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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: Group of heroic bronze statues in the Hofkirche at Innsbruck. The figure of King Arthur stands in foreground at viewer's left. See p. 42.

SUMMER 1977

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TELEVISION



In the Summer 1957 issue of our Quarterly Journal we published an editorial, "Television and the Subconscious Mind." In this article we went into some detail concerning the adverse influence of TV on public morals and private conduct. In the last twenty years the situation has considerably worsened and it seems timely to update our earlier findings.

Theatrical productions of one kind or another have influenced civilization for thousands of years. Nearly every country has depended heavily on entertainment for pleasure, relaxation, and emotional stimulation. Among the earliest secular dramas were those on the Grecian stage during the Golden Age of Pericles. When we read the plays or digests thereof, it becomes evident that tragic situations attracted huge audiences who apparently enjoyed the suffering of real or imaginary personalities. Scarcely a delinquency that troubles us today was overlooked and the more gruesome moments were interlarded with comedy, more or less vulgar. This pattern was preserved for later generations on the Elizabethan stage which catered generally to the proletariat. This group especially enjoyed watching the tribulations of the aristocracy. Many of the most popular of the Shakespearean histories, comedies, and tragedies have been re-edited by the elimination of the more objectionable lines.

With the rise of Puritanism in Europe theatre was virtually banned and professional actors were regarded with extreme displeasure. Dramatic productions called masques were performed in

the palaces of noblemen and it was not unusual for dignitaries of both Church and State to share in them. Many European Courts celebrated important events by fetes with lavish entertainment including impressive firework displays. The East Indian equivalent to such festivities were durbars with street processions of richly caparisoned elephants and troops of horsemen. The Rajah of Banaras had a solid gold howdah for such occasions and another native prince fired salutes from a solid gold cannon. The populace was duly impressed by these splendid events and forgot, at least temporarily, their private troubles.

The Romans, whose cultural threshold was rather low, enjoyed gladiatorial combats. These were bloody affairs and each killing was acclaimed by an appropriate round of applause. With the ascendancy of the Church, such brutality as is associated with the Circus Maximus was abolished, but elements of it linger on in the Spanish bullfight which is still immensely popular. Dangerous sports are still with us, but injuries are glossed over as inevitable accidents.

Nearly all the elements of ancient and medieval theatre have descended to the present day with some modifications. Disasters are now simulated rather than real, but the audience, at least vicariously, shares in the holocaust. In recent years we have been favored with reenactments of the sinking of the Titanic, the bombing of Tokyo, massive earthquakes, floods, volcanic eruptions, airplane disasters, and the like. It is a little difficult to understand why such films are attractive to the public. Having lived through all the unpleasant details of the disgraceful Watergate incident, we are now threatened with an elaborate film version of the same. Many of the tragic incidents of World War II are being reenacted for the enjoyment of the masses.

Stage productions always have a limited attendance. The coverage was far greater with the ascendance of motion pictures and now has become part of daily living through the medium of television. Household duties are neglected while more than one hundred million Americans spend much of their leisure time huddled around their TV sets. The programs brought in to our houses, apartments and mobile homes constitute a real threat to individual

and collective security. While we are trying to curb crime on the streets, we bring it into our homes via the airways and it is a pity that we cannot inoculate viewers against this insidious epidemic. Perhaps we should examine the situation a little more closely.

Modern entertainment is big business and the principal objective is profit. Each station hopes that its programs will lure the viewers away from competitive attractions. It is unfortunately true that the public mind is highly stratified. Thoughtful men and women are in the minority and according to popular thinking, it is the majority that must be served. I strongly suspect that there are more persons dissatisfied with modern entertainment than studio policy-makers are willing to admit. The market for good music is increasing every day and larger sums of money are being spent for classical recordings than ever before. Fine art brings fabulous prices and popular reprints of fine books on serious subjects are in constant and increasing demand. While their numbers may not be great, there is a cultured class whose financial resources exceed the buying power of the mass market. This is proven by the phenomenal success of such films as *The Sound of Music*, and *My Fair Lady*. The Walt Disney productions have maintained a relatively high standard and films like *Fantasia* have enjoyed numerous revivals. Incidentally, Leopold Stokowski, who was the musical director of this film, came to my home one afternoon to discuss some of the supernatural elements featured in the production of the film.

Obviously, station programmers must consider a variety of public interests. Sports rate high on the popularity list and news broadcasts with various commentaries thereon have a huge following. Nature films are well received and have had a constructive effect on pets and wildlife. For several years detective fiction has been rather overabundant and it is reported in the industry that a number of such themes will be discarded because of fading interest. Unfortunately such curtailment is not obvious at the moment. Humor is a mysterious thing, but much of the comedy that we see over the airways is not funny. To brighten up this area, more and more vulgarity is introduced for no particular reason. It is somewhat comforting to note that the supply is waning and most such films are reruns.

The next classification has many subdivisions, but can be summarized as "serious drama." This includes films with "social significance." Subjects calculated to perpetuate international or racial grievances are inappropriate at this critical time. Under this heading also is the psychological exploration of a variety of abnormalities—real or imaginary. When such stories come along producers and directors shake hands with each other and congratulate all concerned for having the vision and skill to achieve a masterpiece. The theme may be completely obnoxious, featuring degeneracy, corruption, and perversion, but the product is described as "a work of art." The actors give "sterling" performances and will probably receive screen awards. When I have asked about such pictures, devotees have been willing to admit that the subjects were thoroughly objectionable. They try to redeem or justify the film on the grounds that "the acting was terrific." There has been quite a rash of psychological drama assumed to be of clinical interest, but tragically unentertaining. Perversions of many kinds have been dramatized until it is made to appear that the human race is composed largely of degenerates. When actors portray such parts with the best Stanislavsky technique, their realism only makes matters worse.

The increasing interest in metaphysical subjects has been tragically exploited. Films featuring demonology and witchcraft revive the superstitions of the Dark Ages, spreading fear and anxiety among the gullible. A lady came in to my office one day stating that she was devoted to a film series called "Bewitched." The heroine produced occult phenomena by twitching her nose. My visitor assured me that she was doing the same twitching everyday but nothing supernatural had occurred. She wondered if I could improve her technique. While the film series is a completely harmless comedy, it is evident that many viewers lack discrimination and common sense. There are many famous books and plays which introduce metaphysical elements constructively, but these pass unnoticed because they lack contemporary sensationalism.

We all know that the filming of historical events, famous biographies, and neo-religious subjects is extremely difficult, but this does not justify a conscious and intentional distortion of facts as

proper dramatic license. Many young people accept the film versions for what they are supposed to be; nothing is done to soften the impact of fictionalization. It has become necessary to tear down reputations, invade privacy, and include extraneous elements simply for the sake of box office. When this is done, we nearly always find traces of propaganda. Apparently intended to reduce our respect for integrity, the slanting of history which has always been to some measure biased destroys the value by which we can learn from the experiences of others. There are glaring historical inaccuracies in historical plays of Shakespeare but these have been glossed over as the author's privilege. It is a pity that modern scripts seldom reveal constructive imagination.

We have already mentioned various types of newscasting. This is an especially vital field because of its international implications. Continuous emphasis upon corruption in high places has contributed considerably to the growing disrespect for government and the conduct of leaders in many fields. News is important, but there should be more effort to interpret it constructively and to explain incidents in their proper reference frames.

Science fiction is a product of our increasingly glamorous technological advancements. No effort is made to explore the expanding universe except from a completely materialistic point of view. Stories that are worked out by some type of a plot genii are becoming tiresomely repetitious. Space ships are locked in deadly combat in the rarified upper atmosphere, or make forced landings on planets inhabited by apes. There is an endless procession of espionage, nuclear weapons, time bombs, and mysterious disintegrating rays. In these days of general anxiety we are populating space with invading armies, robots, and strange beings who for some incomprehensible reason wish to land on our befuddled planet. Why not suspect that there is something constructive, responsible, or well-intentioned "way up there"?

It might be timely to mention TV music programs ranging from Bach to Rock. We are not defending classical music, although an occasional program is appropriate, but we face with weariness of spirit these groups of disheveled characters who are prospering financially, but look like tramps. Most of their songs have neither

beginning nor end, and go on monotonously, until they are stopped by some type of applause. If they are heroes of the younger generation they are setting a lamentable example. The folk singers are a more genteel group and often bring us moments of pleasant nostalgia. Two or three outstanding musical programs have held public favor for many years and continue to prosper. With half a century of pleasant melodies to fall back upon, we are a little weary of the use of music as a frontal attack on the establishment.

Much can be said in favor of the non-commercial channels, sometimes referred to as the educational stations. Their programming is consistently more selective than the commercial outlets. The public support of these channels and the funding which they receive indicate that they are widely appreciated and have a considerable following. As non-commercial TV depends largely on the contributions of their concerned listeners, I suppose they are also duty-bound to reach the broadest possible audiences. Topical programs dealing with various contemporary issues can scarcely be regarded as educational in the better sense of the word. As they are not dependent upon advertising for their survival, these stations are not required to cater to poor taste. It is a shock and a disappointment when they dramatize unsavory situations, even though the original authors are writers of distinction. Some of the round table discussions of national or international political situations are of slight consequence. By the time the speakers have hedged their remarks and generalized their observations, the listener knows little more than he did before. I read some foreign press; it nearly always includes interesting observations on non-political subjects — archeological discoveries are noted, useful inventions are described, and local solutions to economic problems are stressed. Perhaps some of this emphasis on progress for the improvement of knowledge could be introduced and add a distinct note of variety to the interminable commentaries on the rise and fall of governments and the uncertain attitudes of foreign and domestic leaders. Perhaps we ask too much. A recent program on educational TV dealing with the “meeting of the minds” was entertaining, rather witty, and very informative. Such projects should be encouraged.

What can we do about modern television? The most available remedy is to turn off the set. When we find that we enjoy the commercials better than the films, something is wrong. In the midst of a knock-down, dragout performance it is a relief when the sordid epic is interrupted by some rather pleasant advertisements. Suddenly we see neatly and attractively dressed people speaking good English who are vending the wares of some large industry. We see family reunions, long-lingering romantic associations, happy marriages, neat homes, and verdant gardens. Some of the delightful foods, cakes, and pies are disturbing to dieters, but such delicacies are a distinct relief from murder and mayhem.

Letters to studios are said to be effective in some instances and programs have been cancelled or revised because of them. According to late reports it is planned to relieve the burden of almost continuous crime waves by the introduction of humor. We may therefore have more bungling detectives and criminals will be held to ridicule. Spectacular productions are coming back and we are promised that colorful operettas and musical comedies will be more frequently aired. There is considerable space for self help films which will make life more pleasant and meaningful. The television has always been a wonderful educational medium and this has been proven in some of the better planned children's programs.

Occasionally a film is prefaced with a short statement that the picture is intended for an adult audience and parents should use proper supervision. In many instances, such a notice complicates family life. Most teen-agers flatly refuse to be censored by their elders and retire to their rooms to see the picture on their personal television sets. What is an adult movie? Presumably it is for an individual who has reached intellectual maturity, has well-established integrities, and can handle moral issues with thoughtful dignity. In other words, mature entertainment should be above the level of immature thinking. With such a definition, we would eliminate most of those who enjoy restricted films. An interesting experiment has recently reached the air. Two series of young people's books which were popular fifty years ago are now being serialized. One is the Nancy Drew stories and the other, the Hardy Boys. No one ever expected them to be revived, but the so-called

adult audience seems to be enjoying them as much as the children. It would appear that there is a message here which we hope the industry will appreciate.

It is worth mentioning that most stations carry some religious programs. The best of these are quite acceptable, but a good many are on the dull side. This area might be improved if there were stronger emphasis upon inter-religious understanding. In critical times like these, the heavy emphasis upon sectarianism is considerably less than inspiring. Up to now the word *inter-religious* has been a synonym for inter-sectarianism with all emphasis upon Christianity or Judaism. Why not let us hear something about the other great world religions whose total membership exceeds that of Christianity. Why not reach out a friendly hand to all the great faiths that teach the Golden Rule and have their own high moral codes. The time is at hand when all persons of good faith should experience a common brotherhood and present a united front against the encroachment of materialism. There is probably a large audience that would like to know that there is a deep reservoir of understanding which, if properly investigated, could contribute a great deal toward the aims of universal brotherhood.

Television is habit-forming and one of the reasons for this is that it costs nothing except maintenance of the set. If people had to pay for the programs which they view, they would be more selective. We are addicted to the color tube because it is free and because it is there. One solution may be some type of selectivity in which the viewer pays a moderate sum for the pictures he wants to see. Under such conditions, the more objectionable offerings could be priced the highest. Free viewing could be limited to non-fictional material such as athletics, news, civic events, and national or international problems. On paid television commercials could still be shown, thus protecting the studios from bankruptcy. Programs could still be sponsored and the advertising could be presented with dignity.

Some of these improvements may come about due to circumstances which are changing rapidly in this hectic time. It will not be long before video tapes can be played in the home on machines reasonably priced. This will mean that viewers can collect libraries

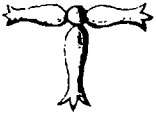
of material which especially please them. In the near future tapes for home showing will be securable on a rental basis. This will give the viewer his first comprehensive opportunity to express his preferences. The sale of records in this country is not based upon a single playing of the performance. Many records are played until they are worn out and may then be replaced.

Another factor that may change the complexion of the entertainment field is the restriction on the use of our energy supply. We may not be able to listen at all hours of the day and night to mediocre programs. Selectivity may be thrust upon us and we may have to search elsewhere for entertainment and recreation.

One can also write directly to the sponsors of an undesirable program. If a certain production has caused family disturbance or has been harmful to the mental or emotional stability of a member of your family, the details should be clearly stated with the additional remark that the displeased viewer will boycott products offered by the sponsor unless the programming is changed, stating that a copy of this letter is being sent to one of the consumer or regulatory groups involved.

Television programming is a serious matter. It offers numerous opportunities, both commercial and cultural, but there are also moral and ethical responsibilities which must be given full consideration. All depends upon the integrity of management. No one wishes to impose an unreasonable censorship, but when good taste is systematically violated the results are not only detrimental but dangerous. The industry cannot assume that it is catering to public demand when in reality it has created that demand. For several years viewers have been deluged with performances unsuitable to the common good. This is not because of natural demand or because the public generally rejoices in such entertainment. The entertainment field has deliberately propagandized violence and tries to justify it as good theatre. With proper thoughtfulness and a higher standard of idealism, television could be and should be a very constructive force in modern society. While we may not be our brother's keeper we should, nevertheless, in the spirit of sincere friendship assist and improve him to the best of our ability.

THE EXPERIENCE FACTOR IN HUMAN GROWTH



here is an ancient story to the effect that Gordius, King of Phrygia, tied a knot so complicated that no ordinary mortal could untangle it; Gordius then declared that his knot could be untied only by the man destined to be ruler of all Asia. Alexander the Great solved the problem with a single stroke of his sword. The Gordian knot became the symbol of circumstances so complicated that they defied solution by any ordinary means; we still refer to knotty problems and approach them in various ways. Some try to disentangle events by laboriously separating the innumerable separate strands but are always rewarded with failure, and some give up discouraged after a few unsuccessful attempts. The majority of mankind simply ignore the knot convinced that the promised reward is not worth the labor.

The confusion of human relationships is the Gordian knot and from the beginning of recorded time thoughtful persons have endeavored with their differing degrees of insight to solve its mystery. Religion has labored long with this endeavor; philosophical systems have employed every aspect of mental ingenuity and science is still deeply involved in the social dilemma. Many progressive thinkers have followed the example of Alexander but the situations they created have only added to the entanglement. In some strange way the world's continuing tragedy defies all theories and the only remedy is fact.

