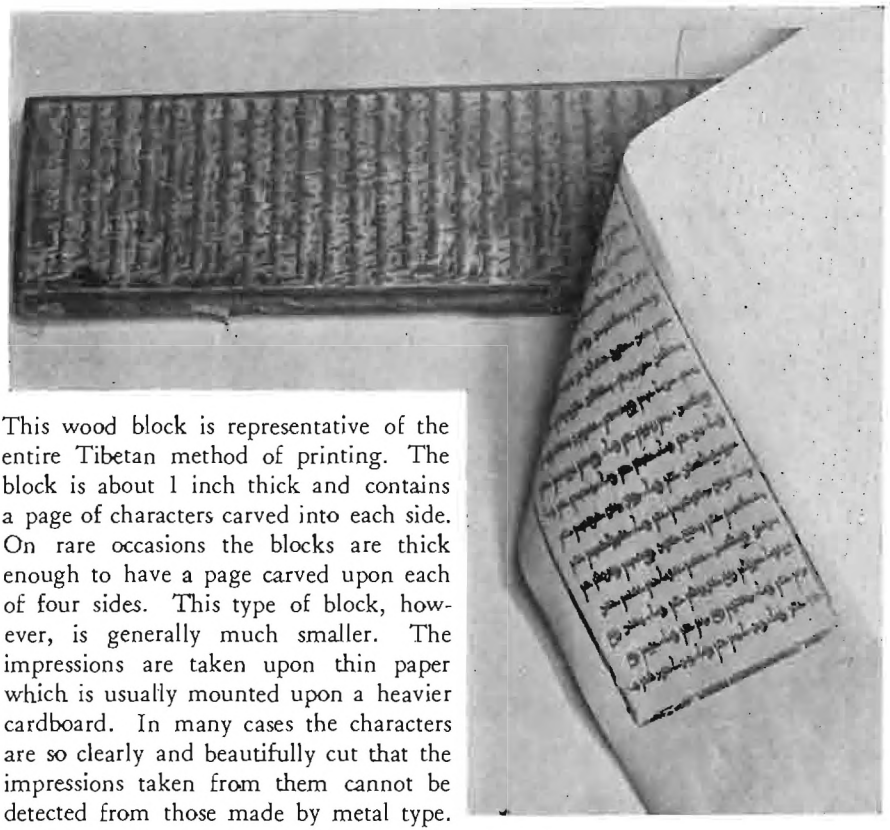
As a matter of fact, Gutenberg was not the inventor of printing, nor of movable type, but rather the inventor of the printing press. Unfortunately, the original Gutenberg handpress has survived only as a few fragments of wood. These have been carefully reassembled and supplemented with new wood to form an approximate replica. This

replica is now referred to as the original Gutenberg press. The so-called original Gutenberg press was brought to America and exhibited at the Century of Progress Exposition in Chicago. A group of skilled German printers came with the press and printed several pages by the old Gutenberg method.

Woodblock printing existed in Europe prior to the time of Gutenberg, and a few books and fragments published by this method have survived. The majority of these old block-books, however, have been broken up and, because of their great rarity, are sold as single leaves at fancy prices. Both the woodblock books and the first printed books in Europe were prepared to resemble handwritten manuscripts. The first printers were not entirely scrupulous. They passed off their printed books as original manuscripts upon an unsuspecting world. As a result of this early deception, Gutenberg was accused by the Church of being in league with the devil, and finally forced to expose his method in order to save his life.

While the name of Gutenberg is known all over the world, only a few experts honor the name of the man who actually invented printing with movable type. He was a Chinese commoner by the name of Pi Sheng. Printing from woodblocks was already an advanced art in China when the peasant Pi conceived the idea of fashioning separate letters that could be used in any combination, thus creating a new and flexible method of perpetuating knowledge. Pi made molds and cast in them clay characters. These he baked to proper hardness and, for purposes of printing, set them in a bed of resin and wax on a flat metal plate. When the letters had been properly placed, Pi heated the metal plate and, as it cooled, the clay characters were firmly embedded in the resin and wax. The surfaces were then carefully smoothed off, and any number of impressions could be taken from the clay type by the method commonly employed in woodblock printing. The plate could then be re-heated, the type removed and used again as need arose. This invention was conceived and executed about 1045 A. D., preceding Gutenberg by 400 years.

By the year 1300 A. D., printing from separate metal and wood type flourished in both China and Korea. The wooden characters were hand-carved, and the metal ones were cast in molds. Printing from these types was done on a flat stone or metal bed; the characters were assembled by a number of type-setters, and were fastened in a printing frame with pegs of bamboo. Occasionally a letter was inserted sideways or inverted, and such examples prove the original method beyond doubt. We have in the Library an intricate printing block made of buffalo horn. It was assembled in small pieces, and beautifully carved



This wood block is representative of the entire Tibetan method of printing. The block is about 1 inch thick and contains a page of characters carved into each side. On rare occasions the blocks are thick enough to have a page carved upon each of four sides. This type of block, however, is generally much smaller. The impressions are taken upon thin paper which is usually mounted upon a heavier cardboard. In many cases the characters are so clearly and beautifully cut that the impressions taken from them cannot be detected from those made by metal type.

A MONGOL WOODBLOCK & AN IMPRESSION TAKEN THEREFROM

for the purpose of printing paper money. It is so constructed that several of the small pieces carrying the year of the reign-date could be detached and changed. This should be included in the general concept of movable type.

In those days, ink was made from soot. Candles and lamps were lighted under a metal bell. When this bell had been blackened, the soot was carefully scraped off and made into cakes. These are still used extensively throughout Asia for both printing and writing. Cheaper inks were made from burned pine wood, but the more expensive were prepared according to elaborate formulas. This kind of ink is the most permanent known. One writer says that a page of printing which had fallen into water remained for centuries and finally petrified, but the printing remained entirely legible.

Extensive fonts of metal type were perfected in Korea, which country occupies an early and honorable position in the history of printing.

It is most extraordinary that the people with the most elaborate and complicated alphabets should have invented printing. A Chinese compositor's case, if complete, will contain from 60,000 to 200,000 characters. Very few Chinese know or can read all of their own characters. Yet, in the midst of this confusion of letters, with its multitudinous handicaps, modern printing came into existence.

We have already noted that prior to the invention of movable type, books were printed from blocks of wood, into the surface of which an entire page of characters had been hand-carved. The exact date of the beginning of woodblock printing is not known with certainty, but the always ingenious Chinese produced newspapers by this method many centuries ago. Woodblock printing may have originated in the use of seals, where impressions were made upon clay. Later, the Chinese made rubbings from inscriptions, and finally developed a method for reproducing symbolic pictures. From pictures it was but a step to text. Inventions develop gradually, always arising from sufficient preceding effort.

The world's oldest book yet discovered was found by a Chinese Taoist priest in the Caves of the Thousand Buddhas, located near the City of Tun-huang, in the province of Kansu, China. The priest discovered a walled-up room which, when opened, contained a collection of nearly fifteen thousand rolls and manuscripts. These had been hidden by priests before they left the Cave Temple centuries ago. Through the labors of Sir Auriel Stein, the British Museum acquired nearly three thousand pieces from this collection, among them the oldest printed book yet found. This book is a roll, approximately sixteen feet in length, and slightly less than a foot in width. At the beginning, is a beautiful woodcut in illumination, and the book is dated in the Chinese equivalent of May 11, 868 A. D. The book is a *Diamond Sutra,* the most popular of all Buddhist sacred writings. It is also the book most often copied for attaining merit, or in fulfillment of a vow. Such was the case with this copy, which was published nearly eleven hundred years ago by a pious Buddhist, in payment of a debt of gratitude.

The woodblock, which is of exceptional beauty, depicts the figure of Buddha seated behind an altar-table. About him are gathered his disciples and the creatures of the super-mundane world. He is preaching to an aged disciple, Subhuti, who kneels in adoration before the throne of the Enlightened One. The *Diamond Sutra* was first delivered by the Buddha to this disciple, and sets forth the mystery of the unreality of temporal things and the impermanence of the illusional universe. It is important to note that the invention of printing in Asia is closely associated with the rise and development of Buddhism.

There is an increasing realization among scholars that Buddhism is one of the world's deepest religious philosophies. It is now also known to the world that one of the gifts of Buddhism to mankind was the invention of printing—one of the most powerful of all civilizing forces.

Books were originally brought to Tibet from India and China. There is a tradition that a few books were translated into the Tibetan dialects as early as 645 A. D., but the account is legendary, and it is impossible to state with absolute certainty the time at which the first book may have entered that isolated country. It may be said with some assurance, however, that the real history of Tibetan literature began in

TIBETAN WOODBLOCK BUDDHIST SCRIPTURE

One of a collection of 14 volumes recently added to the library of the Philosophical Research Society. A woodblock scripture on paper, printed in China, and of considerable antiquity. It is illustrated with a frontispiece showing the kings of the four corners of the world. This collection has not yet been translated into English.

757 A. D., when Padma Sambhava, the Hindu magician-Yogi drove oxen loaded with books over the high Himalaya passes. It was a terrible journey, and its successful outcome was little short of miraculous. A number of rare manuscripts in Sanskrit and Chinese are still to be found in Tibet. The best of these date from the 8th to the 13th centuries A. D. These books are seldom seen by the modern lamas. Most of these precious manuscripts are reverently wrapped in silk and boards, and are kept in shrines where they receive veneration as sacred relics.

As we have already suggested, the 8th century marks the beginning of a truly indigenous Tibetan literature, derived principally from Chinese and Hindu inspiration, but rapidly encrusted with a vast amount of local traditions and culture. An earlier date is most unlikely because it was through the efforts of Padma Sambhava and the

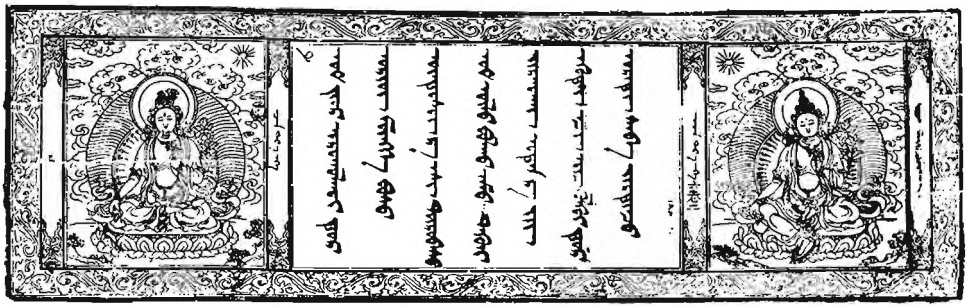
Buddhist arhats who followed him that an adequate written language was developed, suitable for the recording of Tibetan word and letter sounds. The written form was based upon Sanskrit, but numerous modifications were necessary to meet the requirements of local dialects.

Modern Tibet has a rich religious and historical literature. Books are most numerous, and the people of the country surprisingly literate. This is largely due to the great number of monks, whose leisurely way of life encourages and promotes scholarship. Most Tibetan books are still printed by the old woodblock process, although in recent years a few have appeared printed from modern type metal. These were undoubtedly produced outside of the country. Tibetan literature is largely classical, and almost exclusively Buddhistic. The Scriptures have appeared in many editions, and are printed both in Tibet and China. Most of the books are devoted to the elaborate and complicated doctrines of Lamaism. At an early day of Tibet's contact with the outer world, enthusiastic Christian missionaries were gravely offended by the Tibetan religious writings. They attempted to substitute Bible tracts translated into the native language. The Tibetans are not normally unkind or hypercritical, but they resented deeply the missionary attitude, which they considered intolerant and unreasonable. The most perfect literary insult possible to the Tibetan mind is to put one's feet on a sacred book. For this reason, the offended Tibetans made inner-soles for their shoes out of the Christian missionary tracts, thus disposing of the considerable literature which flowed into the country, in a manner entirely practical to the Oriental mind.

Tibet borrowed, from both China and India, existing methods for the production of books, as well as content. The general appearance of their volumes is similar to the *ollas,* or palm-leaf books, of India, Indo-China, and Ceylon. With the Tibetan works, however, the pages are usually considerably larger. Like the older Hindu books, each leaf is separate, so that the proper name for these books is *xylographs.* The method of printing from crude wooden blocks is typically Chinese, and the paper used, according to Waddell, is made from the inner bark of a shrub, the Daphne Cannabina, which grows in Nepal, certain parts of the sub-Himalayas, and the Chinese borderland country. Smaller books are also made of several sheets of paper, pasted together to form the leaves, each of which is then varnished with a black pigment. The lettering in such books is usually hand-done, with gold or silver ink. Illuminated manuscripts are not common, and seldom leave the country, but occasionally a Buddhistic figure will adorn the title-page. I have also seen a number of large Tibetan books made from an enameled paper. In one case, the leaf was over a foot

in width, and the book nearly four feet in length. Works of this size, however, are extremely rare.

The leaves are stacked into a neat pile, and the book is completed by two heavy binding boards of wood—one placed at the top, and the other at the bottom of the stack. The book is then held together with the aid of tapes and sometimes a buckle. Many of the better Tibetan books have fore-edge paintings on the sides of the stacked leaves. Further mention should be made of the covers. These were often elaborately painted, and the inside of each cover is recessed to contain the title page of the book. The cover at the end is also recessed to hold a colophon, or concluding device and prayers. The recesses in the covers are often covered with silk curtains, numbering from one to five.



WOODBLOCK TITLE PAGE OF A LAMAIST SCRIPTURE

This is an unusually fine example. The block measures six and one-half by twenty-one inches. At each end are the deities Dolkar (White Tara) and Doljang (Green Tara). These forms of the Tara are based upon a deification of the Chinese and Hindu wives of the first Buddhist king of Tibet. The script is in the Manchu language.

These are usually of brocade, perhaps derived from old priest robes. Occasionally, the wooden covers are elaborately carved with figures of Buddhistic deities in high relief, scrollwork, and floral design. While in India, I saw one of these covers in which a secret compartment had been cleverly introduced. This compartment was intended to contain the relics of a saint, sacred objects, or special rolls of prayers.

Either before or after the covers have been put in place, a saffron-colored piece of cloth was used to wrap the precious volume. The books were then placed in rows of pigeon-holes in the walls of a library, and the name of the work was written on the protruding end, for easy identification. The books were read while the lama sat on the floor. He placed the book across his knees or in front of him, and turned the leaves toward himself, forming a stack in his lap. The opening of the book, and the returning of it to the proper place in the library, were

accompanied by appropriate prayer, asking the divine intelligence to bestow its blessing upon the study.

