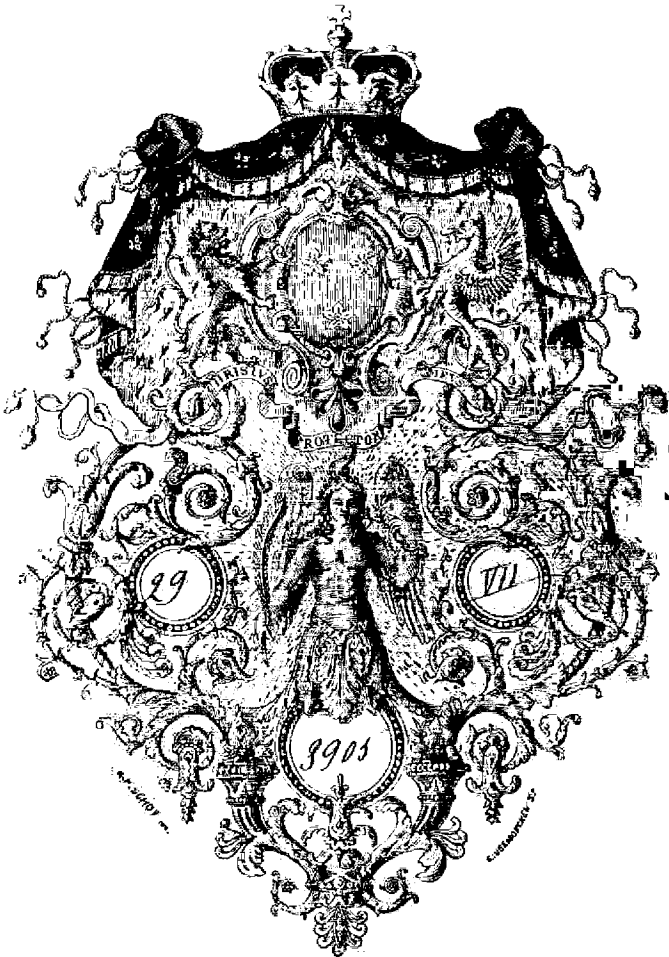


FALL 1976



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

ABOUT THE COVER: Elaborate bookplate of the Duc d'Arenberg, combining several types of design. For complete description see pp. 39-40.

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HOW PHILOSOPHY CAME TO BE



It is generally assumed that philosophy emerged from the human mind, much as Athena was born armored and helmed from the head of Zeus. Actually it began as a series of scattered convictions, mostly ethical and moral which accumulated over thousands of years, in many parts of the world. There is some evidence to indicate that speculations dealing particularly with the relationships between the individual and his environment arose first in India and are to be numbered among the benefits which have descended to us from the Irano-Aryan tribes. More specifically, it began with man himself, who had been endowed with the primitive instinct toward inquisitiveness. Of all the creatures that we know, the human being is the only one who consciously considers the peculiarities of his own place in Nature. Once he discovered that he existed he asked the most universal of all questions: "Why?" He had no good answer—in fact he had no answers at all, so he began to speculate. The productions of his first ruminations became more complicated as ages passed, and have now been separated into some two hundred major or minor answers to the question "why?"

The faculty of sight made possible awareness of environment. Our first progenitors had difficulty in explaining to themselves, or each other, the strange courses of human events. Man was subjected to countless hazards and found himself at a disadvantage in his relations with the animal world around him. Natural phenomena were completely mysterious—filled with conflicts and

contradictions, many of which have endured to our time. The instinct for survival stimulated mental processes, resulting in the sharpening of instincts, and somewhat later in the strengthening of intuition. In those times the concept of Deity was still extremely vague. It became a synonym for the unknown. The universe itself had not been experienced by those who wandered about in antediluvian forests, fens and bogs. Reality extended only a few hundred yards in any direction, and beyond this all was perilous.

The human being has always been in difficulties with others of his kind. Wars were raged long before peace was discovered; in fact, it was not possible to decide which was the more natural state of affairs. It became obvious that the *genus homo erectus* had to huddle with his own kind for security, and in due course community existence proved more dangerous than isolation. During all these troublous times generations were born and died, and this presented another unexplainable phenomenon. Gradually, trial and error revealed that the individual could be happier and safer by arbitrating his difficulties and sharing the mental and physical assets available to him. The result was a gradual emergence of a primitive code of warnings. The various recommendations usually began with the words, "thou shalt not." Man discovered what he should not do long before he had any positive directives. He avoided the hurtful and cultivated the pleasant, and it gradually dawned upon him to divide good from evil. This was not due to formal morality, but to simple expediency.

We are still in trouble with the problem of "why?", and as late as the twentieth century scholars considered the word improper, and that it should be reinterpreted to mean "how?" We have found a number of interesting facts about how things happen, but as to why they happen, we are still one with the Cro-Magnons. The oldest records that we know, dating back six to eight thousand years relate to the obligations of tribal life. They cover much the same ground as the Mosaic Decalogue, but with little emphasis upon theology. These early codes indicate clearly that primitive society was in trouble with itself. There were laws against crimes of violence, numerous types of dishonesty, and the breaking of contracts. The carpenters were cheating, farmers were misrepresenting the quality of their produce, and families were breaking up under the

most flimsy pretexts. There is scarcely a delinquency flourishing today which did not plague the citizenry of six thousand years ago. This seems to indicate that human nature has not evolved as rapidly as we like to believe. The enforcement of rules required some type of legislative procedure, and the earliest sages were also lawgivers.

Although the earth's population was small, tribal conflicts were numerous and tragic. The principal occupation was the defense of territorial domain. This tends to prove that wars are not caused primarily by overpopulation. People have disliked each other as far back as the beginning of history, but some wiser head decided that tribal strife was impractical and unprofitable in the long run. The early Hindus made it a rule that a battle could not be fought on good pasturage, and the combatants had to retire to some region unsuitable for agriculture. It has been suggested that philosophy is nothing more nor less than organized commonsense. This quality was most obvious in the tribal elders who had lived long and suffered much. They became the counselors, and as traditions multiplied they were also the historians of their people. In time, history itself contributed strongly to knowledge and supported commonsense.

In the effort to interpret the meaning of existence, longitude and latitude became important factors; climatic conditions played a part, and those living close to the oceans differed from the mountain dwellers. As in the case of the American Indians, interchange of ideas was limited, and a group of two or three hundred families had its own theology, philosophy, history, science, and language. This circumstance contributed to orthodoxies and later powerful conflicts on abstract subjects. By this time the effort to answer the question "why?" was ignored by common consent. Each individual had his own reason for what he did, and resented interference of any kind. Along the way of cultural migrations, religion began to appear, but it was mostly totemism, veneration for ancestors, and fear of the malicious dead. Strangely enough, belief in immortality appeared at a comparatively early date. It was sustained by intuition, combined with reflection. The condition of non-existence could not be experienced, and there was little agreement as to the actual state of the afterlife. Sleep phenomena played a part in

speculations concerning immortality. It seemed reasonable to assume that the dream world was a reality in which the unembodied souls of ancestors could have a continuing existence. Spiritism involving communication between the living and the dead existed in most ancient cultures and has survived to the present time.

According to Immanuel Kant, the reflections of primitive mankind gradually centered upon three questions. The first of these asks what it is possible for man to know. Is he limited by the magnitude of the universal project, or by the insufficiency of his own faculties of comprehension and understanding? In other words, is he locked within a psychological organism that is simply incapable of knowing and must always endure in the realm of speculation? The second consideration is more immediately practical because it inquires about what the individual can do and should do. Is there a right way of doing things, leading to security, and a wrong way which ends in suffering? What determines the proper code of conduct? The third question reveals a dawning optimism because it is concerned with what can be reasonably hoped for—either here or hereafter. Without hope, reflection falters, and this dilemma has also come down to us in the conflict between idealism and materialism.

The origin of Egyptian civilization is still uncertain, but we know that nearly four thousand years before the beginning of the Christian era, a systematic structure of beliefs was fashioned and widely accepted. More than fifty-five hundred years ago, the first sections, or versions, of the *Book of the Dead* summarized the wisdom of those extremely precocious people who inhabited the Valley of the Nile. Images of the great gods came into existence; the realms of the underworld were charted; and the condition of the soul after death was very literally defined. The old gods had proclaimed their laws and their ways, and were the guardians of the empire with all its inhabitants. The last judgment came into existence. If the soul was to be punished or rewarded, there must be an adequate structure of ethical and moral conviction. The negative confession of faith found in the old papyri was of such an exalted standard that scholars in the field consider it higher and more realistic than any moral code we have today. The soul awaiting the judgment of the

great Osiris swore in the presence of the deities who know every human frailty that it was free from all evil—either of action or of thought. Among the negative confessions, so-called, the soul is made to say: "I have never held malice against any living creature." In another place the soul adds: "I have never withheld charity from the poor or the needy, and I have never coveted or taken the property of any person." From beginnings like this the negative confession expands to cover nearly every aspect of human behavior.

The Egyptian life way was firmly established in religion, which became the all-inclusive term to cover every field of knowledge. The sanctuary was the university and the custodian of arts, sciences and philosophy. The rapid emergence of coordinated learning has never been fully explained. All we actually know is that as early as the first dynasty foundations were laid which have endured to this day, and which have influenced Western civilization. The temporal power of Egypt expanded the boundaries of this ancient culture and gradually absorbed the knowledge which had accumulated among other peoples who flourished in the Valley of the Euphrates. Egypt was divided into provinces called nomes, which were semi-autonomous. Each of these districts had its own patron deities, but in the course of time the cult of Osiris became dominant, bringing with it a rich symbolism and reconciling numerous credal differences. It is obvious that an empire which endured for nearly four thousand years passed through many internal changes and the religious precepts which directed the conduct of the people would be enriched through the growth of such sciences as astronomy, mathematics, chemistry, and architecture. In the aesthetic field there was also corresponding advancement. Music, art, literature and drama made their enduring contributions toward the unfolding of human consciousness.

The Pharaoh Akhnaton, Amenhotep IV (1375-1358 B.C.) has been described as the first "person" to emerge in history. He was not merely a cartouche carved into the face of an ancient monument, nor was he a victorious general in the list of Egyptian pharaohs. He descends to us as a human being whom we can understand, admire, and respect. We know his life, his thoughts, his dreams for the world good and the tragic story of his all too short

career. He was the first monotheist, and out of the elaborate pantheon of religious divinities he selected one as the true god. He symbolized this universal parent by a radiant sun globe—each of the rays ending in a human hand, lifting all creatures to union with itself. Though physically frail and subject to strange inner experiences (which have been held against him), he promulgated the concept of human equality. In the presence of God (the Aton) all creatures, both human and those of the lesser kingdoms had inalienable rights. He taught that pharaoh was not an autocrat or lord of the Double Kingdom of North and South Egypt. The king ruled by the grace of Aton—not the master, but the servant of his people. Akhnaton went out and helped the farmer plow his field—for all men of all rank and station are brothers and sons of one father. His life with his beautiful and frail queen, Nefertiti, was exceptionally significant. In his formal procedures he always referred to her not as co-ruler, but as “Nefertiti who is myself.” He laid the foundations for universal suffrage, the absolute equality of man and woman. Rather than declare war against others who were also children of the same father he died of a broken heart before the altar of the Aton. The list of his contributions to social progress is long and impressive. In art he was not represented as an enthroned ruler receiving the homage of conquered nations. He preferred to be represented with his children, and often with his arm around his wife. Akhnaton was a “birth out of time.” His dream perished with him, and Egypt returned to its old ways and its old gods, but a grateful humankind has never forgotten him—even though his name was erased from most of the historical records.

The great institution of State Mysteries which flourished both before and after Akhnaton attracted the attention of truthseekers from many nations. The Egyptians received with fraternal courtesy the strangers who sought a fuller knowledge of the divine world, physical nature, and the place of man in the universal plan. Every savant and scholar was required, however, to take obligations of integrity and purify his life before he could be accepted into the temple of learning. There were no professions exempt from these obligations. The lawyer, the doctor, the governor and the teacher had to acknowledge that all mortal affairs were governed by Divine Power. Even the pharaoh could not rule Egypt unless he were an

initiate of the State Mysteries. The long shadow of the great temples of Karnak and Luxor survived in the Tabernacle in the Wilderness, in Solomon's Temple of Israel, in the Eleusinian and Orphic Rites of Greece, in the Colleges of the Druids, and in the Roman Collegia. Philosophy became the justifier of religion, and in its last stages, the wisdom of Egypt was entrusted to the Hermetic tradition, which in turn came to dominate European chemistry under the name "Alchemy." The word itself means the divine science of the land of Khem, the ancient name for Egypt.

The origins of Greek philosophy are associated with the name of Orpheus, and Thomas Taylor points out that there were several philosopher-mystics who carried this name. The word *Orpheus* means dark, and it was assumed that the original Orpheus came from a far region and was probably an Egyptian or a spiritual leader from one of the Asiatic countries. The Orphic Rites were the fountainhead of streams of wisdom that flowed through the Grecian States to mingle with the waters of the Aegean Sea. The story of the development of the Grecian School parallels closely the summary we have given of the Egyptian Mysteries. By the time the Greeks felt the need for a deeper and broader learning, the Mysteries of Osiris, Isis and the weeping Serapis dominated Egyptian thinking. It was Osiris, lord of the quick and the dead, who became a symbol of a system of mystical theology. From the Osirian cult we have inherited the jury system, and it was the first to represent justice as blind-folded, a fashion that still prevails. Here, also, we find the beginnings of the doctrine of divine intercession. In the Theban Recension, Horus, the golden hawk, the only begotten of Osiris, intercedes for the souls of the dead, which he is entitled to do because he was the beloved son. When Osiris was foully murdered by Typhon, he attained reïmbodiment in Horus—immaculately conceived. This same Horus, in the last great war—the Armageddon—led the forces of light against the powers of darkness. He prevailed over all evils and restored the Golden Age. This account closely parallels the Greek myth of Dionysius as perpetuated in the initiatory rites of the Dionysian Artificers.

At the beginnings of Greek learning there stands a group of seven wise men known as the Sophists. Of these, two had strong philosophical leanings, Thales and Solon (seventh century B.C.).

The others were essentially statesmen holding high public office. As was usual at that time, political leaders were also instructed in the mysteries of religion, and their teachers were the Egyptians. Solon visited Egypt and was initiated at Sais. He brought back with him not only the Egyptian concepts of the philosophy of government, but also the account of the Atlantic empire, which was later expanded by Plato.

The decline of the authority of the sacerdotal colleges was due partly to the vandalism of war and partly to the gradual secularizing of scientific knowledge. By degrees teachers and technicians lost control of learning. They could no longer prevent non-initiated persons from becoming aware of the laws of architecture, mathematics, astronomy and music. It did not follow that all of these informed individuals were materialistic. Many of them were devoutly religious, but the sacred symbols and allegories began to reveal their secret contents.

Pythagoras of Samos (fifth century B.C.), sometimes regarded as the father of philosophy, has also been considered as the first scientist. He discovered the motion of the planets, devised what is now more generally known as the forty-seventh proposition of Euclid, and fathered the diatonic scale in music. Very few fragments of his learning have survived to us. Most of his writings perished in the fire which destroyed the School of Crotona. It has been reported that Plato paid a large sum for a few fragments which escaped the flames.

The Socratic school, established by one of the most brilliant men of all time, Socrates of Athens (fourth century B.C.) reveals clearly that the wisdom of the mysteries could no longer be held in secrecy. Socrates was not initiated, but discovered from some source within himself the essential principles of the wisdom tradition. Many brilliant teachers presided over groups of students and shared with them diversified interpretations of the knowledge which they had attained. The democracy of learning had set in. Some of these schools were materialistic, but most of them had strong religious overtones. From the time of the Greek age of philosophy, schismatic theories broke away into independent existence. Outstanding was the Platonic Academy, from which later Neoplatonic mysticism developed. Plato's disciple, Aristotle, widened the

breach between idealism and materialism. From Plato, the contemplative processes of reason descended into the post-Christian world, to find an able exponent in St. Augustine of Hippo, and the toga of Aristotle fell on the shoulders of St. Thomas Aquinas.

By the beginning of the Christian era the philosophic empire of antiquity was crumbling, and this decline was hastened by the increasing temporal power of Imperial Rome. While the Romans derived much of their scholarship from Greek teachers who were highly respected, very few Romans gained distinction for their piety or their philosophic insight. The best known philosopher-mystics among the Latins were the Emperor Marcus Aurelius Antoninus and the Emperor Julian, both of whom were initiates of the surviving esoteric cults. The classical schools ceased to exist as a formalized body with the death of Boethius (c.480-524), whose book *The Consolation of Philosophy* is still widely read. The early Church held Plato and Aristotle in high esteem and borrowed generously from their teachings. With the fall of the Roman Empire, Europe entered into what has been known as the Dark Ages. There is evidence that many late disciples of the pagan schools continued their quest of eternal wisdom, but it was not until the Renaissance that philosophy was re-established as a major branch of learning. Spearheading this movement was the great Florentine prince, Lorenzo de Medici.

