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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:** The statue of Lord Bacon in the south square of Gray's Inn. The figure is the work of F. W. Pomeroy and was unveiled in 1912. Photograph by courtesy of Frederick Cole.



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## TO MEASURE THE ADVERSARY



One of the greatest disappointments in life is to do a good job and discover that it is neither understood nor appreciated. Nearly every idealist has been frustrated by what may appear to be organized resistance. A member of one of the earlier expeditions which attempted to climb Mt. Everest declared that the mountain actually fought back. Factually it was the difficulties of the climb and adverse weather conditions which made the final ascent impossible. Most humanitarians have not given proper consideration to the failings of human nature and those natural prejudices to which all flesh is heir.

This point is clearly made by Trajano Boccalini in the seventy-seventh advertisement in the "First Century" of his *Advertisements from Parnassus*. This section is titled "A Universal Reformation of the World," and every Utopian reformer should give time and thought to this work. It sets forth in no uncertain terms the common condition of the human mind and its reluctance to take on new ideas or cast off older ones. What often appears to be persecution may be only fear of change, or anxiety arising from existing involvements and commitments. It is easy to call a person stubborn or prejudiced when in reality he is so locked in the responsibilities which have accumulated around him that a sudden alteration in his program could lead to disaster.

Nearly all constructive innovations involve some personal sacrifice. Dedications bring with them restrictions of one kind or

another. We would all like to enjoy the benefits of moderation but very few wish to curtail their excesses. This is painfully evident today when it may well occur that we are the last of the big time spenders. Others should get along with less, but we demand more. On the assumption that everyone should live up to what each knows, many feel that the less each knows the better.

My life has been given largely to the service of average individuals, and it may well be said of them that the spirit is willing but the flesh is weak. They would like to have security, but they are unable to curb their own desires. Many have told me that they regarded a happy and constructive frame of mind as most desirable, but their own dispositions will not follow their inclinations toward self-improvement. The man who believes in the simple life and considers Thoreau's *Walden* as an inspired work is planning to move into a larger home as soon as he can finance a swimming pool. If you point out to him that there are inconsistencies in his attitude, he will ruefully admit that he is living beyond his means but he is unable to resist the temptation. Most families have at least an abstract concept as to what constitutes a happy home but, in spite of common sense, they bicker along through life until only death can terminate the contention.

Millions of befuddled human beings are now seeking the consolation of religion, studying philosophy, consulting psychologists, and taking courses in the social sciences. It is noticeable that these efforts do bring a measure of improvement, but it is minimal in comparison to the effort and expense involved. The adversary is simply lack of discipline, everywhere obvious. This does not really mean that human beings do not want to become better but, like Hamlet, they feel that it is better to cling to the ills they have than to "fly to others they know not of." In sober fact, most persons find life enjoyable. Even in the midst of war, crime, plagues, earthquakes, and political corruption the world is a good place and few who live here are eager to depart. As long as living seems a gamble, each player has some hope of winning.

While human beings have their humanity in common, their conducts and convictions are almost infinitely diversified, Racial and national backgrounds and environmental factors strongly

condition attitudes. Localities play a part and so do differences of language. Perhaps most of all, religion guides cultural relationships and determines codes of morality and ethics. It is obvious that four-and-a-half-billion men and women living on five continents cannot easily share a common philosophy of living. The various levels of society, from the most primitive to the most advanced, have entirely different capacities with which to face the complexities of society.

All-wise providence, tempering its laws to shorn lambs, gave each segment of mankind a revelation of the Divine Will appropriate to the capacities of its innumerable children. When missionaries attempted to translate the Bible into foreign languages, they had certain difficulties in finding appropriate terms understandable to the Zulus, the Chinese, and the various Indian tribes in North America. As a result of this language difficulty, there is some doubt if the translations actually fulfilled their purposes. Eskimos had very little fear of hell-fire, but they developed new incentives for better living when warned that unbelievers went to an afterdeath state colder than the Hudson Bay winds.