The Scriptures of the Tibetans consist of two great collections of sacred books. The first is called the *Kah-gyur,* and is the canon proper. The second collection is called the *Tang-gyur,* and is the commentary —a collection of mystical and metaphysical writings interpreting the abstractions and obscurities of the canon itself. The *Kah-gyur* consists of one hundred to one hundred and eight volumes, according to the edition; and the *Tang-gyur* consists of two hundred and twenty-five volumes. Thus, the entire work consists of approximately three hundred and thirty volumes, and is so complicated that it is read in sections by various priests, and is seldom completely mastered by any one person. There are a few records, however, of especially sanctified lamas who can discourse with authority upon the entire collection. Tibetan teachers are distinguished by the number of volumes with which they have adequate familiarity. One priest may gain a reputation for knowing ten books, another for knowing twenty books, and so on.

Each of the books of the *Kah-gyur* contains several hundred pages. The bulk of the work can be estimated from the fact that each volume weighs about ten pounds without the boards, is about twenty-six inches long, eight inches wide, and from five to seven inches thick. As Waddell observes, it requires twelve yaks (Tibetan oxen) to transport the *Kah-gyur* alone.

It has also been noted that the wooden blocks from which the *Kah-gyur* and *Tang-gyur* are printed require for their storage a row of houses equal in size to a small village. In some cases, the blocks are preserved in small sheds, grouped behind the main buildings of the lamasery. These rows of sheds are suggestive of an apiary. Waddell, writing in the opening years of the present century, gives the following information relating to the production of the great Tibetan scripture:

"The Kah-gyur is printed, I am informed, only at two places in Tibet: the older edition at Narthang, about 6 miles from Tashi-lhunpo, the capitol of Western Tibet and the headquarters of the Grand Panch' en-Lama. It fills one-hundred volumes of about one thousand pages each. The later edition is printed at Der-ge in Eastern Tibet (Kham) and contains the same matter distributed in volumes to reach the mystic number of one hundred and eight. In Bhotan an edition is printed at Punakha; and I have heard of a Kumbum (Mongolian) edition, and of one printed at Pekin. The ordinary price at Narthang is about eight rupees per volume without the wooden boards. Most of the large monasteries even in Sikhim possess a full set of this code. The Pekin

THE TIBETAN FIGURE CALLED PHURBU WITH THE FACE OF TAMDIN AND CHARMS AGAINST EVIL SPIRITS

The Phurbu is one of an important class of Tibetan printed formulas for protection against the innumerable malignant forces which are constantly conspiring against the peace and security of human beings. The design is based upon the form of the thunderbolt dagger, i. e. a triangle. In case of sickness a lama carries this design about the house, pointing it in all the corners and at any receptacle which might hide a demon. The point of the diagram, like the magical pentagram of Faust, preserves the house and its inmates from forces of evil.

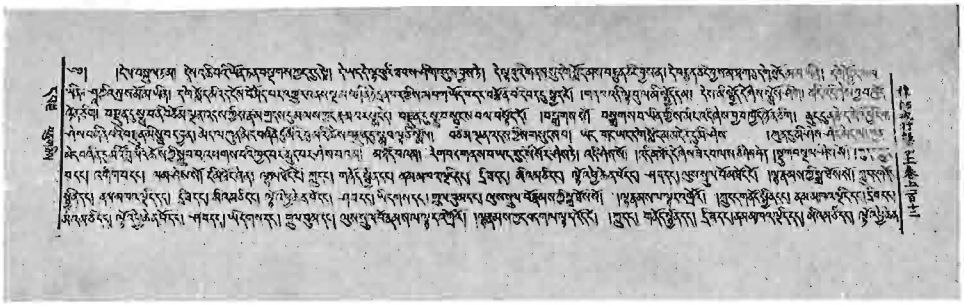
Reproduced from Emil Schlagintweit's *Buddhism in Tibet.*

edition published by command of the emperor Khian-Lung, says Kopen, sold for 600 pounds; and a copy was bartered for 7,000 oxen by the Buraits, and the same tribe paid 1200 silver roubles for a complete copy of this bible and its commentaries. The Kah-gyur was translated into Mongolian about 1310 A. D. by Saskya Lama Ch'os-Kyi 'Od-zer under the Saskya Pandita, who, assisted by a staff of twenty-nine learned Tibetans, Ugrian, Chinese, and Sanskrit scholars, had previously revised the Tibetan canon by collating it with Chinese and Sanskrit texts, under the patronage of the emperor Kublai Khan."

The publication of the Great Bible is an enormous undertaking, requiring many years. Therefore, the complete work is exceedingly difficult to obtain, and commands a fantastically high price in the international market. There is a complete set of the *Kah-gyur* and *Tang-gyur* in the Library of Congress in Washington. Although printing has become the conventional method for perpetuating the Tibetan sacred books, the priestly art of copying manuscripts by hand has not been lost. It is evident that scholars desiring certain texts, and unable to secure them when needed, faithfully copied older editions by hand. To this group must be added a number of religious writings that have never actually been printed.

In illuminating their manuscripts, the Tibetans usually lavished their art upon the title pages recessed into the covers of the books, and the first actual leaf of the texts. The pages balanced by introducing a colorful representation of one of the Buddhas, Bodhisattvas, or sanctified teachers, at each end of the page, allowing for the text to fall between. The same arrangement is common in Burma and Siam. When handwork is added to the first leaf of a book, it is often covered, like the title page, with a silk or brocade curtain. The writing itself is beautiful. In jet-black ink, heightened with the occasional use of red, each page is framed within a simple border, and the leaves are numbered in a panel prepared for that purpose. The writing is comparatively large, as the reading distance is greater than that convenient to Westerners. The miniature paintings, in bright colors and gold, are often finely executed, and the value of the work is determined in part by the detail of the design.

There is also a class of Tibetan books of smaller size, approximately square, and folded like an accordion. Some of these are printed entirely in red, and we have a fine example in the Library of the Society. It is curious that in many Tibetan woodblock printings, symbolical diagrams and complete pages of prayers are often repeated several times in a single volume. Such repetition is meritorious to the Tibetan mind, as there is special virtue each time an important passage is reproduced.

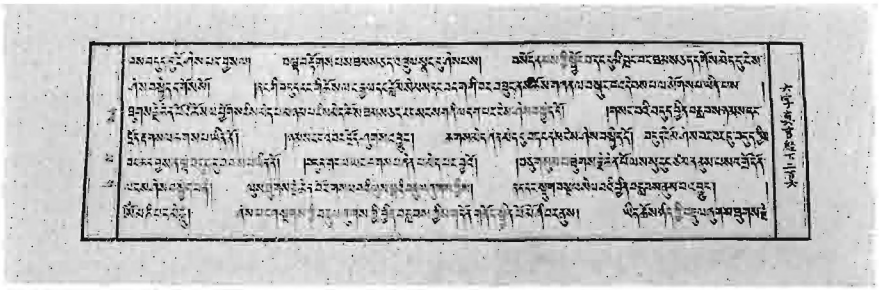


THE WALK CAUTIOUSLY ACCORDING TO THE LAW SCRIPTURE

A leaf from Volume 2 of this important work. It was printed in Peking about the year 1700. Like most of the Tibetan scriptures, this work opens with elaborate abstract metaphysical speculation. Most of the Tibetan texts have not yet appeared in English. They will be found to possess considerable scientific interest and great mystical and literary value.

A great deal of religious printing is done at Urga in Mongolia, now an autonymous Soviet Republic. For many centuries, Urga has been an important center of the woodblock printing art. There is a wonderful collection of the original blocks in the old lamasery there. We have been able to collect a number of prints taken on Japanese silk paper by the native process of printing. Many of these belong to a class known as "deity prints," but a number of magical designs are also included. We have also several fine examples of lamaist sacred book printing from the old blocks in Peking. The examples were executed about 1700 A. D., during the reign of Kang Hsi, and are regarded as exceptional examples of text printing. They are on Korean paper, as thick as light cardboard.

In addition to books, it was customary to print prayers and magical formulas by the woodblock method. The prayers were often a continuous repetition of the *Om Mani Padme Hum* formula which, broadly translated, means "The Jewel in the Heart of the Lotus." The prayers are usually printed on long strips of very thin paper, and are rolled in cartridge-shaped rolls. These are then placed inside of images, charm boxes, and prayer wheels. We have an exceptionally large prayer-wheel, solidly packed with these prayer rolls. It has been estimated that several hundred thousand are contained in the wheel. Charms against evil spirits and malignant forces of Nature in general are printed on sheets of paper and hung up in houses. These woodblocks are occasionally printed on cloth, and made into elaborate prayer flags. There is a large assortment of votive offerings in printed form, many of the designs being conceived and executed with a high degree of artistic merit.



THE SIX CHARACTER TRUE SCRIPTURE

A leaf from the Peking edition of an important Buddhist book. The page is approximately nine and one-half by twenty-seven inches and is printed on a white paper of slightly cream hue made in Korea. The printing of this edition was undertaken during the reign of Kang-hsi, (1661-1721) and is highly valued by the Tibetans as one of the most beautifully printed of their sacred books. It will be observed from the right-hand column of the block that the page numbering is in Chinese.

One of the largest Tibetan woodblock prints in our collection is from an original block which was stored in the Golden Pagoda of Jehol. The original woodcarving used to print this figure was about four by seven feet, and the entire design was a highly complicated representation of the Western Paradise of the Buddha Amitabha. It is a wonderful example of skill and artistry. It is reported that the original block has been destroyed due to the Chinese civil war. The art of woodblock printing passed to Japan, where it was cultivated as an important folk art, and has become well-known to Western art lovers through the wonderful prints of Hokusai and Hiroshige.

Lost Article

"In Greece, every Stoic was a Stoic; but in Christendom, where is the Christian?" — RALPH WALDO EMERSON

Use Only as Prescribed

"Receipt for perpetual ignorance; read the daily papers faithfully and believe all you read."

MR. HALL SPEAKING AT ONE OF THE P.R.S. BANQUETS

In Honor of Manly P. Hall's Thirty-Five Years of Devoted Service

DURING the year set aside to honor Mr. Manly P. Hall's thirty-fifth year of devoted public service, three Loyalty Dinners have been held in Los Angeles. The purpose of the dinners was to inform our friends of our expanding program and enlist their aid in a concerted effort to support the ideals and practical aims of the Society. It is our hope that eventually all our friends in the Los Angeles area will be able to break bread with us and participate in one of these happy gatherings.

The most recent of these dinners was held on June 2nd, at which time the above picture was taken. At the Speakers Table were, from right to left; Mr. Robert B. Stacy-Judd, A. I. A., nationally known architect who is preparing the plans for the Society's new auditorium, and Mrs. Stacy-Judd; Dr. John W. Ervin, S. J. D., Secretary of the Society, and instructor in law at the University of Southern California, and Mrs. Ervin; Mr. Manly P. Hall, President-Founder of the Society; Mr. Henry L. Drake, Vice-President of the Society; Mrs. Hall; Mrs.

Drake; and Dr. Floyd Ross, Ph. D., Faculty Advisor of the Society, and member of the Faculty at the University of Southern California. On this occasion, Dr. Ross Thompson, a Trustee of the Society, and a nationally known surgeon, who had been Master of Ceremonies on previous occasions, could not be with us because of professional responsibilities.

There were several brief talks, and we would like to share with you the substance of the remarks by Mr. Drake and Mr. Hall.

MR. DRAKE'S TALK

Good friends, it is indeed a happy and important occasion when the friends of The Philosophical Research Society gather in these pleasant surroundings to celebrate the thirty-fifth year of Mr. Hall's long career of public service. As you well know, he has given splendidly of himself and his abilities to advance this Society as a Center of idealistic culture for the modern world. It would therefore seem appropriate on this occasion for me to summarize for you the work which Mr. Hall has already accomplished and the future aims and needs of the Society which he has established.

The Philosophical Research Society is organized under a permanent charter from the State of California as a non-profit educational school, with religious and charitable privileges. Following the highest tradition in education, its publications and lectures are presented to the public on a non-profit basis. The facilities of the extensive research library, consultational services, notices of activities and so forth are available without charge. The writings of Mr. Hall have been made available in braille and deposited in regional libraries for the blind through the cooperation of interested friends. The Society has also placed its books and journal in libraries and universities throughout the world without charge.

The Society truly belongs to the citizens of this community and to those truth seekers of other nations and regions who have availed themselves of its numerous services. The By-Laws provide that the assets of the Society can never become the private property of any individual. It was created as a sacred trust, and will always be maintained in this manner. It is not a business, and cannot depend upon commercial channels for support. Therefore, the officers and staff can only advance its major purposes to the degree that the insight and foresight of its friends and students make possible. The demands upon us are great, and are increasing daily because of the unusual stress

and tension of the times in which we live. The real and pressing needs of the P. R. S. can no longer be met by one person or a few persons or even a small dedicated group of workers. The complete fulfillment of the potentials of the Society, the realization of its aims—both ideal and practical—can be accomplished only if we all take an active part in the advancement of its purposes.

It is now obvious to Mr. Hall and the officers of the Society that a strong program for perpetuation is immediately necessary. Part of this has already been done. We have a perpetual charter, a fine Board of Trustees, and competent officers and staff which are gradually being trained by Mr. Hall himself to carry the work into the indefinite future. Thus, the Society will benefit not only students of today, but will be a constructive influence in the lives of future generations. The constant efforts and sacrifices which have already distinguished the growth of the Society constitute a sacred trust which must be kept with a full measure of devotion. We live in a world in which it is not possible to build successfully without adequate financial provision. As funds are available for many projects, it would seem only right and reasonable that thoughtful and sincere persons should hasten to the support of the noble concept for which the Society has stood and will always stand.

For these reasons, the officers, Trustees, and friends of the Society have concluded that the best and most suitable way in which we can honor Manly P. Hall is by assisting him to complete the formal and physical structure of the Society to which he has dedicated his life. This means further development of an adequate staff in order that we may more completely instruct all those who seek a better knowledge of the complete nature of man and the great fields of learning which bear upon his composite constitution. Essentially these are philosophy, psychology, comparative religion, and certain aspects of science. In order that he may look forward to long years of useful labor, it is also proper that the physical plan for our buildings, including an auditorium in which Mr. Hall can lecture and teach, should be completed at this time. Real headway has already been made in this program. Detailed architectural plans and the necessary engineering plans are now being completed for presentation to the City Planning Commission.