From the fifteenth century on, the public mind became increasingly involved in humanistic problems. As Lord Bacon points out, a tripod was set up, the three supports of which were tradition, observation, and experimentation. The reformation undermined Christian sacerdotalism, and opened the way for what Thomas Payne called the age of reason. The individual assumed that he could plan his destiny with his own mental resources so that each became a law unto himself. As the philosophical disciplines broke down, human ambitions developed rapidly until philosophy lost most of its integrity.

The determination to build a world which provided infinite opportunity and rejected the older teachings about personal responsibility turned attention in the direction of a rapidly expanding industrialism. To support this the mind concocted a webwork of excuses and justifications for the expansion of physical

domain. Most modern philosophies have been more concerned with justifying self-interest than with the infinitely more important subject of personal integrity.

The old way of enlightenment has never died, but in most parts of the world it is held by minority groups which find consolation in a heritage of literature pointing out the proper way to live well in this world and face the future with a good hope.

The story in the Eastern hemisphere is not essentially different, but until the present century intensive industrialism was comparatively unknown. The Asiatic philosophical schools, for the most part at least, were not driven into secrecy by persecution, and Oriental religious philosophy continued to function much as it did in the Golden Age of Greece. This probably accounts in large measure for renewed interest in Oriental teaching, which, when guided by discretion, has many useful contributions to make. The whole world has discovered to its sorrow that when knowledge is not controlled and directed by spiritual convictions, essential progress is in danger.

This is only a very brief exposition of an extremely complicated subject, but we hope it will be useful in indicating the broad outlines of the forces involved in the descent of man. We feel that he has descended far enough, and the time has come to consider the ascent of man. More than six thousand years ago the intuitive powers of the human being indicated to him clearly the course he must follow. The pressures of modern living, the ecological hazards, overpopulation, and energy shortages prove that the ancients were right. As the Chinese expressed it, "heaven leads—earth follows." With the knowledge which we possess today, we could build new sanctuaries, magnificent and enduring upon the footings of enlightened wisdom.



"When the state is most corrupt, then laws are most multiplied."

Tacitus

THE LITTLE WORLD OF EX LIBRIS



With the introduction of printing into Europe in the fifteenth century, books rapidly became more plentiful and prominent citizens began to assemble private libraries. Of course, old monasteries and ducal palaces had rooms set aside for the preservation of priceless manuscripts of earlier date, many of which were exquisitely illuminated. Often the first page of these handwritten books included in its decorations the heraldic arms of the institution or noble family to which the volume belonged. As printing spread through Europe it became convenient to place some proof of ownership in scarce and treasured tomes. In the case of the Nuremburg Chronicle, the frontispiece, and elaborate woodblock print of deity, included two blank shields which could be filled in with the heraldic arms of the purchaser as final proof of proprietorship. The earliest known printed labels that could be pasted on to the inside front covers first appeared about 1470 and were applied to both manuscripts and printed works. The oldest examples of these labels consisted of an heraldic coat-of-arms without name or inscription, usually supported by an angel to indicate that the family was under the protection of heaven.

Like printing itself, these ownership labels did not improve through the early centuries. The ex libris devices designed by Albrecht Durer (1471-1528) for prominent families equalled his other works in quality, and are now great rarities. Bookplate art seems to have developed principally in Germany because this area produced massive heraldic designs with complicated embellishments which were extremely striking and forceful graphically. By the end of the fifteenth century, however, the bookplate though often elegant, took on a greater utilitarian significance.

According to Lord De Tabley, an authority on the subject, bookplates can be considered under two general headings: armorial and pictorial. To these should be added simple labels with no decorative elements, with some such inscription as "John Doe, His Book." Armorial bookplates followed rather closely the

architectural and artistic canons dominant in the period when the plates were made. De Tabley divided armorial bookplates into five groups:

- (1) Early Armorial (1500-1700)
- (2) Jacobean (1700-1740)
- (3) Chippendale (1740-1775)
- (4) Festoon or Ribbon-and-Wreath (1775-1800)
- (5) Modern Armorial (1800-)

The pictorial *ex libris* are of numerous types. They may be allegorical, books in stacks or rows, library interiors, landscapes, portraits, genre, humorous, abstract symbols, etc.

Institutional bookplates can belong to any of the above groups depending upon treatment. The same is true of religious bookplates. Many libraries, universities, religious, and fraternal organizations may have more than one bookplate. This usually results from collections of books presented by various donors with an appropriate indication of the circumstances which induced the gift. There are also presentation bookplates which owners may distribute among their friends, or use as substitutes for calling cards. Rare bookplates have also been counterfeited. An outstanding example of this practice being the *ex libris* of George Washington.

Armorial bookplates feature heraldic devices, more or less artistically contrived. The history of heraldry goes back over three thousand years. We read from Homer and Virgil that the Greek and Roman deities carried symbols of their various attributes on their shields and other parts of their armors. The philosopher, Aristotle, suggested to Alexander the Great that the various officers in his army should have special symbols on their shields or helmets so that they could be identified in the confusion of battle. We are inclined today to consider armorial bearings as affectations, but originally they were essentially utilitarian. In days when the majority of citizens was illiterate, the coat of arms provided all the information necessary to distinguish friend from foe, determine rank, and sometimes the proper names of the wearers. The situation became even more complicated when visors were added to helmets. When the face of the wearer could no longer be seen, he was identified by heralds who were trained to recognize his coat of arms.

The use of distinguishing symbols to mark books, paintings, clothing,

armor, furnishings, and fixtures existed in many oriental countries, especially China and Japan. An elaborate system of heraldry emphasizing distinctions of rank was introduced into China by the Manchus, and was wisely diffused during the C'hing dynasty (1644-1911). Prior to this dynasty, books were marked by seals cut from stone or wood from which impressions were made in red or black ink. In his book, *Making a Bookplate* (1949), Mark S. Sevrin includes an historical synopsis of the subject, in which he states that the first bookplates to be used were made in Japan in the year 900. This is quite reasonable as woodblock printing had been in use there since the seventh century, thus giving them a decided advantage over their Western contemporaries. Japan also had a well-developed heraldry and their orders of knighthood included appropriate crests called "mon." The temples had extensive libraries and not only marked their books with seals or impressions thereof, cut out and pasted into the volumes, included on these labels warnings against pilfering. The introduction of Western bookplates into Japan in the last quarter of the nineteenth century caused no particular stir—it was just another way of proclaiming ownership.

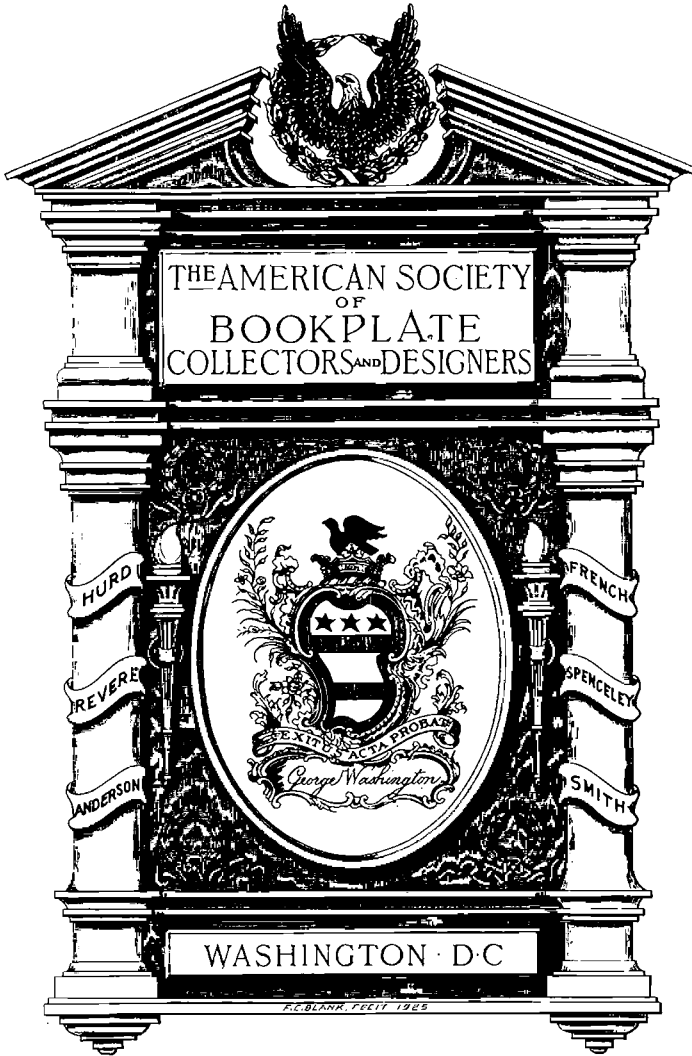
Elaborate monograms appear in manuscripts of Islamic nations, and these sometimes were indicators of ownership. Also, small markers from engraved signet rings are found in early volumes. Tibetan monasteries labeled important religious works with handwritten inscriptions. These were usually drawn on in red pigment on the last page of the work. There is some evidence that such notations had magical significance and placed the writings under the protection of various deities. Many of the Chinese Buddhist sutras had woodcut illustrations of a Chinese figure in full armor, who was regarded as the guardian of the writing. Rare Chinese printings and handpainted scrolls of early date had numerous ownership seals, sometimes twenty or more on the first page covering a considerable part of the text. Books from the Imperial Chinese Library had a vermillion seal three or four inches square near the top of the first page of text. We may infer from these various precautions that even in those days rare books had a tendency to stray away from their proper owners.

Heraldry is now a very complicated subject, but for practical

purposes a brief summary will be sufficient. Each soldier carried a shield, usually decorated with the insignia of his feudal lord. Those who had attained knighthood were entitled to more elaborate armorial attributes. The term *coat of arms* originally signified a loose sleeveless tunic worn over body arms. During the crusades, many knights and nobles wore the sign of the cross over the chest. The crest was an adornment for the helmet and was held in place by heavy twisted cording. The helmet was also covered by a kind of drapery called a mantle. When coats of arms are drawn or painted this mantling is exaggerated and forms an elaborate design of folds or foliate streamers. In addition to these elements there was also a motto suggesting some moral or spiritual virtue appropriate to the code of knighthood or referring briefly to the circumstances for which knighthood was conferred. A knight had the right to place a helmet above his coat of arms, and members of the peerage could have their helmets circled by a coronet from the center of which rose the crest. The number of points or balls decorating the coronet distinguished the rank. A king or reigning prince was entitled to a gilded helmet, and parts of his heraldic device might also be included on the trappings of his horse.

Although some countries including Great Britain still confer heraldic arms, and records of these honors are preserved in the College of Heralds, their use among democratic peoples is mostly ornamental. Many American families are descended from heraldic houses of England, Germany, and France. These may properly use armorial devices for such purposes as bookplates, but should not include specific insignia of rank unless they are the eldest living descendant of their clan or family.

As armorial designs add distinction to various personal properties, a large group of pseudo heraldic devices have come into existence. They are used to identify various professions, institutions, trade unions, and the like. Such trademarks or pseudo armorials are simply contrivances to identify products or their manufacturers. Those of aristocratic inclinations who had no coats of arms created imaginary ones, or borrowed generously from the older, authentic designs. To prevent, or at least restrict, bogus heraldic devices, the College of Heralds was established with the power and authority to rectify genealogical records.



Bookplate of the American Society of Bookplate Collectors and Designers.

The early armorials were rather severe in their designs, but might include supporters—figures of some type apparently upholding or protecting the central shield. In the case of Lord Bacon, the supporters were two Roman soldiers, because the estates of Verulam were early associated with the Roman occupation of

Britain. The royal arms of England are supported by a lion and a unicorn, and the shield of Lord Clive of India has an elephant as one of its supporters.

The Jacobean style presented the central shield less severely, and the trappings were more elaborate. This type of bookplate is rather difficult to describe. It differs essentially from later forms because it made use of the patterns of Jacobean architecture. The coat of arms is placed on what is called a sideboard such as was popular in Jacobean furniture. Brackets were also added, small ornamental shelves which helped to support the various decorations surrounding the coat of arms. In some of the Jacobean types the simple design is also placed in an architectural framework and is strongly bordered. A good example of a combination of Jacobean and Chippendale styling is the recent bookplate of the American Society of Bookplate Collectors and Designers. In the center of the elaborate border, which is of substantial architectural strength, the arms of George Washington are featured. The heraldic arms of Washington are especially interesting because the device is composed of stars and stripes, and some believe that his escutcheon influenced the designing of the American Flag.

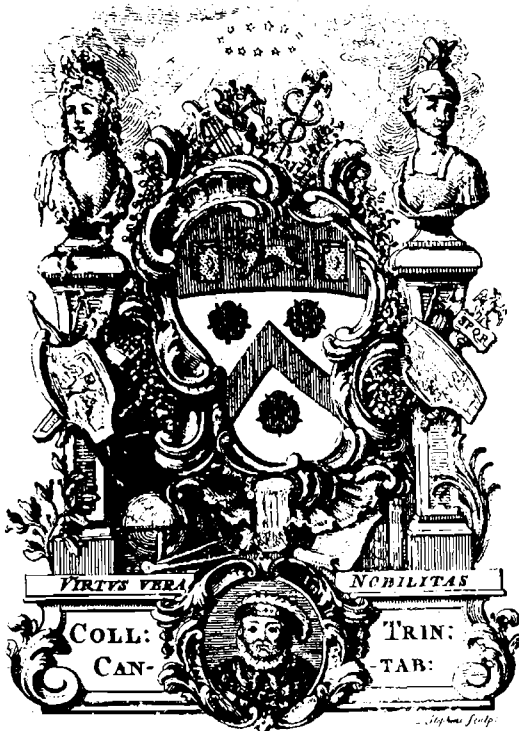
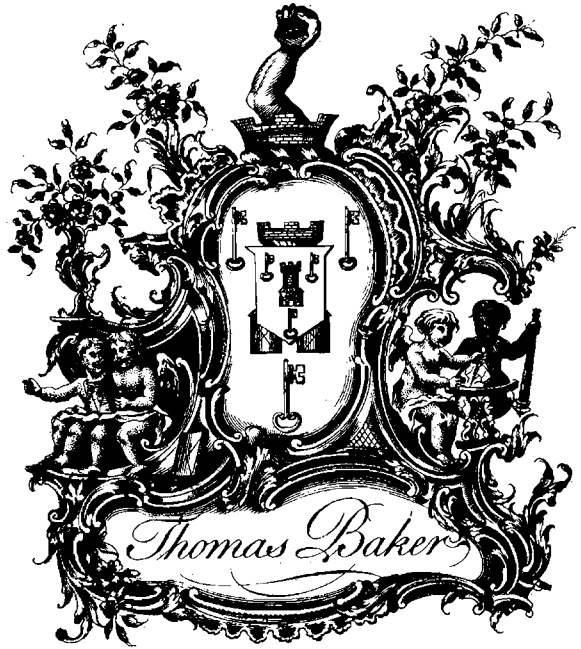
Edward Fitzgerald, often referred to as the translator of the Rubaiyat of Omar Khayyam, had a small but significant bookplate. Incidentally, Fitzgerald's Rubaiyat may be considered an original poem as it derives little more than inspiration from the quatrains of Omar the Tentmaker. As an evidence of friendship and esteem, William Makepeace Thackeray, one of the great novelists of the nineteenth century, designed a bookplate for Fitzgerald. It was a modest achievement, but we reproduce it here from the example in our possession. It may have been influenced by the early fifteenth century examples in which angelic or saintly figures supported the coat of arms.



Bookplate designed for Edward Fitzgerald by William Makepeace Thackeray.

In the Chippendale style, the central coat has been likened to a seashell because

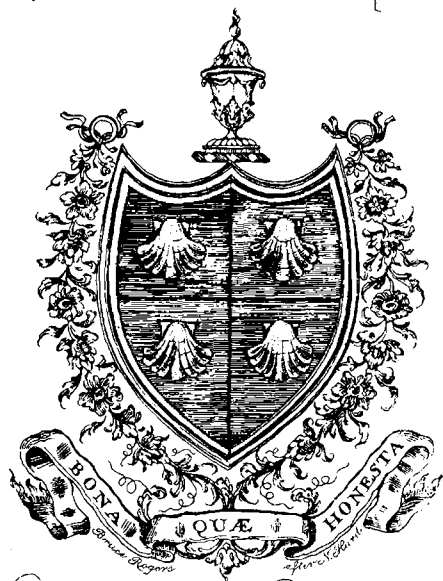
Thomas Baker bookplate.



The William Stephens bookplate.

of its irregular shape, somewhat resembling a conch. We are including two examples of the extraordinary embellishments sometimes found on bookplates of the Chippendale style. The floral arrangements on the Thomas Baker bookplate suggest a neglected garden which has gone to weed, and includes small allegorical figures. In the other example by William Stephens, but about 1750, a transcendent ingenuity makes an unforgettable, and also unforgivable picture. It is not remarkable that this style was discarded soon after.