What then is a fact? It is an irrefutable testimony supported by incontestable proof; it is evident and undeniable truth, the correct discovery of things as they are. There can be no disagreement where fact is established but there is still a pitfall—we are seldom willing to acknowledge a fact without immediately confusing it through interpretation. Instead of adjusting ourselves to the challenge of a reality we are all too prone to adjust the reality to our own opinions.

It has been observed that the best educated persons are those who have graduated from the University of Hard Knocks; they

have learned from experience and in this area there is no lack of available material. Every living thing endowed with mind and emotion inhabits a realm of occurrences all of which have meaning if we have the wit to find out what they mean. The most primitive aborigine has his problems and many of these dilemmas have been passed on as a priceless heritage to modern man. As society becomes more complicated problems appear to be more numerous, but underlying them all is the simple fact that the human being has not been able to cope with his environment. Experiences happen and the grand key to most of them is the law of cause and effect. If we sow a whirlwind we will reap a whirlwind and suffer for the moral tempest which we have caused. Lord Bacon declared tradition to be one of the three sources of valid knowledge. The fables of the ancients are a faithful record of information painfully accumulated; history is a broad panorama of trial and error, but we reject or ignore its message, choosing to believe that we can succeed by policies and attitudes which have always failed. Mankind regarding itself collectively as lord of all it surveys attempts to impose its own dicta upon the universe.

Some years ago scenario writers working in motion picture studios developed what is called a plot genie; for efficiency and profit they listed the basic situations which can arise in human conduct. It was a small list made up of less than forty elements; from these an infinite number of combinations could be formed. When five or six of these combinations were brought together the result was a scenario; further variety was accomplished by placing these combinations in different environments—past or present. The keyboard of a piano has a limited number of notes but by various arrangements of these an infinite variety of musical compositions is possible.

Every human life is a slightly different arrangement of basic situations; it is therefore the relationship of occurrences that makes life difficult or intolerable resulting in a Gordian knot. According to a Near Eastern belief the ultimate simplification is stated in eight words: "Man is born, man suffers and man dies." All other events are circumstantial and in each case the original theme is

ornamented and festooned like the Goldberg variations of Bach by grace notes which have baffled many of the world's most brilliant musical geniuses.

It is difficult to deny that the happenings which distinguish individual careers have meaning. To religionists experiences reveal the will of God; to the philosophical-minded they dramatize ethics and moralities; and to the scientist they bear witness to the immutability of natural law. Each situation is a fact and every fact becomes a challenge. Fortunately, humanity has been endowed with faculties which enable it to achieve victory over circumstances thus advancing its individual and collective destiny. By clinging to truth and interpreting it correctly according to our own needs we advance resolutely to a proper destiny. We like to assume that experiences help us to grow but this is only true when we interpret them correctly.

We can learn much through a quiet contemplation of the conduct of our relatives, friends, and associates. We often share at least vicariously in their dilemmas and on some occasions we can be of assistance through constructive advice. Yet while we counsel others, we wrestle with our own misfortunes with little success; experience comes to all of us and is the common denominator which binds all living things together.

How does it happen that we can experience so much and learn so little? To answer this question we must examine the characteristics, temperaments, and dispositions with which mortals are endowed. Nearly everyone is burdened with some type of defense mechanism arising from a sense of personal infallibility. We must be right and egocentricity is our besetting weakness. When experience comes into conflict with opinion, which Empedocles declared to be a failing sickness of the reason, our natural judgments fail and we cling desperately to our own conceits. In those days when the British navy was mistress of the seas there was a daily toast in the officer's mess: "To the King, gentlemen. May he be right, but right or wrong, gentlemen, the King." This could be modernized and generalized as follows: "To myself. May I always be right, but right or wrong, myself." By degrees the ego has become

our indwelling problem; what the ego wills us to do we must do.

Prejudice is one of the commonest human faults but a few will admit that it dominates their own thinking. Prejudice can be defined as a preconceived opinion for or against persons, circumstances, or situations. Wherever it exists it conditions the mind against facts, truths, and realities. Many of our so-called loyalties, though seldom questioned, are contrary to basic integrity. Many prejudices originate in our racial, national, and social backgrounds. We inherit the antagonisms of our ancestors and feel morally responsible for their perpetuation. The mind already biased by such allegiances attempts to justify them. Small personal occurrences which seem to sustain old grudges are enlarged and dramatized and contrary evidence is usually ignored. In situations of this kind we are deprived of the incentives to benefit through experience. To many persons prejudice is regarded as a primary virtue and open-mindedness as a kind of treason against their own inner convictions.

One of the most disastrous forms of prejudice is religious intolerance and this is probably the most difficult to overcome. Most of the surviving major religions were established more than 1500 years ago, some considerably earlier. They are sanctified by the veneration of ages and, broadly speaking, have brought culture and consolation to billions of human beings. Each in its own way is the custodian of a revelation attributed directly to Deity. Orthodoxy has become a primary tenet of faith and to doubt or to question the prevailing creed is considered an offense against God. Until quite recently many religions have been unable to adjust to the contemporary attitudes and their followers have found themselves on the horns of a dilemma. All major religious systems pass through periodic reformations and the path of the reformer is hard. He is quite likely to be heavily penalized or even martyred usually by sincere believers who regard him as a rebel against infallibles. Hatreds flare up, holy wars drench the earth with blood, and the practice of the brotherhood of man is indefinitely postponed. Even when it is obvious that the end does not justify the means, the truths taught by experience are generally disregarded.

While the clash of creeds goes on through the centuries its full significance is clearly revealed in the life of individuals. Older

persons in particular are disturbed and dismayed by the changes taking place in the realm of theology. One mother who came to see me was in tears but stated firmly: "I would rather see my children dead than depart from our faith." Intersectarian marriages are permitted in more liberal denominations but in many cases these lead to discord and the young people are married by a judge or a justice of the peace. Children are overinfluenced from childhood and while it is not generally realized a number of divorces are traceable to religious squabbling in the home. Nearly all religions share in a common birthright of convictions. With minor modifications they all affirm the Fatherhood of God, the brotherhood of man, and allegiance to a high, moral, and ethical code. Why are we so inclined to cling tenaciously to the letter of canon law and ignore the spirit of that law which truly "giveth life"?

When prejudice locks us away from the normal experience of kindly conviction graciously applied to conduct, we must realize that there is something wrong in ourselves. Faced by one of life's most blessed experiences we have failed to cling to that which is good. When the followers of a faith have misinterpreted its fundamental principles, persons of high resolution and devout intentions come forth like the prophets of old and new sects arise. Most of the religions that we know today had their roots in protest but in the course of time the reforms themselves are in need of further reformation. In spite of all the sound and the fury human nature changes but little and at best slowly. The collective experience of humanity everseeking peace and security should have led long ago to the integration of faiths as essential to the survival of mankind. Unfortunately, however, prejudice is still victorious over principle.

We like to believe that the Divine Power is just and merciful in all Its works. It has brought forth an infinite diversity of living things, divided into kinds, types, species, races, and nations. Diversity is not an evil thing but conflicts between the various orders of life has brought suffering to all that live. The balance of nature is now recognized as both necessary and right but the full meaning thereof is determined for man by his own integrity. The human

mind can experience in itself the harmony of the world. Man is a steward over his environment but he is heavily prejudiced by his own self-conceit. As long as he remains an autocrat in the vast natural commonwealth he will suffer and cause suffering. As St. Thomas Aquinas points out, man has a limited determinism which manifests as a power of choice. Experience should help him to make the right choice and provide the proper motivation for all his actions.

Each individual must wrestle with his own ambitions as Jacob wrestled with the angel; experience should teach him that the will to power within himself is no asset. Ambition inevitably leads to competition and this is a preconception about the universal purpose. We have all inherited the ambitions of the past and we please to disregard the sad testimony of experience; we have seen the struggle of empire and the dissolution of empire. We can trace through the arts, the sciences, and the crafts the continuing deterioration of peoples. We like to think that we have compensated for the decline and fall of our ethics by scientific and economic progress, but all we have actually accomplished is a compounding of difficulties. If we think we know more than the past we should be able to prove that we are a wiser or happier people better equipped to face the future with hope and confidence. By perpetuating policies which in our hearts we know to be wrong we strive with our minds to defend our mistakes to the bitter end.

In an old alchemical manuscript in our Library it is stated that God gave man three great textbooks through the study of which he could perfect all things. These are holy writings, the universe in which we live, and the compound human constitution. The scriptures strengthen our inner resolution through hope and faith. The universe justifies our confidence in the operations of natural law, and man's internal and physical constitutions show us the way to establish bodily and psychological harmony. Through anatomy, physiology, and psychology it is possible to learn the rules and ways of the great commonwealth to which we belong.

Experience is personal and individual; it depends upon no authority outside of itself for its validity. We know with greatest cer-

tainty that which we feel upon our own flesh. When sickness afflicts the body, sorrow burdens the heart, or despair arises in the mind, these emergencies must be solved in direct and practical ways. The causes must be found and corrected or the effects will continue. Thus experiences help to restore the dignity of fact.

There are various levels of experience, some of which are concerned mainly with internal growth itself. Extension of consciousness is sometimes called "a mystical experience" by which we become aware of the substance of things unseen. It certifies faith and strengthens religious convictions, but these occurrences can seldom be communicated to others. They are real only to those who experience them; when we try to share them with others they can be only hearsay. Again, discretion is necessary for it is often very difficult to distinguish reality from fantasy. Like dreams which reflect the pressures of the waking hours a psychological experience cannot always be regarded as a spiritual revelation.

Experience is the most simple and direct means of rectifying character and is especially useful in matters involving thoughtfulness. We forget to turn off the switch in the family car and the next morning the battery is dead. Failing to keep the mind on an immediate project we burn our food or neglect to mail an important letter. If this tendency is allowed to continue the mind forfeits much of its usefulness. We start projects and then lose interest in them; routines weary us; interruptions annoy us; delays aggravate us and we are inclined to feel sorry for ourselves. Self-pity blinds many people to the value of experiences. The delusion that we are one of the world's greatest sufferers usually brings with it the conclusion that other persons are responsible for our unhappiness. We are misunderstood, undervalued, and unappreciated. There is a certain forlorn satisfaction but no constructive value in negative attitudes; experiences, constructive or destructive, are always instructive for we often learn most quickly from our mistakes. From them we finally learn that we know more than we think we know and are much stronger than we have believed.

Memories of the past often spread gloom over our present endeavors; one person will say: "If I could live my life over again

I'd live it differently." The sober truth is we would probably live it about the same. Our attitudes are changed by perspective; gradually the mistakes we made long ago must be sublimated into soul power. We must forget the incidents and remember only the lessons they taught us. It is good philosophy to assume that a lesson once learned is not repeated, but one that was not understood will come back again.

Preconceptions that refuse to die include our unwillingness to accept the human being without exaggerating his capacities; idealists always assume that ordinary mortals are better than the evidence justifies; pessimists conversely would strip other persons of the few virtues which they do possess. To overestimate other people is to face countless disappointments; this is especially true when we attempt to pass along useful instruction. We expect it to be accepted with gratitude but more often it is received with bewilderment or antagonism. Regardless of the time, skill, and effort with which we try to share pertinent information, most persons are absorbed in commonplace activities and remain unchanged. This leads to a rising resentment in ourselves and we finally blame everything and everyone except our own over-optimism. We can sometimes help other people to grow but we can never demand growth of anyone.

The pessimist, convinced that all is vanity, is inclined to leave others to their own devices and advance his own causes. Doubting that his fellow man will improve he naturally assumes that there will be few changes in himself. Others will have to endure him or depart in haste. If optimism is overexpansive, pessimism is overcontractive; both attitudes can be demonstrated reasonably and logically and countless witnesses are available who will testify in support of either position. Experience, however, teaches us often painfully that all expectations must be moderate. We can ask ourselves how we would react if some other person told us how to live; we might be amused or irritated by our complacency would not be greatly disturbed.

Suspicion also corrupts judgment; it is rare for us to suspect that a person is better than we have assumed. If we make this mistake

we face disillusionment. Daily conduct and world affairs seem to support the preconception that most mortals are dominated by ulterior motives and are ready at the slightest opportunity to exploit us for their own advantages. Actually the majority of mankind is as well-meaning as conditions permit. Most people would like to be friendly, honest, and trustworthy, but conditions beyond their control force them to compromise their ethics in order to survive and take care of their responsibilities. No single group or aggregate of groups can be held responsible for the modern emergency in society. We shift leadership from one level to another but very little improvement is noticeable. No one person is a Gulliver in the land of Lilliput; in sober fact we are all more or less midgets in a universe that is too big for us. We strive against pressures but seldom attain a victory. We are dreamers not strong enough to build a solid foundation under our dreams. If we will accept this all too obvious fact we will be less critical and more charitable in our judgments.

Experience teaches us something else, namely, that the only living thing in this world over which one has complete control is the self. Longing for greater words to conquer we overlook the scriptural advice that he who conquers himself is greater than he who taketh a city. As the longest journey begins with a single step, so the conversion of many depends upon the sincere effort which every person must make for himself. The human body, a house in which we must live while we are in this world, is not perfect. Our sensory perceptions like all else in nature are in the process of continuous unfolding which we sometimes term evolution. We are using only a small part of the brain; its depths have not yet been sounded. Functions are easily disarranged and our abilities and propensities are damaged by infirmity and age. While man is the most precocious of creatures he is neither all-wise nor all-good. In most cases he should be more pitied than blamed but he would obviously resent this type of sympathy. Prejudiced by the conviction that he is better than he seems to be, he is not willing to take a humble seat and wait to be advanced by his own merits but feels himself already equipped to manage creation.

Those who really desire to gain the most from experience should practice quietism. By detaching the mind from intellectual complications, it is possible to relax into a receptivity for learning. Meditative exercises may not always lead to direct spiritual growth, but they do relieve the mind and emotions from preconceptions and grievances. Too often our own personalities stand between us and the truths we seek. One of the best contemplative exercises is the discipline of tranquillity. Those by nature gentle and moderate in their attitudes are indeed "God's meek" and we are promised that they shall inherit the earth. As most religions teach doctrines of renunciation, it would be wise to remember that we must first renounce the superiority complex which originates in excessive egoism. To improve knowledge we must realize the need of greater understanding. Those who are completely satisfied that their own thinking is all-sufficient are poor scholars in what an old Rosicrucian writer calls "the College of the Holy Spirit."

A few years ago, one of the Communist countries decided to abolish entrance examinations to their universities. It was believed that everyone, regardless of background, was qualified for higher education. After a short time the program was rescinded as completely impractical. Each of us everyday faces entrance examinations before we can pass through the portals to a better life. If we are properly prepared to make the best use of experience, we are less likely to misinterpret or misuse the information we accumulate in the course of a lifetime. By practicing kindly virtues day by day, we become increasingly responsive to the soul power within ourselves. The soul itself is the wise teacher, but it cannot force virtue upon the personality. If we are free from the conflicts of our own attitudes, we accept inner guidance and use it without ulterior motives.

Because the human being is a compound creature, conflicts between the parts of his own nature are almost inevitable. The body competes with the emotions for domination and seeks to enslave the mind. The emotions rebel against the intellect which they would reduce to serfdom. Under such pressures the rationalizing power seeks to cut the Gordian knot and become the absolute dictator of the personality. In collective society man's internal pres-

ures have divided the fields of learning so that philosophy, religion, and science have little in common; yet all three originate in consciousness itself which supports division but can never be divided.