It is only fair, therefore, that I should present to you at this time a brief statement of our immediate minimum needs. I would like to mention that we are not suffering from delusions of grandeur, nor is our budget in any way extravagant. These problems have been carefully considered with heavy emphasis upon reasonable economy. We need $250,000 for the completion of the Building Program and $50,000

a year as an operating budget. We must not overlook the importance of this budget in our program, since it is obvious to all that buildings without the means for using them to their fullest capacity are of little avail. Our plans are developing marvelously; nearly half of the funds needed has already been subscribed by the real sacrifices of loyal friends who have signified their resolution to build a solid foundation under their idealism. In matters of this kind, we must be philosophical about money, as about other things which intimately concern us. Money is a value—a means of exchange. It is neither good nor bad in itself, but becomes a powerful instrument for good when inner conviction prompts right usage.

We have all noticed the unhappy drift away from idealism and integrity which distinguishes the present generation. In a great country like ours, however, which must bear the challenge of world leadership in years that lie ahead, ideals must be preserved for the common good. This is both the opportunity and the responsibility of those who understand the seriousness of the situation. Last year alone the numerous colleges in this country which are not supported by state or special funds suffered a budget loss of over $250,000,000. To offset this unhappy trend, more than two hundred organizations united their resources in an effort to preserve our educational institutions. Through such programs, $40,000,000 was appropriated last year.

The dreams, visions, and ideals of mankind have made possible the gradual advancement of civilization. They bear witness to a living soul, growing and unfolding through a vast material body or organization. The real life of our Society is made up of its ideals, principles, and purposes. But as the human soul, in order to manifest in this physical world, must have a suitable body in which to function, so the teachings of this Society must have a structural form through which they can be communicated in a proper and practical way. This is our immediate concern, and we invite you to share it with us.

The Philosophical Research Society is known and respected throughout the world. We fully realize that we cannot reach and serve all the needs on the various levels, but we do desire to provide adequate instruction for those thousands who have expressed themselves as wishing our assistance and guidance. The present need is greater than at any time in the past. An ever greater number of serious persons are keenly aware that something is definitely wrong with popular methods of teaching, but they do not know where to turn for the solution of their individual and collective need. It has been Mr. Hall's life-long purpose to contribute in every way possible to private and public improvement. Furthermore, he has demonstrated exceptional ability to perform this work. He therefore deserves our cooperation and sup-

port. It would seem fitting that we should give our flowers to the living, and make it possible for him to see his plan accomplished during his lifetime. If we bring our idealism from heaven to earth and make it work here and now, we will be happy with him and for him in knowing that important matters have been brought to their reasonable and useful conclusions.

When we accept our responsibility as citizens of the larger universe with its wonderful laws and purposes, we must look within ourselves to see how strongly the light of idealism glows in our hearts. We must also determine how much we wish to sacrifice of lesser things to keep faith with our own deepest and finest convictions. It is good to sacrifice sometimes; it is a wonderful discipline; it strengthens us and builds character. At the Headquarters of the Society our friends and co-workers make many sacrifices. They are not mindful of overtime, and sometimes this extends far into the night. There is no one at the Society who could not do better financially in the business world. They are with us because they believe in the value of our program and are devoted to principles for which they are willing to sacrifice many creature-comforts.

We are not a large group, and to succeed we must work together and experience the adventure of achieving through consecration. We like therefore to emphasize what we call a sacrificial gift. Let me pause for a moment and explain this term. You remember the line of the old poem *The Vision of Sir Laungfaul,* "The gift without the giver is bare." We are all better if we are so strongly devoted to some important cause that we resolve within ourselves to make a positive decision involving a degree of sacrifice. This binds us together and builds for friendship and understanding. It also regularly reminds us of the values which we hold dear.

For these reasons we frankly take the attitude that we are not seeking equal contributions from our various friends. We know that this is not possible, and would certainly not be right. We do feel, however, that it is better for all concerned if those pledging think seriously about the real need of the Society and the equally real need within themselves. We all need to know that we are serving principles that we believe as fully and consistently as possible. This is good religion, sound philosophy, and a positive psychological therapy. This is why we recommend pledging, which is, in a way, equivalent to tithing—a well-established custom among sincere and devout persons. It is far wiser than a small token cash gift, or even a larger one which may place the donor under a sudden and unreasonable strain. The regular support of non-profit organizations through pledging or tithing is the only method that has consistently proved successful and helpful to all con-

cerned. We believe that for each of our friends who wishes to help us and enjoy the experience fully himself, there is a *right contribution,* a gift which properly expresses his ideals in relation to his interest, his income, and his proper expenses. If we all work together on this assumption, our program can be completed without an unreasonable hardship upon anyone.

If we strive together for this common good, working without pride or reservation, because our project is just and proper, the aims we have outlined will be realized. Together, we shall build a permanent house of enlightenment for our people, and I am sure that nothing will bring any of us greater happiness than watching this worthy and beautiful dream come true. It may not be necessary for us to die as martyrs for our ideals, but we are privileged to the equally difficult task of living for our ideals. This is our opportunity to cooperate in the completing of a monument to those eternal principles of truth and brotherhood for which your Society stands. Our reward will be the quiet satisfaction of serving an eternal purpose and at the same time bringing great happinness to our good friend Manly P. Hall.

MR. HALL'S TALK

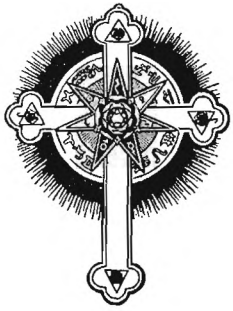
On this festive occasion, I feel very much as a doting parent might feel as he watches his children growing up around him. Perhaps, in a measure at least, I have taken on a parental psychology in my effort to help my fellow men to find better ways of living and thinking. As I stand here this evening, I have the impression that my family of students is unfolding its own splendid maturity, and one of these days I may be out of work. This presents a rather serious, if happy, personal problem. Most of you have been parents, so you realize that there must come a time when the boys and girls in your lives no longer need to be constantly counseled, helped, and protected. In fact, it becomes increasingly important for them to learn the lessons of personal responsibility. You have undoubtedly noticed that young people may even come to experience a need to take over the administration of their parents' lives and affairs. No matter how we look at it, we must face the wonderful opportunity of releasing those who are near and dear to us, and accepting them into that democracy which comes with mature years.

When the proposal that we are discussing this evening was brought to my attention, I knew that I was facing a critical decision. I think I was a little frightened and worried. For thirty-five years I have fought for ideals and principles. I have tried sincerely to keep the

work to which I have dedicated my life on the highest possible ethical level. At the same time, I have long known that my sphere of service was limited by lack of integration on a level of practical ways and means. The greater good to the greater number implied that I should not place arbitrary boundaries on my own thinking, or develop prejudices which would prevent the proper and reasonable expansion of my program. The raising of funds was something about which I had little experience and no outstanding aptitude. I asked myself, what will my friends think? Will they conclude that I have passed through a complete ethical collapse, and have become unpleasantly materialistic? Will they be disillusioned, heartbroken, and unhappy; or will they understand the deeper and better side of the decision that it was necessary for me to make? The first problem was to think it through for myself, because I will never ask anyone to do anything which is contrary to the inclinations of my own conscience. From these ruminations, thoughts came to mind which I want to share with you because I believe them to be of the greatest possible philosophical importance.

To go back a little. I began my public activities in Los Angeles in the Fall of 1919. I do not see so many faces that I remember from those early years, but there are a few. They were fine and devoted people in those days, and their spirit is with us because they helped to make possible what we have done. In 1921, I was ordained to the ministry in a liberal church, founded in Los Angeles by a broad-minded evangelist named Benjamin Fay Mills. The church he created was called The Church of the People. I was the third leader of that group. When I was ordained, the congregation presented me with this cross, highly symbolical and beautifully made of gold, enamel, and diamonds. It is a synthetic symbol of all the religions and philosophies of mankind. From those days on, I have tried to carry that cross with honor, and to contribute to the restoration of what seemed to me desperately needed religious and philosophic understanding. The work of those great spirits that have gone before us, those noble teachers who have suffered and died for mankind, must survive to inspire the present generation. Never before in the history of the world have we needed the wise, and the wisdom they brought, as we need these things today. It is my only regret and sorrow that I have not been able to do a better job; but I have done the best I could with such abilities and means as have been available. I have tried to keep faith with those great foundations of truth which are the noblest heritage of this world.

Here in the bustle and confusion of the 20th century, there should be deep foundations in eternal principles. All over this world, there are human beings with good minds and upright spirits, and if we start with a proper measure of consecration and a high unity of purpose, this



MR. HALL'S SYMBOLIC CROSS

small dedicated band of human beings can change the course of history. We are not working with theories or hopes, but with those unchanging realities which must ultimately change all things into the likeness of themselves. We cannot afford to forget these truths, for in each adversity that comes upon us, we must turn to them for strength and guidance. Our present adversity increases; our daily needs grow great. We want to serve; we want to live useful and significant lives. In these convictions, we are dedicated to all that is true and noble and right, as it is given to us to know the challenge of growth.

I have always bitterly, almost fanatically, opposed the commercialization of religion; for that matter, the commercialization of any branch of learning that has to do with the great principles of life. But when this program was presented to me, some things were said which struck home with tremendous force. I believe that I have learned something which you also should know, and which it is my duty to share with you. This program is built upon a concept of the need of the human being to give, for his own well-being. That was a powerful thought, and invited me to look inside of myself. Immediately I realized that everything I have done for the last thirty-five years was to considerable degree moved by a necessity in my own consciousness; in other words, *my need* to give. Thinking back, I guess I was born with that need, for throughout my life nothing has brought me as much consolation of spirit as what I have gained as a human being through a sincere desire to give. So, for better or for worse, whatever I had, I have given. If my life were to be lived over again, I firmly believe that I would do exactly the same as I have done, but probably a little more wisely.

The greatest strength, the greatest courage, and the greatest internal security, come to each of us through service to our fellow men. Here

is our peace, here is our hope, here is the thing which takes a humdrum existence and transforms it into a splendid and useful program. Nothing has ever come to me more strongly than the realization of what I have learned to know, understand, and appreciate through the simple actions of giving and sharing. Now comes the more subtle part of this reflection. Perhaps there was one thing that I had not given. It is the same thing that parents do not always give to their children. Some old prejudice in my own subconscious seems to have interfered. This one thing where I had failed to set a full example was that I had not given my friends and students full opportunity to express their own right and impulse to give of themselves and what they had. I had tried to do it all and, in my resolve to give, I had always been reticent about receiving.

We must remember that experience is necessary to the fullness of wisdom. The experience of giving has meant more to me than anything in the world. This being true, it is very good and proper that I should give this experience to you, and invite you to share in it. I am better able to take this attitude because I am asking nothing for myself. The work at hand is a service in the cause of the old gods, the eternally wise ones, their teachers and prophets, and this cause must not and shall not fail. For this larger responsibility, we can forget ourselves and our silly prides, and realize that if we are truly dedicated, our first thought is the work that must be done. It has been a little hard for me to adjust to this new but necessary attitude. I believe sincerely, however, that we must bring together in a common bond of fellowship those of good spirit, and unite them in the common service of principles if we are going to help to make this world a proper place for our children and their children. We must unite and serve together. We must rise to the same level of sincerity and sacrifice that was reached by Socrates, Plato, Jesus, Buddha, Mohammed, Confucius, and those other great teachers in whose cause we serve. They gave all and asked nothing. To the degree that we as individuals do the same, we follow in their footsteps.

I believe sincerely, my friends, that we must take up our burden and follow in the way that must lead ultimately to the human victory. That which is for the good of man and the glory of God is really no sacrifice at all. It is the greatest privilege that can be given to a human being. So, quietly, I thought through this plan that was offered to me, and I accepted it. In my heart I am glad, because now you no longer listen, you no longer study, you no longer merely attend lectures; now you carry the load with me, and in this union there is great strength. The mystical experience of working together for something beyond ourselves, something we can only know within our own spirits, makes

us one people with one dream. Those who are dedicated to the service of one truth and one beauty are no longer leaders and followers, but servants together of that Sovereign Power and Eternal Good that alone in this world is utterly worthy of being served.. So at this time, I am going to suggest that we unite for a moment in prayer. May this prayer transform and transfigure a concept of material things to a realization of divine things. May our lives and our worldly goods become spiritual instruments serving the conviction of our hearts and minds. May we use wisely and well all those advantages and securities which have been given to us out of this world, that we might grow toward that other, greater and more glorious, sphere of being.

"Eternal Truth; Supreme God; Ancient of Ancients; Eternal Father; the children Thou hast fashioned in Thy wisdom and Thy love, await the works that Thou wouldst have them do. And Thou shalt call upon them, and through all eternity they shall not fail. Give us the strength, Eternal Power, to know Thy presence in ourselves, through the consecration of our lives, our sacred honor, and our worldly good, to the service of truth, the service of Thy Glory unto Everlastingness. Consecrate us, O Great Spirit, to this Reality. Amen."

In Reply

A Department of Questions and Answers

QUESTION: *Why do we ignore the living and honor the dead?*

ANSWER: Many persons seeking immediate recognition for their endeavors in various fields often ask this question. A friend of mine who was an excellent painter submitted a prize-winning portrait to an art gallery. It was rejected with the simple note that the artist was still alive. This may be an extreme case, but it certainly indicates a trend. We must bear in mind that happenings of the present are news, but happenings of the past are history. There are several reasons—some good and some bad, but all strongly supported—for the prevailing attitude that death must precede honor. Perhaps actual death is not the deciding factor; rather, the emphasis should be placed upon time, which censors all the works of men. Essential greatness cannot always be immediately distinguished. When we are too close to a situation, it is difficult for us to estimate correctly all of the involved values.

Great ideas survive because of their own imperishable content. They must survive the test of application, and prove themselves to future generations. Men like Columbus and Watts and Edison were ridiculed simply because they were not understood. They belonged to the future, and could only be appreciated by a better world than existed in their own day. The truly wise accept this fact without unreasonable resentment or discouragement. They are content to trust their discoveries and beliefs to the keeping of future times and distant places. It is also rather astonishing how carefully the judgment of mankind preserves that which is truly valuable. Only a few fragments of the doctrines of Pythagoras have survived, but he has not been forgotten. In the days of Plato, Aristotle, Julian, and Marcus Aurelius, there were

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no printing presses, no large circulation of their manuscripts, and they gathered around them comparatively small groups of students. Yet today we read and ponder their words, and they are universally admired. If time forgets many, it remembers those whose contributions to progress have been, in one way or another, remarkable.