N^o.



Frederick Gray Jackson

The Frederick Gray Jackson bookplate, as cut by Bruce Rogers.

The Festoon or Ribbon-and-Wreath type elaborates the borders and surrounds the central design with flowers and other extraneous embellishments, which for the most part detract from the dignity of the bookplate. A simple example of this type appears on a bookplate of Frederick Gray Jackson as cut by Bruce Rogers. The shield is spade-shaped, quartered, and bearing seashells. The present plate was derived from an older heraldic form.

About 1850, a number of brilliant artists arose in England and the United States who produced works of extraordinary artistic merit.

These gradually broke away from the severity of the older works and began to introduce combinations of armorial and pictorial elements. This brilliant group of engravers continued to produce excellent bookplates until the 1920's, when the school gradually faded away. From then on, the various pictorial types of ex libris increased in number, and these are interesting because they reveal characteristics and preoccupa-

tions of outstanding citizens. There are exceptions to all rules and pictorial bookplates are occasionally found among the old productions. They gained a footing in the United States where symbols of nobility fell into disuse and, to some measure, disrepute. Many of the old bookplate artists lacked the skill to create artistic scenic works, and were even less equipped to handle figure compositions. Cupids occasionally found places in the atmosphere surrounding the central heraldic devices. Too often these had childlike bodies, but the faces were reminiscent of dissipated elders. The customers, however, seemed to be satisfied and many old volumes are adorned with such productions. It was during the latter half of the nineteenth century that a group of skilled copper engravers produced ex libris that have substantial artistic importance. Remarkably enough, several of these masters of their craft revived the armorial form, and it would seem that many ancient houses had new plates made worthy of the volumes belonging to cultured families. It was not long before pictorial elements were added to the design. These usually featured accurate representations of the owner's library. Some are so remarkable that under a strong magnifying glass the grain in the wood of the library table is clearly

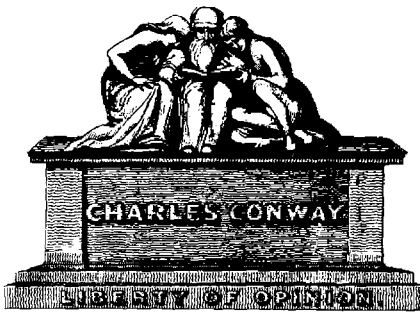


The bookplate of Walter Merriam Pratt.

visible. In the bookplate of Walter Merriam Pratt an oriental carpet shows the delicate patterns of Near Eastern weaving. Often the library window opens into a pleasant countryside, and busts of Greek philosophers, quite recognizable, are placed in appropriate niches. It is interesting that bookplates should often feature books in stately rows on intricately carved shelving or stacked in disarray in the foreground. When it is realized that the engraving on copper was done in reverse, such productions become the more extraordinary. Liberated from the restrictions of traditional heraldry, the designers gave vent to their own creative instincts and ushered in a new era in bookplate designing. In the course of time, however, such ingenuity was abused and many of the pictures lost all essential meaning.

William Blake, justly famous for his mystical art and his philosophical prose, is believed to have designed at least two bookplates. The best known of these was probably cut by John Flaxman who was professor of sculpture at the Royal Academy of Art, an intimate friend of Blake's, and in some respects his inspiration and mentor. This plate, which is mentioned by Allen in his

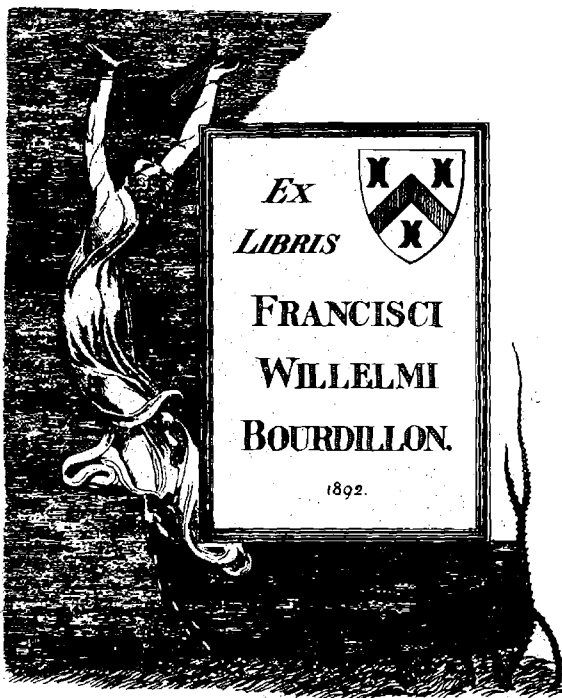
Essay on Bookplates, is in our collection. The design consists of two young persons with a scholar between them seated on a rectangular pedestal on which is a motto summarizing Blake's social philosophy in the words "Liberty of Opinion." This plate was prepared for a Mr. Charles Conway and while not an artistic triumph, has a distinctly Blakesque



Bookplate by William Blake for Charles Conway.

quality. One other design derived from William Blake has been adapted to the requirements of a bookplate. It was used twice, the first time for the ex libris of Francisci Willelmi Bourdillon. It includes a coat of arms and the date 1892. Exactly the same drawing was borrowed by Witter Bynner, the American poet. Mr. Bynner knew the design was from Blake, but did not know the work from which it was taken. Actually it occurs first on page sixteen of the edition of Young's *Night Thoughts* with Blake's illustrations.

Bookplates of fine quality and outstanding artistry were usually prepared for serious book collectors. These assembled important literary holdings and spent much of their time in the sedate



Bookplate of Francisci Willelmi Bourdillon,
derived from a William Blake illustration.

atmosphere of their books. Many of these outstanding collectors ultimately presented or willed their libraries to institutions, and this accounts for many of the rare items now treasured in public collections. An old library in some stately mansion might contain several thousand volumes in fine morocco bindings. It was not unusual to have a librarian in charge and retain the services of an outstanding bookbinder. Under such circumstances a fine and expensive bookplate seemed to be more than justified.

Today, the trend is toward membership in a book club which usually provides inexpensive reprints, and a shelf or two of popular fiction with a scattering of biography or publications dealing with current events. Those desiring bookplates can buy packages of them at stationers shops and insert their names by handwriting or typewriter. In many less pretentious homes, a few appropriate shelves were built in to hold books, but these were usually decorated with bric-a-brac and minor works of art.

Collectors of bookplates approach the hobby with different motivations. Some are concerned with historical elements and may research old ex libris because they find unusual biographical information about the gentry of long ago. Others attempt to assemble collections of the various bookplate artists who have produced outstanding works. There are also thematic collectors who may specialize in miniature portraiture, or such subject matter as gardens, ancestral houses, animals, birds, flowers, or humorous designs. One of the most intensive groups is ever watching for the bookplates of celebrated persons—scholars, poets, artists, musicians, or sportsmen, etc. These rejoice over such bookplates as those of Adolf Hitler, Benito Mussolini, or President de Gaulle of France. American collectors especially appreciate items bearing upon American History, and would rejoice exceedingly if they could come upon an ex libris designed by Paul Revere or the delightfully adapted example of President John Adams, revised for the use of his son, John Quincy Adams. There are numerous incen-



Bookplate of General Ethan Allen Hitchcock.

SCHOLÆ MAGICÆ TYPVS.



Ro. Vaughan sculp.

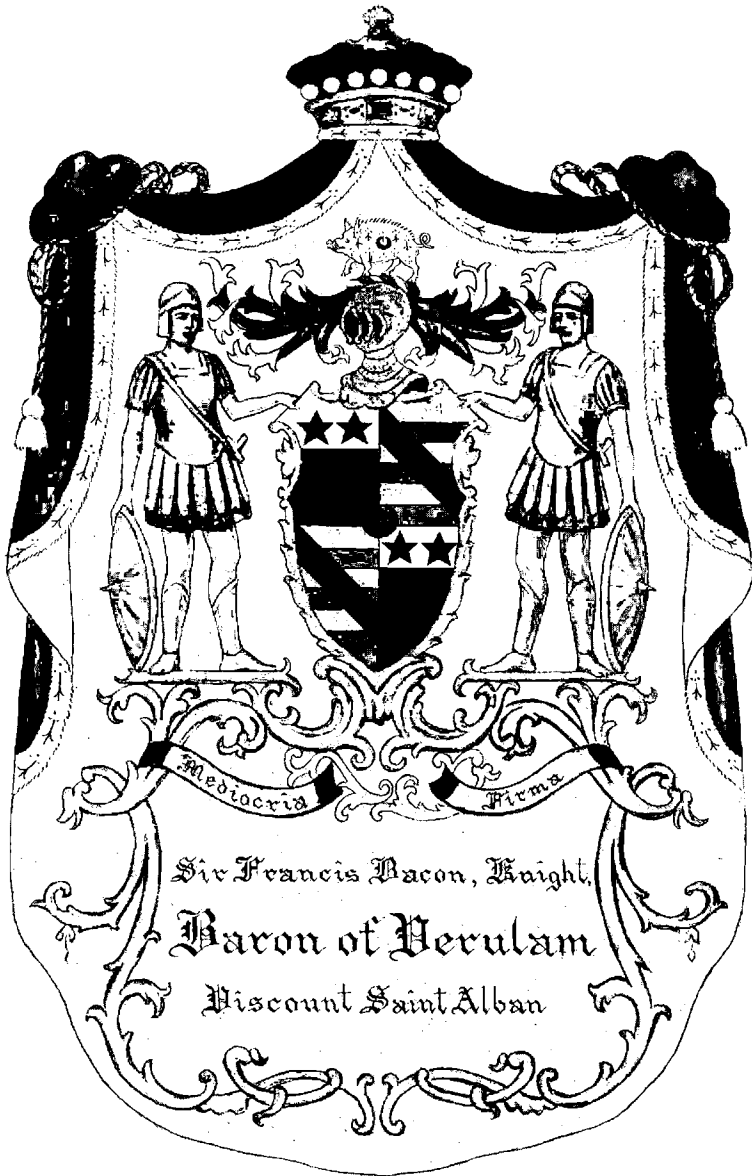
Engraving in *Lumen de Lumine* by Thomas Vaughan, from which the Hitchcock design was derived.

tives, and the hobby draws to itself many classes of persons who appreciate association items.

We have referred a number of times to individuals intimately associated with philosophy and religion. Two outstanding alchemists of the nineteenth century, Mary Atwood and General Ethan Allen Hitchcock had one device in common on their ex libris, and that is the serpent or dragon with its tail in its mouth. Mrs. Atwood used the South bookplate belonging to her brother, and General Hitchcock derived his from a seventeenth century engraving in the book *Lumen de Lumine* by Thomas Vaughan, who wrote under the pseudonym Eugenius Philalethes. Clare Bill, in her article which appeared in the *American Book Collector*, Vol. 8, No. 5, mentions that it was her opinion that the little human figure in the center of the encircled dragon had probably been added by Hitchcock. Actually, however, it appears on the original engraving as you will note.

We have long specialized in early editions of the writings of Francis Bacon and the great literary controversy with which he has come to be associated. Some years ago, the professional heraldist, Leonard Wilson, prepared a hand-painted version of the armorial bearings of Lord Bacon. The escutcheon is the same as that on the arms of Sir Nicholas Bacon, Lord Keeper of the Great Seal, and one of Queen Elizabeth I's most trusted counsellors. Francis Bacon received three elevations in rank from King James I. He was knighted and later given the baronetcy of Verulam, and finally, raised to the peerage as Viscount of St. Albans. All of these advancements have been duly noted and incorporated into the armorial bearings in Leonard Wilson's picture.

In the earlier years of his legal career, Lord Bacon had apartments in Gray's Inn, which was one of the Inns of Court. It is reported that Bacon collected so many books in his rooms that he had to sleep in the hall outside. We have in our collection a bookplate for Gray's Inn Library, designed by Grazelot, and engraved by Pine about 1740. This is not only an interesting association item, but shows the shell-shaped shield which dominated the Chippendale phase of ex libris designing. In 1901, C. W. Sherborn, one of the greatest armorial artists, designed a special bookplate for The Inns of Court Bar Library at the Royal Courts of Justice. This



Lord Bacon's armorial bearings.



Bookplate of Gray's Inn Library.

handsome plate is also in our collection, and represents the coats of arms of the various Inns. At the bottom, the Gray's Inn shield is obvious, and at the upper center is the shield of the Inner Temple. During the Crusades the Knights Templars occupied this area. It has been pointed out that the winged horse, Pegasus, was closely associated with the Templars. The suggestion, however, has been raised that the horse was originally unwinged, being ridden by two knights at the same time. The figures were gradually conventionalized into wings.

One of the outstanding and best loved early Americans was William Penn, the Quaker. He had considerable dealings with the Indian tribes, and it has been said of him that he never broke a treaty. The Indians liked him so well that they were concerned that



Bookplate of Thomas Penn, Son of William Penn.

after his death, Penn could not join them in the happy hunting grounds, so they announced that they had prepared a special residence for his comfort in the afterlife just outside the gate of their own abode. William Penn had a handsome coat of arms with traces of Jacobean styling, and inscribed at the base "William Penn, Esq., Proprietor of Pennsylvania: 1703." After William Penn's death, his son inherited the plate, and caused the name inscription to be changed as follows: "Thomas Penn of Stoke Pogeis in the County of Bucks, First Proprietor of Pennsylvania."

Of interest in this detail is that Penn's son described himself as "first proprietor of Pennsylvania". There has been considerable speculation as to the meaning of "first proprietor," and it has finally been decided that in the son's case it meant principal landowner. We have an original print from the altered plate, and there appear to be traces of the original inscription scattered through the background.

Many consider the bookplate made for Anna Damer by Agnes Barry in 1793 one of the most beautiful. She was a sculptress and



Bookplate of the sculptress, Anna Damer.

one of the brilliant stars in the constellation dominated by Horace Walpole (1717-1797). The plate, which is of unusually large size, shows a female figure pointing toward a monumental stone decorated with symbols of sculpturing. The name, Anna Damer, appears above. On the upper part of the monument is the coat of arms. This plate exists in two types and the later variety includes the lady's maiden surname, Anna Seymour Damer. Her coat of arms was

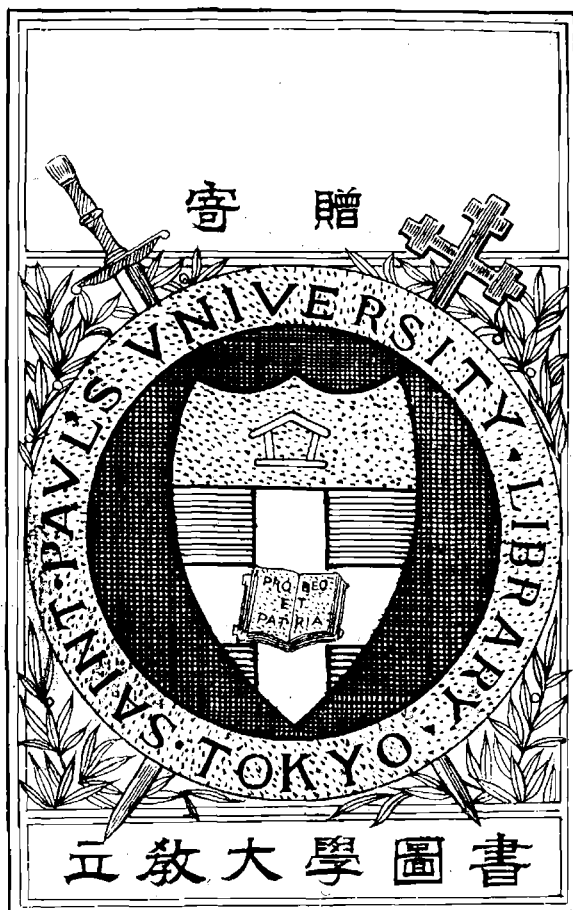


Bookplate of the Villa of Strawberry Hill.

bestowed upon the family by Henry the Eighth while he was married to Jane Seymour.

Horace Walpole was an outstanding intellectual of his day. Educated at Eton, he made a number of enduring friendships there. Walpole's political career was somewhat less than successful. He became the fourth Earl of Orford in 1791, but never took on the responsibility of the peerage, partly due to health conditions as he suffered from gout for most of his life. In 1747, Walpole gained possession of the Villa of Strawberry Hill on the banks of the Thames. Here he established a printing press and was the gracious host to many of the outstanding literary personalities of his time. In a letter to Sir Horace Mann, Walpole mentions the mysterious Comte de St. Germain, noting that the count "sings and plays on the violin wonderfully." A bookplate designed by Bewick for Walpole from an earlier example features a charming view of the Strawberry Hill property, combined with the coat of arms of Walpole. His name, however, does not appear on the plate.