The practical import of these observations is that experience which is Nature's way of instruction is used to support the very confusion which it is supposed to solve. It is quite possible, therefore, to live long, experience much, and still die ignorant. We are not here to justify ourselves, but to fulfill a cosmic purpose. Understanding can take the bitterness out of the experiences through which we pass, and we can discover the magnificent universal plan which we are here to fulfill.



A certain gentleman once affirmed in company that no woman ever wrote a letter without a postscript. Soon after he received a note from an indignant lady. At the bottom of the note she added: "P.S.—This is just to prove that you were wrong."

Socrates devoted his leisure in older years to learning to perform on musical instruments. Theophrastus, the Greek philosopher, began his admirable book on *Characters of Men* at the age of ninety. Cato, at eighty, took up the study of Greek; and Plutarch, when almost the same age, took lessons in Latin. Dr. Samuel Johnson applied himself to the Dutch language for a few years before his death and, to amuse himself during his later illnesses, memorized eight hundred lines of Virgil. Benjamin Franklin's philosophical pursuits began in his fiftieth year. Sir Christopher Wren retired from public life at eighty-six, and after that spent five years advancing literary, astronomical, and religious interests. Isaac Walton wrote an important poem in his eighty-fifth year. Chaucer's *Canterbury Tales* were written between his fifty-fourth and sixty-fourth years. Tellier, the Chancellor of France, studied logic so that he could dispute successfully with his grandchildren.

THE NEW ATLANTIS CONTINUED BY R. H. ESQUIRE



In many respects the seventeenth century may be considered the beginning of the modern world. Powerful social and political forces were moving in the substratum of European culture. In 1614 the mysterious Brotherhood of the Rosy Cross proclaimed a universal reformation. Alchemy was emerging as a science of human regeneration and the astrologers were turning their attention toward those heavenly portents which signified rapid and enduring changes in mundane affairs. The Utopians were hard at work structuring a political commonwealth somewhat puritanical but closer to the hearts' desire of the public in general. The two class system of princes and paupers was becoming unbearable and the constant feuding between Church and State broke out in civil war which further disillusioned thoughtful persons.

Lord Bacon was certainly a moving spirit in the fields of politics, science, and industry. He revolted against the institutions of higher education, insisting that scholars had picked the bones of Aristotle until nothing of value remained. King James I was the patron of the new revision of the Holy Bible in 1611 and there is at least an enduring rumor that Lord Bacon was involved in this important labor. King James I, although not a paragon of the virtues, was sympathetic with Bacon's dream of the advancement and proficience of learning and even read some of his Lordship's publications which he acknowledged to be "beyond human understanding."

When Charles I, the son of James, came to the throne, many matters of vital importance took an abrupt change for the worse. He believed firmly in the divine right of kings and governed the country with a high hand. He locked horns almost immediately with the Puritans who then held a majority in the House of Commons. History was later to show that the Puritans shared many of the dreams and ideals of the Utopians and, when conditions in Europe became intolerable, groups of them migrated to the New World. In 1629 Charles to protect his infallibility dissolved Par-

liament and tried to carry on the affairs of state without the assistance or advice of a legislative body. After eleven years it became necessary to reassemble the Commons and one of their first official acts was to condemn the king. The government was thus divided into two irreconcilable groups—the Royalists and the Parliamentarians. The Royalists' cause failed; Charles was arrested and beheaded for treason in 1649.

Shortly thereafter Great Britain was declared to be a Republic and Oliver Cromwell elevated himself to become the first Chairman of Council of the State. In 1653 Cromwell dissolved Parliament and became Lord Protector, holding this office with valiant determination until his death in 1658. He was succeeded by his son, Richard Cromwell, who attempted vainly to follow in his father's footsteps, but remained in power for only a few months. Under the Cromwells conditions did not improve; the country was subject to autocratic dictatorship and nearly all cultural progress was impossible.

The revolt against Cromwell brought the Royalist party back into power and Charles II was enthroned as King in May 1660. His reign started badly but improved with the passing of time and in the last five years of his life he gained immense popularity. In spite of his numerous shortcomings Charles II was a patron of learning and, among his first official acts, was the creation of the Royal Society of London. This body was largely dedicated to the new learning as proclaimed by Lord Bacon. During the reign of Charles II there was a strong revival of interest in alchemy, Rosicrucianism, and broad programs bearing upon social and economic growth. The seeds planted some fifty years earlier sprouted and bore fruit, and the average Britisher found living a more constructive experience.

In 1660 Thomas Sprat published his *History of the Royal Society of London* with a laudatory dedication to the king and numerous references to the debt which the Society owed to Lord Bacon. The Utopian dream of a philosophic commonwealth seemed near fulfillment and the king was inclined to favor the project.

Bacon's Utopia was published in 1627 under the title *The New Atlantis* appended to a larger work, the *Sylva Sylvarum* or *The Natural History of Winds*. Bacon's secretary, Dr. Rawley, described this fragment as a work unfinished because his Lordship's attentions were called to more serious matters. The Utopian idea seems to have gained ground as the result of the explorations of those navigators who brought home the first account of the civilizations of the Western Hemisphere. It is evident that the Aztec, Maya, and Inca forms of government had strong democratic elements. They were highly socialized states, comparatively free from the tragedies which had burdened Europe for ages. When Pizarro asked the Inca how criminals were punished in his country he replied that he could not answer the question because there were no criminals. Bacon's *New Atlantis* describes the adventures of seamen who departed from Peru and he may well have been influenced by the glowing accounts of the great cities of Central and South America.

It is interesting that the first edition of that most curious book *New Atlantis. begun by the Lord Verulam, Viscount St. Albans: and continued by R. H. Esquire*, etc. should have first found print in 1660. R. W. Gibson in his bibliography entitled *FRANCIS BACON, A Bibliography of His Works of Baconiana to the Year 1750*, Oxford: Scrivener Press, 1950, under entry No. 417 gives a full collation of his work as follows:

"New Atlantis. | Begun by the | LORD VERULAM, | VIS-
COUNT St. Albans: | AND | Continued by R. H. Esquire. |
Wherein is Set forth | A PLATFORM | OF | MONARCHICAL
GOVERNMENT. | WITH | A Pleafant intermixture of divers rare
Inventions, | and wholfom Cuftoms, fit to be introduced |
into all KINGDOMS, STATES, and | COMMON-WEALTHS. | [2 l.
Lat. quotn. | rule] | LONDON, | Printed for *John Crooke* at
the Signe of the Ship in | St. Pauls Church-yard. 1660."

In his more detailed collation Wilson also notes that in several instances page numbers are transposed, a peculiarity present in a number of volumes which are now suspected to contain ciphers

E 1797 2 1867
New Atlantis.

Begun by the
LORD VERULAM,
 VISCOUNT *St. Albans* :

AND
 Continued by R. H. Esquire.

wherein is set forth

A PLATFORM
 OF
MONARCHICAL GOVERNMENT.

WITH
 A Pleasant intermixture of divers rare Inventions,
 and wholsom Customs, fit to be introduced
 into all KINGDOMS, STATES, and
 COMMON-WEALTHS.

— *Nunquam Libertas gravior extas*
Quam sub Rege pio.

System: LONDON,
 Printed for *John Croke* at the Signe of the Ship in
St. Pauls Church-yard. 1660.

Title page of the continuation by R. H. Esquire of Bacon's *New Atlantis*, published in London in 1650.

or special meanings. He closes his listing with the following observations:

“The first 6 pp. of the book proper contain an epitome of B.’s *New Atlantis*; then follows what is stated to be a continuation of the same. Archbp. Tenison described the above work as ‘a great & hardy venture to finish a piece after Lord Verulam’s pencil.

The identity of ‘R. H. Esquire’ is not known, though Hazlitt states that the book was written ‘perhaps by Richard Haines’.”

In our copy which is a photostat facsimile from the volume in the Library of the British Museum there is an errata page facing the title which is not mentioned by Wilson.

Directly following the title is an extravagant encomium to King Charles II; it would probably have highly amused the King if he ever read its glowing lines. It would not follow that this dedicatory preface reveals so much the opinions of the author as his anxieties. R. H. Esquire must have realized that Bacon’s concept of a commonwealth was not entirely compatible with the policies of the English State. He hoped, no doubt, that his tribute to the monarchy would protect him from any royal displeasure that might be dangerous to himself. The dedication extends to six pages and the anonymous author proclaims himself as “Your Majesty’s most faithful and most humbly devoted servant in the strictest ties of duty and allegiance.”

This is followed by a poem in Latin honoring Lord Bacon extending somewhat over one page, signed by G. Herbert.

A rather extensive preface follows; the general tone of which combines apology and self-justification. There is emphasis upon the moral responsibilities of government and the enlargement of knowledge throughout the kingdom. The author makes much of good laws and gives a number of classical examples with occasional pertinent quotations. Page one of the actual text is a summary of Lord Bacon’s *New Atlantis*. It tells that a ship sailing from Peru for China by the South Sea became windbound until its crew faced starvation. By the light of God’s mercy, however, they reached a

beautiful island peopled by noble Christians. After some delays the physical needs of the crew were cared for and they were told that the place was named the Island of Bensalem. Here was instituted the order or society called "Solomon's House," which Bacon describes as the noblest foundation that was ever upon the earth. It was dedicated to the study of the works and teachings of God and sometimes entitled the *College of the Six Days Work*.

The people of Bensalem (sons of peace) were not permitted to travel in any part of the world outside of their own domain but a special exception was made. Every twelve years certain of the Fellows or Brothers of Solomon's House were allowed to visit foreign lands to confer the benefits of sciences, arts, manufactures, and inventions among those of other regions who were worthy of such instruction. Bacon in his original text set forth many details about the wonderful research facilities and the museum of arts and skills which had been assembled in the *College of the Six Days Work*. In the midst of this description Lord Bacon's fable ends and R. H. Esquire attempts to continue the narration. It is interesting that Plato's description of old Atlantis was also left unfinished.

It is difficult to avoid the implication that the *College of the Six Days Work* is a veiled account of an actual secret society—an island of learned men in a sea of ignorance. As we continue to explore the text it also becomes apparent that the Royal Society of London was dedicated to the same purposes as Solomon's House on the Island of Bensalem where dwelt the "sons of peace."

In 1662, John Heydon, generally listed among seventeenth century writers on Rosicrucianism, published an extensive and curious work called *The Holy Guide*. He prefaces this book with an almost verbatim reprint of Bacon's *New Atlantis*, but does not credit the original author. Heydon inserts direct references to the Rosicrucians at appropriate points in the original text, wishing to convey the impression that the masters of Solomon's House were Rosicrucian adepts. In the same volume Heydon describes the Rosicrucians as a divine society inhabiting the suburbs of heaven and officers of the Generalissimo of the World. As it is inconceiv-

able that the identity of the true author would be known to most of his readers, it can only be assumed that Heydon's purpose was to tie Bacon's fable directly with the Fraternity of the Rosy Cross. He must have known of the supplement by R. H. Esquire, but he makes no reference to it. Not only these publications but many others, some of slightly earlier date, present the concept of a secret empire of the learned—its domains extending beyond all national boundaries actually existed and were in great measure responsible for a new awakening of social consciousness.

R. H. Esquire in what he calls his "novel" describes a new kind of peerage by which the people of Bensalem, if truly qualified, were elevated and duly honored. They were given economic advantage for their contributions to the common good but wore certain insignia considered more valuable than any temporal distinctions. He writes that:

"We have a solid kind of Heraldry, not made specious with ostentative pydecoats and titular Atcheivements, which in Europe puzzle the tongue as well as memory to blazon, and any Fool may buy and wear for his money. Here in each province is a Register to record the memorable Acts, extraordinary qualities and worthy endowments of mind of the most eminent Patricians. Where for the Escutcheon of Pretence each noble person bears the Hieroglyphic of that vertue he is famous for. E.G. If eminent for Courage, the Lion; If for Innocence, the White Lamb; If for Chastity, a Turtle; If for Charity, the Sun in his full glory; If for Temperance, a slender Virgin, girt, having a bridle in her mouth; If for Justice, she holds a Sword in the right, and a Scales in the left hand; If for Prudence, she holds a Lamp; If for meek Simplicity, a Dove in her right hand; If for a discerning Judgment, an Eagle; If for Humility, she is in Sable, the head inclining and the knees bowing; If for Innocence, she holds a Lillie; If for Glory or Victory, a Garland of Baies; If for Wisdom, she holds a Salt; If he excels in Physic, an Urinal; If in Music, a Lute; If in Poetry, a

Scrowle; If in Geometry, an Astrolabe; If in Arithmetic, a Table of Cyphers; If in Grammar, an Alphabetical Table; If in Mathematics, a Book; If in Dialectica she holds a Serpent in either hand; and so of the rest; the Pretence being ever paralel to his particular Excellency. And this is sent him cut in brass, and in colours, as he best phansies for the Field; only the Hieroglyphic is alwayes proper.”

Sir Edwin Durning-Lawrence, in his most intriguing book, *Bacon Is Shake-speare*, devotes some attention to R. H. Esquire and what he calls “a solid kind of heraldry.” Durning-Lawrence feels that the heraldic devices referred to are found on the title pages and frontispieces of books which may be characterized broadly as Baconian books. Examples of them can be found extending from the Elizabethan period almost up to the present date. Durning-Lawrence then reproduces the title page of Bacon’s *History of Henry VII*, printed in Holland in 1642, which shows a femàle figure holding in her right hand the great Salt, which in R. H. Esquire’s list stands for wisdom.

R. H. Esquire adds that similar heraldic symbols of pre-eminence are assigned to the degrees for the clergy but he does not detail them. Through such distinctions young persons are encouraged to advance in learning and thus gain proper preferences and dignities. No one is advanced by money or favor but by eminent deserts. It is understandable that King Charles would not give wholehearted approval to such a concept of peerage and the author hoped to soften the blow by his elaborate dedication.

Nearly all the early Utopian documents would now be considered ultra-conservative; for there was much of square-toed Puritanism in their approach to human conduct. At the same time there was a stolid integrity about them which was sometimes unpleasantly close to the truth. We learn that in Bensalem there was no usury and where financing was necessary the charges were always reasonable and fair. Idle, prodigal, or riotous individuals received no financial help; extortion was severely punished by a fine of ten times the amount of the principle. Those guilty of profanity and



Emblematic frontispiece of the 1642 edition of Bacon's history of the reign of King Henry VII. The figure of fame or fate is shown holding aloft the *Great Salt*. This is an example of the reference to "a solid kind of heraldry," described by R. H. Esquire where wisdom is represented by a female figure holding a Salt. Fame is winged and stands upon a globe (the *Globe Theatre*?) turning a wheel ornamented with various symbols, including hats, coronets, and the imperial crown. The title of the book is displayed on a theatre curtain.

atheism were required to wear for six months a brass collar testifying to their offense. There were proper regulations to prevent fraud in sales, mortgages, and conveyances of land. For movables, no private pawning or brokerage was permitted. A special department of the government handled all such transactions and the goods encumbered had to be redeemed within twelve months.

There were no inns or boarding houses where travellers had to pay unreasonable fees for lodgings. Visitors and strangers were housed at public expense. There were post horses, mules, wagons, and coaches which passed at certain days and hours to transport travellers to their destination. Each post house had a smithy to see that the horses were properly shod.

The jury system was in force and jurors who might serve for money rather than for conscience were rejected.

Those who came to the age of seventy were freed from all public service and their former salaries continued to the end of their lives.

It was considered a sacrilege to conceal, hide, or keep any goods from the true owners.

Physicians were under the direction of certain colleges and might examine private patients for a certain fixed stipend; only those properly qualified could prescribe or administer remedies without recourse to one of the philosopher-physicians.

Those who made any contributions to the public good were properly rewarded but anyone who concealed a benefit was subject to punishment.