Time also gradually relegates to limbo those whose fame and distinction had no permanent or lasting significance. Even prolific writers since the age of publishing have been almost completely forgotten. Soldiers, statesmen, plutocrats, and an assortment of aristocrats, were news in their own day, but history forgets news and preserves only imperishable content. Perhaps it is just as well, for essential records would be hopelessly confused if we remembered each and every mortal—the things he had done, and the things he had left undone. It has been said wisely that no man can make himself great, for greatness must be bestowed upon him by the judgment of the ages. Those we honor most, were simple people who never expected to be remembered. Those most quickly forgotten, often sacrificed life and honor in the fruitless quest after enduring fame. To summarize this part of the argument, a tribunal composed of all mankind, reviewing the works of a man, decides whether or not his name or his deeds shall live after him. There are some who are spiteful against the great, and would like to humiliate even their memories. They blame the great for their greatness, and overlook the important fact that no man proclaims his own distinction. It is conferred upon him by a grateful humankind.

As Bernard Shaw pointed out in his brilliant play *Saint Joan,* death removes a dynamic personality from direct involvement in the numerous policies and conspiracies of the age in which he lives. Shaw concluded that Joan of Arc made an excellent saint, but if she lived again, her fate would probably be repeated in one form or another. She would interfere with approved policies, and discomfort countless ambitious persons in high office. Alive, she was a problem; dead, she was a constant source of inspiration. We are not even sure how we would get along with Moses, Jesus, Plato, or Buddha, if they re-lived, in the 20th century, the very careers which we now regard as so admirable. Men are locked within the small patterns of their own conceits. They violently resist change and reform unless it comes to them in familiar and acceptable ways. There has been debate as to whether Abraham Lincoln would be elected to the presidency of the United States in 1956. Broadly speaking, it is exceedingly doubtful. Great men belong to times and places; they are the products of situations and emergencies. Studied historically, their actions reveal complete patterns, but examined only in terms of news, these patterns are

not always obvious. Naturally we should encourage and inspire genius wherever it appears, but unfortunately only genius can recognize genius, for it is set apart by its own essential qualities. If it could be generally recognized and immediately applauded, it would lack the quality of survival.

One of the reasons why even the most enlightened minds are afraid to sponsor living persons is because of the notable inconsistency in man's disposition. We are never completely sure of a man's worth until he is dead. He may start out very brilliantly, with great promise of a valid contribution. Those who sponsor him with their names and their means are confident of the wisdom of their decision. Yet, within a few years, this man's outlook may be completely altered. He may become involved in hopelessly conflicting situations. He may reverse the entire purpose of his life, and his sponsors will find themselves responsible for a pattern of conduct for which they have no sympathy and which they cannot control. I have known several such cases in which well-meaning enthusiasts have died with broken hearts, completely disillusioned with a person they had once trusted and admired. Today, as always, the intelligent person hesitates to endorse the future conduct of another human being.

Very often careers build, and the illustrious citizen reveals the full measure of his contribution only in his elder years. This is natural because he has had longer opportunity to contemplate, observe, and reflect. Until the creative intellect has made the most complete possible statement of itself, the degree of its excellence cannot be accurately determined. Painters have changed their styles—not always for the better—a few years before their deaths. Those who have endorsed the earlier techniques may have no sympathy with the later works of the artist. The patrons have committed themselves only to be ultimately embarrassed. It seems the wiser course to wait until all the evidence is in, before passing judgment. Perhaps we should never pass judgment, and in most cases, we actually do not. The final decision rests with the centuries that lie ahead.

It is also noteworthy that persons of unusual abilities are frequently difficult, if not impossible, to assist in a constructive way. The great inventor may have so bad a temper that he alienates all who might otherwise assist him. It is not easy to appreciate even the most outstanding works of an ill-mannered, bad-tempered individual, who is usually self-centered, egotistic, and inclined to be neurotic. While we live with him, we have to endure him, but he completely overshadows his own contributions to futurity. After his bad temper has been laid to rest in the grave, tension subsides, and the genius no longer stands

in his own light. It is easy to admire him if we do not have to live with him, and, by degrees, his personality recedes until we cover a multitude of sins with the gentle thought that he was eccentric. A good case at point is Richard Wagner, who was far from an ideal man. Today it is only amusing to think about his peculiarities, but when he insulted his contemporaries, they could be excused for failing to recognize his incomparable artistry as a composer.

Actually and factually, many persons who might have left imperishable monuments to their abilities, were destroyed by early recognition. Man is a compound creature, and seldom a genius in all his parts. The great mathematician may be hopelessly susceptible to flattery, and the great theologian may be ruined by a Cardinal's cap. The very struggle to keep faith with principles and ideals, in the face of adversity and indifference, matures greatness. This does not justify the indifference of mankind, for it is the duty of those who understand, to support what they understand, but helping others is a very difficult and exacting endeavor.

On the negative side, there is a consideration which merits thoughtfulness. It is very easy for the living to interpret the dead. We can quote and misquote them without too much danger of being contradicted. Socrates is in no position to defend himself against the philosophical crimes that have been committed in his name. We can gradually cause the words of the great to sustain our own smaller opinions, just as we quote Scripture for ends entirely inconsistent with the text. If this is true, however, it may also happen that our interpretation may be better than the original, although such misrepresentation is not a common offense. It is comforting that we can write a learned dissertation on Confucius without any danger of having Confucius himself grade the paper. He might be like John Dewey, who, after listening to a learned talk on his own philosophy, inquired mildly about whom the professor was talking.

An acquaintance of mine often wished that he had been alive in the Age of Pericles so that he could have argued with the immortal Greeks. He was quite sure that they were wrong, and that he could have corrected the errors. While this was a frustrating state of affairs, I think it was fortunate for my friend. He would have been seriously discomforted by the very minds he would have liked to enlighten. Time also works another gentle miracle. While systems of thought are often associated with the persons who originated them, a gradual chemistry takes place. The personality and the idea mingle, until the man becomes only the name for his own thought. When we think of Plato, we are not dynamically concerned with an old gentleman who lived

twenty-four centuries ago; we think rather of *The Statesman, The Republic,* the *Critias,* and the *Phaedo.* The philosopher has become identical with his philosophy—a condition which cannot arise during the lifetime of the individual.

There is also the consolation that those who really had important contributions to make to the well-being of humanity were seldom much concerned about so small an issue as recognition. They labored not for applause or honor, but because they believed in the urgency of their mission. They desired to serve their fellow men, and if their prime objective had been recognition, they would have sought it through compromising their principles so as to win the acclaim of the foolish. Great ideas reward themselves, and the individual who knows in his own heart that he is serving a human need, is already well paid. To serve that which is imperishable, is to gain a kind of immortality. We live as long as our works are important, although the perpetuation may be only in the memories of those who appreciate. The truly great have served eternal truths, and were little concerned whether men accepted or rejected. They agreed with President Woodrow Wilson that it is far better to fail in a cause that must ultimately succeed, than to succeed in a cause that must ultimately fail. Sometimes we like to think that we live in a world which is ungrateful, but we are here not to win gratitude, but to solve problems and advance our common destiny. If we are true to our work, we shall have such recognition as that work deserves.

Actually the highest tribute that can be paid to a contemporary person is that he shall be discovered in the future. This means that he was really ahead of his time. He was not a follower, but a leader, and in some way he contributed to the growth of his world. It is far more important to be discovered by a grateful world, than merely to be recorded as an historical personage. It is comforting to be recognized, admired, and respected, and we all naturally hunger for these rewards. But beyond comfort and self-satisfaction there are greater values which contribute to ultimate renown and distinction. Trust your accomplishments to the gentle keeping of long times and distant places. Man does not easily forget his real benefactors. There is an additional point, not too often considered: If fame comes to us after we are gone, we are saved numerous inconveniences. We can live most happily as quiet citizens, and do our work most effectively without too much interruption from applause or condemnation.

QUESTION: *When we dedicate our lives to helping others, we often find ourselves in difficult and unreasonable situations. When does serving cease to be a virtue?*

ANSWER: It is a commonly accepted belief, sustained by the most earnest convictions of right-minded persons, that it is good to help others in every way possible. No one can deny the nobility of such an attitude, yet each of us must some day face the problem of deciding what is helpful. The world is made up of folks dedicated to the advancement of themselves and the interests closest to their own hearts. They would all like to help, and take it for granted that others should cooperate with them and sustain them in their various endeavors. Countless individuals and groups, engaged in numberless enterprises, offer wide opportunities for helpful-minded persons who wish to dedicate their lives to programs and causes. There is no fixed rule governing procedure in this field of activity, but some suggestions may help to dispel the existing confusion.

In order to be helpful, it is first of all necessary to develop such discrimination as is needed to give purpose and direction to our own conduct. It is not enough merely to be well-intentioned, we must have experience, vision, foresight, and insight, relating specifically to the subjects with which we are concerned. Most would-be helpers are untrained in the basic principles of intelligent cooperation. They are moved largely by sentiment, kindliness, and an altruistic nature. They can bestow a certain amount of energy, but are not skillful enough to direct their own efforts with sound judgment and common sense. Helping people is as much of a profession as law or medicine, and the untrained amateur is always at a disadvantage. If you sincerely believe that a career of helpfulness is worthwhile, you must also have the patience and courage to equip your personality for the difficult path you have chosen to take.

A basic question must first be answered. Why do you want to help? Is it because the good of others is your primary consideration, or are you seeking personal satisfaction? Are you trying to enrich an already full life, or are you trying to compensate for your own internal impoverishment? Few ever face this situation honestly. Often ulterior motives are difficult to estimate. We firmly believe that we seek to do good, but because of pressures within our own personalities, we are trying to make friends and influence people. There is a strange kind of satisfaction that comes with the realization that we are needed, or that we have placed others under obligation through the favors we

have conferred. As a result, we expect and even demand gratitude, and are bitterly disillusioned when they fail to be appropriately appreciated. If there is selfishness in us, we cannot let go of our own good deed. We become demanding, even dictatorial, and when the victim of our generosity revolts, we consider him a complete ingrate.

Then again, we can become martyrs to our own comfort. We drift along, tolerating intolerable situations, because we do not like to be disturbed by the consequences of a firm stand or a forthright decision. Such patience is not a virtue, but a weakness. We think of ourselves as kindhearted, when actually we lack moral courage. There are certainly times when the greater good to all concerned must be attained by the disturbance of our own accustomed patterns. But we should never serve either the weakness in ourselves or the weakness in our friends, if we wish to accomplish constructive results. By the same token, we should not do for others those simple and natural things which they should be doing for themselves. To overwhelm someone with favors is to weaken him and lay the foundation for further demands. Those overhelped become resentful and unappreciative.

Moderation is always a virtue, and the instinct to service has a tendency to verge toward extremes. The aggressive extreme causes us to gradually attempt to dominate the life of another person. We seek to impose our will totally upon him—always, of course, for his own good. This destroys the initiative in the person we are trying to help and, if he has any character at all, will end in open rebellion. The passive extreme of service is complete self-abnegation. The server becomes a complete servant. He no longer has a life of his own, and finally becomes so negative that he is a burden rather than a help. This attitude always encourages the other person to become dominating and dictatorial. Nature abhors a vacuum, and weakness always encourages despotism. In the end, our negative devotion encourages the one we serve to become an absolute autocrat. Once caught in this situation, we can break the pattern only with an unpleasant, sometimes disastrous, struggle for independence.

Persons in trouble, looking desperately for help and consolation, are usually victims of personality maladjustments. They are neurotic or frustrated, and it does little good merely to pat them on the back and wish them well. It does less good to try to make them happy by catering to their faults and failings. The real solution lies in a well-planned program sustained by adequate knowledge. Everyone knows what he wants; but very few know what they need. Unless the helpful friend really knows the direction in which a solution lies, he may only compound the confusion. The wise server must under-

stand the facts with which he has to deal. It is therefore almost certain that he must be a trained psychologist. This does not mean that he should be a professional analyst or counselor, but he should be aware of the principles of psychology and be able to apply them with skill and insight. In some cases, he may intuitively grasp a situation, but he must also be reasonably certain of his remedy. Even though the person he seeks to serve is a relative or a close friend, he must be impersonal; if this is not possible, he should advise the selection of a suitable analyst. The moment personality becomes dominant, judgment and common sense are undermined. We cannot be fair with those we love or those we hate. If we cannot be fair, we cannot be truly helpful.

It is a foregone conclusion that each human being has a program of his own, which is more important to him than the ideas and attitudes of his associates. To be helpful, we must understand this. We are not supposed to assist others to do the things *we would like them to do.* The attitude that we know what is best for everyone else is usually defeated by the obvious fact that we do not know what is best for ourselves. In this world of human frailties, there is little room for dogmatism. The helpful one should not be obsessed by a deeplaid strategy to convert others to his own opinions. The server cannot afford to create dependents, for he will have them on his hands for the rest of his life. He will also be held responsible for the decisions he has compelled others to make, and which probably were not especially valid. If we are not convinced that we can honorably assist another person to fulfill his own life pattern constructively and happily, we should not attempt to help him. We are not expected to advance causes with which we have no sympathy, but we are not empowered to be judge and jury under such conditions.

Those who have tried to live helpful lives are often in a serious dilemma before they seek expert counsel. They have gradually permitted themselves to become hopelessly involved in a situation which becomes more intolerable with each passing day. Either they have spoiled someone so badly that no remedy appears possible, or they have passed from one disillusionment to another until they begin to doubt that a divine providence governs the world. Few, however, suspect that the fault is their own. They did the best they could; they tried very hard; they were utterly unselfish (or thought they were); and now they are rewarded by an impossible situation. It is like bringing a chronic ailment, long neglected, to a physician, with the expectation of an immediate cure. We have a certain responsibility over the lives that we have unduly influenced—for better or for worse. The enormity of this burden suddenly confronts us, and we are panic-stricken.

We may even see that we were wrong, but it appears that the situation is past remedy.

Take, for example, a doting parent who believed that it was his or her duty to become completely absorbed in the destiny of the chidren. Such a parent should have understood from the beginning that real helpfulness lay in strengthening the child to face personal responsibilities. Children, however, pass through an age when they are little tyrants. If they discover weakness in their parents, they instinctively prey upon this deficiency. Like most adults, these little ones want their own way, resent control, and take refuge in temper fits and pouting spells. The really helpful parent takes all this in stride, realizing that a firm, but kind, hand must guide the young toward useful maturity. There is always a certain amount of conflict—and, at the same time, no one wants to see his boy or girl unhappy, even for a moment. In this dilemma, the parents themselves must guard their own inclinations. The busy father, or the preoccupied and nervously tired mother, would like to avoid head-on collisions with strong-willed progenies. Too often, the child wins the fight and, winning once, has established a dangerous precedent. To keep peace in the family becomes the parental objective. It is usually concealed under a genteel sentimentality. It is easier to think that we are very kind than to admit that we are very weak.