Even nominally religious persons have strongly divided allegiances. Adjustment to material existence is likely to be given first consideration. This inevitably results in conflict and many believers are content to live as best they can "under the circumstances." Painful experience warns us that radical changes in our life patterns can be extremely painful. Nature for the most part moves slowly in matters relating to human growth. When mortals attempt to hasten the procedure they often get into trouble. Many wars have been fought in the effort to solve social problems which would have solved themselves more or less pleasantly if the involved factions had not been in such a hurry.

The optimist overestimates human nature while the pessimist overlooks many virtues. It is easy to assume that humanity is longing for self-improvement but has not as yet received the needed revelation. Actually, the majority of mortals is like the dragon in Wagner's music drama *Siegfried*. The dragon who is named Fafnir murmurs as Siegfried approaches, "Laben me schlaven (Let me sleep)." It seems expedient to go along in old

traditional and reliable ways. Familiar problems are accepted without special stress. There are days of gladness and hours of sadness and tragedy. One moment we accept Deity without doubt and the next moment have serious reservations. Regardless of eccentric factors, we drift along with enough prosperity to bring reasonable contentment.

Why then should we change when there is no actual assurance that our personal difficulties will be solved? These subconscious reactions are not militantly opposed to progress; they are impelled by fear. Such anxieties are especially common in the religious area. To depart from the faith of the fathers is to endanger the immortal soul and bring down the wrath of heaven above and the neighborhood in the mortal sphere. Most faiths demand the complete allegiance of their believers. It is inevitable that some members will drift away because they are no longer able to accept certain dogmas or doctrines. The separation is thus normal and internal resources bridge the interval between old acceptances and new commitments. It is quite different, however, to be required by some external authority to change beliefs. In the early days of Christianity many accepted martyrdom rather than renounce their religious beliefs.

It is equally difficult to outgrow fifteen years of educational conditioning. It is a mistake to assume that conservative academicians are merely stubborn or benighted. They live within a pattern which has become their source of intellectual strength. Their natural aptitudes have been developed and organized through appropriate study and, perhaps most of all, they are happy in an environment to which they have made a successful adjustment. If too much pressure is turned against them, scholars may become belligerently defensive and finally point out that a person's private thoughts are his own business and no one has a right to interfere. The more specialized a person becomes, the less contact he has with people in general. He mingles with his own kind, can be pleasant on social occasions, but soon returns to his own private environment.

The same is true in large measure with scientists. Many of them are completely overwhelmed by the magnitude of their own

chosen fields. Modern science can be both challenging and dramatic. It is a journey into the unknown which can completely consume the life of the deeply involved researcher. What we believe intellectually strongly influences what we accept spiritually, and for millions their vocations are foundations of their faiths.

Unfortunately, extreme specialization greatly limits the area of interests. The result is that conduct is left without proper guidance. One physicist told me that he kept his religion in his wife's name. He depended upon outside advice for every practical decision with which he was confronted. Such a person may not be intolerant, but he is simply incapable of appreciating that which he does not understand.

The majority of human beings has been taught to resist new ideas. Many are afraid of change because it interferes with the routines of living set up long ago by common tradition. It is worse than useless to attack the allegiances of the average mortal. If we are defeated in a desperate endeavor to enlighten another person, we should not assume that our adversary is simply stubborn. We should pause and estimate our own audacity in demanding acceptance for our personal ideas. When we fail to appraise correctly the condition of society, we are offended and discouraged; but the facts should have been evident from the beginning. Most tyrants and unscrupulous leaders have discovered the secret of success. They flatter their prospective victims, promise great rewards for small efforts, and carefully refrain from demanding any type of self-discipline. They have huge followings because they cater to the innate selfishness with which we are all more or less burdened. Those seeking to improve the moral and ethical standards of living can influence only those who have lived long, suffered much, and recognize the need of deeper understanding.