The French had an extensive heraldry and created numerous bookplates, mostly in the allegorical style. The French Revolution, however, not only made heraldry unfashionable but also dangerous. Even after the Restoration of the Empire, the old armorial

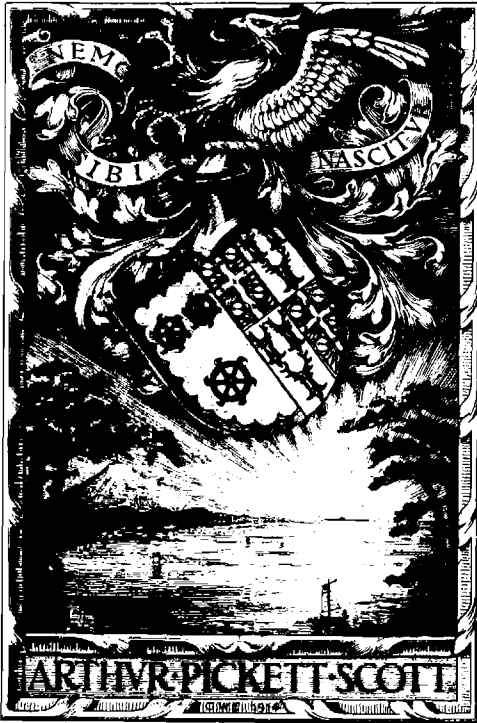


Bookplate of St. Paul University in Tokyo.

devices continued to lose favor and modern French bookplates are essentially pictorial or symbolical, expressing the taste of the owner or the artist.

Bookplates were introduced into Japan in the early years of Meiji. There is a design for the Tokyo Library, founded by Mom-busho in 1872. It includes the motto "The pen is mightier than the sword," which has a distinctly occidental flavor. In our collection we have the bookplate of the St. Paul University in Tokyo reproduced herewith.

Churches are frequently featured on bookplates and range from



Bookplate by E. D. French showing Japanese scenery.

the great Gothic cathedral to historical country churches and other humble places of worship. There is a fine bookplate of the Mormon Temple in Salt Lake City, and several old English Abbeys have been memorialized. One of the beautiful copper plate etchings by E. D. French features Mt. Fuji in the background and part of a Shinto gate. Such subjects have generally been used only in very recent years. Bible schools, theological seminaries, and Christian relief organizations have issued some bookplates adorned with pious admonitions, but very few of these have outstanding artistic interest.

In older times, primates of the Church were considered to be peers of the realm. They had their appropriate escutcheons, with many artistic embellishments. Instead of the helmet and crest, the coat of arms is surmounted by a mitre, a cardinal's hat, or the papal tiara.

English bookplates used during the first half of the nineteenth century had very little to recommend them, so far as the aesthetic factor is concerned. The coat of arms was usually centered, and the name of the owner inscribed in Spencerian lettering below. Above the shield or other device was the torse; some authorities have likened it to an old-fashioned cigar. From this rises the crest, sustained only by the torse or braided cord, placed horizontally. There is no mantling or supporters.

The educational value of bookplates has been emphasized by a

number of collectors. They inspire research into the lives of unusual persons, and have been referred to as genealogical shorthand. Experts can trace a family back over several generations from some of the more complicated coats of arms. It is obvious that those bearing heraldic devices regarded themselves as the descendents of illustrious families, and it certainly inspired a sense of responsibility. The individual must live up to the dignity of his ancestors, and it should be remembered that ancestor worship prevailed throughout the world in ancient times. The Chinese built most of their ethical philosophy upon veneration of distinguished forebears. Any action which brought discredit to the living also dishonored the dead. No cultured person could permit himself to bestow a dishonored name upon his descendents. To us, such attitudes may appear meaningless, but they supported a code of acceptable conduct.

It has also been suggested that genealogical research has both biological and psychological significance. We know that we bear physiological resemblances to parents, grandparents, and even more remote ancestry. Believers in the Mendelian theory may sometimes wonder whether their thoughts belong to themselves or have been, at least in part, transmitted from strong-minded progenitors. While we do not hold this theory as especially adequate we must remember the words of Mephisto in Goethe's *Faust*: "Blood is a most peculiar essence." Heraldic arms may well be a graph of a bloodstream flowing from the remote past into the unknown future.

In those days when heraldry was an inflexible system, there was little opportunity for self expression. More recently, however, bookplates have escaped from their original boundaries and most of them express individual tastes. They result from the creativity of the artist in expressing the wishes of his client. A number of modern bookplates have actually been designed by those who wished to place such markers in their prized volumes. In some instances freedom of choice bears witness to the continually changing patterns of modern society. Appearance takes precedence over meaning and also bears witness to intellectual preoccupations. The owner wishes to convey his vocational or avocational interests. A number of modern bookplates include scientific instruments and

cameras in their designs. The likeness of some well-loved philosopher or scholar may adorn the ex libris, and familiar quotations take the places of old Latin mottos. There are collectors who prefer to specialize. They like to collect plates dealing with athletics, travel, cooking, medicine or law. Such specialization may be associated with the profession, or may testify to submerged interests which find no other release.

Institutional bookplates are divisible into several groupings. Some are designed to honor an organization or public facility. Others, however, are known as donor ex libris. They are placed in volumes which are presented to institutions by specialists from various fields. One may give his collection of botany

research books, another a library dealing with social problems, and still another the record of public service as in the case of the Hoover War Library. Institutions may, of their own accord, prepare commemorative ex libris in recognition of large grants of funds. These may include the building, financed by the generosity of a person or family. Some large institutional libraries have as many as two hundred different donor bookplates. Some of these are little better than labels, but others are distinguished works of art. A type of bookplate that has received very little attention appears in volumes presented as prizes or awards. These may be quite ornate with space reserved for the fortunate recipient.



Bookplate of Hoover War Library.

Another fascinating area emphasizes the bookplates of famous women. These were in use during the heraldic period, but were not as colorful as the productions of more recent date. Modern ladies have pasted delightful labels of ownership in their books. Frequently children appear in the designs, though not necessarily identified with members of the family. Kate Greenaway's bookplates charmed both young and old and are highly prized. Examples produced in the late nineteenth or early twentieth century sometimes resemble valentines, with appropriate trimmings. Ladies distinguished in the arts honor their dedications to music, painting, and the dance. An entire collection can be made of the bookplates of musicians or exponents of other performing arts as theatre, ballet and opera.

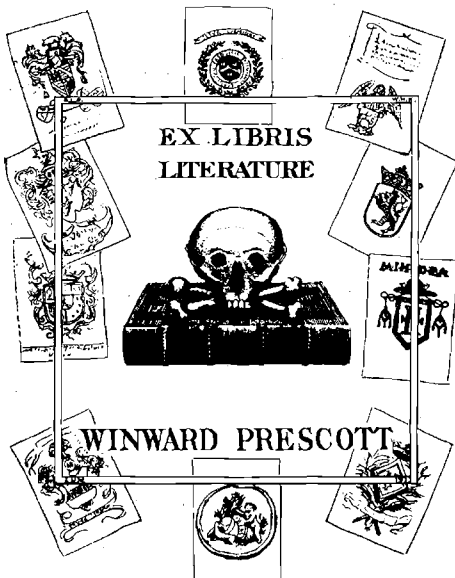
Although the literature on bookplates is not extensive, some areas have received intensive consideration. There are volumes dealing with the *ex libris* of foreign countries, as Germany, France, Italy, the Scandinavian group, and the members of the British Commonwealth. A number of delightful bookplates are now being designed in the Balkan countries. Modern Japanese artists have been lured into this specialty. Their productions have a tendency to emphasize the *avant-garde* designers and artists.

We should probably give a little special attention to the homely utility of the bookplate. One of its primary objectives was to restore stray volumes to the libraries of their owners. They appeal to the conscience of borrowers and warn them that they will be punished by no longer having access to their friend's books, and in a few cases, that they will be appropriately reprimanded in the world beyond the grave. A classic reminder in olden times was a gallows, "rampant" as a warning against filching books, turning down leaves, or permitting family pets to chew the edges.

Another special classification is the comic bookplate. This may be slyly humorous or a forthright caricature of human foibles. Several have been fashioned around whimsies which originated in the writings of Charles Dickens or Robert Burns. The owner may have a pet peeve of his own which he can share with others who borrow his books. A scholar may even slyly ridicule himself. His bookplate may show him in the Cruikshank manner seated on a

high stool surrounded by a chaos of volumes through which he is searching frantically for a misplaced tome.

Whereas early bookplates were usually engraved on copper or cross-sectioned wood, these techniques have become rather too expensive, and appropriate artists are not always available. Today linoleum blocks are favored and some of the productions are highly meritorious. Some prominent collectors use bookplates stamped in gold on leather, as in the case of the Hoe Library. Wealthy collectors may have these labels stamped on different colored bits of leather to match the bindings of the books in which they are placed. We have several such examples in our Library. This mode probably originated from a time when the heraldic arms were placed on the front or back covers of fine bindings, or appear upon the spines of the books. We have a volume of alchemical writings by Michael Maier that has an elaborate heraldic design covering the entire front of the binding. During the nineteenth century, many important books were published in sections or as paperbacks. This was to permit the owner to have his own personal binding added. In such cases armorial decorations were relatively common.



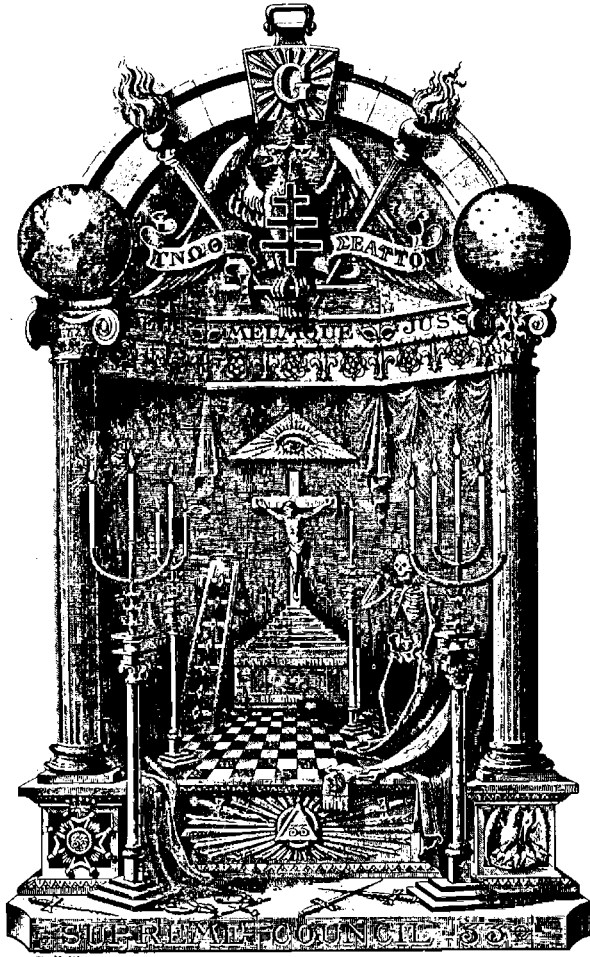
Bookplate of Winward Prescott.

Occasionally we find bookplates with a touch of melancholy. These themes seem to show indebtedness to works widely circulated among our ancestors such as the *Dance of Death* which gained considerable popularity. These are dedicated to the proposition that the path of glory leads but to the grave. On the bookplate of Winward Prescott, probably designed by Sidney L. Smith, a death's head and crossbones rest on a large volume labelled "Book Plate Literature." Around the border are old bookplates of distinguished persons who have departed from this life. They are gone but their ex libris remain as paper memorials to their distinctions.

As yet we have come across only a few bookplates bearing Freemasonic symbols, but many exist. There is a compass and square enclosing the letter "G" on the ex libris of Walter Merriam



Bookplate of a Shriner.



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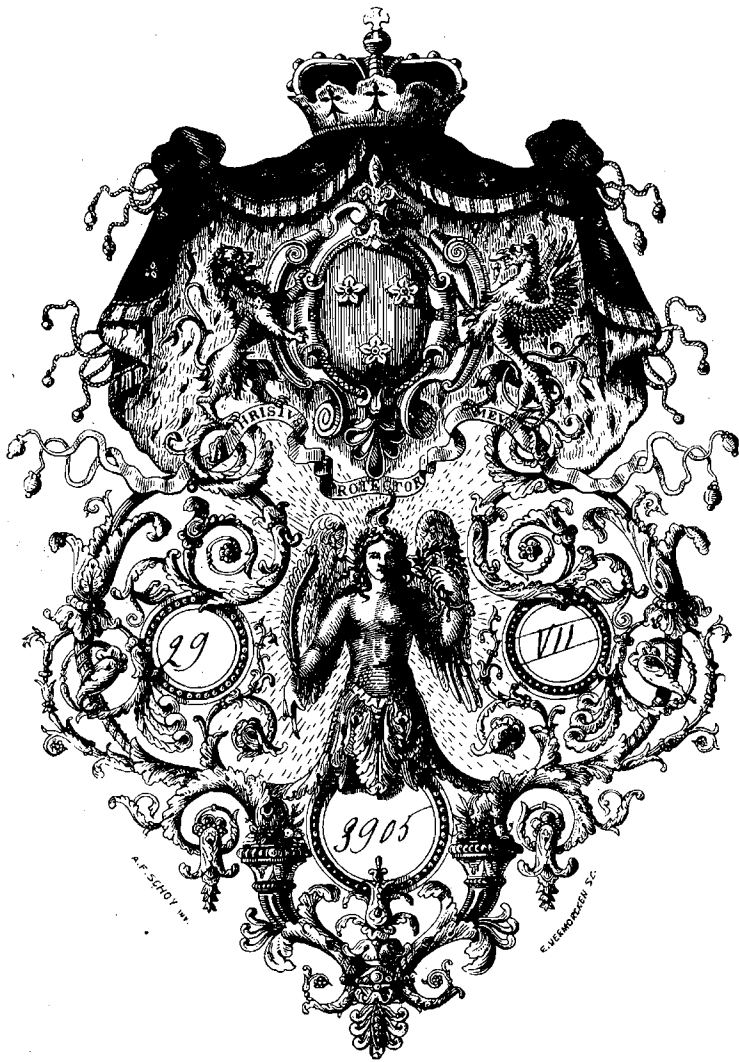
Bookplate for the Library of the Masonic
Supreme Council of the 33°.

Pratt as part of an elaborate composition, handsomely engraved. In a book belonging formerly to a Shriner is a most unusual ex libris featuring the sphinx in an Egyptian archway and related emblems. The inscription tells us that the volume belonged to a member of the Aleppo Temple, A.S.O.N.M.S. Another example shows the interior of a library bordered by the columns of Solomon's Temple.

By far the most unusual is a design by W. P. Barrett. This appears in a collection of his ex libris published in London in 1900 in a volume entitled *LV BOOK PLATES*. It was designed for the library of the Masonic Supreme Council, 33. This bookplate is of such unusual composition and so rich in symbolism that it seems proper to include it in the present article. Bookplates as landmarks of secret societies would make an excellent specialization, but would require diligent research.

Those dear dead days in which fine old ex libris could be picked up for a few pennies each in old bookstores are now gone beyond recall. It is still possible, however, to find interesting specimens in odd volumes which come on the market at low prices. Many books that were greatly read a hundred years ago have little interest today. They include old sermons, obsolete law books, and stray volumes from sets of the classics. Those browsing about in rummage sales, thrift shops, and outlets for volunteer organizations can occasionally make a useful, or even valuable discovery. Persons who travel in England or on the Continent have the best chance to enlarge their collections. Bookplates of famous personalities such as Dickens, Victor Hugo, etc. are worth a considerable premium, and fifteenth or sixteenth century samples may be considered rare.

Students of art will find much of interest in the different styles and techniques which appear on bookplates. Among the pioneers of bookplate designing were Albrecht Durer and Hans Holbein, the Younger (1497-1543). Artists of this calibre established at the beginning a standard that has rarely been equalled, and never surpassed. Most of the fifteenth and sixteenth century artists are remembered largely for religious works, and their faith permeated the compositions which they created. The drift toward conformity with the prevailing emphasis upon armorials continued with a few exceptions to the middle of the nineteenth century. The period between 1750 and 1850 was especially disappointing. In the larger



Bibliothèque Duc d'Arenberg

Bookplate of the Duc d'Arenberg.

world of fine art, Gainsborough, Lawrence and Romney were excellent technicians, but rather obviously uninspired.

We introduce at this point the extremely ornate ex libris of the Duc d'Arenberg designed by A. F. Schoy. This complicated bookplate combines several different types of design. The upper section presents the ducal crown with ermine-rimmed mantling. The crest is upheld by a lion and a griffin, and there is elaborate tasseling at right and left. Below is an allegorical design featuring a winged angel holding wreath and palm branch. The figure is supported by ornate rococo embellishment. Three empty circles are provided to identify the number of the volume in the collection and the location by section and shelf.