Now the opposite situation can also be true. There are parents who, from the very beginning, take a highly possessive and autocratic attitude toward their children. This would be wrong even if the parents could prove that they were right on every particular occasion. But it is even more disastrous when the child begins to realize that the parents are far from infallible, and are really only stubborn. It becomes rather serious when a twenty-five year old man cannot make a social engagement without the permission of his mother, or a mature daughter is prevented from marrying and building her own home because her parents insist that her first responsibility is to them. There is little grace in a statement which I have often heard from an offended father or mother: "I have taken care of my children, and now I expect them to take care of me." Yet, parents of this kind are bitterly disillusioned when the children leave home, or rebel against interference with their lives. There is much talk about ingratitude, numerous sighs, and a pervading atmosphere of injured innocence. The pattern was wrong to begin with, and those who sow weeds cannot expect a good harvest —unless they like weeds.

What does a parent owe to his child? Protection during infancy, direction through adolescence, and liberation at maturity. Of worldly benefits, the most valuable is a good education. This is far more im-

portant than a large legacy of comparatively meaningless luxuries. A constructive program meeting these needs is not a responsibility or a duty; it is an opportunity and a privilege. The recognition of this brings more real and enduring happiness to the parent than any other attitude he can take. He must also find consolation in the realization that problems, and even reverses, will not damage young people if they have had strong and constructive upbringing. To protect children from natural experiences which they need, is to do them no favor. It merely unfits them for their future place in society.

It is also useful to bear in mind that parents influence not only the lives of their children, but through these children, the lives of other generations yet to come. A spoiled or dominated child grows up to become a poor husband or wife, and later a poor parent. There are natural patterns governing all human relationships, and these must be recognized and obeyed if we really desire to be happy.

Now let us assume that our problem involves adults only. The formula is the same when two persons marry and build a home. In every family, leadership is necessary, but domination is deplorable. Young couples have learned that nothing can demoralize human relationships more rapidly than endless catering to weaknesses, and bickering over trifles. We should never marry a person who, we feel, needs reforming. The way of the reformer is hard, but few have mentioned the miseries suffered by the one being reformed. Either persons are compatible, or they are not. The purpose of love is to find values, and not to try and create values. Having discovered the best characteristics in the other person, we try to help him to be his own best self and to release the potentials with which he has been endowed. This is very different from trying to impose our opinions upon him or to force him to conform with all our wishes and desires. If we see faults in others too quickly, it is because we have a tendency to overlook their virtues. Few can see virtues in things with which they disagree, but such virtues may be there just the same.

Much also can be said against the "if I do something for him, he will do something for me" concept of cooperation. It is a mistake to assume that good deeds should be done because they are profitable. We have a right to assume that if we act on good faith, this should be recognized and respected, but we cannot require others to recognize or accept our invitation to noble conduct. Whenever service is prompted by ulterior considerations, the probabilities of disappointment and disillusionment are increased. The only proper motive for a right action is the simple and direct desire to do that which is the greater good to all concerned. Service loses all of its overtones when it is compromised by selfishness.

Service ceases to be a virtue when its continuance becomes an affliction. It makes no difference whether the affliction is to another person or to ourselves. In our desperate desire to improve others, we must recognize the need for self-improvement. If we have become inwardly embittered, discouraged, or rebellious, there is little virtue in continuing the outward symbolism of assumed helpfulness. We must know that we have a right to enrich our own lives, express our own potential, and perfect our own character. This is just as much a sacred duty as any action that we perform in behalf of someone else. When we realize that we are not contributing to the growth and development of another person, but merely catering to his selfishness, egotism, or bad disposition, then what we commonly call *service* no longer has any ethical significance. An elderly lady once said that her husband was a hopeless egotist. The only way she could live with him was to flatter him constantly. The more she flattered him, the more he believed in his own superiority, and the greater a tyrant he became. For the good of the man, this situation should never have been permitted to continue. The wife was simply attempting to preserve her own security and protect the interests of her children by a long-range program of misrepresentation. It is doubtful that an honorable end can ever be achieved by dishonorable means. Too many real values are sacrificed for the sake of appearances.

In the business world, the individual who feels that his associations with his co-workers are basically unsatisfactory, usually seeks new employment. Certain adjustments of this kind are necessary in every walk of life. Once we run up against a stone wall which we can break through only by an unreasonable exertion of pressure, we are being quietly but firmly told that our assistance is neither required nor appreciated. It is especially wise for those who wish to be helpful to wait quietly until their assistance is requested. The helper and the helped should be united in a common sympathy. We are most likely to appreciate assistance after we have requested it. This means that we have actually seen or noted that the other person has qualities which we respect or admire. Also, the fact that we have invited help means that our own problem has reached the precise degree when we will be most responsive to advice or guidance. Even more than this, we have identified the person whom we have selected as suitable to give us assistance. It is not likely that we shall ask help from the helpless, or advice from those whose conduct we do not admire.

On the other hand, when the would-be helper, impelled only by his own enthusiasm, takes over a situation without permission, his interference may well be resented. Very few good-hearted persons are fully aware of their own limitations. They may be completely un-

suited or uninformed, but still they will try desperately. When the blind lead the blind, both fall into the ditch. In any case, when our services are no longer desired, we must withdraw. We may do so reluctantly, but we have no right to interfere with the inalienable right of any human being to determine his course of action. The only exceptions to this rule lie on the level of crime and misdemeanor, when we interfere for the public good. Everyone learns his lesson more quickly when he is responsible for his own mistake. It is not good for him to feel that he can shift the blame for his troubles upon others who have interfered and pressed their recommendations upon him.

The Chinese have taken the attitude that what cannot be done gently, cannot be done well. When it is no longer possible to serve graciously, with a deep and quiet realization of mutual understanding, it is wise to discontinue all such efforts. We may serve the young because they are immature, and the aged because they are feeble, but to make life too comfortable for the mature person, is to weaken him and undermine his self-respect. To those of philosophical mind, there is one other important fact to remember. The law of cause and effect teaches the individual that he must earn happiness by keeping faith with himself and maintaining honorable relationships with his fellow men. If, through our generosity, sympathy, and well-intentioned charity, we demonstrate clearly that this law is not valid, we establish a dangerous precedent. The patient wife who keeps an outward appearance of gentle humility while her husband goes along in self-centered arrogance, is simply telling him that he can enjoy all the comforts and securities of a good home in spite of his own unpleasant temperament. If this is so, why should he reform, or even question his own behavior? He will never learn the lesson until he experiences the reverses appropriate to his own conduct. He will strive much harder for personal reformation when he realizes that by his own actions he is losing the love, respect, and friendship of those around him. In such a case, he is served best by the one who makes him face his own mistakes squarely and honestly.

A wise man once said that we should never serve the weakness in others; rather, we should serve their strength. We should assist those who are clearly demonstrating their readiness and willingness to help themselves. We cannot make a failure into a success by supporting him. We should therefore wait until he shows evidence of a deep and firm resolution to get on his own feet. At such a critical point, a proper amount of intelligent aid may be useful. Never, under any circumstances, finance the career of a healthy adult who has no inclination to work. He will never work under such conditions, and such employment as he finds will soon appear unsuitable. A man I

knew supported a shiftless relative for ten years, and when he finally decided that he was the victim of a simple case of exploitation, and withdrew his financial assistance, the relative became a bitter enemy. In a way, this bitterness was deserved, because in an effort to be helpful, my friend had actually damaged, almost irreparably, the life of the man he had tried to help. His character, weakened by easy living, found it difficult to adjust again to honest standards.

Again, service ceases to be a virtue when its consequences are not virtuous. Unless the association of the server and the served is profitable in terms of nobler conduct, the situation should not be extended. We cannot afford to take on the consequences of unwise generosity. If we feel in our hearts that we must do good, it is better to associate ourselves with some broad, deep plan for human betterment than to waste our energy and time on individuals who, we are inwardly convinced, do not deserve our assistance. Each case must be considered separately, and no hard and fixed rule is practical. Yet, each of us, in our heart, knows when the time comes that helping becomes hurtful. We must face this fact squarely. If we have the strength to serve, we must have the strength also to act according to the quiet dictates of conscience. Always remaining true to principles, we serve according to principles, and never contrary to them. Then we have the satisfaction of knowing that we are cooperating with the universal plan, which is ever helpful, but enforces its rules when the emergency arises.

The Point of View

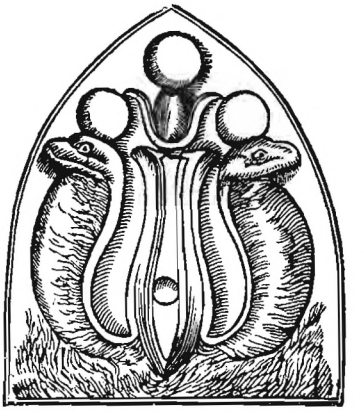
"It is unscientific," said the scientist. "It is heretical," grumbled the theologian. "It may still be true," murmured the philosopher.

Diplomatic Corps Take Note

The French statesman Prince Talleyrand advised diplomats to take snuff because it afforded a natural pretext for delaying a reply which might not yet be well formed.

Roman Wisdom

The Emperor Trajan disapproved of the vain jealousy of princes who sought to destroy ambitious rivals. The emperor remarked, "There never was a king that did put to death his successor."



Serpent Symbolism

AS a religious symbol, the serpent is one of the most difficult to interpret. It occurs in all parts of the world from the earliest times, yet always with a divided meaning. It is associated with both good and evil, appearing as the illuminator and the tempter. In the ancient Egyptian papyri, the serpent is often represented erect with legs, but there was an old myth to the effect that its legs were taken from it, and it was caused to crawl upon the ground and eat dust because it disobeyed the gods. Even so, it was intimately associated with the ruling dynasty, and the Pharaohs of Egypt, both male and female, wore the uraeus, or serpent device, on their foreheads as symbols of sovereignty. The winged serpent, or seraph, also appears in their funerary art. The caduceus of Hermes, and the serpent-wound staff of Asclepius indicate the attitude of the Greeks, who also appointed a huge snake to guard the golden apples of Hesperides.

In India, the Naga, or hooded cobra, frequently occurs in both Hindu and Buddhist symbolism. Indian divinities are shown standing or seated, overshadowed by the hooded cobra, which is sometimes depicted with seven heads. Vishnu, during the Night of the Gods which divides the periods of universal manifestation, sleeps upon the seven coils of the Serpent of Cosmic Time. In the art of the Khmers, Buddha and his Bodhisattvas are often depicted as seated in meditation upon the coils of a cobra, its raised head forming a kind of nimbus and canopy above them. Serpent balustrades lead upward to the temples, and conventional serpent designs are frequently met with.

The Mayas and other peoples of the Central American area favored the rattlesnake in the designing of columns to support the fronts of

temples and other public buildings. There is a serpent balustrade on the pyramid of Kukul Khan at Chichien Itza. These serpent emblems were continued through the hypothetical Toltec culture into the later artistry of the Aztecs of the valley of Mexico. The official symbol of Mexico is an eagle with a serpent held in its beak. The Amerindians of the American Southwest have both the serpent and the feathered snake figures among their religious symbols. To them, the serpent was the messenger of the earth-god, and their rituals, such as the snake dance, are well known to anthropologists.

Among the Hopis, it is believed that there are deities who live above the clouds. Messages are carried from mortals to these gods by the thunderbird, who, soaring upward, ascends to the spirit world in the sky. Of course, the thunderbird is the phoenix. The serpent performs the same service by carrying the messages from mankind down into the underworld, where divine beings also dwell who must be propitiated. The serpent is the servant of the earth-mother, and after the snake dance these reptiles are released to find their holes and disappear beneath the ground.

By compiling notes about the beliefs of various culture groups, we must come to the conclusion that the serpent often represents the protector or guardian. The names given by the various people of Central America to their culture hero identify him with the serpent. Quetzalcoatl, Kukulcan, and Gucumatz, all mean feathered serpent in the languages of the Aztecs, the Mayas and the Quiches. Kings and heroes of the Maya empire are shown with the great winged serpent hovering over them, much the same as the Hindu gods. It can only be inferred that the serpent adorned with the plumes of the Quetzal bird was instinctively associated with the principle of wisdom. Quetzalcoatl, as the feathered snake, brought civilization to the pre-Aztec people. He taught them the arts and sciences, instructed them in law and medicine, gave them the calendar, and established their religion. He was a great and noble being, universally admired. The priests of his cult were often called "serpents," and the subterranean temples in which their religious mysteries were performed were described as "serpent holes." The Druids of Britain and Gaul were also known as "serpent-priests," and these were the "snakes" which St. Patrick is said to have driven out of Ireland.

If the serpent wound around the tree of knowledge was the tempter of Adam and Eve in the garden of Eden, the brazen serpent, raised in the wilderness by Moses, is held to stand for the saviour who was to come. It was this serpent that devoured all the small snakes of the Egyptian sorcerers. Again, Jesus admonished his disciples to be as

wise as serpents and as harmless as doves. It is therefore evident that popular Jewish tradition of that time regarded the serpent as a symbol of good as well as of evil.

As a symbol of wisdom and the strength bestowed by essential knowledge, the serpent was the protector of the hero. Wisdom sustains, guards, and overshadows its chosen sons, and the priests of the Mystery religions were therefore invested with the emblem of wisdom, and came themselves to be regarded as its embodiment. If the serpent, therefore, is a symbol of both good and evil, this must refer to the dual nature of wisdom itself as both preserver and destroyer. By extension, the serpent then is identified with the principle of mind, and with all the productions of man's intellectual existence. We already realize that mind can either advance man's destiny or restrict his growth, according to the way its energies are employed. The serpent standing upright is the good snake, Agathodaemon. In India it represents the rise of the serpent power in the sixth ventricle of the spinal cord. The fallen serpent is material mind, required to eat dust because it has lured man away from the path of righteousness.

The serpent is the most subtle of all creatures, and the mind is the most subtle of man's faculties. If the mind is dedicated to the quest for true wisdom, it becomes a saving and redeeming power. If, conversely, it is held in bondage to material concerns, it leads to schemes and conspiracies and causes mortals to live in a false light. The plains Indians of the United States say that a person who does not speak the truth talks with a divided tongue, in reference to the forked tongue of the snake. Thus, among these tribes, the serpent appears in its familiar guise of the deceiver. This is also applicable to the mind, which often deceives men with false and selfish thinking.