Remembering that the Royal Society was originally named Minerva's Museum, there is a description of a ritual in which Minerva is introduced. The pages describing this ceremony are badly mispaginated which in writing of this type indicates the need of special attention by the reader. The hero of this occasion is named Verdugo and he is described as dressed in grass green satin with a cloak of the same color. He is met at the entrance to the sanctuary by a fair youth impersonating Minerva, the Goddess of Invention, and was embraced by the "Father." An orator proclaimed the merits of Verdugo's invention whereupon the "Father"

of Solomon's House removed Verdugo's cloak and invested him with the long robe of Minerva and the one personifying the goddess placed on his head a garland overstudded with precious stones. Minerva then presented him with a baton and later he was led into a large room, the "Father" accompanying him on the left hand and Minerva on the right. After the ceremony Verdugo's name and surname, his place of birth, and his invention were duly registered to be preserved for all posterity in Solomon's House.

Intermingled with this account is a description of some of the rare inventions that were preserved in the great rooms and galleries of Solomon's palace; one involves the use of a lodestone and two tables upon which the alphabet was written. By turning the needle to the various letters of the alphabet on one table, the needle on the other table moved to the same letter by sympathy thus making possible communication at a distance. There were also specimens of malleable glass which could be shaped into various forms by the use of a hammer such as is employed in shaping iron or silver. There were two lamps in airtight vials which would burn forever without additional fuel; nearby was the silver sphere of heaven designed by Archimedes where the sun, moon, and planets kept their orderly courses according to nature by an artificial engine therein. Here also was shown the mastery of Palingenesis in which a rose was restored from its own ashes.

In the library of Solomon's House was a gilded ark covered with mosaic work; wherein was a fair folio covered with crimson velvet and embossed with gold containing the fundamental law, not of the Island alone, but of all other kingdoms and nations. This was the original code from which all national constitutions were first derived. Its leaves were full of red characters in several languages but unfortunately the contents were not revealed.

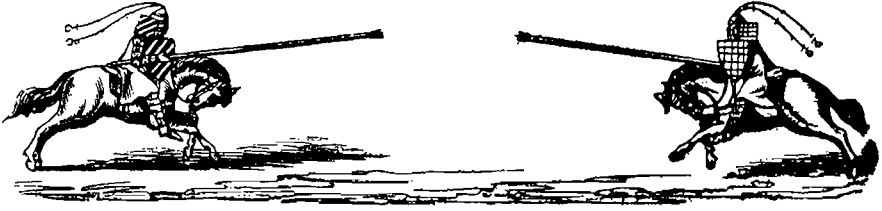
In addition to all such wonders there were special areas set aside for advancement of agriculture and a beautiful arboretum devoted to all manner of rare and useful plants. There was also a section for the advancement of music, another for art and a third for scientific pursuits where rare, ancient telescopes and microscopes were available. The Hall of Fame included many celebrated

names and others less known who lived in remote times. Prominent among the displays was a magnificent obelisk on the surfaces of which were carved the effigies of all the kings of the Island of Bensalem. In the Court of Virtue were brazen statues of the twelve apostles and monuments symbolizing their martyrdoms. In the Court of Orpheus was a spacious fountain wherein was a likeness of Orpheus playing upon his harp, and the waters artificially resounded his harmonies to approaching nymphs.

While some may doubt the source of this continuation of Bacon's *New Atlantis* there is much to indicate that it is a most significant work. It certainly amplifies and continues much of the spirit of Bacon's dream for the expansion of human knowledge. This may have inspired Ashmole's elaborate collections of rare objects and encouraged John Evelyn in his planning of gardens and landscapes. The idea of a worldwide collection of significant books and art such as is now assembled in the British Museum may have originated in Bacon's vision of Solomon's House. The concept deals not only with the past and with the present, but projects the ideals of religious, philosophic, and scientific progress into the future.

R. H. Esquire states definitely that Solomon's House was the gathering place of great wits and Bacon wrote on one occasion that he rang the bell that brought the wits together. His *The Instauration Magna* was an effort to record all knowledge useful to mankind and dedicated the wisdom of the past to the service of the future. His Lordship believed that the tripod of learning rested firmly upon the threefold foundation of tradition, observation, and experimentation.

These were certainly the labors to which the mysterious sages of Bensalem were dedicated. Bacon was himself a faithful child of the Church of England. All his writings bear witness to the piety of his erudition. He recognized Deity as the Father of all works and that the wiser a man became the more dependent he was upon the wonders of faith. Bacon was not unaware of the shortcomings of his Church but believed that a combination of integrity and intelligence could restore the glory of kingdoms and bring grace of spirit to all useful labors making them fruitful for eternal good.



THE AGE OF CHIVALRY



he story of human social organizations had its beginning long ago and far away. No histories had been written unless we wish to assume the crude paintings on the walls of caves were the beginnings of the recording of sequences of events. Dating is relatively impossible, but at some point in the “once-upon-a-time” there were only brood families made up of three or four generations of blood descent. The elders had patriarchal status and most of these simple units were matriarchal. The earth’s population was small and each brood family staked its claim to an appropriate territory necessary for survival. Gradually the family unfolded to form what is called a clan. Most of the members of a clan were related to each other, but less intimately than in the case of brood families.

Either by instinct or intuition these comparatively isolated groups became aware of the danger of intermarriage. To escape this dilemma they made alliances with other clans, either by treaty or by conquest. The latter procedure was the most common as the various units had little direct contact and lacked communications media. In this primitive struggle the weaker perished or were enslaved and the stronger extended their domains and increased numerically.

Tribal structure was gradually strengthened and the theory of government began to take shape. Every tribe had to have its chieftain who, in turn, depended upon a group of faithful retainers to sustain and enforce his authority. Most of the tribes per-

petuated the matriarchal system and it was the primary duty of the governing body to protect the home at all costs. Vestiges of religion are found in all of these early social systems and, in a comparatively short time, a secondary branch of leadership took shape. The priest, as the wise man or the natural psychic who could commune with the deities and the souls of the dead, took precedence over the temporal ruler. Laws were given by heaven or from the shadowy realms of the invisible and they were enforced by the chieftain and his advisors. Among older cultures the priest was regarded as a spiritual androgyne, combining within himself all masculine and feminine attributes. For this reason his garments were derived from the wearing apparel of both men and women. This practice has descended to our time in the form of clerical vestments. It was assumed that these priestly mystics were the highest defenders of their tribes. They protected the people against internal strife and the strategies of ambitious neighbors. While essentially completely non-military, the priest also had to be prepared for the emergencies of warfare. As it was assumed that the tribal god or godling was the invisible protector of his followers, it was only natural to believe that the tribe could vanquish its enemies. Thus the priest, as a man of peace, had to council war when necessary for the preservation of the tribe. He had to use all possible psychic power and moral influence to strengthen the resolutions of his people.

In the course of ages some of these tribes approached national status. They built permanent communities, evolved legal codes, and divided into castes. Clashes between these more advanced states required the ascendancy of a military class whose original duties included maintaining order within the state and the defense of its boundaries. Warfare became increasingly sophisticated and each nation developed its own peculiar type of military strategy. In ancient times the king was the axis of political authority. He was surrounded by nobility consisting of the principal landowners who enjoyed their tenures in exchange for services rendered. The armies, as they could now be properly termed, had their own officers who functioned under the direct leadership of the nobility.

In every nation where this policy was followed (it was practically universal), the nobles and their higher military associates constituted a peerage. Still, however, the sacerdotal class held high authority and, on occasion, like the prophets of Israel, they could censure the king. Allegiance to the crown, therefore, assumed allegiance to the religion of the state. By this time spiritual convictions began to take on higher moral coloring and, if a ruler's conduct was distateful to deity, the survival of all the people was threatened.

As society became more complicated and wars increased in frequency, the secular arm of government was faced with decisions which violated religious scruples. In such instances the tendency was to preserve the national structure by compromising moral and ethical precepts and concepts. By the time of the rise of Egyptian, Greek, and Roman civilizations, most of the old tribal structure had virtually disappeared. The new patterns, however, showed traces of older influences on all levels: political, religious, educational, and military. The army became a convenient instrument for the advancement of personal ambition. The successful general could command the empire which he took by force and held until his military strength failed. The Roman Empire was the first great colonizing power in Western history. It expanded its domains and priests and businessmen followed the armies. This also brought with it a change in religious policy. A colonizing power usually found it convenient to allow all its subjects freedom of religion and opinion as long as the taxes were promptly paid. The temples of many faiths faced the Roman forum and religious tolerance was considered right and proper.

By the fifth century A.D. Christianity virtually inherited the Roman Empire. It had already sent missionaries along the trails that had been blazed by Julius Caesar. The Church, was not yet strong enough to hold the empire together; it finally fell from the weakness and corruption within its own structure and the hordes of barbarians which overran its lands. The collapse of the Roman provincial system returned a kind of autonomy to the regions it had conquered and the ensuing chaos has been marked in history as the Dark Ages.

The most important phenomenon resulting from this collapse of central authority was feudalism which was virtually a throwback to primitive tribal conflicts. Local nobilities inspired by an almost unlimited sphere of opportunity created countless small autocracies against which no relief was available. Everyone who could afford it built a castle on some high promontory which he deemed impregnable. He appointed himself proprietor of the surrounding region, and the tenants on his land were virtually serfs. They survived only by catering to the whims of the man living in lonely grandeur in his fortress home. The serfs were bound to give forty days every year to the labors that pleased their lord and master. These labors usually consisted of warfare with neighboring despots holding similar ambitions. Religion was comparatively meaningless in those days. Certain formalities were preserved, largely to impress the serfs, but tyranny of this kind had no conscience. Sometimes referred to as knights but more often as robber barons, these petty lordlings were a plague upon the face of Europe for centuries. They pillaged towns, desecrated churches and monasteries, and ravaged the countryside. Relics to their memory are to be seen in the ruined forts along the banks of the Rhine and the Danube. They harrassed river shipping, looted caravans, and finally destroyed the commerce between Southern and Northern Europe. When they had nothing else to do, these brigands fought among themselves for the simple pleasure of killing each other. To defend themselves the more powerful members of the clergy also maintained standing armies to prevent the gold and silver plate from being pillaged from their altars.

By the beginning of the eleventh century it became obvious that drastic steps should be taken against the feudal gangsterism which had spread over most of Europe. The more powerful noble families, supported by the church, set up the machinery for what was called "the Truce of God." Due to the encroachments of Islam it was not considered possible to outlaw military activities, but numerous restrictions were introduced to curb all types of brigandage, both religious and secular. Gradually this concept was enlarged and became a crude code of knightly ethics. It was decreed that there should be no warlike activities during Lent, that Holy Days should



King Henry VI in full armour, A.D. 1450, from *Old England*, London, 1854.

be respected, and that outbreaks of violence were condoned only on the first three days of each week.

In 1071 A.D. events occurred which were to change the entire course of continental European history. The Turks conquered the Byzantine Empire and threatened the survival of Eastern Christianity. The Western Church, realizing it was endangered, was fully aware that military intervention was unavoidable. Here was a

golden opportunity to unite Europe under the banner of the cross. The Council of Clement held in 1090 led to the proclamation of the First Crusade and frankly invited all robbers and brigands to stop plaguing each other and become soldiers of Christ. The reigning pope then required that every person of gentle birth should take an oath in the presence of a bishop that he would defend all who were oppressed, protect widows and orphans, and guard the honor of all good women. This edict may be regarded as the beginning of chivalry.

The Crusades consisted of four major and several minor attempts to restore Jerusalem to Christendom and rescue the Holy Sepulchre from the hands of the infidels. The era of Crusades extended over approximately two centuries, but ended in failure. The great families sent the flowers of their manhood to defend their faith, and the robber barons with their serfs and vassals went forth with similar motivations. Historians tell us that many never returned and several generations of young men were sacrificed to the great objective. Gradually religious fervor subsided and by 1291 the project was abandoned. In spite of the trials and disasters caused by the Crusades, the overall consequences were in some ways beneficial. While the lords were in the Holy Land, their ladies had to administer the family estates, thus becoming the actual heads of the feudal courts. Through skillful diplomacy a centralization of government was finally accomplished. A few great families extended their domains and nations as we know them today came into existence. Women participated in this transition to a greater degree than is generally recognized, and they advanced cultural purposes, contributed to the growth of arts, and opened the way of the Era of Romanticism.

When the surviving members of the old knightly class finally returned, they discovered that they had become in turn vassals of the great families and had to adjust themselves to the new concepts, both religious and political, which had arisen during their absence. The Dark Ages were gone forever and monarchies arose with adequate means to enforce their regulations. Nationalism did not outlaw warfare and Europe has been plagued by such con-

flicts down to the present time. As nations became stronger, ambitious leaders could implement programs of conquest as in the cases of Napoleon and Hitler. There were more peaceful interludes, however, which gave opportunity to advance cultural pursuits. The orders of knighthood extraverted their skill at arms through tournaments. The rewards in such competitions included a gesture of approval from the king or duke, the applause of the populace, and the demure smile of some attractive lady.

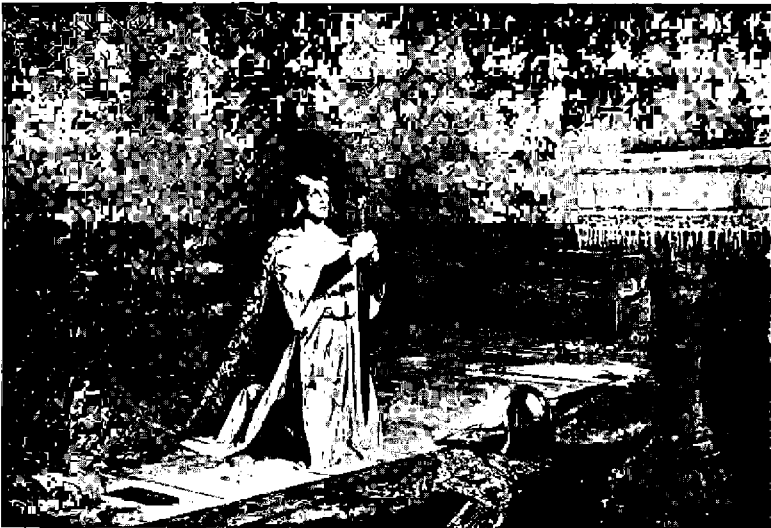
The earlier knights were known as Knights of the Sword and were usually honored on the field of battle by their feudal lord. In the Age of Chivalry the knights were consecrated by baptism (mostly emersion) and as a result were generally referred to as Knights of the Bath. In these cases the ritual of installation included vigil before the altar of a church, and solemn declarations of dedication to holy labors such as complete allegiance to the crown, submission to the laws of the Church, and works of charity. Under the heading of charity were the practices of generosity, protection of the weak, rightings of wrongs, and the defense of virtue.

Elevation to knighthood or the peerage could no longer be justified by physical valor alone. Other accomplishments might deserve such recognition. This was true on both the religious and secular levels. Laymen might become princes of the Church without even passing through the priesthood. A good, though somewhat later, instance was the elevation of the Duc d' Richelieu to the high estate of cardinal for outstanding services to both the Church and state. The trend was toward the bestowal of knighthood or of peerage as a recognition of exceptional ability in a special field. The orders of knighthood increased in number and the membership was similarly enlarged. In European thinking the bestowal of knightly honors was an appropriate reward for merit and was a greater inducement to accomplishment than financial advancement.