Heraldry was still much in vogue in the 1850's, and new interpreters arose to fill the aesthetic vacuum. The best of the past was preserved, but the artist became an individual, holding to himself the right to express his aesthetic abilities and convictions. We wonder why one generation gives us opera, and another, great literature. It appears that between 1850 and 1950 was the renaissance of bookplate designing. The pioneer in England was Charles W. Sherborn, and in the United States, Edward D. French was his friendly rival. Both these men were masters of copperplate etching, and Sherborn was the best heraldist. Catering to the increasing individuality of book collectors, these pioneers and a number of their more able followers ushered in a new world of copper engraving equal to the most famous of the drypoint etchers.

Under the heading "Renaissance in Bookplate Designing," we will study the accomplishments of these later masters of the ex libris in the next issue of the Journal.



"The world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kindly companion."

Wm. Makepiece Thackeray

EGO AND THE PRESENT WORLD DILEMMA



he word *ego* as it is used in philosophy and psychology is a translation of a Latin term meaning "I". No general agreement exists as to the origin or essential validity of the ego, and the term is used interchangeably with the concept of "self." Some have tried to differentiate between ego and self assuming that the former is the executive power abiding within the individual, and the latter part of the experience mechanism resulting from contacts with environment. In common usage the words are interchangeable and may be regarded as distinctions without differences. One thing is certain—in the problems of daily living the average person accepts the ego syndrome as his true nature and character and seldom feels impelled to go contrary to its dictates. It manifests as the will to assert both aspirations and ambitions and fulfill them regardless of consequences. Like a feudal lord controlling his fiefs, the ego is often an absolute despot, and against its decisions there is no redress.

To qualify the prerogatives of the ego we have such terms as "egoism," "egotism," "egocentricity," and "egomania." These describe the uses and abuses of man's executive functions, and in world affairs most executives can be identified with one of these headings. The word "self" also has a number of descriptive specializations of meaning. We have such dichotomies as "self" and "selfless," "selfish" and "unselfish," and the final divergence "self-centered" and "self-effacing."

Although it is often assumed that the ego (or self) can be re-educated and matured so that it is no longer a burden upon the spirit, examples of such self-improvement are not common. If we wish to accept the classical attitude we must recognize three levels of inner resource. These are the personality, the individuality, and the universality, and in this trichotomy universality is regarded as spirit or ultimate power within which all things exist and whose laws are absolute. It is the modern trend to simply ignore the source of life, and to assume that self-will is more powerful and more immediate than Divine Will. It is not always taken for granted that the ego and the "person" in the body are identical, but when a differentiation

is made the person is apt to be considered a servant of the ego.

As despotism nearly always ends in some type of revolution, the philosophically minded have sought to curb the dictates of the ego. To do this systems of discipline have existed from very early times, and among these ethics, morality, and logic have come to be regarded as the most efficient. As may be expected the egotist strenuously resents interference with what he considers his inalienable rights to do as he pleases. He rejects or downgrades all systems of instruction which recommend reformations of character. If wisdom points out the need for moderate conduct, the selfish person solves the difficulty by rejecting wisdom. If religion emphasizes morality, the self-willed individual finds it convenient to be an atheist. If logic reveals the inconsistencies between conduct and attitude, one can always solemnly declare that logic is a delusion. These all too human tendencies explain most of our individual and collective disasters.

It may be useful to pause for a moment and consider the Oriental point of view. Buddhism, for example, demolishes the concept of the ego, recognizing it as one of the most dangerous delusions from which man suffers. The self is not a being nor an entity, predestined to rule the human being, but an aggregate of processes, faculties, and propensities revealing what the individual is at a given moment, but not what he should be in the larger plan of things. The person is a victim of the tyranny of his own attitudes, an all too patient sufferer from his own ignorance. When a person is determined to do as he pleases, it really means that he is determined to perpetuate the good or bad habits to which he has become accustomed. If one wishes to solve his problems he must improve his character at the expense of negative desires. Buddhism takes the stand that the one most constructive desire is the determination to rise above a way of life which can only end in suffering. Modern man has gradually transformed his world into a realm of conflicts in which his own selfishness seems to be justified. Rejecting logic he continues to make the same mistakes that have always threatened his survival.

Materialism is actually a projection of egocentricity. Physical success becomes all important and the human being is locked within the prison of a competitive theory which gives full vent to

selfish tendencies. Unless the individual realizes that he lives in a universe governed by laws which he must obey, things must go from bad to worse. If one assumes that he has the right to exploit everyone else, he must ultimately face the disturbing fact that others will exploit him.

In the last fifty years the way of life has changed in most so-called advanced countries. Population has increased with great rapidity and we are told that the number of human beings on the earth at the beginning of the Christian era was less than the present population in the United States. This expansion resulted in many social changes. It is now reported that a census taken in the early years of the next century will pass the six billion mark. Increasing congestion has intensified competition and lowered the ethical standard. These facts have become so widely publicized that they cannot be denied, but many choose to ignore them. Austerity programs have been recommended to conserve natural resources, but the individual attempts to live and do business as usual. The ego pressure simply refuses to be denied, and liberty is interpreted as liberation from common sense.

Egoism is the right of the individual to be himself insofar as is possible in a secure society. Egotism is the drive to advance personal purposes regardless of consequences. The egotist develops a superiority complex—the world exists to satisfy his demands, and pressures grow stronger as his extravagances gain momentum. If he cannot accomplish his purposes lawfully, he joins those who plot to destroy the legislative procedure which has been set up to protect national and community survival. Such a person is concerned only with self-gratification, overlooking the important fact that if collapse comes he will perish with the rest.

Success today is measured almost entirely in terms of wealth. Education is geared to the concept of profit and rewards are counted in terms of dollars. It has become a popular notion that it is perfectly proper to debase culture if this interferes with the accumulation of worldly goods. Music, art, literature, theatre, and even religion have been unable to withstand the lure of gain. It has been discovered that the best way to destroy resistance to dishonesty is by a direct appeal to egotism and selfishness. Vanity is also involved in this complex situation. The egotist likes to be con-

sidered a superior person and most advertising caters to this weakness. Behind everything that we know to be objectionable is a pandering to weakness, ignorance, stupidity and greed. Temptation moving in on us from our industrialized civilization is bad enough, but when it arises within ourselves the result is far more dangerous. We think that selfishness is a normal and natural trait and it is our divine right to obey its dictates. As one learned observer noted in connection with theories concerning the cosmos, we began with the geocentric system, moved from that to the heliocentric, and have finally reached the egocentric system. Another wag pointed out that we started with a flat earth and seem resolved to finish it in that financial condition.

Pathologically speaking, there are many symptoms of egomania. The uncontrollable determination to do exactly as one wishes inevitably leads to conflict in family life, friendship and employment. When the irresistible force moving from within the personality collides with the immovable objects in his environment, the result is an impasse. The harder the self-centered person pushes his ambitions the more resistance he creates in those around him. Refusing to recognize his own unreasonable conduct, the egotist takes refuge in the idea that he is misunderstood and often develops a persecution complex. Those who do not agree with him become adversaries, determined to frustrate his purposes. Self pity seems a proper reaction in such cases and this is a powerfully destructive emotion. Determined to have his way at all costs a powerful egotist is willing to sacrifice others to attain his end. As this progresses in a powerful and willful person, egomania produces Napoleons and Hitlers. There are innumerable petty tyrants who will never change the course of world history, but contribute in various degrees to the miseries of their associates. Confucius once observed that victorious generals should be listed among those who mourn for the dead.

The ruthless careerist should remember that the autocracy of ambition must end in the democracy of the grave. This disturbing thought is reflected in the pathetic effort to take one's worldly goods into the future life. The Egyptians surrounded the mummified remains of their rulers with the choicest of their earthly possessions. Here, golden ornaments, alabaster vases, furniture

inlaid with precious stones and enamel, provided the means for the spirit of the deceased to enjoy the luxuries of his former estate. Slaves were often buried alive with their dead masters, but as men became more enlightened, small images were substituted for the actual attendants. The same fashion prevailed in ancient China, and when modern archaeologists excavate Chinese burial mounds they find valuable implements of bronze and jade, but of the person entombed all is gone except dust.

When a materialist denies the immortality of his own soul, his wealth is not interred with his bones, but is left to his descendants or such charitable purposes as he may designate. The span of human life is short and egotists have a tendency to be both short-sighted and short-lived. Fully aware of the inevitable end, David, King of Israel, is believed to have written the *Book of Ecclesiastes*. In this he stands as the preacher and looks back upon the life he has lived, and forward to the few years that remain. Although he had been a powerful ruler he cries out, "Behold, all is vanity and vexation of spirit." The *Book of Ecclesiastes* parallels very closely the philosophy of Buddhism. Those who dedicate themselves to the fulfillment of their personal ambitions have sacrificed too much for too little.

Materialism is also responsible for the attitude that selfish purposes must be advanced as rapidly as possible. If there is no other life but this, each individual must force his career if he is to achieve his ends. There is some satisfaction in the thought that his reputation may survive him, and he will be numbered among the illustrious ghosts of history. His name will be often spoken, even though he can no longer listen to the remarks. He might be happier, however, if he were quietly forgotten. Modern biographers and historians are critics of both the living and the dead. Mistakes live after the heroes have departed, and their virtues are buried with them. Actually, the egotist is so eccentric and inconsistent in his conduct, and has behaved so badly, that it is not difficult to break down his image. The concept of physical immortality through descendants or accomplishments is not a satisfactory solution to the problem of existence.

For a life in this world to be meaningful, it is necessary to assume the immortality of the human soul. Paracelsus of Hohenheim once

observed, to the discomfort of the faculty of the University of Basel, that the purpose of medicine is to relieve the sick and not to preserve the dignity of the medical profession. He therefore depended heavily upon folk traditions for the cures which he effected. Today, humanity is the great sick person, and must receive the help needed even though it is contrary to higher intellectualism. In spite of all its learning, collective humanity will remain ill unless hope and faith contribute to its recovery. After all, materialism is an opinion with very little factual support; it is a superstition and not a fact. If the individual must believe something, it is best to cling to such ideals as provide the best remedial possibilities. In this area, religion performs its most vital function. There are many faiths but they are all based upon the same convictions, variously interpreted.

Man is naturally a religious creature and through worship sincerely practised, gains both incentive and courage to reform his own nature. It is true that our forefathers worshipped strange gods, but they believed in something and built civilization upon the solid foundation of spiritual conviction. With the passing of ages many superstitions have faded away, but at the same time discoveries have been made which have deep religious import. We know more about the universe than the Babylonians, but we have never discovered any factual evidence which justifies atheism. The definition of deity is far more splendid today because we have explored space around us and the space equation within ourselves.

Throughout the world, religious systems are under heavy pressures. Most of the founders were dedicated idealists seeking to strengthen the moral fabric of their people. They taught a simple way of life, emphasizing detachment and service. Mystical communities like the Essenes of Syria and Lebanon declared the sweat of human toil to be the true waters of baptism. Unfortunately, nominal membership in a spiritual organization does not necessarily result in selflessness. In the course of time, all too human ambitions have resulted in serious conflicts between church and state, leading to the disillusionment of sincere followings. All depends upon the nature of the individual worshipper. If he is truly devout, he strives to live in harmony with the teachings of his faith and finds the security that he needs. If the ego drive is still too

strong in him he will compromise the organization with which he has become affiliated and give it a bad name in his community.

The individual who criticizes the contradictions in religious systems should explore his own inconsistencies with diligence. How many times has his own mentation led him into trouble. If his inner life is right it will guide his conduct, but if it is undisciplined he will unnecessarily complicate his career. Socrates recommended moderation in all things. There is a Golden Mean which is like the central balance in a pair of scales. Nature does not require or condone extreme attitudes, and rewards most fully those who have found inner peace. Over-ambition is a form of tension; the victim of this pressure cannot relax away from his own personal intensities. All right decisions should be reached in quietude in which opinions can subside and higher purposes reveal themselves. Heraclitus declared opinionism to be a falling sickness of the reason, and most egotists are opinionated. It has been observed that it would be a great benefit to all concerned if the right to have opinions was supervised by the state, and only qualified persons be licensed.

It is noteworthy that the egotist compares all others to himself and finds them deficient. He frequently develops strong animosities against individuals or groups who differ from him. Here another problem of egotism shows itself. Everyone has unpleasant experiences and the inclination is to generalize upon such circumstances. When prejudices are allowed to develop, a crusading spirit comes to the front and the libido is directed toward the discomfiture of his enemies by way of retaliation, opening a new area of misdirected ambitions.

Everyone must finally face his own egocentricity. He must decide how much misery he is willing to face to gratify self-interest. To do this he must also decide whether he is sincerely trying to "judge righteous judgments," or only supporting destructive prejudices. It takes considerable time and effort to become a complete egotist; it is likely in the process, therefore, that he must neglect many opportunities to be a constructive human being. Self-centeredness results from a kind of solitary self-indulgence. The individual has no dedications worthy of his natural abilities. A practical remedy is simply to forget self by thinking of things that are more important. A young man I know has just returned from

four years in the Peace Corps. He went in to an undeveloped country and helped the farmers to bring in their crops. He motivated the building of a local school, acted as arbitrator between local differences, and won the gratitude of the simple people among whom he labored. He found real, lasting happiness in a project for which he received very little material compensation. As a result, he passed through the difficult years of modern youth with his integrity intact. He admits that he found a kind of happiness that the selfish can never know.

There are many kinds of successes in this world, and as time goes on, every individual must become more mindful of the public good. The theory of wealth as the primary goal is breaking down. Fame has lost most of its attractiveness, and high office is a burden upon the human spirit. In spite of the desperate struggle to preserve the status quo, the *Sermon on the Mount* tells the simple truth: "Blessed are the meek, for they shall inherit the earth." It may take a little time, but the sound and the fury is coming to an end.

For those who are already having an unhappy time with their own ambition a few words of advice may be helpful. Train the ego to be a qualified executive, worthy to administer daily conduct. Wisdom and understanding are treasures that can be accumulated without depriving others of their own right to grow. The one basic relationship in life above all ties of race or class is friendship. If we sincerely care for or about others, they should be treated as friends, and their good should be a primary consideration. When one is too kindly to hurt another through selfishness or greed his chances for a happy life are markedly increased. There is no real satisfaction in heartless competition. For ages, religion has brought peace to the heart and the time has come when the heart must bring peace to the mind. When a partnership is established between unselfish thought and kindly emotion, these in turn will guide the hand for the greater good of humanity and the greater glory of God.

THE "UNWORTHY" ONE

On Circumstantial Evidence



ne afternoon I found Mr. Nakamura in a rather pensive mood. We were seated together in the back room of his store and the pleasant aroma of sandalwood incense seemed especially appropriate to the occasion. On the cherrywood table stood two Chinese vases some twenty inches in height and apparently a matched pair. The porcelain was of the finest quality and the floral design in rich cobalt blue was obviously the work of a master artist. My friend explained to me that he was confronted by a most difficult problem and it was appropriate to discuss the matter with a kindred spirit. "After all, he explained," we often learn most when we share knowledge with another person." He then shared with me a most unusual story.

"There is an account that during the reign of the Chinese Emperor Ch'ien-lung, it seemed appropriate to the imperial mind that a commemorative gift should be sent to the King of Korea. There had been some small misunderstandings between these two rulers and it was proper that their bonds of friendship be strengthened. The imperial kilns were ordered to design a vase of the finest porcelain with all due haste and a delegation was appointed to convey this token of good will to the Korean court. The mission was successfully accomplished. The Korean king was overwhelmed and immediately selected treasures from his own collection as symbols of his gratitude. On this entirely fortunate note the matter rested.

“Korea at that time was beset with political difficulties and during the course of these troubles the vase mysteriously disappeared and for a time it was feared that it might have been destroyed.

“After two centuries what was purported to be the Ch’ien-lung vase appeared in the establishment of a certain Mr. Ling an antiquarian collector and dealer in Peking. In any event Mr. Ling communicated with the Korean agent employed by a wealthy American connoisseur and a transaction involving a large sum of money was successfully concluded. Delivery was rather difficult. The Chinese custom would never have permitted the vase to leave the country. It was therefore overpainted in bright colors that could be removed without damaging the original work. In this disguise it was considered merely export ware and in due time it arrived safely in Hong Kong and was forwarded to America.

“After the death of Mr. Ling, what was presumed to be the Ch’ien-lung vase was found in a secret room of his house. The discovery was not publicized, but it was discreetly circulated among art collectors. A wealthy Japanese nobleman purchased Mr. Ling’s second vase and after careful examination was convinced that it was the original. As Mr. Ling was deceased, no further information was available from that source.”

Mr. Nakamura’s reputation was such that he was invited to examine into this unusual situation. It so happened that my friend had performed many services for the American who had purchased what was represented to be the real Ch’ien-lung vase. He agreed to send it heavily insured to Mr. Nakamura. The two controversial items now stood side by side on the cherrywood table, the problem being to establish their authenticity.