There are also traces of an entirely different type of symbolism by which the serpent comes to represent regeneration. The ancients observed that the snake shed its skin and was therefore annually reborn from its own body. It was renewed, and therefore appropriately typified the resurrection. Man is continuously reborn from his old nature. Increase of knowledge is a kind of rebirth—a release from old limitations and advancement toward a superior state. In psychology, the phallic significance of the serpent in dreams and psychological drawings has already been thoroughly considered.

The motion of the serpent has set it apart from other creatures. It does not walk or crawl; it glides with graceful undulations of its body. This gliding motion was likened to the movement of free energy in space; its rhythmic undulations suggested the primal motion of beings. In China, the serpent took on the form of the dragon, which was certainly a symbol of cosmic energy. It was also a creature

—From the Musee Guimet Collection

SEVEN-HEADED NAGA, OR GUARDIAN SERPENT,
FROM THE KHMER RUINS AT ANGKOR-VAT

that lived without deriving any nutrition from the earth. It was a space being; therefore appropriately associated with consciousness and those spiritual attributes of the human being which had a life and existence in eternity. Oriental peoples were deeply impressed with the rhythms of the cosmos, which were their equivalent of the Pythagorean "music of the spheres." They also associated the serpent with the eccentric orbit of the moon around the earth. The most northerly

and southerly points of the moon's nodes were called "the head and tail of the serpent, or dragon."

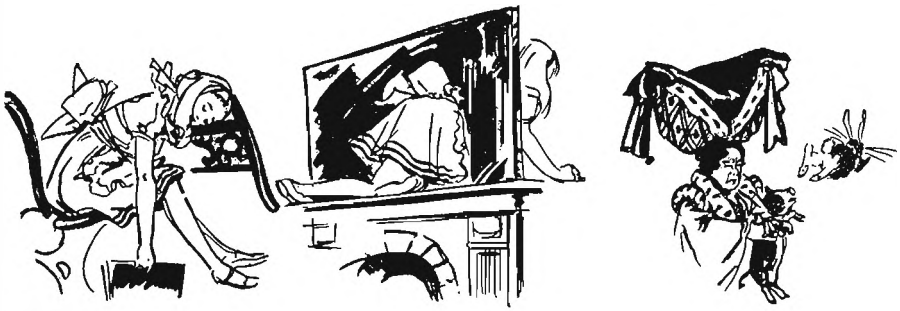
It was only natural that this should cause the association between the serpent and the time concept. The serpent with its tail in its mouth was the symbol of eternity, among the Egyptians, according to *The Hieroglyphics* of Horapollo Nilous. In the Mexican calendar-stone, so-called, the Aztec signs of the Zodiac are distributed on the body of a serpent. This is the sky snake, represented in the Dresden Codex, from whose mouth pour the waters of the deluge. A serpent twisted around an egg represented to the Druids the magnetic bands encircling the earth. There was a belief that great saviours and scholars were born from serpent eggs.

It becomes obvious, therefore, that the correct interpretation of a serpent device in symbolism will depend largely upon context and upon the general religion or philosophy of the culture involved. Obviously, many philosophies do not regard the human mind as a source of evil, nor do they believe in a concept of original sin. Under such conditions, the serpent is presented as a constructive emblem, involving wisdom and insight. The ancients, for example, ascribed three different devices to the sign of Scorpio, which they associated directly with the generative power. The lowest of these figures was the scorpion, which stung with its tail; the second was the serpent, which had its poison in its mouth; and the third was the eagle, probably originally the phoenix. The scorpion as the "back-biter" was the symbol of deceit; the serpent came to be associated with erudition, or the regenerative power of the sign; the eagle, or phoenix, was illumination, or spiritual insight into divine matters. Even in psychology, the serpent has a distinct and definite meaning, but this must be determined by its association with other devices. In some cases, it represents mystery, fear, or even repugnance, and in other cases, generation or regeneration, a release of life, and even the human sperm.

Because man is so uncertain about the essential natures of good and evil, he perpetuates this uncertainty through the medium of this extraordinary symbol.

Literary Note

In 1808, Napoleon Bonaparte decided to create for himself a traveling library, consisting of about a thousand miniature volumes, all properly catalogued. Among the religious books in this group were the *Old* and *New Testament* and the *Koran*. He also chose texts dealing with the reforms of Luther and Calvin.



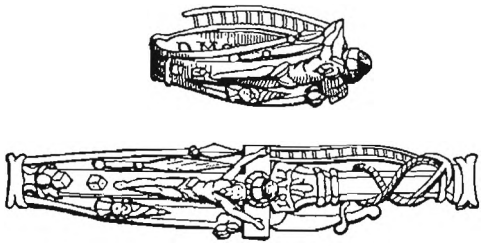
Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Lore of Finger Rings

Rings as symbols of adornment, keepsakes, and magical talismans, have a long and remarkable history. Representations of finger and thumb rings are found on the mummy cases of the ancient Egyptians, and carved on images of the Hindu gods in the ancient temples at Elora and Elephanta. It is believed that finger rings were introduced into Greece from Asia, and they are also referred to in the Old Testament. There is an elaborate cycle of legends around the magical ring of King Solomon, upon which was engraved the mystic word *schemhamphorasch,* the great name of God. The amethyst espousal ring of Joseph and the Virgin Mary has long been preserved in the cathedral at Perugia. According to classical mythology, the use of ornamental rings was introduced by the hero Prometheus. He incurred the displeasure of Zeus, and was compelled by that god to wear on his finger an iron ring to which was attached a fragment of the rock of the Caucasus.

One of the most interesting of magical rings was that of Gyges, King of Lybia, which, according to Herodotus, the historian, rendered the wearer invisible whenever the stone was turned inward. Plato's version of the celebrated ring emphasizes the point that by making himself invisible, Gyges was able to take advantage of seeing others without himself being seen. He was thus able to enter into the most secret places and be party to the most confidential matters. By means of this ring, he deprived Candaules of both his life and his throne. It is

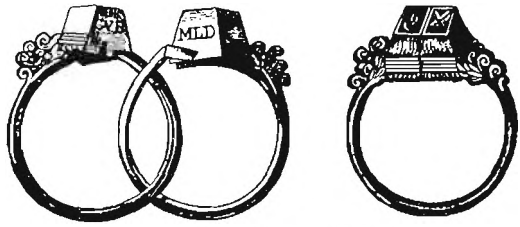


Betrothal ring of Martin Luther

probable that this fable has a deep psychological significance. The ring becomes symbolic of the mind, which, turning upon itself, and keeping its own counsel and secrets, gains in this manner an advantage over others. Thus, Gyges was able to use all the tricks and strategies which the world calls diplomacy and policy. These penetrate into the most secret purposes of others without revealing in any way the purposes of the user. To make oneself invisible, therefore, means to hide one's true intention and design.

Of historical rings, those of Martin Luther are perhaps the most curious. The betrothment ring of Luther was long in the keeping of a family in Leipzig, and is easier represented than described. It is an intricate device of gold-work, set with a ruby, the emblem of exalted love. The gold devices represent all of the symbols of the passion of Jesus. In the center is the crucified saviour. On one side, the spear of Longinus, which pierced his side, and the rod of reeds used in the flagellation. On the other side is a leaf of hyssop. Beneath are the dice with which the soldiers cast lots for the garment without seam, and below are the three nails of the crucifixion. At the back of the ring may be distinguished the under-side of the ladder which was used when removing the body of Christ from the cross. The whole arrangement is so grouped as to form a large cross surmounted by the ruby. The inscriptions on the side of the ring are still readable. They contain the names of the betrothed pair and the date of the wedding day, in German: "der 13 Junij [*sic*] 1525." This was the ring presented to Luther's wife at the betrothal, and worn by her after the marriage.

Luther's marriage ring, which he is said to have worn for the rest of his life, was still more intricate in its structure. It is an ingeniously comprised double ring, every intricacy having its point and meaning. In the first place, although the double ring can be divided so as to form two complete rings, yet they cannot be separated from each other, as one is linked to the other. This permanent interlacing is an emblem



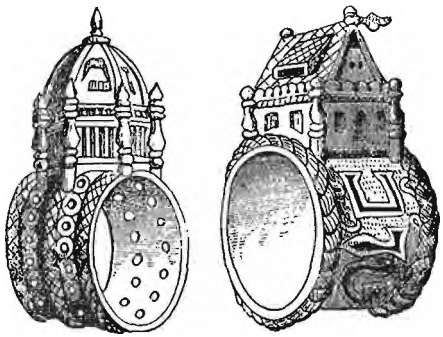
Marriage ring of Martin Luther.

of the marriage vow. The motto engraved within the ring translates: "What God doth join, no man shall part." The setting on one link is a diamond, the emblem of power, duration, and fidelity. On the inside of its raised mounting, which is concealed when joined to the other loop, are the initials of Martin Luther, followed by a *D,* indicating his academic title. On the corresponding surface of the mounting of the gem, on the other loop, are the initials of his wife, Catherine von Bora, which upon the closing of the ring, are united with those of Luther. The gem on this side of the ring is a ruby, so that the names of Catherine and Martin are closely united, when the ring is closed, beneath the stones which are emblems of pure love and fidelity.

It is believed that these remarkable rings were the work of the celebrated artist and goldsmith, Lucas Cranach. He was a close friend of Luther, and regarded the marriage as a most special occasion, for which he created these wonderful and beautiful works of art. Lucas is one of the three select associates whom Luther personally invited to witness his betrothal.

Intricate and ingenious rings were among the most prized productions of skilled medieval jewelers. Before the invention of watches, miniature sundials anticipated the invention of watch-rings. There are even complete astrolabes, the complicated instruments used in early navigation, with all their movable parts so reduced in size that they could be worn upon the finger. There are also complete miniature planetariums, set into signet mountings. The poison rings of the Borgias were more conversation pieces than actual instruments of death.

The ancients set magic mirrors and tiny crystal divination spheres in rings, and used them in their magical concentrations. Paracelsus is said to have manufactured rings of electrum which had magnetic powers to draw disease from the human body. The magic healing ring of Pythagoras bore engraved upon it the pentalpha, or five-pointed star, composed of five letter A's. To the members of his sect, this ring signified spiritual, moral, and physical health. The Romans set



Hebrew Marriage Rings.

small lenses of crystal on edge in ring settings, using them as magnifying glasses when eyesight failed. The British Druids also used lenses set in rings to gather the sun's rays, and light the sacrificial fires in the annual ceremonies. Old Jewish betrothal rings often have a representation of Solomon's temple, the dome of the temple, or some part thereof, placed on their summits. These rings may be of brass, silver, or gold, and some are known elaborately enameled. Frequently they carry the inscription "Joy be with you." Seal rings were used at an early time to mark documents, and took the places of signatures. Students of ring symbolism will find many devices of religious and philosophical interest.

Research Note

It is believed that Dolly Adams introduced that popular delicacy, ice cream, at the festivities following the first inauguration of George Washington as President of the United States in 1789. Somewhat later, it was served to a group of American Indians and nearly led to an uprising because of its chilly effect on the unfilled cavities in the teeth of the local residents.

Happenings at Headquarters

Mr. Hall gave a series of three lectures in Santa Barbara last June. They were under the auspices of the Church of Religious Science of Santa Barbara, of which the Reverend Donald Curtis, D. D., is the minister. The lectures were well attended, and the visit with old friends was most enjoyable.

* * * * * * *

The Summer Seminar at Headquarters extended from July 12th through August 11th. Mr. Hall delivered a series of five classes on *Keys to Bible Interpretation,* and the subject of Mr. Drake's series was *Principles of Self-Unfoldment.* On Wednesday evening, August 3rd, the Society presented Dr. Chetwyn Harris in a special lecture on "Stoic and Christian Ideals—Their Value and Application Today." Dr. Harris was an Edmund Richards Scholar in Education at Harvard, and completed graduate studies at Oxford and Columbia, where he received his doctorate. Mr. Hall broke his traditional pattern of not lecturing in the summer and delivered a series of public lectures on Sunday mornings.

SPECIAL ANNOUNCEMENT: Beginning September 15th, Mr. Hall will give a series of eight lectures in Chicago at 32 West Randolph Street. The lectures will be on Tuesday and Thursday evenings at 8:00 o'clock, and Sunday afternoons at 2:30. We hope that our Chicago friends will publicize this series as widely as possible.

Through the generosity of an interested friend, a music system has been installed at Mr. Hall's Sunday morning lectures, and will probably later be adapted to class activities at Headquarters. This supplies a beautiful setting of good music, and many attending the lectures have expressed their pleasure and approval.

* * * * *

Mr. Henry L. Drake, our Vice-President, recently spoke before the Green Lampers Club of Los Angeles. This club is directly concerned

with the arts, music and drama, and is therefore most sympathetic to philosophy. Under the title "Reflections on Philosophy," Mr. Drake emphasized the practical value of a sound philosophy of life, the therapeutic and psychological values of great music, and the part that philosophy plays in maintaining real and constructive values in the confusion of modern living.

* * * * * * *

At the Palladium on May 12, Mr. Hall was one of the judges for the Traditional American Art Show, sponsored by the Hollywood Association of Artists. Prior to the opening of the exhibit, he examined nearly 600 entries in the difficult task of choosing the pictures with the greatest intrinsic merit. The exhibition was a marked success, and the sponsors plan to make this an annual affair to encourage serious artists who find little opportunity for recognition because of the prevailing so-called modern tendency in art.

* * * * * * *

As President of the Federated Philatelic Clubs of Southern California, Mr. Hall participated in the opening ceremonies at the Ambassador Hotel in connection with the first annual exhibition presented by the American Stamp Dealers Association. Also present on this occasion were the Postmaster of the City and the personal representative of the Mayor of Los Angeles. It was noted in passing that collectors of American stamps have contributed substantially to the balancing of the budget of the postal system of the United States government.

* * * * * * *

Magne-Music, Inc., has just ordered 500 copies of Manly P. Hall's lecture booklet "The Therapeutic Value of Music" for distribution to their trade. The facts set forth in these lecture notes coincide with their own findings and suggest new outlets for the use of music on the industrial, institutional, and family levels.

* * * * *

The Library of the Society has recently acquired, through purchase, two fine examples of Tibetan bookmaking. One is a printed version of a Buddhist sacred book, probably printed in Peking in the late Ming Dynasty. The second is an extremely fine manuscript with illuminations in colors and gold. While undated, the work is approximately three hundred years old. Manuscripts of this class are extremely rare. A picture of this manuscript will be found in another section of this issue of HORIZON.