Although the ancient world had considerable communication and commerce with Asia, this virtually ceased during the Dark Ages. The American continent was as yet undiscovered and, while Nestorian Christians had reached China, the Eastern Hemisphere



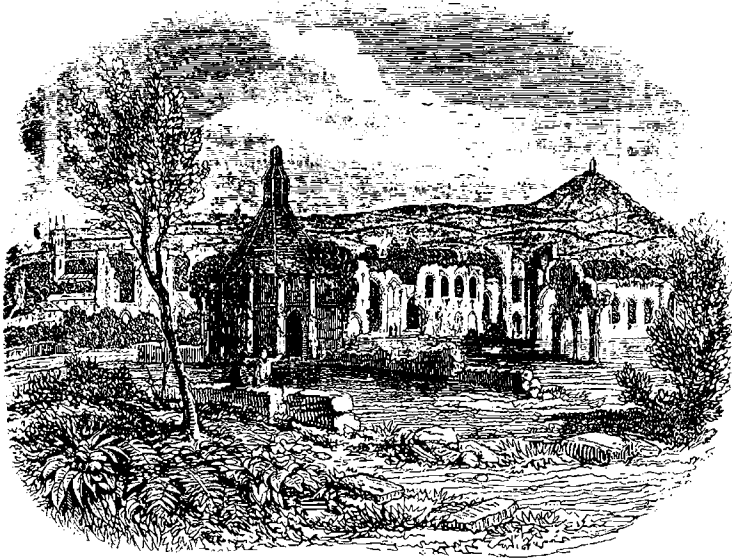
Knights in tournament from Pluvenal's *Art of Horsemanship*.



Knight performing vigil, from the painting by John Pettie.

was unexplored and its culture unknown. The Crusades brought Europe for the first time into the presence of powerful non-Christian nations. The outcome of the Crusades made it evident that Christianity would have to live on the same earth with infidels and unbelievers as close neighbors. At this point the Knights Templars, an order of chivalry founded by French Knights in 1118, came into prominence. Their original purpose was to guard the roads of Christian pilgrimage to sacred places in and around Jerusalem. The Order, though vowed to poverty, had a membership of distinction and, during the years they sojourned in the Near East, they were deeply impressed by the wisdom and gallantry of the Saracens. They explored the religious and philosophic lore of the Near East and returned to Europe with a broader understanding of primitive Christianity and other ancient sects surviving in Syria and the Lebanon. The wisdom they accumulated was resented by both the Church and the state and the Knights Templars were persecuted and most of their leaders were martyred. To this group of thoughtful men Europe owed much of the esoteric lore which was to come into prominence in the early seventeenth century. European scholars, impressed by the reports which they had received, made every effort to study in the schools of Baghdad and Moslem Egypt.

The situation in England was different from that on the Continent. English learning originated with the sacred institutions of the Druids. The authority of Druidism was opposed by the Roman legions from the time of the invasion by Caesar's armies. After the fall of the Roman Empire, many old beliefs were revived and incorporated into the descent of British Christianity. It is now generally assumed that Joseph of Arimathea reached England about 60 A.D. with a small band of faithful followers. They built a wattle church at Glastonbury and were hospitably received by the local leaders. The Saxon line remained in power until 1066 A.D. when Harold, the last of the Saxon kings, was slain at the Battle of Hastings. After the battle William the Conqueror established a line which was to govern England for centuries. Ireland was never invaded by the Romans and Druidism flourished there until it was overthrown by the missionary endeavors of St. Patrick.



Ruins of Glastonbury Abbey as they appeared in 1785, from *Old England*, London, 1854.

In the city of Innsbruck, Austria, stands the magnificent cenotaph of Maximilian I, Holy Roman Emperor. A kneeling effigy of the Emperor is surrounded by a group of magnificent bronze figures more than life-size. Among these is a regal figure in full armor, his helmet surmounted by a crown. On the base of the statue is a statement that it depicts Arthur, King of Britain. The group is placed in the Hofkirche (Imperial Court Church).

English chivalry is closely associated with King Arthur, the Boar of Cornwall, who was crowned in 516 and perished on the Field of Camlann in 542 A.D. at the age of forty-one. He was never a great monarch but rather had the estate of a feudal prince. He established the order of the Knights of the Round Table, an assembly dedicated to the quest of the Holy Grail. According to older British historians King Arthur and his Queen were buried at Glastonbury. In the course of time the life of Arthur was embellished with many legends, some indigenous and others imported from the Continent. There is considerable probability that Arthur's exploits as narrated by early storytellers include numerous veiled



King Arthur's bronze statue is at left foreground in this view in the Imperial Court Church at Innsbruck.

allusions to the rituals of the ancient Greek and Egyptian Mysteries, mingled with esoteric Druidism. Our modern concept of British chivalry centers in the Arthurian Cycle; all such cycles have similar tragic endings. The personality of Merlin, the wise counselor of the young King, has been overlaid with several different cycles of myths, some of which may have come from Celtic sources. Ashmole, in his discussion of the ritualism of the Knights of the Garter, makes references to King Arthur and his Round Table as prototypes of this English order of knighthood. Here, two possibilities present themselves for consideration. Was the Order of the Garter actually descended from the Knights of the Round Table or was the mystical cycle of the Grail simply added later to enrich the Garter tradition? One point seems to be evident: the essential principles belong to the Age of Chivalry.

RITUAL MYTHS

The great cycles of symbolism which have descended to the present time cannot be traced historically. They emerge from an unknown source, pass through innumerable modifications, and recur in all parts of the world. Albert Churchward in *The Signs and Symbols of Primordial Man* describes initiation rites of many primitive culture groups; it is evident that much tribal lore has survived in modern beliefs and customs. As William James points out, philosophy emerged from religion by making use of the rationalizing and interpreting power of the mind. The religious mysteries of antiquity were unified in an archetypal nexus which reveals itself Proteus-like through a wide variety of appearances, but the substance is always the same. Therefore there is a grand key by means of which essential meaning can be discovered.

In classical times the great processes of universal law were clothed in astronomical and agricultural terms. The universal machinery regulated the seasons of the year which in turn were directly associated with agrarian pursuits. The solar mythos gave rise to a diversity of sun gods whose powers were reflected downward through the concepts of world saviors and world heroes; it

was the sun that caused the seed planted in the earth to be raised from apparent death. The moon came to be associated with the principle of nature—the world mother—and the principle of humidity or moisture. Thus, in alchemy the marriage of the sun and moon produced the Divine Child who was to be the initiate or adept performing the miracle of the multiplication of food upon which human life depended.

Due to the diversity of environments in which culture groups developed, the form of the primary symbolism changed constantly and unfolded for thousands of years on the religious level. Most of the earlier myths expounded moral and ethical truths; man always fell from an original heavenly state through sin. He disobeyed moral instructions of his deities and these instructions when violated resulted in a bad conscience. The realization of sin led to repentance expressed through a wide diversity of atonement mechanisms. The general trend of early ritualism was tragic and, from the results of his own misdeeds, man had to cultivate personal virtues or be redeemed by Divine Mercy.

When the age of fables gradually faded away, the content of the fables lingered on in fairytales and folklore. The cosmological writings of most racial or national groups are thinly veiled accounts of the complex interaction of mental, emotional, and physical processes operating within the individual. Finally, all lore centers upon man himself—his hopes, his fears, and his needs. There is a good probability that the human being experienced within himself the archetypal structure upon which his existence depended. Experiences are personal, therefore, universal symbols take on personal appearances, thus becoming the impulses behind personal growth. One of the most important expressions of the moral archetype is *The Myth of the Dying God*, the Divine Being, martyred for the sin of the world. An important variation of this group was celebrated in the cult of Sabazius in which a brother is slain by his brethren. This is presented in the Bible in the tragedy of Cain and Abel and in the Osirian rites of Egypt by the tragic death of Osiris through the conspiracy of Typhon. In the Nordic mythology Baldur the Beautiful, beloved son of Odin, is slain by the

blind god, Hoder, one of the twelve deities of Asgard. Jesus is betrayed by one of his twelve disciples, and Dionysus in the Greek Mysteries was slain by the twelve titans or primordial forces of nature. Interrelated with this sequence is *The Myth of the Dangerous Child* unfolded in the Greek myth of Oedipus and a wide variety of fairytales. In substance it is prophesied that a newborn baby will rise to power and discomfort some tyrant. To prevent this the tyrant orders the child killed, but the executioner who does not wish to perform the deed leaves the baby in a deserted place and reports it dead. The child then grows up to fulfill the prediction associated with its birth. This descends to us in the biblical account of King Herod slaying the Innocents; an identical story is associated with the birth of the Hindu deity, Krishna.

Another eternally recurring story is the myth of the last great war. In the Nordic sagas good and evil are locked in final conflict on the plain of Ragnarok. In the *Book of Revelation* it is the Armageddon; in India, the Battle of Kuruksetra; and in Egypt, it is the eternal conflict between the Sons of the Golden Hawk and the evil hosts of Typhon. Another cycle which can be added to broaden the foundation of archetypal beliefs is *The Myth of the Perilous Journey*. The most familiar example of this is set forth in the Odyssey of Homer. The hero, Odysseus (Ulysses) after the fall of Troy attempts to return to "his own far distant native land." The twelve perils which he faces are repeated in the *Arabian Nights Entertainments* by *The Adventures of Sindbad the Sailor*. St. John of the Cross describes this journey as "the dark night of the soul"; the same theme is picked up by Dante in *The Divine Comedy*. In the Bible it is presented as the story of the prodigal son, and it appears in gnostic literature under the symbolism of *The Hymn of the Robe of Glory*.

Some believe that these archetypal ritual patterns reached England from the Phoenecian sailors who navigated the coast of France and England in search of tin. Henry O'Brien in his *The Round Towers of Ireland* and Godfrey Higgins in his *Celtic Druids* were of the opinion that both Celtic and Nordic cultures were heavily influenced by Asiatic traditions; numerous artifacts excavated in North-

western Europe tend to support this hypothesis. There are also Irish legends that survivors from the Atlantean deluge contributed to Irish mythology and folklore.

In those long gone days when few could read or write and motion pictures, radio, and television were not available, professional storytellers played an important part in the field of entertainment. There was scarcely a European court that did not retain one or more bards whose wonderful stories brought both pleasure and moral instruction to princes and their households. Many writings, now regarded as sacred, originated in the fertile minds of these entertainers and were disseminated throughout the world. The vendors of oral traditions accompanied caravans through the deserts of Asia and North Africa and every community had its historian who frequently improvised on his theme according to the minds of his listeners. The Nordic sagas were repeated from memory and the sacred books of Shinto, the Kojiki and the Nihongi, were compiled in this way. It must be assumed, therefore, that such records combine history, prehistory, and pseudo-history in countless interminglings of fact and fiction. Among the American Indian tribes the storytellers were especially concerned with the instruction of the young. It was their solemn duty to glorify tales of the self-sacrifice, suffering, and death of older heroes who had contributed to the survival of their people.

We still follow rather closely the early pattern when we take dramatic license with biography or history. We must expect to have the actual events glamourized and artificial situations created for audience appeal. A simple example is the story of George Washington and the cherry tree. There is no evidence that it is true, but it helps to impress both young and old with Washington's high standard of ethics. Every nation had its heroes who were certainly very human persons, but the tendency had been to glorify their accomplishments and overlook their shortcomings. Many of the so-called mythical champions of great causes had faults and failings, but the bards (or their equivalents in other lands) gradually transformed imperfect mortals into splendid gods and demi-gods. In most cases the great cycle of cosmic and solar symbolism trans-

formed some mortal or tribal leader into a sun god and, by extension, into the principal person of a religious ritual. Odin, for example, was almost certainly the chief of the Aser, an Asiatic tribe, who, reaching the Nordic countries, was recognized as their ruler, established his religious rites, and became identified as a principal deity and the hero of the Eddas and Sagas. He died near Uppsala where his grave mound is still marked. In the gothic version, Siegfried appears as the hero of the world. He was the leader of a migration which moved through the Balkan area and finally followed the course of the River Rhine. He died in the house of the Gibichungs and was buried near where the city of Worms now stands. (It was at Worms that Martin Luther, much later, became the father of the Protestant Reformation.) It was known that Orpheus also once lived and reached Greece from some eastern land.

Later the rituals of the Orphic Mysteries were built around him and the account of his descent into the underworld to rescue Eurydice was invented or embellished. The arguments relating to this subject can be examined in the introduction of Thomas Taylor's translation of *The Mystical Hymns of Orpheus*. The Emperor Charlemagne (742-814) was a pivotal figure in European culture, but in *The Song of Roland* he is involved in an elaborate mystical symbolism and Roland, the heroic knight, becomes another example of *The Myth of the Dying God*. In this same category the Egyptian deity, Osiris, who may have actually lived in the period of prehistory became the central theme of the later Egyptian initiation ritual. The historical Buddha also passed through a process of metamorphosis. He emerged as the perfect embodiment of his own philosophy. This trend, noticeable in so many parts of the world, is an expression of archetypal patterns originating in human consciousness itself.

King Arthur was certainly the outstanding central figure in the English version of the legendry of the Holy Grail. Sir Lancelot, the most famous of Arthur's knights, failed in his quest for the Holy Grail because, like Sigmund in the Nordic version, he had sinned against the sanctity of marriage. Also, like Sigmund, he became

the father of a spiritual hero, Sir Galahad. In the descent of the Grail kings Galahad reappears as Parsifal who also belonged among the *Myths of the Dangerous Child*. It was Parsifal who finally carried the Grail back to the mysterious empire of Prester John, the Christian king of Asia. It must be obvious that the bards and troubadours were working from a master plan and that the high morality which they taught in veiled terms had its origin in a universal religion which remained the secret fountain making fertile countless culture areas.

Dante Alighieri was a troubadour and his *Vita Nuova* sets forth his hopeless love for Beatrice. There was an actual Beatrice, whose name was Bice Portinari. He first met her when he was ten years old and she was approaching her ninth year. They had a very brief contact and she probably never even knew of his infatuation. She married Simone de Bardi and departed from this world before she reached middle life. Thus upon a very slender thread of fact an immortal romance was bestowed upon the world. She was Dante's mystical ideal, the symbol of complete spiritual devotion. She was



Dante sees Beatrice for the first time, from Dante's *La Vita Nuova*, Cheylesmore Presse edition, n.d.

what Goethe, the German poet, in his *Faust* called the eternal feminine which leads us on. Beatrice, therefore, joins that company of personifications of the human soul which include Isis, Sita, Brunhilde, Andromeda, Eurydice, and Elaine the Fair. Brunhilde also has a cross reference to Pallas Athena, for both were born of the minds of their father.

Behind the legendry and lore one can dimly perceive the concept of an invisible spiritual hierarchy administering to the constantly changing needs of humankind. It rules from an invisible mountain—Olympus, Parnassus, Asgard, Mont Salvart, Mount Kalasa, and Sumuru or Meru of Hinduism and Buddhism. The rulers of nations carried the symbols of divine authority: the orb, the crown, the sceptre, and the sword. The orb is the Egyptian crux ansata, inverted; the crown is the physical equivalent of the solar nimbus; the sceptre, the staff of the hierophant of the mysteries; and the sword, the Excalibur of the Arthurian Cycle and the Notung of the Nordic rites and which is referred to in the *Bhagavad Gita* as “the sword of quick detachment” or the enlightened will. Priestly vestments have similar appropriate meanings: the triple tiara standing for dominion over the three worlds; the bishop’s mitre, a fishes head, probably derived from Oannes—the fish-headed savior of the Babylonians; the robes of the clergy which symbolized the auric field surrounding the human body and also the magnetic field of the planet.