Bringing the ends of his fingers together the art dealer murmured softly, “Obviously both of them cannot be original and I have been asked to determine which is the copy.” He picked up one of the vases and pointed to the intricate red seal on the vase. “I have noticed that the seals on the two vases differ slightly. In the Chinese language there are alternate characters which are read the

same but are different in appearance. This variation probably means that the person responsible for the reproduction wished to make sure that he could always distinguish between the two vases. As one type of character generally appears on pieces bearing the seal of the Ch'ien-lung kilns, this might give us a clue, but I am not entirely satisfied. Perhaps we should review the possibilities.

“Let us imagine that an unknown person approached Mr. Ling with some kind of plausible story which may have been supported by some type of documentation. Mr. Ling, having several customers who might well be interested in such an object, purchased it at a high price. It must be remembered that the value of the vase was greatly enhanced because it was a gift from an emperor to a king. It appears inevitable that Mr. Ling arranged for a duplicate to be made. There are several establishments in Peking which specialize in the fabrication of valuable works of art. Skilled artisans ply their trade so perfectly that museums throughout the world can contain many spurious antiquities from these Peking workshops. Mr. Ling also arranged for the two different forms of the seal. When the two vases were returned to him, he sent the one with the correct seal to his American client—a fine example of personal integrity. The other vase he put away until an appropriate customer could be found, but died with the second vase still in his possession. I think you will agree, Harusan, that this is a plausible explanation for the whole affair, but there is a weak point which you have undoubtedly noticed.”

Cautiously, I hazarded a guess: “Is it possible that the art fabricators made more than one copy of the vase?” Mr. Nakumura smiled broadly. “That is the very idea that has moved into the front part of my mind. Let us suppose that two reproductions were made, one of which had the normal Ch'ien-lung seal, and the other the altered character. The two copies were then delivered to Mr. Ling and the original passed from our view into the mysterious underworld of false antiques. Mr. Ling assumed that he had his own vase back, and proceeding on this assumption he passed it along to the American collector. If this is what occurred, both of the vases on our table are reproductions.”

“But, Mr. Nakamura, how will you pass on this information to the present owners? And even if you do, will they believe your story?” The little art dealer answered rather cheerfully. “You will also realize that this explanation has certain weaknesses, so we will proceed to the next step. As soon as I learned that I was to be consulted on the matter of the Ch’ien-lung vase, I sent a letter to a Japanese official in Seoul, Korea, asking him if there were any records available of gifts from the Emperor Ch’ien-lung to Korean rulers of the Yi Dynasty. He replied promptly that several such gifts were among the State treasures of Korea, but the data was incomplete. There were no vases among the items which he specifically mentioned. We must therefore pause to remember that in the original account that the ceremonial gift may have been destroyed.”

Mr. Nakamura rose from his chair, and going to one of the cabinets which lined the walls of his inner office returned with a black leather box containing a procelain bowl wrapped in yellow silk. “There is no doubt,” he explained, “that this is a genuine product from the imperial Chinese kilns. You will notice that the seal on the bowl is practically identical with the seals on our vases. You will also admire the beautiful decorations on this bowl. These include the five bats of felicity, and the delightful flying butterflies representing an abundance of spiritual graces. Remember that this is a normal example of the high quality of the workmen employed under imperial patronage, and was probably ordered by one of the mandarins who were permitted to buy wares of this quality. From my long experience with rare Chinese objects d’art, it would seem to me that the Emperor Ch’ien-lung would in some way have personalized his gift to another ruling monarch. I might expect that he would have used one of his personal seals for such an occasion. It might also be assumed that the decorations would include symbols of felicity, possibly combining Chinese and Korean motifs. Nearly always there would be an inscription, perhaps a short poem or an appropriate quotation from the classics selected for the occasion and again bearing a personal imperial seal. You will observe that none of these special refinements are present on the vases. My Japanese correspondent tells me that the Emperor Ch’ien-lung

caused a short quotation to be carved into the face of a jade tablet. The incised areas were then filled with beaten gold, and the Emperor's personal seal was set into the tablet in coral. These circumstances impel me to suspect that our vases, though of fine quality, were never used as ceremonial gifts. In trying to secure a better price for the vase sold to Mr. Ling, a misrepresentation was made, and this was a fatal mistake."

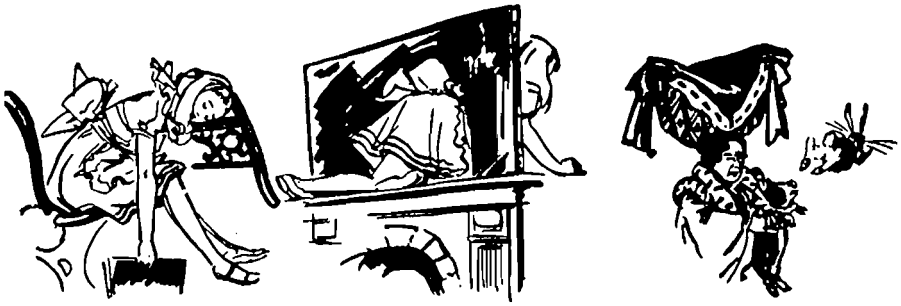
My friend returned the bowl to his wall cabinet, and then continued to vocalize his thoughts. "There is one question we will probably never be able to answer. Was there an original vase that met the requirements of a present especially prepared for the King of Korea? And if there was such a vase, was it destroyed? Or is it hidden in some private collection in China, Korea, or elsewhere? If such a vase did exist, it did not resemble the examples here on the table. If it never existed, some merchant coming upon an unusually fine example of Ching procelain concocted the story which was passed along to Mr. Ling. If this is so, it is most likely that the vase is now in the possession of the art forgers. Having arrived at these conclusions, my mind feels comforted, for I think we can go no further. I hope that the present owners will in due time recover from their distress.



SUPREME DETATCHMENT

As I was setting in my chair,
I knew the bottom wasn't there
Nor legs, nor back, but I just sat
Ignoring little things like that

Hughes Mearns



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

TWENTY-THREE KARAT GOLD POSTAGE STAMPS

The African Republic of Gabon was proclaimed on November 28, 1958. It has an area of approximately 100,000 square miles and a population of slightly over a half million. For many years Gabon was the home of Dr. Albert Schweitzer, medical missionary, protestant theologian, and musicologist. When Dr. Schweitzer died in 1965, the grateful nation where he had served so unselfishly decided to issue a special memorial stamp. It was a remarkable work of art and included in the design, a portrait of Dr. Schweitzer.



Stamp of the African State of Gabon issued in 1965 in memory of Dr. Albert Schweitzer

The stamp was produced as an embossed design printed on twenty-three karat gold foil. The gold was mounted on backing paper, gummed so that it could be affixed to an envelope; the denomination was one thousand francs and intended for international air mail. This unusual stamp established a precedent, and for a number of years following its appearance other African countries also used this method for honoring distinguished persons and important historical events. Silver was later introduced and some other metals, including very thin sheets of steel and palladium foil.

Tonga is a kingdom in the South Pacific Ocean consisting of a

group of islands, sometimes called the *Friendly Islands*, with a population of 90,000. It is remembered for its unique policy of giving a small area of land for agricultural purposes to every adult tax payer. The best known ruler of Tonga was Queen Salote, a tall, statuesque lady, remembered for the sensation she created in London on the occasion of the coronation of Queen Elizabeth II. It was in 1963, during Queen Salote's reign, that Tonga celebrated the issue of the first gold coinage of Polynesia. To inform the world of this achievement the Tonganese issued a series of metallic foil stamps, each of which contained a reproduction of one of the gold coins. It was Salote's son, King Taufa-Ahau IV, who issued the stamps on palladium, with the metal itself overprinted in various colors. Some of these stamps were so large that they could only be used on over-sized envelopes. It remained, however, for the Trucial States located on the Qatar Peninsula of the Persian Gulf to specialize in genuine gold stamps. The Trucial States consisted of a group of sheikdoms with a total population of 86,000. Among those who distinguished themselves for their gold postage stamps were Ajman, Fujeira, Ras al Khaima, Sharjah and Umm al Qiwayn. The Trucial Federation only lasted for a short time and then the separate States began in 1963 to issue their own stamps. They continued this procedure until 1972, when they formed a new federation under the title, United Arab Emirates. Technically, another nearby country, Yemen, famous for having been the home of the Queen of Sheba, also issued gold stamps.

Although they have not yet cornered the petroleum market, these small independent regions proudly proclaimed that there was no shortage of gold foil in that area. The stamps in question, numbering well over one hundred varieties, were issued to commemorate important personages and significant events. They honored President De Gaulle of France shortly after his death, issued a number of attractive items in memory of Sir Winston Churchill and favored at least three American presidents. They did very well by Napoleon I on the two-hundredth anniversary of his birth, and memorialized Mozart and Beethoven on appropriate occasions. Although the Trucial States were solidly Moslem, they issued a beautiful stamp depicting the entrance of Jesus into Jerusalem.

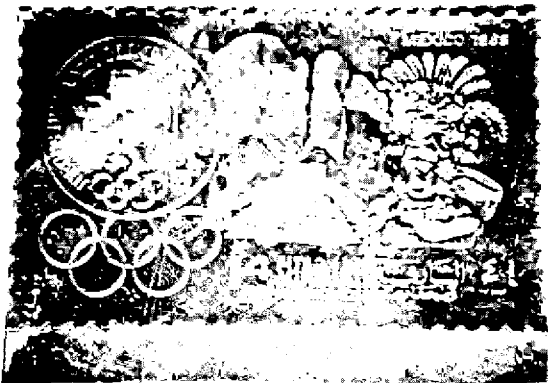
Several of the Trucial States found the Olympic games a golden



Stamp issued by the Trucial State of Umm Al Quiwain in 1965, to the memory of Sir Winston Churchill with portrait of Churchill.

attractively shown, and portraits of several astronauts were most favorably received by stamp collectors.

Works of art are not so numerous, but two splendid stamps reproducing Albrecht Durer's famous self-portrait now in the



Stamp of the Trucial State of Sharjah to commemorate the Olympic games held in Mexico in 1963. The design includes the flag of Mexico, a Mayan pyramid in Yucatan, and an elaborate Aztec head-dress.

opportunity for golden stamps. They were quite democratic in selection of thematic matters. In addition to picturing outstanding athletic events they issued a handsome stamp reproducing the great image of Buddha at Kamakura and the huge Shinto Torii standing in the Inland Sea at Miyajima.

About this time space exploration attracted world-wide attention, and nearly all major achievements in this field were honored with golden stamps. In this group moon landings were

Munich Museum are outstanding. The painting itself is shown in blue against a background of gold or silver foil. Possibly one of the most dramatic of archaeological subjects was an Aztec ritual mask in high relief to honor the Mexican Olympic games. Yemen also issued one of the Rembrandt paintings embossed in gold foil.

Many conservative stamp collectors con-

sider gold and silver stamps as overly ostentatious. They prefer more conventional methods of prepaying the mails. In spite of this objection, the gold and silver printings, or perhaps more correctly embossings, are curiosities that should not be underrated. In any event the gold and silver stamps are becoming extremely scarce and considerably sought after. This is the day of hobbies, when almost anything that exists is being enthusiastically accumulated. Needless to say, a gold stamp properly cancelled on the original envelope—if possible registered—theoretically, at least, must be considered legitimate. The Arabian Sheikdoms were members of the Universal Postal Union, and in the short span of their independence the individual Sheikdoms produced many of the most beautiful stamps ever designed. We are reproducing here several examples of the gold stamps, including the one commemorating Albert Schweitzer. They are extremely difficult to photograph, but something of their artistic beauty is suggested, if not actually shown, in these illustrations.



Stamp issued by the Trucial State of Ras Al Khaima in 1969. The stamp is divided with one section featuring Werner von Braun and the other, symbols of space probes.



Stamp issued by the Trucial State of Ajman to commemorate the Olympic games held in Mexico in 1963. The design includes an ancient Aztec mask and a view of the amphitheatre where the games were held.

*In
Reply*



A Department of Questions and Answers

QUESTION: I am concerned about my husband. We have had a long and successful marriage and he is a really fine person and good father. For many years we have had wine on our dinner table and he has taken an occasional cocktail when he came home from work. Now, it seems to me that his dependence upon alcoholic support has been increasing. This is due, probably, to the insecurity in his business. He is a minor executive, only a few years from retirement. Demands upon his time and energy have resulted in fatigue and confusion. He shows no indication that drinking is effecting his mind or his abilities, but I fear that if he continues to develop a drinking habit, he may become an alcoholic. Can you discuss this problem and make any suggestion of how I can be of help to him at this time.?

There are millions of men and women in this country in your husband's predicament. If he is close to retirement, he lacks the energy support available to younger persons and is endeavoring to compensate by relying on stimulants. If you have had a close and happy marriage, perhaps you can discuss the problem directly with him. You should avoid, however, attitudes of your own which will further depress him. If your worries increase, they will effect your behavior and build a barrier between you and your husband. Try to avoid nagging which nearly always does more harm than good.

Review in your own mind the pattern of worries which may be contributing to his personal sense of insecurity. If he is living beyond his means, there may be ways in which expenses can be reduced. If your children are grown and now have careers of their own it might be well to consider a more modest home, less expensive entertaining, and the development of mutual avocational interests. Are there ways in which you can increase the spiritual

resources of your husband? Is he a religious man or has he drifted away from faith and become too greatly involved in materialistic activities? To recover from any weakness one must develop greater inner strength and understanding. Those who are losing confidence in themselves often develop a greater faith in alcohol.

If you find it difficult to approach your husband or feel that you cannot face him with the facts, perhaps his physician will cooperate with you in a benevolent conspiracy. It is becoming a general custom to have regular physical checkups—many business organizations require annual health examinations. It is quite possible that if your husband is now a minimal drinker there is not yet enough damage to show in the tests ordinarily made. At his next checkup a doctor might point out that it would be best for all concerned if drinking were kept on its present level. Nearly everyone has some physical defects or tendencies toward them. One of the most common and serious ailments of our time is heart disease, and even at the slightest trace of it, all alcoholic beverages must usually be restricted. Sometimes a word to the wise will strengthen self-control.

It might be well to give thought to the problem of social drinking. If your husband entertains frequently he may have friends who imbibe too freely. At the present cost of bonded spirits, this can become a serious drain on finances. One man I knew (now deceased) wasted nearly a third of his income on bottled goods. He was never an objectionable alcoholic, but there is no doubt that it reduced his efficiency, and on two or three occasions prevented him from advancing in his profession. His superiors considered him a poor risk. If it were quietly circulated that your husband is on the wagon for his own good, persons worthy to be called friends should cooperate, and those who come only for free drinks would depart—to the good of all concerned.

Modern business tactics often contribute to alcoholism. Successful salesmen are often told frankly that they are expected to drink with prospective customers—otherwise the firm will lose their business. Considering such instructions, to be beyond the call of duty. One salesman of my acquaintance promptly resigned and soon made other connections where sobriety was recognized as an asset.

There are organizations which can assist an alcoholic, but in

your case such extreme measures are not indicated. With several of these groups, the importance of religion is strongly stressed. When personal strength does not seem to be adequate, a firm belief of the immanent presence of Deity whose assistance can be called upon through simple and sincere prayer has proved most valuable.

The more a person drinks the greater are the physical hazards which he must face in daily living. Many tragic accidents have been traced directly to alcohol, and responsibility for an accident will nearly always fall upon the drinker. Several informative bulletins have been issued which can contribute to the moral stamina needed to curb the drinking habit. It has been firmly established, contrary to public opinion, that alcohol is not a stimulant, but a depressant. It temporarily releases inhibitions resulting in a momentary sense of well-being, usually followed by a let down. Your husband is really seeking relaxation, but does not realize the psychological hazards involved. No one in his right mind can afford to lose control of himself, even temporarily. Today there are drugs to relieve immediate stress symptoms, but these can be equally habit-forming, and if taken long enough destroy all initiative. Withdrawal from such drugs is usually more painful than the breaking of a drinking habit, even assuming that alcohol gives a temporary lift or pick-up, enabling a person to accomplish more than would otherwise seem possible. The drinker is only whipping a tired horse. The body deprived of its right to remind the individual that he has overtaxed his resources can no longer communicate its requirements to its owner. In a small way, aspirin has the same effect. Its occasional use may be justified, but it should never be allowed to conceal physical or psychological warnings that there is something basically wrong in the mind or body, or both.

In your case, psychological counselling is not indicated—at least at this time. It is far better to try to solve the situation between yourselves. It may happen that your husband is unable to communicate freely. He may need a good listening ear. If he is retiring into himself he should be encouraged to unburden his mind with reasonable frequency. You may not agree with what he says, but through his words you may discover the basis of his apprehensions. Most men do not like to talk about such things because they con-

sider open confession to be a sign of weakness. The Swiss psychiatrist Carl Jung once said that Catholics seldom need psychological assistance because of the therapy of the confessional. It is not necessary to pry into another person's private life, but you would be perfectly justified in sharing with him his business anxieties.