Mr. Henry L. Drake recently attended the psychological session of the American Association for the Advancement of Science, of which he is a member, at the California Institute of Technology. On this occasion, Mr. DuBridge, President of the California Institute of Technology, pointed out that science progresses slowly and by free discussion of its work, and that when this discussion cuts across traditional boundaries which separate important disciplines, it can be especially fruitful. This statement by President DuBridge was outstanding and supports strongly the attitude of our Society, which emphasizes the divers disciplines of philosophy, comparative religion, and psychology as they bear upon the total nature of man.

* * * * *

An interesting item has been added to the reference collection of the Society. It is an impressive fragment of appliqued work on cloth; about 20 inches in width, and nearly thirty feet in length. It is obviously Arabic, and combines geometrical design with long inscriptions in the Arabic language. It is certainly of religious interest, and arrangements are being made for the translation of the inscriptions. If they are of unusual interest, there will be further mention of them in a future issue of the journal. We deeply appreciate this unusual gift.

FURTHER LECTURES AVAILABLE

Two additional lectures as given on Sunday mornings by Manly P. Hall are now available in attractive brochure form, printed in large, readable type. These are:

POSITIVE USES OF PSYCHIC ENERGY—practical suggestions in the organization of the vital resources of the personality.

AN INTRODUCTION TO DREAM INTERPRETATION—suggestions which will help the thoughtful student to interpret his own dream symbolism.

If you have not already ordered the preceding lectures in this series, may we remind you that two others are ready for delivery: THE PSYCHOLOGY OF RELIGIOUS RITUAL, and THE THERAPEUTIC VALUE OF MUSIC. These lectures are popularly priced at 50c each, two for $1.00; the four now in print, $2.00. (Please add 3% sales tax in California, 4% in Los Angeles).

Local Study Group Activities

Why not start a Local Study Group in your vicinity? The Society will supply outlines of books with appropriate questions and discussion topics. Leaders and officers will be provided with a summary of procedures and valuable suggestions to be used in forming and maintaining Local Study Groups. It is a real opportunity for thoughtful persons to meet together, make new friends, develop self-expression, and enrich their social contacts. The Society also sends to the group leaders each month a letter by Mr. Hall or Mr. Drake suggesting special subject material for discussion. Each issue of HORIZON magazine contains articles and questions which may be considered at group meetings. This is a real opportunity to serve and learn, for we gain most when we give most through an active program of sharing knowledge.

* * * * *

It is always a pleasure to announce a new member of our study group family. Mr. Judson Harriss has organized a P. R. S. Local Study Group in Santa Monica. Those interested should communicate with him at 2602 Aiken Ave., Los Angeles 64. A Santa Monica group seems especially fitting, as this was the city in which Mr. Hall gave his first public lectures.

We have recently received a very interesting letter from one of the members of our New Orleans Study Group. She writes in part, "There certainly isn't anything dull in these study periods. And oh, how I wish it possible to tell others what good is to be had in a most satisfying and fascinating study . . . . We are all so grateful to you, Mr. Hall, and all of you at the P. R. S., for the blessing of your teachings."

* * * * *

The following questions, based on material in this issue of HORIZON, will be useful to P. R. S. Local Study Groups for discussion in their meetings, and are also recommended to readers in general for thought and contemplation.

ARTICLE: *DISPOSITION AND DISEASE* BY MANLY P. HALL

1. How could you organize your affairs so as to attain a greater amount of leisure; and what would you like to do with the extra time?

2. Can you see any relationship between your own health problems, or those of your immediate associates, and ways of living and thinking which need correction?

3. Have you any secrets which are helping to make you sick? If so, how can you release yourself without embarrassment?

STUDY GROUPS

LeRoy Aserlind, 511 W. Lewis St., P. O. Box 245, Livingston, Mont.
L. Edwin Case, 8421 Woodman Ave., Van Nuys, Calif.
Ralph F. Cushman — 5622 Laurel Canyon Blvd., North Hollywood.
Mrs. Jacques Danon, 2701 Longley Way, Arcadia, Calif.
Elaine De Vore — 3937 Wawona St., Los Angeles 65, Calif.
John C. Gilbert — 15 N. W. 12th Ave., Miami 36, Florida.
Judson Harriss, 2602 Aiken Ave., Los Angeles 64, California.
Helen M. Johnson — 842 Acacia, Inglewood, California.
Mr. & Mrs. Donald A. MacRury, 6912 Balsam Way, Oakland, Calif.
Ruth F. Morgan, 2139 Allesandro St., Los Angeles 39, California
Wilfred F. Rosenberg — 318 Blue Bonnet Blvd., San Antonio 9, Tex.
Mrs. Nellie Von Behren—1020 Pauline St., New Orleans, La.
Mrs. Ida White, 5481 - 16th Ave., Rosemount, Montreal, Quebec, Canada.
P. R. S. Headquarters Group — L. Edwin Case.

It has been observed that it may be a good and useful thing to have plenty of temper, but a very bad thing to be so careless as to lose it.

IF YOUR SUBSCRIPTION EXPIRES WITH THIS ISSUE — we recommend that you renew your subscription immediately. The next issue of our journal includes articles we are sure you will not wish to miss. For example, "The Physician and the Psychologist," "Christian Influences in Buddhist Symbolism," "Bringing Philosophy to Children Without Preaching," and a short story, "The Unworthy One," by Mr. Hall.

Original manuscript. From the collection of the Society.

A POEM

Composed by the famous calligraphist Mirali on the losing of his eyesight

Alas! My eyes have been disabled from seeing,
Woe! Woe! That, at last, my eyes have betrayed me!
People say: "Thou hast lost thy eyes through thy writings."
But my writing used to give light to others' eyes.

This illumination of the poem was done by Mohammad Ismail in the year 1092 A. H.

Library Notes

By A. J. Howie

The Bacstrom Alchemical Manuscripts

(*Conclusion*)

Man has an instinctive urge to mystical experiences. Primitives responded on the level of natural phenomena. In the ascending scale of culture the responses became formalized with religion and philosophical disciplines. From the simplest to the most complex transcendent phenomena, the fact has been accepted emotionally but never has been proved acceptably in terms of reason. Religious and philosophical ideas have moved individuals, nations, and races; the practical conviction and spiritual aspirations have been swept into great, inclusive patterns—all of which have been more or less unfathomable to cold thinking. Strangely, subsequent patterns seem always to discount the validity of former patterns, at the same time that students of comparative religion observe the parallels and identities of symbols.

Jolande Jacobi in her *The Psychology of C. G. Jung* states: "The indications given here are only meant to show that great intuitions and intimations of the most important psychological knowledge lie within our spiritual horizon, which as yet are scarcely heeded and by most people are connected with superstition . . . . " She repeats Jung's warning that occidentals should not imitate the oriental methods of achieving the mystical experiences—nor follow the path of the alchemist.

A study of the Bacstrom manuscript has revealed part of the story of how another sincere student has responded to urges and convictions, the projections of his own psyche, which sustained him in his researches through years of constant failure. Bacstrom's story is without a conclusion—as it should be for those of us who accept a theory of the continuity of the impulses that result in our consciousness now.

Dr. Bacstrom's manuscripts reveal the desire for secret knowledge, the power to manipulate the forces of Nature in chemistry. He nowhere apologizes for or attempts to explain his interest in alchemy. He

continued to find books and manuscripts whose authors expressed in words his own convictions and offered formulas by which he expected to achieve the *magnum opus,* the transcendent experience. These he carefully copied and annotated with comments—usually of disagreement and failure. But all of his studies were stamped with a reverence for the few who had the true key, and condemnation for the sophisters and pseudo-alchemists. The following quotations from *The Chemist's Key to Shut and Open,* by Henry Nollius, 1657, is typical.

The work was published by Eugenius Philalethes who introduces it thus: "The author builds on good principles, so that his theory is as true as it is plausible . . . . He is sometimes pleased to descend to examples, but to such only as are natural, and they indeed are good to teach but hard to imitate. We see not all that Nature doth . . . . When he speaks of rain and dew I am contented to think he means something else than what is vulgarly so called. And I doubt not but his salt petre is something different from that which is combustible and common."

Nollius' dedicatory letter to Lord Wygand Heymel, President of Dresden:

"A professor of logic at a famous university requested to be instructed in the principles of our secret philosophy. Finding him to be a person of singular humanity, most excellent abilities, and a most acute and discerning apprehension, I resolved to grant his request. To that end I discussed the generation of natural bodies, pointing out to him after what manner and by what means this great and secret daily work was performed. I advised him that the foundation of our Art did, next to Divine Assistance, consist chiefly in the perfect knowledge of Corruption and Generation. Leaning on his book-judgment, this seemed too simple and vague.

"Yet what I told him was the very truth. He that perfectly knows the ways of generation, will easily come to be acquainted with the true Menstruum of every Body, which in our philosophy is the most useful and difficult matter to come by. Yea, he will find out a way or Process, which if he, by right imitation of Nature, will wisely practice, he shall out of a convenient Body (dissolved first, and digested in its own most natural or proper vinegar) perfectly extract and attain to a most noble and matchless medicine.

"A medicine, I say, and not gold. For the sophisters and pseudo-chemists, pining with an insatiable hunger after gold, do by most covetous, chargeable, and fruitless processes infuse into their silly readers a strong desire of gold-making, and promise them gold in moun-

tains. But Art cannot make Gold. Nature alone produces substances. But how to perfect and purify imperfect metals by nature only, and a natural way, (not by adding to them, or mixing with them, any extraneous substance or ingredient), and to separate and purge from them those obstructing, discordant impurities which are the cause of their imperfection, the Philosophers do know very well. Art, I say, cannot produce or make any substance; but how to propagate and multiply natures in their own species by transplantation and incision, he does know—but not without Nature.

"This I am sure of by the Light of Nature, the contemplation of which, with God's blessing and gracious assistance, has enabled me to write this short discourse on Generation, and has wholly persuaded me to believe that the sovereign true medicine must be sought out and prepared after the same method that natural generations are performed. Everything that Nature affords for the subsistence and health of man is crude and needs a further digestion before it can be converted either into the substance of man or into a wholesome medicine.

"By the help of this Art we know how to digest and dissolve, to putrify, to separate the impure from the pure, and so to come by most perfect medicines. So great and precious a blessing is this that God never imparts it to any fraudulent mountebanks, nor to tyrants, nor to any impure, lascivious persons, nor to the effeminate and idle, nor to gluttons, nor usurers, nor to any worshippers of mammon. In all ages, the pious, the charitable, the liberal, the meek, the patient, and indefatigable Spirit, who was a diligent observer and admirer of his works, found it out.

"Give ear all you medicators who hate and persecute this divine science. With what conscience or honest confidence can you profess yourselves to be physicians, seeing that all physic or medicines are, without chymistry, imperfect? Without that Chymistry, I say, which out of the manifested Light of Nature hath its grounds and canons laid down in this little book. It is this which will teach us first to heal all diseases of the macrocosmic substances, and afterwards by examples and experiments deduced from those exterior cures, will show us the right and infallible cure of all disease in our own bodies. He that does not know how to heal and purge metals, how can he restore the decay or weaken radical balsam in man, and excite it by comfortable and concordant medicine to perform perfectly all his appointed functions which must necessarily be put into action before any disease can be expelled? It is a noble, safe, and pious course to examine and try the force and virtue of medicines upon the macrocosmic substances, before we apply them to our fellow creatures and the rare fabric of man."

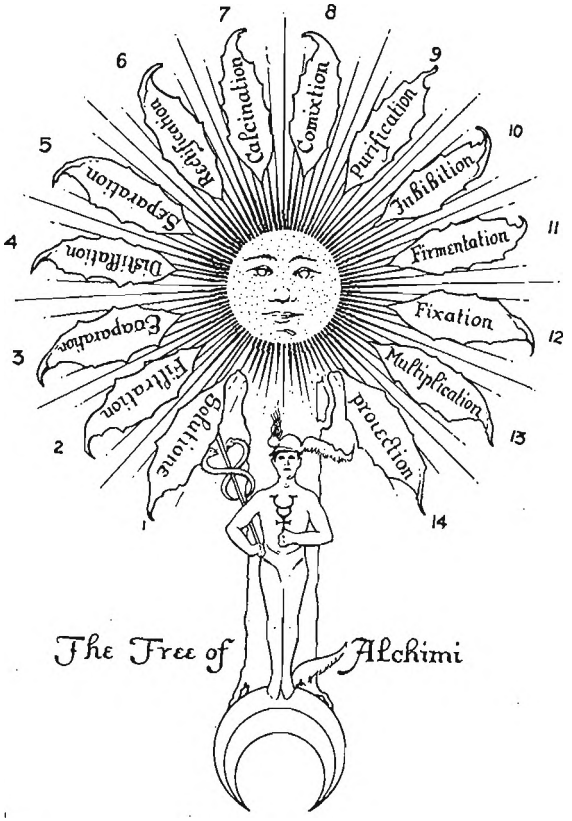
The schema of the Nollius book is found repeatedly. A man of more than average intelligence and training requests instruction from the alchemist. His way of life is honorable, moral, above reproach. He is accepted and instructed. But he cannot free himself from the shackles of book-learning sufficiently to pursue the secret ways of Nature. This mental block gives the author opportunity to declaim against critics, doubters, gold-makers, adversaries in general. And always he attributes to God and Nature any success he may achieve.

But when it comes to details, there is no consistency or order; a Babel of terminology is maddening to the researcher. This seems to be where Bacstrom bogged down; but a bulldog determination seems to thrive on British soil, and 150 years later we have a silent, monumental testimony to his devotion to his studies.

It would be almost impossible for a person today to discharge his social and economic responsibilities and still find time to make only a carefully handwritten copy of the Bacstrom manuscript in our 18 volumes—without taking time to search out and check the original source material and make the necessary translations. Further, there is no doubt that our collection is but a part of the manuscripts originating with Bacstrom, not to mention those he exchanged with other alchemical students. By any standard, we must rate Bacstrom high for effort, industry, and application.

I find no claim or mention by Bacstrom of having been chosen for initiation into any mysterious brotherhood. However, there is a consistent note in the letter cited by Waite with the credulity shown by Bacstrom in experimenting with literally hundreds of alchemical methods. Undeniably, Bacstrom was seeking alchemical wonders, and everything remotely related to the subject was grist for his research. This gives a seeming lack of discrimination to his papers, especially when we realize that his interest in alchemy dates back at least to 1770 when he left Amsterdam, and it could well have been an earlier interest. As late as 1805, thirty-five years later, he still had not succeeded in performing the *magnum opus*. The long years of trial and error are not an unusual circumstance in alchemical literature, and the achievement is a triumph in old age. But the indications from our manuscripts are that Bacstrom perpetuated the error of his predecessors by literally following the methods of others. He was no genius of originality in the laboratory. We have the notes that he tried various methods—and failed. He does not record any speculations as to why he failed. Apparently he concluded after each failure that the methods were wrong. Undaunted, Bacstrom would select another alchemical pamphlet to try again.