The Orders of Chivalry were based upon the archetype of the spiritual government of the world and may have derived a direct inspiration from the priestly college of the Egyptian rites which gathered in the white-walled city of Memphis and was known as “The Great White Lodge.” In Egypt, the pharaoh personified the principal deity of the pantheon. He had to be initiated into the Mysteries before he could be crowned. His privy council was composed of the members of the sacerdotal college; the convocations were accompanied by elaborate ceremonials. The Order of Chivalry constituted, therefore, the beginnings of a league of nations or a united nations organization of which the Great Iroquois League was the outstanding example in ancient North America. Similar

structures also flourished among the Aztecs, Mayas, and Incas. There is another fascinating legend associated with Hermes Trismegistus or the Thrice Greatest. It was said of Hermes that he wrote all the books in the world, by which was obviously meant that the enlightened mind created literature. Among his productions was *The Black Book* which consisted of the rules and revelations for the instruction of kings. No record has been preserved of the exact contents of this book, but its influence must have been of the highest spiritual quality. It is said that this book was for some centuries in the possession of the Order of the Garter, but disappeared under curious circumstances in the fifteenth or sixteenth century. This is a variation on the story of the "Lost Word" which plays an important part in Masonic ritualism and on which General Albert Pike wrote an extensive commentary. This word is the *Verbum Fiat* which was spoken by God when he brought forth the creation. It was the statement of eternal life. We remember the biblical statement where Christ in one of his parables says, "The seed is the word of God"; and in the first chapter of St. John it is written: "And the Word was made flesh and dwelt among us."

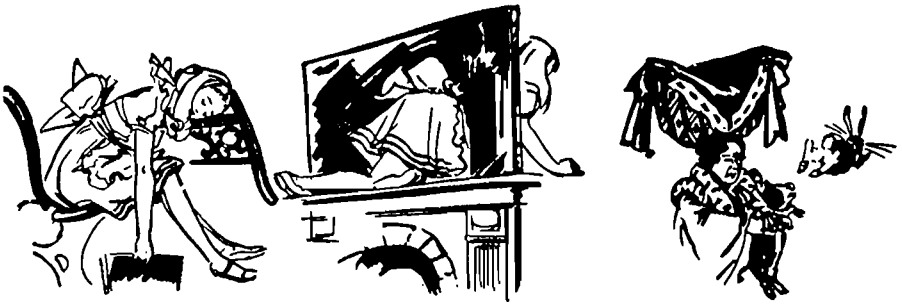


"Bury me on my face," said Diogenes; and when he was asked why, he replied, "because in a little while everything will be turned upside down and I will lie right."

—Diogenes Laertius

Antiphanes said merrily, that in a certain city the cold was so intense that words were congealed as soon as spoken, but that after some time, they thawed and became audible; so that the words spoken in winter were articulated next summer.

—Plutarch



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

EPITAPHS IN PROSE OR VERSE

There has recently come to hand a curious little volume titled *Diprose's Book of Epitaphs* from which the epitaphs in this article have been selected. It was published in London but no date appears anywhere in the volume. From the type format and binding the work was probably published in the middle years of the nineteenth century. John Diprose was a historian of some note who specialized in curious information relating to the England of his time. He died before his work on epitaphs came to press and facing the introduction is a memoriam in his honor. His remains were laid to rest in the cemetery of Woking.

In the preface to his little book he writes: "Churches and churchyards have, at the present time, ceased to bear the curious, comical, satirical, and sometimes even vengeful verses of the old-fashioned epitaph. When cemeteries came in, epitaphs went out; and the inscriptions on the tombstones in those cities of the dead now read as dull and common-place as an auctioneer's catalogue. Hence we have, at infinite pains, collected from all sources and from every churchyard in England, and even in some cases in foreign countries, the scattered remains of this extinct Necropolitan Literature. And difficult indeed must be the reader to please who cannot find food for reflection on looking over those flowers springing from the grave."

The wisdom and wit on tombstones reflect the attitudes that dominated persons in every walk of life from the seventeenth to the early nineteenth centuries. Transition from this mortal existence was taken for granted and life expectancy was far less than now. Intellectuals of the time composed appropriate couplets for friends still living and the wording was frequently satirical and could include outrageous puns. In a few instances an epitaph could be a brief biography still sufficient to crowd the face of a massive headstone. In other cases brevity was the soul of wit; the actor Burbage who had a considerable reputation during the Shakespearean era was awarded an inscription of extreme brevity. There were only two words on the stone:

"Exit Burbage."

Charles Knight who had some distinction as a historian was also favored with two words:

"Good Knight."

Editing helped in some cases. One prepared inscription read:

This corpse

Is Fanny Thorpe's.

This was digested to:

Thorpe's

Corpse.

Sentiments of various kinds appeared on memorials to illustrious Greeks and Romans. Many of these had a philosophic flair. A good example is the epitaph of Alexander the Great—

"Here a mound suffices for one, for whom the world was not large enough."

An outstanding example of a tribute to greatness is Alexander Pope's epitaph for Sir Isaac Newton.

Nature and Nature's laws lay hid in night:

God said, "Let Newton be!" and all was light.

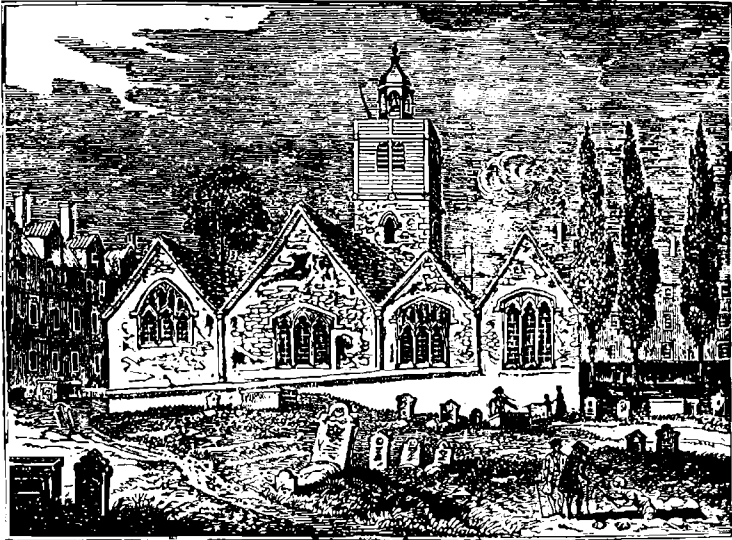
King Charles II of England in a gay moment asked a friend to write for him an appropriate epitaph. The following was written:

Here lies the mutton-eating king,

Whose word no man relied on;

Who never said a foolish thing,

Nor ever did a wise one.



The Old Church of St. Leonard's Shoreditch. Among the tombstones here is the earliest known epitaph in the English language.

The King himself then added the following:

*If death could speak, the king would say,
In justice to his crown,
His acts they were the minister's,
His words they were his own.*

It should also be noted that many tombstone verses lack appropriate reverence. In the churchyard in South Wales appears a couplet inspired by the death of the local preacher:

*Hurrah, my boys! at the Parson's fall,
For if he'd liv'd he'd a-buried us all.*

In a more prosaic vein is the following masterpiece:

*Here lies the wife of Simon Stokes,
Who lived and died—like other folks.*

In somewhat a parallel vein is the following verse:

*Here lies Pat Steele:
That's very true.
Who was he? What was he?
What is that to you?*

On some occasions the profession or trade of the deceased inspired

a proper tribute. The following example is a cockney tribute to a London cook:

Peas to his Hashes!

The meaning is clear—Peace to his ashes!

A well-known miser was awarded the following tribute:

*Here lies old Sparges,
Who died to save charges.*

One headstone identified only by initials has a fine poetic flair:

*Here lies W.W.
Who never more will trouble you trouble you.*

When Mary Bammant departed from this life, some genius of cautious utterances prepared the following:

Here lies an honest woman; to say more is unnecessary—less would be ungrateful.

On the gravestone of Richard Groombridge in Horsham churchyard is a masterpiece of its kind:

He was.

Rhyming presented difficulties to some rustic poet as revealed in the following verse:

*Here lies the body of John Watson,
Read not this with your hats on,
For why? He was the Provost of Dundee,
Hallelujah, hallelujee.*

In some cases epitaphs may be rather confusing, such as one at Montrose dated 1757—

*Here lyes the bodeys of George Young and all their posterity
for more than fifty years backwards.*

The following poetic gem is on a tombstone in Suffolk in England:

*Here lies Jane Kitchen,
Who, when her glass was spent,
She kickt up her heels,
And away she went.*

In somewhat the same spirit, but rather more elegantly expressed is the epitaph of Mary Gwynne at Cambridge:

*Here lies the body of Mary Gwynne,
Who was so very pure within,
She cracked the shell of her earthy skin,
And hatched herself a cherubin.*

In olden times a man might have a good reputation when he was alive but this could be undermined by his associates after he had departed from this life. Take for example a monument in Cambridgeshire with the following inscription:

*Here lies Percy Bunnell, of Babraham,
Who went to supper with Abraham;
When up came Hercules with his club,
And knocked him down to Belzebub.*

There are unusual stories in connection with some epitaphs. Consider the following:

BENE.
A.T.H. T.H. I.S.S.T.
ONERE. POS. ET
H. CLAUD. COSTER. TRIP
E. SELLERO
F. IMP
IN. GT. ONAS. DO
TH. HI
S. C.
ON. SOR.
T. I. A. N. E.

This stone was for some time in the possession of an antiquarian and scholars of the period were of the the opinion that it referred to the Roman Emperor Claudian. One day, however, a schoolboy, by leaving out the periods and changing the spaces between the letters, discovered the following: "Beneath this stone reposes Claud Coster, tripe-seller, of Impington, as doth his consort Jane."

Those inclined to be depressed by these mementos of mortality should remember that the most popular emblems of the fifteenth

and the sixteenth century depicted death as the great equalizer, for if life was autocratic, death was democratic. The famous series called "The Dance of Death" showed the grim reaper visiting the moneylender, the pope, the empress, the beggar, and the gallant cavalier, leading them all in a mournful procession toward the inevitable end. The poor found consolation in the simple fact that the rich were laid in the dust and that ultimately the physician joined his patients. There are no pockets in shrouds and no man takes more with him than he brought. One old inscription summarizes the simple truth:

What I spent I had; what I lent I lost; what I gave I have.

Our forefathers decided in their own simple way that the only treasures that the soul could take with it were the virtues that had been cultivated, the kindness that had been practiced, and the faith that had been strengthened by experience.



Every parting gives a foretaste of death; every coming together again a foretaste of resurrection.

—Schopenhauer

Generally speaking, men are too cowardly to be willing to undergo severe suffering, since they fear death and pain, but they highly prize being mentioned as having suffered.

—Chrysostom

The short period of life is long enough for living well and honorably.

—Cicero

Anticipate charity by preventing poverty, assist the reduced fellow man, either by a considerable gift, a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity's golden ladder.

—Maimonides

He left a paper sealed up, wherein were found three articles as his last will: "I owe much; I have nothing; I give the rest to the poor."

—Rabelais

*In
Reply*



A Department of Questions and Answers

THE PRESENT STATE OF AMERICAN HOME LIFE

QUESTION: Please discuss the present state of American home life.

ANSWER: I would like to preface this discussion with the remark that there are many reasonably successful homes in this country and in foreign lands. These we regard with proper admiration and the sincere hope that they will endure and gradually increase in number. We are directing our attention toward households which are in various types of trouble or are based toward difficulties. It is inevitable that the prevailing social unrest should damage human relationships. A number of contributing causes must be examined in order that useful recommendations can be appreciated or accepted.

We live in a generation suffering from a luxury psychosis. Inflation has raised income levels to the highest point in history. Many overlook the unpleasant fact that this inflation has greatly increased the cost of living. Many families are disturbed by both the high cost of living and the cost of high living. One family I know recently purchased a new home—not because their former residence was actually inadequate, but because they desired a more luxurious establishment. The house they selected was in an exclusive tract and they bought it before it was actually finished. They did not like the color of the carpet and discarded it, although it had never been used. The more expensive flooring did

not match the wall color, so the structure was entirely repainted. By the time they were ready to move in they felt that their older furnishings would look a little shabby, so they went heavily into debt for new furniture and fixtures. Later the garden was done over and a swimming pool was deemed an immediate necessity. It was a matter of some wonder why they had bought the place which required so many changes and improvements. If the family had ample funds, they might have indulged their whims without serious consequences, but such was not the case. Their salaries had inflated, but so had their expenses. If unemployment came along they would be in a desperate situation. Fears and anxieties have broken many homes and the resulting nervous tension could well lead to incompatibility.

The effect on the children was most unfortunate. They had been given an example of extravagance and reacted as might be expected. They had no incentive to cooperate with their parents in reducing the overhead. The daughter was too busy to help with the housework and the son came home only to eat and sleep. Surrounded by opulence, it was easy to be spoiled and wasteful. The principal concern of these teenagers was to share in the family spending. Both wanted new cars at the first possible moment and expected adequate allowances. As the family already had two cars and a camper and was contemplating the purchase of a motor boat, parking facilities were soon overstrained. All this was suspended from the slender thread of the weekly paycheck, and this thread could break at any moment. If it did, or when it did, the shock might well lead to domestic chaos.

Another important factor is rugged individualism. Each person in this instance was dedicated to the advancement of his own personal interest. Each demanded complete freedom for thought and action; mutual cooperation for the common good was unthinkable. The children expected a college education, and the parents could only hope that when this emergency arose scholarships or special funding would be available.

It sometimes arises that families must have several television sets, so that each member can watch the programs of his choice. It is

not regarded as a luxury, but as indispensable to collective harmony. In olden times family life centered around the common problems of group living. Everyone tried to be helpful and conserve the available resources. Careers now come first, and these may have little in common except cost. When parents are concerned almost completely with their own selfish interests, responsibility for the ethical and moral education of their children is apt to be lacking. The luxury syndrome often leads to the cultivation of harmful habits.

Many families now spend more for their alcoholic refreshments than is right or fitting. Alcoholism has become a worldwide disease. Families already heavily in debt do not hesitate to buy expensive foods and will probably pay \$6.00 per pound for their coffee rather than give up the beverage.

Even though reasonable economy may be attempted, costs beyond the control of individuals are rising rapidly. Taxes are becoming an increasingly heavy burden, and those moving into more expensive homes may be faced with a serious dilemma. Insurance rates are higher every year, and a sharp increase in automobile expense is inevitable. Clothing is becoming almost prohibitive for many families. When they want to buy their eight-year-old daughter a new dress they may expect to pay \$35 or \$50 for a flimsy little gown. Charge accounts are taxed at the rate of 1-1/2% per month and, if funds are urgently required, they may cost the borrower as much as 18% per year; such borrowers are considered poor risks by lenders who are reluctant to finance spendthrifts.

The prevailing educational system does very little to strengthen moral character. While the majority of our citizens is nominally religious, very few allow their faith to modify their desires. The tendency to neglect ethical training of the young often leads to tragedy. Self-discipline is a primary virtue and the foundation of character is laid in infancy. The first ten years of a child's life largely determine its future behavior. Traditionally, this foundation was in the keeping of the mother. Her intimate association with her children gave her the greater opportunity to bend the twig in the proper direction. Today, if she is too busy with her own ac-

tivities to have intimate contact with the young, she will probably live to regret this all too prevalent neglect.

Twenty-five centuries ago the Chinese sage, Confucius, declared emphatically that the home is the foundation of society. If it fails it will ultimately bring down in ruin every other institution. Confucius was the most democratic thinker of the ancient world. His concept of government closely followed the ideals expressed by the founders of the United States and most other progressive nations. Personal freedoms, while precious privileges, must be disciplined. When necessary certain restrictions must be imposed upon liberty. We cannot do everything that gratifies our ambitions; this is especially true in those areas in which our conduct is detrimental to other persons. All action must be within the framework of universal law, and the home is a miniature of the larger world. We cannot expect nations to live together harmoniously if a small group of related persons cannot arbitrate its differences peacefully and constructively. Some are born wise; others achieve wisdom; still others have wisdom thrust upon them. The last and larger group rectifies its character through suffering. Years ago, I discussed this point with a famous Parsi scholar. He summarized his opinions in these words: "Suffering is not necessary, but will continue until its causes are corrected." Marital disorders will also continue until integrity comes into fashion.