It has been my observation that when a group of people assemble for a pleasant evening, everyone is tongue-tied until the first round of drinks, but after an appropriate number of fortified libations an atmosphere of good fellowship prevails; however the quality of the conversations is not markedly improved. When the threshold of mental function is lowered by artificial means, the person becomes less than his normal self. His morality is impaired and he may commit various actions which he will later regret. Sometimes inhibitions are important because they protect us from weaknesses inherent in our own natures. These remarks apply specifically to those who have become obviously dependent upon alcohol.

The Aztec Indians of Mexico, prior to the Spanish conquest, had severe rules governing the use of intoxicants. It was a punishable offense for young people to drink at all because it was detrimental to the security of society and increased the probability of crime and disorder. This ban was lifted entirely in the case of the elderly person, who was entitled to find some measure of consolation in whatever way possible after he was no longer an active worker. Wine and other beverages of that type were involved in religious ritualism at an early date, and intoxicants were early used as anaesthetics in surgery. In many churches Holy Communion perpetuates the old practices, and wine becomes symbolical of the blood of Christ. The first miracle attributed to Jesus was the transforming of water into wine at the Feast of Cana. The use of wine in sacraments, however, is unlikely to cause addiction. The medical profession has long prescribed sweet wines for persons suffering from anemia, but the amount is strictly limited.

According to the findings of medical science, one or one and one-half ounces of alcohol can be taken into the human body daily without ill effects. If the system does not receive this it will manufacture it from the food intake. If your husband can be held

to this amount you will have little cause for anxiety. Many persons do not become alcoholics, but where the user is attempting to substitute for some type of personal ineffectiveness, the danger is always present. Sometimes alcoholic libations can be diluted with water without the drinker's knowledge, thus slowing down the danger of damage.

As your husband is not a heavy drinker, we are concerned primarily with the prevention of alcoholic addiction rather than its cure. He is establishing a drinking pattern or routine, and it would certainly be advisable to break up this habit pattern. He is largely imagining the benevolent effects of his daily libations. That he should be tired after a day's work is normal, but he has used only a limited number of mental faculties. These need rest, but it does not necessarily follow that all his available resources are exhausted. What he actually needs is a change of activities rather than a drink. He may find the change that he needs in some useful avocational outlet. Membership in a fraternal order, a luncheon club, or voluntary service to a welfare project could be looked forward to as a pleasant change of pace. To simply collapse in front of a television set and listen to bad news is enough to drive a person to drink. Plans for short trips, development of interests in light sports will have a tendency to substitute variety for hard liquor. As he grows older your husband may have to involve himself in sedentary hobbies. These can include photography, stamp or coin collecting, or an adult education program. It is a mistake to assume that older persons have lost interest in learning. Actually, if their educational background has been limited, there is often a strong inner urge toward self-improvement. I was once selected to address the graduating class at a medical school. Among the diplomas distributed were two of special interest: a father, seventy-four years old, was in the graduating class with his own son. Reading is an interesting outlet, and I am not one to look down on games such as chess, checkers, bridge or pinochle. Light competition can be as vitalizing as strong drink, and less toxic in consequence. To summarize this thought, try to interrupt a drinking routine so that it does not settle in as an indispensable part of daily living. The occasional drinker is not likely to become an alcoholic if he does not establish a daily use of stimulants.

As his wife, you must always keep your husband's problems in the back of your mind, but not in front. Do not meet him at the door with his usual cocktail, and drink with him as little as possible. Do not refill his glass, tell him how tired he looks, or remind him that the economic system is all wrong. Never drink in his presence when he is not drinking, and if he tapers off you must do the same. Also beware of cheap brands of alcoholic goods. They may not intensify the habit, but they will work a greater damage on his health. Try to meet him each day in as cheerful a mood as you can muster. Bad news will nearly always suggest another drink.

If your husband enjoys good music, this can have a most benevolent effect. It may pay to invest in some high fidelity equipment, and this in turn involves a certain amount of mechanical skill to keep the equipment running with maximum efficiency. If your husband does not cooperate immediately, play it for yourself while he is not home. By degrees he may become a better listener. Discordant compositions should be avoided as they have an adverse effect on the nervous system. Is your husband a good sleeper or does he suffer from frequent attacks of insomnia? Disturbed rest is a stress symptom which can be handled separately. A late snack is the lesser of several evils, and most men are born ice-box raiders. Overlook such activities for the present, and even join him if he obviously needs company. Are his eating habits well within the normalcy range? These are not the best times for excessive dieting, and most health foods do not give the degree of pickup resulting from an intake of carbohydrates. If alcoholism progresses there is a tendency to substitute drinking for eating, and this only makes bad matters worse more quickly. Do not worry if the man is a little overweight, and it has proved helpful to have a bowl full of nuts and candy within easy reach. If your husband particularly enjoys some food not on the prescribed list, see that he gets it occasionally. Most alcoholic beverages are rather high in calories, and the craving for them increases on a low calorie food intake.

Many men feel themselves completely lost in the field of esthetics. Once in Hong Kong, I saw a rather dignified-looking gentleman standing at the entrance of an art shop. In that burst of confidence which occurs in strange lands, he told me his wife was in the store which specialized in paintings and embroideries. He

stayed on the sidewalk because, as he explained, he felt embarrassed and out of place in the presence of such finery. It may be difficult to persuade a man to take an interest in redecorating the home or participating in shopping tours, but it can contribute to family togetherness. Instead of his usual martini, his enthusiastic spouse could tempt him to admire new drapes or a rearrangement of the living room furniture. She can then escort him to the dinner table, bypassing the cocktail shaker. It is part of a kindly plan and will generally be accepted as such.

Examine with some care the more intimate aspects of your family life. Has there been any weakening in your mutual affection? Are you in any way secretly critical of your husband's conduct in the home? Have relationships become monotonous or taken for granted. While neither person may consciously realize that life together is less meaningful than it was ten or twenty years ago, the subconscious mind may be adversely influenced. There is less to look forward to, and this contributes to many women becoming alcoholics. When the children have grown up and responsibilities have lessened, life appears to have lost meaning. Those are the times when one must call upon comparatively ignored resources of his or her nature. A person may say to himself, "I am free but my freedom is empty." In talking with one despondent woman I learned that she was the mother of three children and had once hoped for a career. She believed that she could have succeeded as a musician, an artist, or an actress. She may still gain much satisfaction and fulfillment by advancing one of these original ambitions. Many have done it, and several have attained lasting distinction. Grandma Moses may be a case in point. While this type of frustration is not so obvious in men, it is just as likely to be present. Anxiety over impending retirement and reduction of family income may be undermining his morale. One possible solution is for the ingenious retired person to go in business for himself, or better still, a husband and wife team could unite in a mutually agreeable enterprise. Planning for such a future would naturally restore optimism, and optimists are less likely to become alcoholics. One such family team took on a mail order business and in less than three years their income was greater than before the husband's retirement.

While men have more difficulty in finding satisfactory religious affiliations, philosophy often attracts them and helps to overcome those unreasonable doubts which afflict the majority of mankind. The library has almost disappeared from the modern home, but in older days it was a source of self-improvement for both young and old. One finds it hard to feel alone or neglected in the presence of the world's great literature. We may endure mystery stories on television, but within ourselves we know that we are wasting both time and energy. A good book contributes to fulfillment which in the end is the natural and proper purpose for living. These reflections may not seem to have much bearing on a drinking problem, but a high purpose and a low habit are seldom found together.

Travel is a splendid way to break the pressure of routines, but here many make a serious mistake. Tours and cruises and package deals usually involve a well-stocked bar. It is wiser to plan with the assistance of a travel agent a personal schedule which brings new adventures each day and leaves little time for boredom. Avoid the great resort hotels with their overpriced accommodations and their consistently low level of cerebration. In the old days I nearly always traveled second-class, where drinking was at a minimum and the passengers were there for some legitimate reason.

If the children are out on their own, are they in any way involved in the psychic fatigue of their parents? Does your husband secretly resent a son-in-law or a daughter-in-law, and how do you feel about it? A man once came to me for advice who had never spoken to his daughter since she had married against his will. The fact was that she had taken a husband of a different religious belief. If there are any grudges or ill-feelings between you and your children, these must be resolved or they will become psychological obsessions as you grow older. After sixty-five, there is too great a tendency to live in the past with emphasis upon regrets, disillusionments and deep-seated prejudices. These grow most rapidly in neglected ground, detracting from the e'lan vital or love of life.

There is also the lurking possibility that a genuine health problem is developing, heralded by fatigue and despondency. If these symptoms are noted immediately and proper correction applied, the available energy can be increased. Most folks fear minor indications of common ailments or inevitable changes which come under

the general heading of geriatrics. Alcohol is one of the oldest but not the most practical remedy of the aged. Our forefathers prescribed it (in moderate dosages) for anemia, tuberculosis, and digestive disorders. Such therapy is not advocated in the modern practice of medicine. If your husband is "ailing," inspire him to approach a reliable clinic and follow their recommendation. Sometimes improvement is almost miraculous and a considerable degree of self-assurance is restored.

Persons in the age bracket between sixty and sixty-five years often develop fear mechanisms. They suddenly realize that they are members of a vanishing generation. There are fewer familiar faces to be seen at class reunions, and lifetime friends quietly disappear. The individual is forced to accept the fact that his activities must be curtailed, and frequently his income is reduced. Some remain light-hearted to the very end, but a goodly number face the future with apprehension. If negative thinking takes over, alcohol is frequently used in an effort to prolong efficiency and optimism. Persons in the lower income bracket may look forward hopefully to social security and medicare, but the more independently minded find slight consolation in the prospect. Men, especially, worry over retirement—not only because it implies obsolescence, but leaves them unprepared for a future life expectancy of from five to twenty years. A clergyman I knew was delighted at the prospect of superannuation. He had saved for many years and bought himself a good-sized sailboat. He had a miniature model of it on the wall of his study and tucked away in his desk were nautical maps of places he expected to visit. Everyone is not so fortunate because they have made no provisions for a sudden change in life patterns. While elderly drinkers may not live long enough to become alcoholics, they drink too much and hasten the appearance of ailments which partly, at least, incapacitates them at the very time when they should be liberated from the tedium of a career. If not damaged by alcohol or rejuvenating drugs, despondency over age gradually disappears, and a normal adjustment is made and numerous opportunities for happiness present themselves. If your husband shows any indication of a psychological letdown, it will be an appropriate time to make positive suggestions about retirement activities. All things considered equal, the years of greatest fulfillment lie ahead.

The long quiet evening of life has joys that youth can never understand. The universal plan for things holds special rewards for the young, the mature, and the elderly. Enthusiasm leads to responsibility which in turn gives way to wisdom and understanding. There are beauties in the springtime, but also splendors reserved for autumn.

Your womanly intuition can serve you well, and your love for your husband will inspire him and sustain his spirit over a crisis of this kind. I doubt if this man will ever become a serious problem, but helping him to maintain a feeling of continuing self-sufficiency will ennoble and enrich your own life.

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Happenings at Headquarters



In the spirit of the Bicentennial celebration, Mr. Hall opened the Sunday morning lectures on July 11, with a talk, titled *The Pyramid on the Seal of the United States—A Symbol of World Unity*. Two weeks later he lectured on *Mysteries of Light, Color, and Consciousness*. He spoke on August 8, discussing *The Mystical Therapy of Meditation*, and on August 22, his theme was *The Miracle of Gratitude*. He chose for his subject September 12, *Did the Alchemists Practice Yoga Disciplines?*, describing parallels between European and Asiatic mysticism. During the Summer season, Dr. Henry L. Drake gave two lectures, speaking September 19 on *The Conscious, Unconscious and Super Conscious—Practical Contributions Toward Deeper Personal Insight*, and on September 26 he chose as his topic *Disposition Makes All the Difference—Making Life Easier for Yourself*. Guest speakers included H. Saraydarian whose theme was *Service — A Means of Self-Actualization*; Mary McNutt, an old friend of the Society, lectured on *The Artist as Mystic—Art and the Transformation of Psyche*; Dr. John W. Ervin, a Trustee of the Society, who made a Sunday morning address on *The Laws of Reincarnation, Karma and Grace—The Evolution of the Understanding of the Laws Relating to the Human Spirit*; Rabbi Lawrence Block (Instructor of Philosophy and the Bible at the Graduate School of the Ministry for the United Church of Religious Science) discussed *Man's Search for Meaning—From Classic Mythology to Modern Philosophy*.

Dr. Stephan A. Hoeller spoke every Wednesday evening between July 14 and September 22. He gave a series of four talks interpreting the Shakespearean plays, and a series of six talks on *Alchemy, The Art of Transforming Self - The Chemical Cipher of Spiritual Regeneration*. He presented his material in terms of the older alchemists and modern interpretations of their works.

On Saturday, August 28, William Gallagher, PhD., presented a morning seminar concerned with *Our Last Frontier—Potentialities of the Human Mind*. On Saturday, September 18, Hadley Fitzgerald gave a morning and afternoon seminar on *Topics in Astrology*. She is

a member of the American Federation of Astrologers and International Society for Astrological Research. These sessions were devoted largely to the interpretation of personal horoscopes, to give those interested in this field a deeper understanding of their own inner lives.

Dr. Robert Constas continued his Ageless Wisdom study program on alternate Saturday mornings, beginning July 24. The series was entitled "*Towards Transformation*". The last Saturday, September 25, began a special weekend conference at Lake Arrowhead on *The Ageless Wisdom*. The conference was held at the UCLA Conference Grounds. Three other trustees in addition to Dr. Constas, Dr. Henry L. Drake, Dr. John W. Ervin, and Dr. James C. Ingebretsen, attended as panel members. Among the subjects under discussion by Dr. Constas and the Panel were *Preparation for Discipleship*, *The Views of Manly P. Hall on Discipleship and Initiation*, *Practical Application of Your Abilities*, and *The Ageless Wisdom*.

P. R. S. Library Exhibits during the Summer period included *Of Book Collecting* from July 11 to August 29, and beginning September 12, *Ex Libris—Bookplates as Miniature Works of Art*. The exhibit on book collecting featured rare books, manuscripts, and artifacts from the PRS Library collection used to describe early printing methods, from incunabula through various outstanding printing houses of the fifteenth, sixteenth and seventeenth centuries, with emphasis on the art of collecting with a purpose. The exhibit of ex libris covered armorial and heraldic bookplates, and institutional ex libris of universities, libraries, fraternities, and religious organizations, and included the bookplates of many well-known persons, as well as bookplates of local celebrities.

Spanish translations of two of Mr. Hall's books have recently been published by Kier Editorial S. A., in Buenos Aires, Republic of Argentina. *The Guru (El Guru)* and *The Way of Heaven (El Camino del Cielo)* are therefore now available to the Spanish speaking public. Both works appear in attractive format with all the original illustrations, and the quality of the printing is excellent.

We have been fortunate in securing the translating services of a distinguished scholar, Professor Leo M. Pruden. He is preparing descriptive indexing of the Chinese and Japanese manuscripts,

printed books, rolls and scroll paintings in our Library collection to make available this material. Many rare works on religion and philosophy are included, and present plans are to prepare a catalog to be distributed to libraries, universities, and centers of Oriental culture.

Professor Pruden majored in Far Eastern Languages at U.C.L.A. where he received his B.A. Degree in 1959. His graduate work was done at Harvard where he majored in History of Far Eastern Buddhism. He spent three years in Japan where he studied at Taisho University (a Buddhist University) and also attended the Tokyo University. He received his Ph.D. Degree in 1971 at Harvard, and is presently Dean of Academic Affairs at the College of Oriental Studies, Graduate School, Los Angeles.

The Downey PRS Study Group celebrated its tenth anniversary recently. All eight of the charter members from the first meeting are still actively participating in the activities of this group. On the occasion of the tenth anniversary celebration, the accompanying photograph was taken. Those in the front row from left to right are Norma DePalma*, Wilma Fisher*, Grace Smith*, Thetis Perkins, Catherann Schrader*. In the second row from left to right are Douglas Dunbar*, Orville Perkins, Florence Robertson, Gilbert Olson* (Founder of the group), Meredith Olson*, Don Pratt*. The names followed by an asterisk are those who have been with this

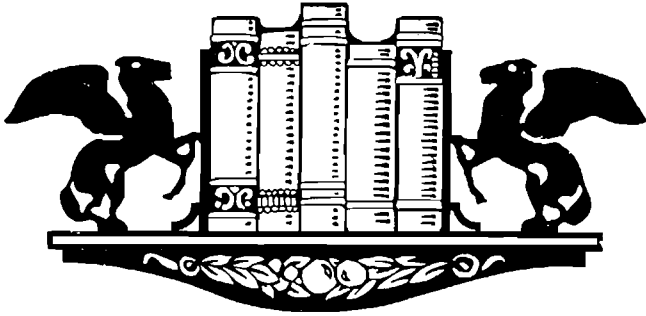


Study Group since its inception. We congratulate each and every one and sincerely hope that they will all be present for the twentieth anniversary.