There were three principal goals of the alchemists—to transmute base metals into gold, to prepare a panacea that would heal all sickness, and to compound the elixir of life that would prolong life indefinitely. With the title of doctor, we might expect Dr. Bacstrom to be working



THE TREE OF ALCHEMY

—From the Norton manuscript in the Bacstrom collection.

primarily for the panacea, but there is no especial emphasis on healing the sick. The few nostrums given seem accidental rather than purposeful.

Bacstrom seemed to think it worth while to copy references that emphasized the difficulties and obstacles as well as the benefits and rewards of attainment.

De la Brie: "But that you may not think that the Gate of the Secrets of Philosophy may be easily opened, however simple and com-

mon the first and nearest matter, which must be set to work may be, I must tell you that the knowledge of it is locked up by the most dangerous obstacle in nature. The most terrible and most dreadful subject in the world hides the best and most salutary. If you do not open the last barriers of the Earth, of the Sea, and of the Fire, you will only discover its venom and not its virtue.

"To attain this the philosopher must make use of the artifice of Jason and Theseus, which artifices are love and sympathy, more capable to penetrate the subject perfectly than all the force and artifice in the world beside."

De Cone's answers to Archbishop Roane: "And when the alchemists make perfect white or red they have the stone perfect to white and to red, which is the greatest and strongest thing that any craftsman in the science may come to the knowledge of in this life.

"Thou mayest know divers things which may be well ascertained to be marvelous, but you shall know that in the world there is not a more marvelous stone than this in all his operations; for he doth not only cure and heal the infirmities of metals but healeth also the human body and draweth from it all infirmities and diseases . . . . Therefore blessed be the Almighty God who hath given to men the knowledge of such a noble science and blessed is that person, whosoever he be that cometh to the knowledge of this precious work."

From *Coelum Philosophorum* by S. G., Dresden and Leipzig, 1739:

"The Road to our philosophical heaven is overgrown with thorns, and those that travel this way are conducted in a wonderful manner, sometimes men are led into it innocently, and sometimes through ignorance, by some accident, by covetousness, by persuasion, by natural faith and confidence, by great expenses, labour and diligence, by experience and sometimes by imposture and false transmutations.

"It is however certain that no man will ever attain a happy end in this dangerous science except he is possessed of an innocent heart and unblamable character. It happens very seldom to meet with an Adept, who should be willing to communicate, or even make himself known to us.

"Knowledge, labour, and patience are the most useful companions on this road, whosoever does not possess them all three will never obtain what he seeks.

"It is strange that there are men, who otherwise do not want for good sense, who should philosophize either against this art or in favour of it, to mislead honest lovers into fatal errors, whilst they know as much when they write against it, as they do when they favour it.

"Some are very mysterious, they write of things which they know nothing of themselves. They also mislead the industrious searchers into a labyrinth of errors.

"This treatise has been written by the blessing of God to instruct serious lovers of this art, such as possess a sound judgment, if they will but follow the simplicity of Nature!"

So far we have refrained from questioning the authenticity of these manuscripts. However, there are numerous instances in which we have to reconcile statements like the following:

In Volume 2 there is a single page following the title-page of *Monsr. De La Brie's Process for Accomplishing the Tincture* extracted from a French work entitled "Histoire des Indes Orientales," par Monsr. Sou. Mu de Rennefort—Admiral. Suivant la copie de Paris, a Leide 1688. (The Bacstrom translation apparently was made in 1797). The wording certainly sows the seeds of doubt.

"In the following pages the parts contained between crochets are no part of the original text, but remarks introduced by Dr. B. by way of explanation. The Doctor's comments are, however, erroneous. There never was, nor will there ever be a tinging medicine elaborated from Sulphur, Nitre, Lime, or such subjects. De la Brie's three words, which he rubbed out after the Admiral had read them, were the names of the three principles or ingredients required for the work, viz. ☉, ☽, and the *Secret fire.*"

The script is not distinctly different from the rest of the manuscripts, yet it is unlikely that Bacstrom would have described his comments as erroneous. The translation is followed by a section titled "Remarks upon Mons. de la Brie's Process . . . . "; on the back of the title page is a paragraph written in a blacker ink and a heavier pen, but yet in a most similar handwriting, which opens: "These remarks are more fanciful than solid . . . . "

The title page to "Another Process for Accomplishing the Tincture" by S. Bacstrom, is followed by the line at the foot of the page: "Copied from the Doctor's Manuscripts 1797."

In Volume 6 there is one fragment of manuscript that seems unquestionably in the handwriting of Bacstrom because of the text; and this script is similar to all those we have questioned. "I have written this not regularly, yet not without necessary Reflexion; it will be necessary that you copy it correctly, not as I have wrote it, but exactly as the pages in *Zoroaster's Cave* follow regularly; I have noticed with Lines in the little printed book, every thing I copied, yet in the printed book

you have but few or none of my necessary Remarks, therefore you copy this and then condemn this for waste paper.

"God grant that my Studies and Labour may finally conduct us safely to Colchos to obtain with Jason the Golden Fleece and Hesperian Apples. I hope God may provide the means to make another Attempt! Amen-"

Does the foregoing suggest an amanuensis?

In Volume 8 There is a personal note that seems to indicate Bacstrom's own hand. "Myriam, the prophetess, sister of Moses, her conversation with Aros, king of Egypt, concerning her work" translated from the German by S. B.

"I am not yet philosopher enough to explain Myriam more clearly than I have done here, yet I do not doubt, whenever the Work will be practically accomplished by the better known longer but sure way of slow digestion, then Myriam, the Brass-founder and all other philosophers will be fully comprehended, as the principles remain the same."

It is unfortunate that this translation is undated because up to this point Bacstrom has not accomplished the *magnum opus* even though he expresses positive authority regarding the principles.

The manuscripts in Volume 9 seem to be definitely in another hand. In a prefatory memorandum to *A Treatise concerning the Tincture of Antimony* communicated to his friend Theodore, in the year 1536 by Theophrastus Paracelsus, is the following comment:

"The following treatise was publicised in an old German collection of alchemical tracts with the title prefixed. Dr. Bacstrom took the trouble to translate it for me; but afterward found that it had been published in English as the work of Fr. Roger Bacon."

A Process for obtaining the Tincture communicated by a clergyman in America to Mr. Lentz is preceded by a memorandum: "The following process was communicated to Dr. Sigismund Bacstrom by Mr. Lentz, an intimate friend of his, and a man of veracity and integrity. He died in London in the year 1784 and Dr. B. has copies of all his manuscripts . . . . From a translation of it into English, by Dr. Bacstrom, was made the following copy, to which are added several remarks by the Doctor."

With due respect to the research of Mr. Waite, I was surprised to find that the single Rosicrucian mention in our manuscript is in Volume 4, in which the title page reads: *Letters of Michael Sendivogius to the Rosey Crucian Society*. Transcribed verbatim from a manuscript

which had been copied from an old manuscript of Dr. Sibley in 1791, these letters attributed to Sendivogius are dated between February 7, 1646, and January 18, 1647, all at Brussels. Barrett in his *The Lives of theAlchemical Philosophers* gives the year and place of the death of Sendivogius as 1646 at Groverna on the frontiers of Poland and Silesia, at the age of 84 (1562-1646). This casts a doubt on the authorship by Sendivogius; and suggests that the Rosicrucian reference which is only a caption and no part of the letters, may be a loose allusion. There is no mention of a Rosicrucian brotherhood in the letters. The first letter opens:

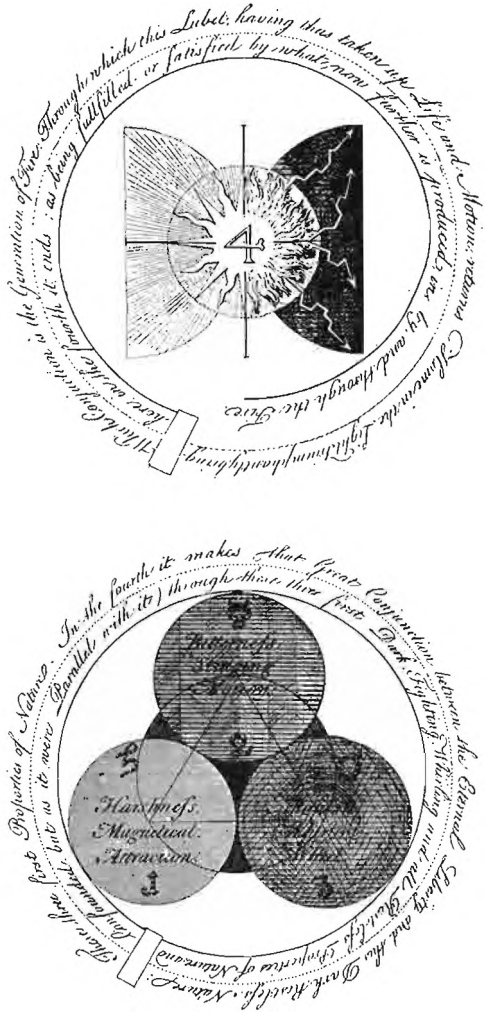
"Greeting to my most honoured Friend and most worthy Companion of the Society of Unknown Philosophers." The other letters are addressed to "Dear Companion."

The frontispiece of this volume is captioned: *The Hieroglyphical Seal of the Society of Unknown Philosophers.* These are four separate symbolical wheels not obviously related except that they are incomplete redrawings of figures selected from the illustrations by the Reverend William Law of the principles of Jacob Boehme published with the translation of the collected works of the latter in an edition of 1772. The William Law drawings are headed "The True Principles of All Things."

At the back of the volume, following the letters attributed to Sendivogius, are 12 pages interpreting "The Hieroglyphical Seal of the Society of Unknown Philosophers." The text rambles with no direct correlation to the four circles of the frontispiece. The script is different from what we have accepted as Bacstrom's so this may be just another scrap of related data collected by Bacstrom. At any rate, out of context with the full series of diagrams by Law, these four figures seem inadequate, insignificant, incomplete—and unlikely to be a seal for any society.

Further in this same vein, in Volume 3 there are a series of *Extracts from Letters,* written at Brussels A. D. 1645-6 on the Philosophers Stone. They are supposed to be the work of Sendivogius, copied from a manuscript—followed by a pencil notation "in the hands of W. Bryan," (in the possession of?). There are variations of wording and spelling in these extracts, indicating that they could be independent translations from a foreign text. There is no justification for affixing a Rosicrucian label. The letters repeat much of the good advice to students of alchemy that is common to this literature. For example:

"I send you the Statutes of our Society in Latin, of which let be sacred to you."



Figures from the William Law edition of Boehme described in the Bacstrom manuscript as seals of the Society of Unknown Philosophers

"I liberally do grant and promise you a communication of more notions than your patron (Briscius) hath yet imparted to you concerning as well the theoretical as practical part of our Alchemy. But then it will be necessary that you yourself labour in it continually reading speculating and working also to make you able to add some things by your own industry and strength to those things which are already revealed to you. For the rest you will find it a business of not so high

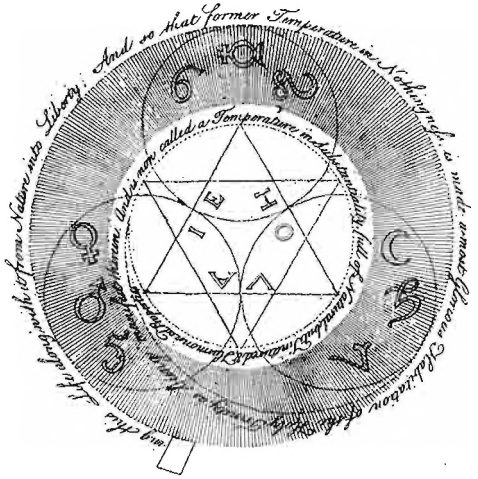


Figure from the William Law edition of Boehme described in the Bacstrom manuscript as a seal of the Society of Unknown Philosophers

consideration as is talked of. For he that hath the key to door can easily unlock the same."

"For every art hath its own way and manner of operating and above all ours which cannot be expressed so well in words but that a particular demonstration and an experimental disquisition be also necessary which for the most part answers but slowly the hopes and expectations of philosophers."

* * * * * * *

I approached the Bacstrom manuscripts as the products of a doddering, gullible old man, a record of his wool-gathering, another example of time, money, and effort spent in a futile pursuit of gold, health, and longevity by miraculous means. But now I turn from them regretfully and respectfully as the document of one man's devotion to a quest prompted by urgings more universal than he knew.

For more than thirty-five of his mature years Bacstrom sought the formula for the philosophers' stone. He was not alone in his studies, but there seemed not to be a teacher among them. The blind led the blind. They read voluminously and literally. They exchanged notes and information. In spite of questioning and near despair, Bacstrom persisted; he seemed never to lose faith in his conviction as to the possibility of achieving the *magnum opus*.

In the Library, we have numerous fragments of individual quests toward knowledge that is not concerned with academic methods. In a former article I inadequately presented the Harmon manuscripts. I plan for other articles formulating these patterns by which individuals have sought to integrate their spiritual and emotional interests. In this way we can observe the multitude of ways in which may be expressed the pattern for realization of spiritual things. The methods are individual. We may not intellectually follow the formula of another. But we hope to demonstrate how each may find his own way, the pathless way, because no one has trod before in just the same course.

In this way, we may free ourselves from the confusion of words. In this way, we may tolerate the infinite multitude of ways followed by our fellows. In this way, we may freely offer help without trying to convert any to our way. For this way we know no end but eternal progress.

* * * * * * *

For those who wish to examine the Bacstrom manuscripts, Volume 7 has a table of the characters used as a form of shorthand through the manuscripts.

MR. PETERS AND THE GODDESS

By H. P. Blavatsky

Translated from the original Russian by
Mary G. Langford

This article, by the distinguished Orientalist and Theosophist Helena Petrovna Blavatsky, was published for the first time in English in Vol. 9 of HORIZON. Because of the great public interest in the writings of Mme. Blavatsky, a limited number of copies of the article were made available in booklet form. It contains much unusual information on Indian philosophy and religion. An interesting and little known portrait of Mme. Blavatsky is included. We can supply this unusual pamphlet for a limited time at 50c a copy, postpaid.

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