Incompatibility is a factor in marital discord. Persons with different prejudices and opinions can make life extremely difficult for those around them. Religious differences have broken many homes, and in the larger world interreligious persecution is still a major cause of wars and rebellions. I know personally of several homes that went on the rocks because one member was determined to convert another, regardless of opposition. Interracial marriages are also subject to unusual stress. This is often due to differences in traditional background or meddling by friends and relatives. Those who are resolved to violate any of the social mores must have strength of character, almost infinite patience, and a deep and enduring devotion for each other.

Beneath much of the marital instability is self-centeredness. When any group of selfish persons assembles, ulterior motives will

lead to inharmony and outright friction. Self-centeredness thinks and feels in terms of "I," "Me," and "Mine." It is safer for all concerned if egotists would not attempt to establish homes. A frustrated egotist, that is one who does not have his own way, is likely to become neurotic and psychotic; the victims of his attitudes are prime candidates for coronaries. One male chauvinist who came to me for consolation had been married for some thirty years, but had never permitted his wife to drive the family automobile. Nature handled this case very neatly; the man's eyesight failed and he reluctantly allowed his wife to chauffeur him, but my sympathy for his plight was not up to his expectations.

The affections which draw people together differ greatly, but wherever self-interest predominates misfortunes multiply. As the Neoplatonic mystics pointed out, true love is unselfish. It gives of itself generously and sincerely and is primarily concerned with the happiness and well-being of the object of its devotion. Our modern economic attitude is contrary to both divine and natural law. Marriage is a binding contract with serious religious and secular implications. It requires careful nurturing from beginning to end. Faith and trust can be destroyed in a single day.

In marriage ceremonies I have never followed traditional form beyond that which is legally required. My main concern has been to point out the overtones and mystical implications implied by the sacrament of marriage. A young couple starting out will share one of life's greatest adventures. There will be tests and trials, but these can be passed successfully if, in departing from all others they cling to each other. Secular marriages are usually less successful than those solemnized by some type of religious observance. Many women have told me that nothing helped them more to preserve their homes than the remembrance of a religious marriage ceremony. This is undoubtedly due to the fact that most persons have respect for obligations taken in the name of or in the presence of the Divine Power. Men have told me the same thing, but many are not so outspoken in expressing their sentiments. Elaborate and formal weddings with heavy social involvements are far less meaningful than a simple rite performed in some gentle or hallowed place.

The tremendous economic pressure carried today by married people must be properly understood. Physical fatigue in many cases is not a major factor, but psychic stress must be accepted as graciously as possible. There are fears in nearly all modern homes. Some persons are overly conscientious and some are almost completely lacking in this valuable trait of character. The constantly increasing demand for leisure can have serious complications. It is a generally accepted fact that our vital resources—water, electricity, and gas—are in short supply. It is not likely that the situation will improve with the passing of time. New sources must meet the demands of the population explosion. Our homes are heavily overloaded with equipment and appliances which make an especially heavy drain on water and power. The refrigerator, dishwasher, garbage-disposal, washer, and dryer are now standard equipment, but are subject to gradual curtailment. In addition to these conveniences should be added a wide variety of gadgets ranging from electric toothbrushes and coffee makers to hair dryers. When these are added to heaters and air conditioners, it would appear that we have become utterly dependent on an expendable supply of natural resources. While it is pleasant to think of them as labor savers, freeing us for other activities, it should also be noted that these conveniences are not only increasingly expensive, but require considerable maintenance and replacement.

In this "fun" generation drudgery must be avoided at all costs. We buy packaged and processed foods to save time in cooking, but must pay a premium for this privilege. Many families now go to restaurants rather than waste time cooking at home. Under these conditions they are actually paying \$5.00 or more for \$1.00 worth of groceries. Car pools are not popular, even though they would save the individual passenger several hundred dollars a year. The higher income level is wiped out by these extravagances. About the only possible reward is leisure which, as Aristotle pointed out some twenty-four centuries ago, is the heaviest burden that the human being can bear. Leisure is not only meaningless, but dangerous unless it makes a major contribution to self-improvement and gives opportunity for meaningful and purposeful activity. If precious time which has been purchased at a very high

price is spent in front of a TV set or around a card table, poor judgment is merely compounded.

The generation gap has complicated many homes. It may happen that parents or other relatives will become permanent members of the household. Sometimes they make valuable contributions to the growing demand for leisure. These elder citizens were brought up in very different environments from the present generation and they have a tendency to recommend a number of useful reforms. Suggestions of this kind are not always welcome. If mothers or grandmothers decide to take over management of the household, friction is inevitable and this frequently leads to a broken home or unpleasant domestic scenes. If all involved are thoughtful, intelligent, and essentially good-natured, parents can be a great blessing, but all such arrangements require a measure of self-discipline and mutual consideration. Every benefit brings with it a burden which must be carried with dignity.

A secure family should be selective in choosing friends and acquaintances. Association with irresponsible persons or those with poor moral habits can have a contaminating influence. Most human beings find it easier to lower their standards than to elevate them. Friends should be good teachers helping us to appreciate better values and sharing knowledge and insight. We used to talk about "keeping up with the Joneses," but today it may mean living down to the level of the Joneses. Wealthy friends inspire extravagance and when we visit their homes we become envious of their possessions. This discontent often causes us to lose respect for our own comfortable, but less opulent, surroundings.

The trend against marriage is gaining momentum, and with it comes the tendency to consider all personal relationships as impermanent. The number of those considering marriage as a life commitment is decreasing. The popular concept that a marriage can be broken on the slightest provocation gravitates strongly against the cultivation of enduring personal regard. Natural law reveals clearly that the home should be established to provide a secure environment for children. When these come along, parents are faced with the challenge of their own maturity. Happiness is

always based upon a mutual bearing of responsibilities. If such considerations are sacrificed for personal freedom, the true meaning of life is lost. We are here to learn and learning graciously shared is the foundation of happiness. True happiness can seldom, if ever, be achieved by selfish or self-centered persons. Neither wealth nor distinction can confer real contentment. It has been said in old Arabic proverbs that happiness, is always a by-product. It is an effect, the cause of which is enlightened conduct.

Many well-intentioned people like to use leisure as a means of escaping from the tedium of domestic living. They like to get lost in a larger environment. Most vacations are spent on wheels and are accompanied by conditions which would never be endured at home. A man addicted to mountain climbing finally reached the pinnacle of a precipitous cliff. He turned to the guide, remarking drily, "If this were a business trip it would cost someone a million dollars." Having fun can be tedious but is interpreted as enjoyable. The things we like to do are pleasures, but things we have to do—no matter how satisfying they may be—are called "work."

Many young people today marry on brief acquaintance. They give little or no thought to the numerous circumstances that can contribute to the permanence or impermanence of the marital state. Up to the turn of the present century most young couples realized that they had taken the solemn obligation to remain together for better or worse. They did not expect to frolic their way through the years or to find that the course of true love always ran smoothly. In the days of our founding fathers most marriages occurred between families which had lived in the same community for many years. The children grew up together, were on essentially the same social level, and had similar religious and cultural backgrounds. The young man expected to assume the same responsibilities that his father had carried and the girl of his choice had been well indoctrinated by her mother as to her future probabilities. Engagements usually followed a year or two of courtship, after which a "decent interval" elapsed before the marriage was solemnized. Everyone knew what to expect before it occurred and, if the new

home showed signs of weakening, it received full community support. A popular proverb of that time was "Marry in haste and repent at leisure."

Judge Benjamin Lindsay who gained national recognition in arbitrating marital discord was convinced that the legal side of family planning had been sadly neglected. He disapproved of the prevailing policy which allowed marriage in three days or less but required a full year for a divorce. He was of the opinion that there would be more secure homes if an interval of six months should elapse between the issuing of a marriage license and the legalizing of the union. On the other hand, divorces, by mutual consent, should be final, in a shorter period of time. Distribution of family assets should be handled privately.

An enlightened marriage counselor should always be slow to advise the breaking up of a home. Every possible effort should be made to solve domestic problems, but this is only possible when both parties involved are willing to cooperate and each must face unfortunate behavior problems in a frank and kindly way. The effort to maintain a home in which there is constant discord for the sake of children is seldom practical; young people receive too much negative indoctrination. Many are damaged for life and neuroses of earlier years are passed on to future generations. Experience would indicate that it is better for a child to live comparatively happily with one parent than to be in constant misery with both. A tragedy which is little appreciated is the pathetic effort of small children to reconcile their parents.

Some people seem to be incapable of unselfish affection and this often leads to a lingering disaster. Unrequited love is hard to bear. When one member of the family sacrifices all to the whims of a selfish spouse, it is unfair to all concerned. Catering to the unreasonable selfishness of a marriage partner simply compounds a felony. Both suffer without any lasting benefit to either.

To summarize the existing situation, it must be admitted that the standard of human relationships is deteriorating. The basic cause is the rejection of maturity. This is a generation in which perpetual adolescents are more numerous than ever before. Teen-

agers are a likeable lot, but the forty-year-old teenager is a nuisance. He is incapable of running his own life or maintaining a home. Even if he is well-intentioned, he lacks stamina. When he marries a girl with similar defects they are both unfit for parenthood. In the last few years I have noted some improvement and many of these adolescents are accepting life more seriously. They are turning toward religion by the tens of thousands. They are studying various philosophies and practicing more useful arts and crafts. Many are resolved to return to a more simple way of life. They are living on farms, learning to grow their own food, and a number of them are decidedly health conscious. We hope that the worst is over and that in the next few years a greater spirit of austerity will spread throughout the land.



Amusements of the Learned: Socrates always enjoyed playing with children and joining in their games. Tycho Brahe had the hobby of polishing lenses for all types of spectacles. Barclay, the author of *Argenis*, was a florist in his leisure time. Balzac amused himself by collecting crayon portraits. Dr. Swift liked to run up and down the stairs of his deanery as a means of exercise, even when he was scarcely able to walk. The poet, Shelley, enjoyed making paper boats and floating them on the water. Running out of paper on one occasion, he made a boat by folding a fifty-pound note which he was never able to reclaim.

It is not the man who has too little, but the man who craves more, that is poor.

—Seneca

When you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not alone; but God is within, and your genius is within,—and what need have they of light to see what you are doing.

—Epictetus



Happenings at Headquarters



Manly P. Hall began the Spring Quarter Sunday morning lectures on April 3 with *The Disciplining of the "Desire Body"—An Immediate Need* as his subject. He also spoke of *The Rainbow Bridge between Heaven and Earth—The Path to Enlightenment* on April 10. Dr. Henry L. Drake expressed views on *The Purpose of Being—What Life Is All About* on April 17. *The Personal Realization of Immortality* was Manly P. Hall's theme for April 24. On May 1 Dr. Framroze Bode spoke of *The Approach to a Higher Dimension of Consciousness—The Future Direction of Mankind. Yaqui Way of Wisdom—The Books of Carlos Castaneda, Describing His Apprenticeship and Initiation into the Secrets of a Little-Known Esoteric Discipline* was Dr. William Gallagher's topic of May 8. Dr. Arthur Lerner, Professor of Psychology at Los Angeles City College, spoke of the healing power of literature on May 15 with *Adventures in Clarifying Feelings* as his topic. Mr. Hall on May 22 advised of *What the Modern World Can Learn from the Ancient Wisdom Teachings*. On May 29 Dr. Stanley Krippner discussed *Parapsychology around the World—An International Survey of Psychic Research*. Mr. Hall's subject for June 5 was *The Importance of Harmony in Daily Living*. Dr. Catherine Porro, a psychologist from Camarillo State Hospital, was speaker on June 12; her topic was *Western and Eastern Philosophy of Mental Health—Including the Principles of Gestalt and Zen*. On June 19 Mr. Hall talked on *The Philosophy Behind Acupuncture and Reflexology*. Norma Green, an art therapist and teacher, closed the Sunday lecture series on June 26 with *Constructive Contributions of the Artist to Anger, Frustration, and Loneliness* which was based on her new book.

On Monday evenings Stratton Pierce presented the series, *The New Group of World Servers*. Dr. Framroze Bode presented ten lectures on Tuesday evenings; some of his topics were *The Sages*

of China, *The Divine Alchemy of Sufism*, and *Mystery of the Holy Spirit*. On Wednesday evenings Dr. Stephan A. Hoeller gave two series of lectures — *Psyche and Transformation* and *The Inner World of Man and Woman*; the former series investigated the archetypal psychology of the Mysteries and the latter projected man and woman toward a theory of spiritual liberation.

On Thursday mornings beginning June 2, our librarian, Pearl Thomas, presented a five-part workshop in *A Study of India*. Aimed to present a greater understanding and appreciation of the PRS Library, the workshops were illustrated with photographic slides, artifacts, and books. A featured discussion of Moor's *The Hindu Pantheon* which was recently republished by Mr. Hall was a high light of the opening workshop. Mrs. Thomas was assisted in the second workshop by Mrs. Bode of Bombay, Mrs. Buse, Mrs. Sims, and Mrs. Walker who discussed various aspects of India. Other areas covered in the workshops included art, religious backgrounds, and philosophers of the Asian sub-continent.

On Saturday mornings Dr. Robert Constat continued the Introductory Course of *The Ageless Wisdom Study Program* in six sessions. On alternate Saturday mornings he presented his Intermediate Course, *Towards Transformation*.

Kirlian Photography—What Does Your Aura Reveal? was the subject of a discussion by Joseph Lampl, Co-Founder of the Academy of Applied Mental Sciences in New York, on Saturday afternoon, April 23. Dr. Framroze Bode considered *The Divine Art of Spiritual Healing* on the afternoon of April 30. *Creativity, Dreams, and Altered States of Consciousness* was presented on May 28 by Dr. Stanley Krippner, well-known for his research work at the Menninger Dream Laboratory in New York.

On Sunday, April 24, from 10:00 AM to 4:00 PM, the Spring Open House was held at the Headquarters of the Society. Manly P. Hall gave an informal talk at 2:00 PM on *William James, Philosopher, Mystic, and Psychologist*. The happening drew a large, enthusiastic audience; light refreshments, enjoyed by all, were served by the Hospitality Committee. Offices, Library, and Gift Shop were open; there was ample time to view the exhibit in the Library.

The sumi-e painting of Dr. Hisashi Ohta comprised the Library exhibit for the month of May; Dr. Ohta who taught Oriental brush painting at the University of California for seventeen years had shown some of his works previously in our Library.

The current exhibit, *The Culture of India and Burma*, will continue through August 28. Featured are Hindu and Burmese manuscripts and miniature illuminations. Mrs. Homei Bode has assembled a display of folk art which includes fabrics and types of saris. Mr. Hall has contributed a collection of postal stamps which won first honors at the SESCAL exhibition in Los Angeles, and Dr. Drake, our Vice-President, has loaned two paintings by Jamini Roy. Among the books exhibited are the first edition of Fergusson's *Tree and Serpent Worship* and the first English edition of the *Bhagavad-Gita*. With Moor's *Hindu Pantheon* is exhibited an important bronze statue of the Indian diety, Ganesha. A fine engraving of this divinity appears as the frontispiece to Moor's work.