The religious situation becomes more complicated every day. In recent years Western people have become better informed on Eastern faiths. There is considerable available literature, and even the most conservative denominations are broadening the foundations of their beliefs. Younger persons who have never been steeped in the older orthodoxies are inclined to explore the vast

realm of the religious sphere. Having found a faith which suits them, they proclaim an allegiance and seek to apply their new-gained insights to the conduct of their lives. In the midst of this all too sensitive situation, another teacher comes along and declares that the new convert is following false gods. When this happens often enough, the utility of religion is definitely undermined. We have not yet reached that degree of mental charity which can enable us to recognize the unity of spiritual principles which underlies the diversity of sects and creeds. The one light which nourishes all things has given to all nations and races codes suitable to their needs. If all the members of all the faiths lived the spiritual truths which had been conferred upon them, we would already have attained complete religious unity. Many religious individuals do not apply their religious codes to their relationships with persons of other creeds and denominations.

Major changes in the social life of the race have for the most part been impelled by the decrees of destiny by which, in the sixth century B.C., many of the great world sages were contemporary and changed the future of mankind. In the first century the Christian dispensation came when the society of that time was crumbling, its fall being hastened by the corruption of both leaders and followers. The Dark Ages brought about the rise of Islam which actually threatened the Christian world. A new way of life was forced upon the average person, and this led to the Crusades which terminated feudalism. After the Protestant Reformation merchandising grew and wealth moved into the keeping of merchants. The expansion of the boundaries of material knowledge, primarily for the advancement of slowly developing industry, resulted in the rise of science. Materialistic success created more problems; the most advanced civilization we have knowledge of is on the horns of desperate dilemma.

At numerous points along the way individuals arose who contributed to these social changes. It has been said that only about ten-thousand persons stand out against the background of the mass of people who have lived and died along the road of history. Probably Gutenberg never realized that the invention of his printing press would rock human society to its foundations,



nor was it likely that Martin Luther would upset the long established partnership of Church and State. It was still more unbelievable that a few men sitting under a buttonwood tree in lower Manhattan would set up the structure of the New York Stock Exchange. In substance, however, most of these innovations did not hit directly at the private lives of undisciplined mortals. Only in great emergencies does mankind transcend itself. Not one in a million of Caesar's legions or the hordes of Genghis Khan would have followed their leaders if it involved character reformation. Men would rather die to advance their ambitions than to have a good life brought about by the cultivation of personal virtues. In other and simpler words, integrity is the most difficult thing in the world to sell.

A further obstacle is organized opposition on the economic and industrial level. Executives have always realized that integrity can be an economic liability. If the automobile salesman tells the truth about his product, he may lose many customers. If the executives of fifty corporations, each of which had the only perfect detergent, were given truth serum, their reputations might be somewhat tarnished. Where profit is the only consideration a subtle kind of dishonesty spreads throughout the entire world. How do we expect to reform humanity when many reformers themselves are burdened with ulterior motives? As one rather disillusioned individual phrased it, "Would you rather be infamous and famous or honest and unknown?" Faced with the high cost of living or the even greater cost of high living, very few will hazard a career to protect personal integrity.

The adversary with which we must ultimately contend is the confusion within ourselves. If a poll could be taken, the majority of human beings would certainly be in favor of integrity on all levels of modern society. They are victims of pressures which they are unable to withstand. To many it seems best to continue present policies unless they become utterly unendurable. When such a crisis arises, the result is usually catastrophic. Revolution is seldom solutional and merely transfers authority from one ambitious leader to another.

In spite of all these hazards, dedicated human beings do accomplish a considerable measure of good. Under present conditions, however, they must support their ideals with practical judgment and the full recognition of the difficulties they face. A good background in sociology is a great asset. It not only prevents us from making common mistakes but will prevent disappointment and disillusionment. The real obstacle is in the mind itself. The mind of the reformer may frustrate his endeavors and the popular mind is neither consistent nor dependable. It is usually wisest to share your dreams and aspirations with members of your family or close friends. If they are not impressed, you may not be expounding your ideas effectively. Change your approach and try to tell your story in terms appropriate to the listener. You will learn another valuable lesson. What you know may be very important, but the ability to communicate it effectively is equally important. Try in every way possible to demonstrate that you have a well-ordered mind and properly disciplined emotional nature. If you are willing to enlighten your own conduct and sacrifice all your prejudices, opinions, and frustrations in order to be of service to others, you can accomplish a great deal. When you become emotionally involved and try to force ideas on reluctant listeners, you have defeated yourself.