The Society has recently learned that last year the Walker Art Center and the Cultural Art Department of the Minneapolis Park Board presented two programs on "The Experience of Age," in which Mr. Hall's book, *The Way of Heaven*, was adapted as a play for shadow puppets, titled *The Widow of Wang*. The figures were based upon classical Chinese forms and the performance paid tribute to the beauty and wisdom of older people. The productions were staged by The Company of the Unicorn, and consisted of rod and shadow puppets, songs, slides and plays. Other source material included selections from William Butler Yeats, Robert Frost, William Blake, Edgar Allen Poe, and Thomas More.

In his writings Mr. Hall makes use of many important and rare source books. As these are no longer in print and copies of the original editions are expensive if available at all, the PRS is preparing complete photographic facsimiles of six works which Mr. Hall feels to be especially useful. The books now in production are listed on the back inside cover of this Journal. We hope that they will meet a long-felt need.

Mr. and Mrs. Hall flew to the East Coast in June and made a special pilgrimage to Lancaster County, Pennsylvania, to explore the early religious colonies which were established there in the seventeenth century. Most of these settlements, to escape persecution in Europe, came to the new world to establish in the wilderness a utopian way of life. They are sometimes referred to as the "plain" people and they still cling closely to their simple ways of life. The Amish do not own automobiles, reject nearly all modern conveniences, and continue to dress as they did in old times. The men dress in black, wear broad brimmed hats and are bearded. Married women also wear only black and their costume includes a kind of sunbonnet. They have beautiful and well-kept farms, and are extremely industrious. Many of the barns are ornamented with "hex symbols" originally intended to protect livestock and bring good fortune to the family. Mr. Hall is preparing an article dealing with the mysticism which lingers on in Lancaster, Ephrata and contiguous areas and this will appear in the Journal in due time.



Library Notes by Pearl M. Thomas

PEOPLE AND AUCTIONS

Styles in book collecting change periodically. The days of collecting books from the famous early presses of Europe, like the Aldines, the Estiennes, the Plantins and Elzevirs, are largely past simply because the great majority of these books have found their way into permanent locations in university and public libraries, or specially endowed museums. They are seldom to be found on the market.

Nearer to our own times are the great collector's items of the nineteenth century, when enthusiasm for Longfellow, Whittier, Emerson, Dickens, and Thackeray was at a peak. More recently, Robert Louis Stevenson, Marie Corelli, L. Adams Beck, and John Masefield had their heyday. The impulse to collect will ever go on—all it takes is an impetus to acquire and the will to pursue elusive items.

We at P.R.S. who are in a position to work with the public realize what a demand there is to collect the writings of Manly P. Hall. Any first editions of his books that periodically come in are immediately picked up by enterprising individuals. Many of today's books will be tomorrow's collector's items, and they are often very near at hand.

Few well-intentioned people admit to maniacal tendencies, but where books are concerned, their number is legion, so much so that the term "bibliomaniacs" was coined to describe those who are literally 'crazy' about books. One of the most outstanding admitted

bibliomaniacs was an Englishman, Richard Heber, who owned four homes in England and that many more on the continent—he needed all of them to house his splendid collection of over 150,000 books. He is still referred to frequently by book people although he lived over 100 years ago. His ideal was to have three copies of each title: one for exhibition, one for use, and one to loan to his friends—a commendable idea if finances permit. Loaned books, unfortunately, often do not find their way home.

A strong sense of humor characterizes many book collectors. Christopher Morley, early 20th century American writer, best remembered perhaps for his editing of early issues of Bartlett's *Familiar Quotations*, once related an experience which, paraphrased here, expresses his outlook on borrowed books. A friend returned a much-loved book. Morley was delighted because the friend had evidently taken reasonable care of it; not good care, but he apparently had not let the baby chew on it, nor had he used it as a doorstop. Even the friends of his friend who had also read the book while on loan showed considerable restraint. So Morley, in deep appreciation, thought it would be well to rebind the book in a suitable leather covering and give it a place of honor on his shelves. He was, in fact, so completely disarmed by this so-called generous act that he seriously considered returning some of the books he had borrowed!

Book collecting has become increasingly popular. Many people of considerable means who have in the past indulged in collecting fine art have found that it is comparatively easy to forge a painting, but not a great book. A few forgeries of books and letters have become famous, or perhaps, infamous, as the Shakespeare fabrications perpetrated by the young William Ireland attest, but these examples are exceedingly rare and, as examples, stand out as treasures.

The longer an individual pursues his interest in books or art, the more astute his judgment usually becomes, and a refined higher sense guides him. When the great art dealer, Joseph Duveen, was quite young and learning the art field from his enterprising uncle, Henry, he one day asked for permission to try to sell J. Pierpont Morgan some fine miniature ivory figures he had collected. With certain misgivings, the senior Duveen allowed this privilege.

Morgan was a difficult man to deal with. He made almost instantaneous decisions, but many times bluntly told dealers "the price is too high." On this occasion, young Joseph collected thirty miniatures, most of which were of indifferent quality, and scattered six good ones in their midst. Morgan, who preferred to buy in quantity, saw no reason for quibbling over one item when he might just as well buy up a whole collection, whether it be art or books. As usual, he asked the price for the lot of miniatures, and then adroitly picked out the six scattered worthy ones, made a mental calculation of the total price, divided it by thirty, multiplied by six, and then bought only those six. He left many a dealer aghast by his immediate ability to discern quality. Young Joseph learned quickly—Morgan was seldom fooled.

Like Morgan, Benjamin Altman, head of the great mercantile stores, wanted nothing but the best when he collected great art but his tactics were totally different. He would consider some fine art, have it held for him, then study up on it, sometimes taking months before he gave an answer. After the delay, the answer was often nay, but what he bought was the best in its particular field.

Henry Clay Folger, who presented the Folger Shakespeare Gallery to the American people, had his own method for collecting books. He kept discreetly silent about what he was doing. He would never have accomplished the wonders he did if he had talked about them. In 1879, as a poor senior at Amherst College in Massachusetts, he paid twenty-five cents to attend a lecture about Shakespeare given by Ralph Waldo Emerson. From that time on, his enthusiasm for Shakespeare was paramount. After graduation, he married and moved to New York, working for a small oil company while he attended night classes in law. When he received his law degree, he decided not to make use of it but to stay on with the oil company which was growing. Ultimately he became president and later chairman of the board of that oil company. We call it Standard Oil of New York. While other men of wealth pursued their various hobbies, often yachting or fine horses or splendid houses, both of the Folgers took particular joy in collecting books on English literature, specializing in the period from 1450 to 1715, with particular emphasis on Shakespeareana. They assiduously studied the catalogs of rare-book dealers of England, the Conti-

ment, and America, and with great regularity ordered the gems that were offered. Their address was a simple brownstone home in Brooklyn. For some time the unsuspecting bookmen supplied their requests, but on discussing their sales and comparing notes with other dealers they discovered that the real book treasures of England were all going to one individual in Brooklyn. English newspapers took up the story, urging Folger through the press to build a museum at Stratford-on-Avon to house his fine collection, but Folger had already formulated other plans. He had quietly purchased land across the street from the main Library of Congress in Washington, D.C., was prepared to build a suitable edifice to house his growing collection, and to leave an endowment which would provide adequate funds for future purchases and upkeep. Unfortunately, Folger died two weeks after the cornerstone of his library was laid (May 28, 1930). Although he only knew his collection as it rested in 2,100 packing cases, his dream to "help make the United States a center for literary study and progress" was eminently fulfilled.

All branches of collecting books have their particular charm, but the highlight of the entire field is commonly conceded to be the book auction. Generally it is not for the novice, although some individuals have been known to enter the jousts of combat without being scathed. It would be to the advantage of the average inexperienced buyer at a book auction to sit perfectly still, for if he has the urge to touch the face or lift a pencil, he might find he has accomplished much more—he may become the unsuspecting owner of an expensive book which holds no appeal for him. Therefore, it is better to have a reliable dealer do the bidding, paying him the nominal fee. For an auction of a great collection, catalogs are printed, advertised, and distributed, with the consequence that the auction room will be filled by people possessing genuine knowledge of books and procedures. The auctioneer will start the bid on a book with a definite sum, and spotters around the room will notify him of bids accepted. Dealers may be very friendly with one another, but seldom care to have their confreres know what books actually interest them. This could easily boost the bids of others who might not otherwise become involved. So silence is paramount. The bid is made quite simply, perhaps by raising a

pencil, or pulling on an ear, or winking at the spotter. George D. Smith, often called the "Napoleon of Book Dealers," for many years was responsible for the auction bidding for Henry E. Huntington of San Marino, California. Smith followed the winking practice of accepting bids to such an extent that spotters might believe he had something in his eye.

Records indicate that the earliest auctions in Europe were held in Holland during the seventeenth century. About 1744, a London firm of auctioneers was established which for many years used various names, but always the name of Sotheby was included.

The first really large auction held in America was the Robert Hoe III auction of 1912 at the famed Anderson Gallery in New York City. The Gallery produced a remarkable catalog reciting the excellence of the Hoe collection, with the result that the four hundred available seats were reserved well in advance of the first date. The leading dealers of London came, among them representatives of Maggs Bros., Marks & Co., and Bernard Quaritch himself made the trip to New York expressly to try to obtain the beautiful vellum *Gutenberg Bible* which was being offered. He had sold it before and wished to again *procure* this gem. He stopped bidding at \$30,000. Joseph Widener of Philadelphia wanted it for his son but closed his bidding just short of \$50,000. George D. Smith carried on for Henry Huntington, and the treasure became a part of the Huntington collection at \$50,000.—the highest price paid for a single book up to that time. And no one knew who had purchased it! When the hue and cry went out to discover the purchaser, Mr. Smith introduced the white-haired gentleman beside him who had been quietly taking in the entire performance. This was Huntington's first introduction to the book world and it made a vast impression on all those in attendance. It likewise made an impression on book prices in the auction field. George D. Smith was an astute book dealer, apparently without a nerve in his body; he could spend other people's money with the greatest of ease.

Robert Hoe III of a wealthy New York printing family (his uncle had created the rotary presses which made modern newspapers possible) had obtained the vast majority of his fine collection at auction. In his will he stipulated that his home, his money, and his businesses should go to his large family, but his books were to be

sold at auction at some suitable location, either in America or in Europe. If members of his family were interested, they had the means to buy whatever items from the library pleased them. A few of his children and grandchildren came to the auction, some to simply see and be seen; a few items, largely of a strictly personal nature were knocked down to them. By insisting on the auction procedure, Hoe felt that those who really wanted the books would be in a position to get them.

Jerome Kern, famed American operetta composer, used to say that he found it quite impossible to pass by a book store. He always had to go in and buy. The longer he continued this practice the more discriminating his taste became. After some fifteen years of acquiring rare books, however, he decided to put them up for auction. His collection had cost him in the neighborhood of a half a million dollars, but when offered at auction it brought in almost two million. This auction was held during the winter of 1928-29.



The fine art of printing, unlike any other form of art, started at the top and could only go down. The first examples of printing are still considered to be the best. It was the ideal of the earliest printers to make their work resemble as much as possible the fine calligraphy which the area emphasized. After some time, printing became an art form in its own right; then later it turned into a practical art and much of its beauty was sacrificed to utility.

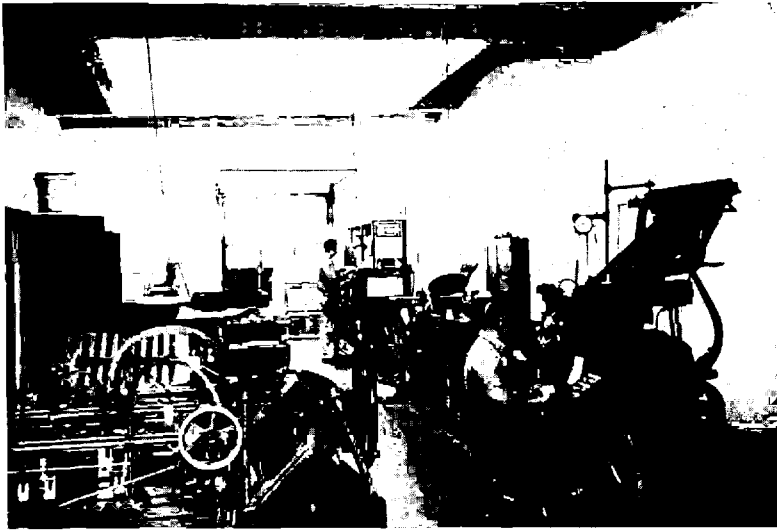
Many private presses have been established through the years for the purpose of printing according to the ideals of the owners. England has had many fine private presses. One of the earliest established in 1757, was the Hugh Walpole Press at Strawberry Hill where Walpole printed his own writings as well as the works of other authors.

Perhaps the most versatile and accomplished of all the private presses was begun in the latter part of the nineteenth century by William Morris, writer, architect, designer and art critic who eventually turned his talents to book-making. He established the Kelmscott Press at Hammersmith, a suburb of London. His style was exceedingly florid, but he inspired others to establish private presses and particularly influenced E. Cobden-Sanderson and

Emery Walker of the Doves Press along with Charles Ricketts and Charles Shannon, who established the Vale Press. These men were the "masters of the revival of great printing."

At one time the P.R.S. had its own printing facilities and published books under the names of Phoenix Press, Philosopher's Press, or The Hall Publishing Company. Many of Mr. Hall's early works were first published in his shop at home. In 1934 printing equipment was moved to the P.R.S. headquarters on Los Feliz Boulevard, and set up in the area now partially taken up by the Arts of the World Gift Shop. In the early days, Mr. Hall was very active in the operation which included compositing, layouts, press work, and binding, and found the experience most enjoyable. The P.R.S. Library has many examples of fine book bindings which were done in the P.R.S. Print shop. Many of these are bindings of rare manuscripts which Mr. Hall had collected and each is an outstanding example of fine binding. Mr. Hall assures me that hand book-binding requires very little equipment and the whole process could be most adequately performed on a large table. It is the skill of the binder that counts.

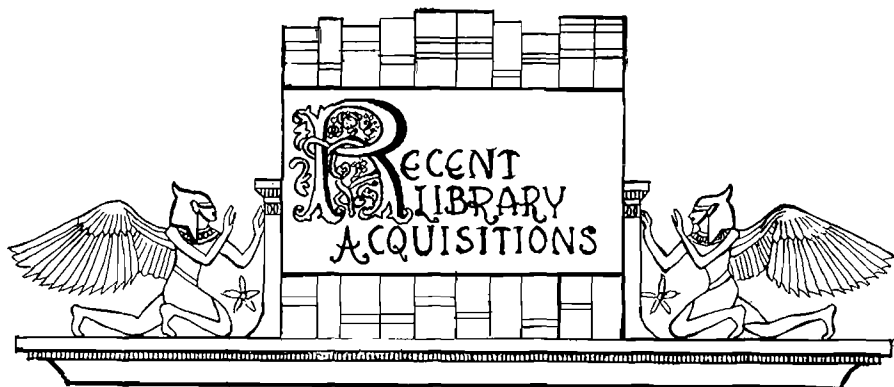
Aside from printing M.P.H.'s books, the P.R.S. press occasionally printed books for close friends. These included a book of Oriental-type poetry written by Richard Carlyle; *A Chinese Mirror* by Moon Kwan consisting of poems and plays in the Chinese manner and carrying an introduction by Manly P. Hall; *Stone of Destiny*, written under the pen name of Grove Donner—a remarkable fictionalized life of Pythagoras by a delightful little lady who devoted many years to researching the story of the sacred stone now in the coronation chair. Another wonderful book that came off the press was compiled by Orlando Beltran, a loyal good friend of the Society and our official printer. His book, *Symbolism of Oriental Religious Art* is well-supplied with pictures of Oriental art, many of which are pieces from the collection at P.R.S. This would indicate its great popularity, which it justly deserved, but actually copies were only put together and individually bound when special orders came in. Unfortunately, the days of printing books at P.R.S. are long past, but they did represent a rewarding period.



The print shop of the Philosophical Resesarch Society in the early days before it was closed.



Some of the publications issued by the print shop of the Philosophical Research Society.



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Matheseos Libri VIII

Translated by Jean Rhys Bram

Published by Noyes Press

New Jersey, 1975

336 pp.

Ethan Allen Hitchcock: *Fifty Years in Camp and Field*

Edited by W. A. Croffut

Published by Books for Libraries Press

Freeport, New York, 1971

514 pp.

Fulcanelli: Master Alchemist *Le Mystere des Cathedrales*

Esoteric interpretation of the Hermetic Symbols of the
Great Work

Translated from the French by Mary Sworder with

Prefaces by Eugene Canselier, F.C.H., and Introduc-

tion by Walter Lang

Published by Neville Spearman

London, 1971

191 pp.

Edita Lausanne: *Great Tapestries.* The Web of History from
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