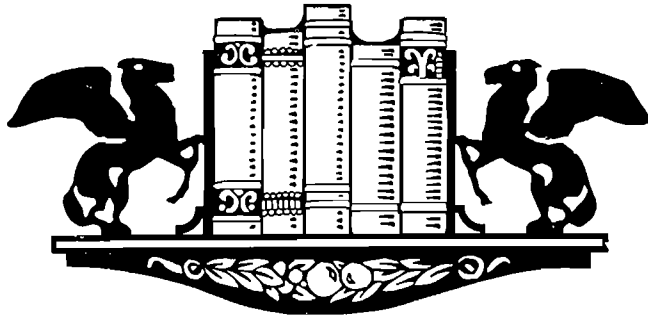
The mysterious Comte de St. Germain was frequently mentioned by memoir writers of the eighteenth century, usually with the highest expressions of wonder and admiration. Perhaps the most comprehensive statement concerning him is contained in a letter written by Voltaire to the Emperor Frederick of Prussia, dated April 15, 1758: "He is a man who never dies and knows everything." St. Germain was a competent musician and, during his residence in London, many of his compositions were published by Walsh in Katherine Street, Strand, London. Walsh also issued extracts from St. Germain's opera, "L'Incostanza Delusa," which was presented at the Paris Opera. A transcription of arias from this opera was prepared for us by the famous composer-pianist, Mr. Rudolph Gruen, whose attainments in music have been acclaimed throughout the world. A recording of Mr. Gruen's concert at our headquarters was issued a number of years ago, but has long been unavailable. We have made a cassette of the St. Germain music and it can be ordered directly from PRS. The compositions are much in the spirit of Mozart and have great charm and distinction.

Dr. Henry L. Drake has been Vice President of The Philosophical Research Society for over twenty-five years and we wish to take this opportunity to express deep appreciation for his devoted efforts on behalf of our activities. Manly P. Hall met Henry L. Drake in 1932 and kept in close touch for a number of years. In 1948 Dr. Drake went to Zurich to study at the C. G. Jung Institute, after which he resigned his Vice Presidency of a large life insurance company and did further graduate work at the University of Southern California. He then joined the staff of The Philosophical Research Society as Vice President. His efforts contributed greatly to the building program of the Society, including the auditorium and library extension. Dr. Drake has lectured and taught regularly at headquarters, written articles for the *PRS Journal*, and collaborated with Mr. Hall in the publication of correspondence courses on *The Basic Ideas of Man*. He is now at work on a book entitled *Our Heritage of Wisdom* which is an anthology of Mr. Hall's thirty books and seventy-two shorter publications. His dedication to the expansion of Mr. Hall's work is outstanding, and this brief tribute in no way expresses the fullness of our gratitude.



Your assistance is invited . . .

We have recently had several requests for complete runs of our *PRS Journal*, issued originally under the title *Horizon*. We are unable to supply copies of August and September 1941, Summer of 1945, and Spring of 1946. If any of our friends have these issues and no longer need them we would be most grateful if they would send them to us.



Library Notes by Pearl M. Thomas

INDIA, LAND OF CONTRASTS

By the time this article is in print, we will have much enlarged the area for displaying our fine collection of books dealing with the vast subcontinent of India and the related countries. Thankfully, the Library is growing in content and the constant addition of both good new and revered older books means that space must be found to house them. All too often this is easier said than done. Our collection of books relating to China and Japan has been placed on the right side of the Lower Annex where it will be readily available to our readers. Plans are under way to extend Library facilities into the upstairs lecture room and, when this becomes an actuality, there will be additional space for growth. The Library assistants are working diligently with this project. There is always much more labor involved than is outwardly apparent; but we love it and look forward to the time when adequate space allows books to be properly displayed.

The PRS Library contains many of India's great texts. One of our most valued sets is the fifty volume edition of Max Muller, the great Orientalist of the last century, who gave up his position as Professor of Philology at Oxford to devote his time and energy to editing *Sacred Books of the East*. This set is now located in Case 13 of the Library where it shows to good advantage. Other great

Oriental works well-represented include Edward Moor's magnificent *The Hindu Pantheon* which Mr. Hall has recently selected for reprinting by the Society; a rare set of books on India by Sir William Jones; H. H. Wilson's many works including his five volume edition of the *Vishnu Purana*; and Sir John Woodroffe's (Arthur Avalon) writings which raise Tantric Philosophy to a level comparable with *The Upanishads*. The sacred epics of India—*The Mahabharata*, *The Bhagavad-Gita* (the Hindu book of Psalms used in courts in testifying), *The Upanishads*, and *The Ramayana*—all are well-represented in our collection in many editions. Books of Indian art and architecture are also available, including a number of catalogs from outstanding museums. Among rarities to be shown in the Library is a beautifully illuminated manuscript of the *Rama-Charita*, a variation of the Ramayana story. This treasure was written in the seventeenth century in superb calligraphy in both Hindustani (in bold Nogari characters) and in Persian. The text has thirty miniature watercolor paintings which are beautifully executed.

In the Western world mythology is given a certain—perhaps subconscious—regard, but is largely relegated to scholars, high school students, and pre-kindergarten youngsters—each to grapple with on his own level. In India, however, mythology is very much alive. Until recently almost every child there was well aware of the marvelous folklore of his ancestors. When the day's labors were completed and twilight had descended, the "sacred hour of cow-dust," the storytellers would relate to all who gathered in the village square the fables of Rama and Sita, Krishna and Arjuna, Vishnu and Lakshmi. If some of these tales were repeated from time to time it was of no concern for they were all dearly loved because of the interest in and affection for the deities involved.

The epics of India relate to people of all degrees of understanding. For the uneducated, the *Puranas*, or ancient stories, contain the allegories and romances through which these people learn Hindu ideas, customs, and manners by which they regulate their lives. For all Hindus the ideal is direct communication with the gods of their choice. They see no reason for an emissary, a priest,

or a minister to act for them. While temples are always open for people to enter, it is not for regular services such as is the Christian custom.

Hindus take their religion very seriously and on a daily basis. Before dawn, the private devotions (pooja) begin with postures (asanas), gestures (mudras), and pronouncement of sacred sounds (mantras) done with great reverence and repeated during the day and again at sunset. Hinduism is a much misunderstood philosophy; almost anything one can say for it can also be said against it. Heresy just does not exist in its makeup. Belief in reincarnation and the law of karma gives to the Hindu an appreciation for the paths chosen by others, recognizing that they have reached the level of understanding which they deserve and have every right to follow. This too can be used as a justification for the crippling caste system which has long stifled their material growth. The Hindu assumes that avatars (great teachers) come to all people when the need is present, so they are exceedingly tolerant with all other beliefs. This very tolerance has permitted them to be ruled by strong powers—the Moslems, at home, and the British, from afar. But with all the outside influence, Hinduism remains little touched by these forces and is still accepted by eighty-five percent of the population of India.

The second largest religion of India is Moslemism; the many beautiful mosques, particularly in the north, attest to the strength of the faith of the followers of the prophet, Mohammed. Christianity is the third major religion of India and lays claim to its oldest, extant settlement at Kerala on the Malabar coast which had its beginnings in the first century A.D. under the guidance of the missionary apostle, St. Thomas. While Buddhism has been a primary influence throughout most of Asia, it practically died out in the land of Buddha's birth. However, in the last few years it has acquired many adherents, particularly among the Untouchables who under the Republic have gained political recognition and their own leaders. Many of these people have found in the teachings of Buddha release from caste stigma and crystallization. India could in time become a major Buddhist power.

Hindus feel great compassion for the creatures of the animal world. Elephants, camels, monkeys, cows—all are allowed complete freedom to wander where they will, down a modern city street or into temples where only priests are permitted. The Hindu ideals of harmlessness and tolerance are paramount. Among the animals especially honored, the bull holds the foremost place. The Indian bull, Nandi, who according to Edward Moor is the “symbol of Divine Justice,” is attached to Shiva. Large statues of him are quite common in India.

Ganesha is one of the most popular of the folk gods. Many stories are told about him and, in varying interpretations, he is represented as the son of Shiva and Parvati. Through a tragic misunderstanding Shiva beheaded his son, but when Parvati, his wife, made many dire threats, he attempted to find the head. Unable to locate it, he promised to take the head of the first animal that appeared. It proved to be an elephant with only one tusk. Close inspection of the figure reveals that of a small boy, somewhat pot-bellied with chubby short legs and with a pleasant-faced elephant head. Down through the years many delightful stories have developed, lending fascination to the Ganesha legends. Honors have been heaped upon him, including God of Prudence, of Prosperity, of Happiness and Material Success, and Patron of Literature. His attendant is a rat which is invariably seen as part of the Ganesha statuary.

Members of the ape family receive esteem and privilege and temples have been built in their honor. The monkey, Hanuman, friend and confidant of Rama, has created for all monkeys in India a sense of deep regard.

In India the major emphasis has always been on religion and therein lies her strength. Swami Vivekananda (1863-1902) said of the Orient: “Asia produces giants in spirituality, just as the Occident produces giants in politics, giants in science.”

Until such time that we stop judging the East by our Western standards, we shall never arrive at any mutual understanding. Sir William Jones, the great Orientalist, tells us that three inventions came out of India: chess, the decimal system, and teaching of



From left to right: Hanuman, Shiva riding Nandi, and Ganesha.
From Moor's *Hindu Pantheon*.

fables. But India has much more to offer the world and surely she has a destiny of repute before her. Swami Vivekananda once said of his Motherland: "The Indian nation cannot be killed. Deathless it stands and will stand so long as that spirit (of religion) shall remain as the background, so long as her people do not give up their spirituality. Beggars they may remain, poor and poverty-stricken; dirt and squalor may surround them perhaps through all time, but let them not give up their God, let them not forget that they are the Children of Sages . . . while holiness is thus supremely venerated, India cannot die."

LIBRARY WORKSHOP—For five Thursday mornings during the month of June, we have held a workshop on India, emphasizing many facts about this great subcontinent which Westerners all too often have not studied to any extent. One of the meetings was conducted by four of the faithful Library assistants. Alice Buse discussed music and dance of India, aided by recordings of native music performed on the sitar, tambura, and the vina. Lee Walker considered customs of the land and enhanced her talk with artifacts, Jeanne Sims acquainted us with the Theosophical Society's role in India, and Homai Bode informed us about the role which Indian women are playing in the modern world. The

final meeting on June 30 made full use of some of Manly P. Hall's rare old glass slides which he took on his world tour in 1923-24. Most of the 150 slides included have been hand-colored. Among those shown is a series entitled "Gods of India." Portraits of prominent people such as Swami Vivekananda, Nehru, Tagore, and Gandhi were viewed and discussed. One slide is of "The Guru," the young teacher around whom Mr. Hall built his story of the same name. Slides taken from photographs of various areas Mr. Hall had visited were also shown—Calcutta, Madras, Bombay, Jaipur, Agra, Delhi, and some magnificent shots of Darjeeling and the surrounding Himalayas.

The current Library exhibit which will also be shown through July and August emphasizes the vast country of India with artifacts, M.P.H. travel pictures, and Indian fabrics which have been identified and labeled by Homai Bode. Two modern Indian paintings by Jamini Roy of Calcutta, a personal friend of Dr. Henry Drake, are displayed in the large rear case, creating considerable interest. Manly P. Hall also provided some outstanding stamps for the display from his excellent Indian collection.

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man."

—Max Muller

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One of the essential features of a rare book library is its collection of manuscripts. Invariably manuscripts are one of a kind, either hand written or typed. These lend value and stability to a library. However, not all manuscripts are written to show erudition or reveal vast truths. For example, we have in the PRS Library a charming manuscript of sixty-five pages written on the thinnest of rice paper by a young Englishman and his companion, describing their walking tour through Japan in the year 1879. They spent six weeks walking from Tokyo (at that time the name had only recently been changed from Edo) to Kyoto which today is easily traversed by train or car in a matter of just a few hours. They covered about twenty to twenty-five miles daily but shunned direct routes, circling by way of the Inland Sea, which made the trip better than 300 miles. This round-about method of arriving at Kyoto was for the sole purpose of climbing Mt. Fujiyama but, through the bungling of their country's embassy, they were not permitted this so-called arduous pleasure—a sore point for a very short time for they quickly found other areas to explore.

In 1879 Japan had been opened to Western influence just a little more than a decade and, while Western ideas were much emphasized in the large cities and in some quarters encouraged, the back country knew very little about these “barbarians” from across the waters. The advent of two very tall young Englishmen with their strange clothes, their embossed sandals from Manila which particularly delighted the Japanese, and their penchant for walking made them a source of pleasure and not a little surprise on everyone's part. Oddly enough, the Englishmen's arrival at each village inn along the route was well known before they put in an appearance and the householders lined the street to greet these “oddities.” There was seeming rivalry among the innkeepers to

bestow their hospitality; the young Englishmen naturally chose that inn which produced the prettiest daughters. The only meals which the travelers accepted on their tour were "tiffin" or tea. Other than that they supplied their own needs, carrying food and drink which they knew their systems could tolerate. And they figured very well, for at the end of the journey they had left only a little salt, pepper, and some butter. Wherever they traveled they had a young Japanese interpreter and helper who assisted with luggage and in any way they required. Each of their early guides was promptly dubbed "Edward" which was a familiar name to the Englishmen but must have somewhat confused the Japanese. The assistant who was with them the longest and who ended the journey with them after some time acquired a new name—the initials of S.L.O.—because he constantly complained that they walked too fast, too far, and with too long strides. He tried to remind them that his legs were much shorter, so they called him "short-legged one" or "S.L.O."

Their delightful sense of humor, a gentle kindly good humor, pervades the chronicle of their experiences. Perhaps one of the most entertaining stories relates their attempting to take a sulphur bath in a hot springs just outside a major hotel. Naturally, the hot springs were directly in front of the hotel in full view of the entry with little provision for privacy (three sides had four-foot fences but the fourth side was open to full view). Their "Edward" realized that Europeans were ill-accustomed to communal bathing so he attempted to put up a curtain over the entrance. No problem at all—the curious women and children simply lay on the ground and peeked under to watch and laugh at these timid foreigners in their bath. The Englishmen could see little reason for humor except for the whiteness of their bodies being in sharp contrast to their well-tanned faces and hands.

The manuscript then describes one of the exchange gifts given by the United States government (late nineteenth century) when trade relations were established between the two countries which was a Western train with one mile of track. Japan had trains built in England but requested the American type with the center aisles

running through the entire length of the train. A story is related which was often told about the earliest train rides in the island empire. Japanese people were accustomed to remove their shoes whenever entering homes or public buildings, so, not being particularly aware of what moved with the trains, they quite naturally removed their shoes before entering the train and were most surprised when the shoes were not in sight upon reaching their destination.

Entries in the journal were made each evening after a refreshing bath and a light repast which the Englishmen prepared themselves. The handwriting which has faded to a light brown is exceedingly legible when a plain white sheet is slipped back of each page. These two Englishmen had a very understanding attitude toward customs which to them were strange. They loved the beauty of the great outdoors and expressed admiration and respect for the Land of the Rising Sun.



I commend the old proverb, "For we must look about under every stone, lest an orator bite us."

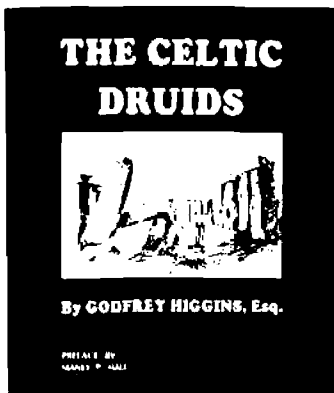
—Aristophanes

One Universe made up of all that is; and one God in it all, and one principle of Being, and one Lord, the Reason, shared by all thinking creatures, and one Truth.

—Marcus Aurelius

Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.

—Epictetus



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