There are many languages and many ways to express worthy concepts. The better you understand the grand pattern of human living, the more helpful you can become. What we know we should be able to express clearly but, when our own thinking is not basic, there is the common tendency to force a point by raising the voice or falling into wordiness. This is not the other person's fault, but it can be exasperating. Idealists overestimate the present state of human nature, and the optimist makes the same mistake by going to the opposite extreme and underestimating capacities. It is possible to accomplish the greatest good and share our noblest ideals with others if we are patient and accept the imperfections of those around us. One way to understand other people is to see ourselves in them and thus realize that we all have shortcomings. It is universal law that we shall all grow; it is a happy occasion if we can share the adventure of growing.

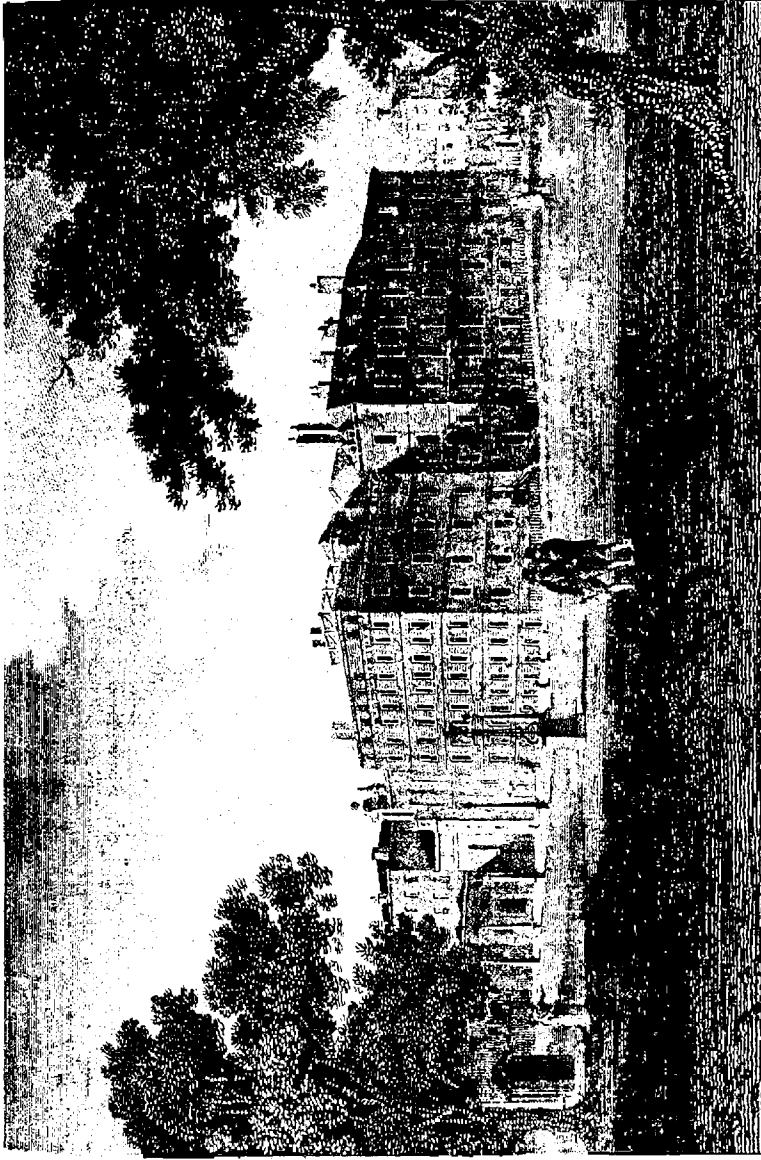
## MR. BACON OF GRAY'S INN



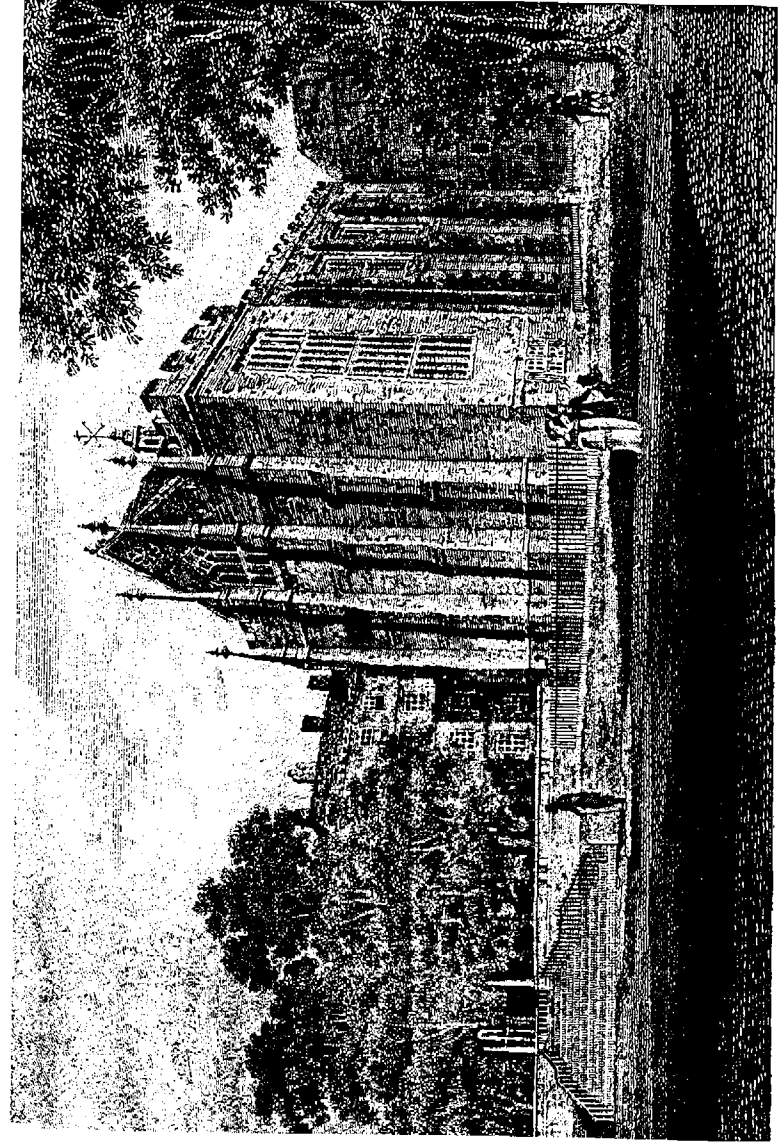
Those who assume that Francis Bacon was a man without honor in his own country should visit the rooms and gardens of Gray's Inn. Here they will find the luster of his Lordship's name has not been tarnished by time or his achievements undervalued. It is true that the emphasis is upon his legal and political career, but his contributions to science, philosophy, literature, and religion are not disregarded; even early writers have declared him to be the genius of his own age and one of the greatest minds of all time. As Bacon's life and career were closely associated with the Inns of Court it would seem appropriate to briefly relate something about these Inns and their effect upon British life and law.

During the Medieval period in England the only law taught in the universities was Roman law. It became increasingly obvious that the ever-changing problems of English society required a revision of the classical codes and the gradual structuring of a legal system which could be properly administered. To meet this necessity, lawyers voluntarily came together to improve the quality of legal procedures and examine candidates who wished to engage in the practice of law. Simply stated, this is how the Inns of Court came into existence. They were not endowed, subsidized, or patronized by the government. They were entirely self-sustaining groups of attorneys whose private means enabled them to cooperate for the improvement of legal practice.

The principal Inns of Court were the Inner Temple, the Middle Temple, Lincoln's Inn and Gray's Inn—all located in London in the vicinity of St. Paul's Cathedral. Each of these Inns had living quarters for their members, an appropriate chapel, and a great hall which served a variety of purposes. The original architecture favored the Tudor style, but in the course of centuries the original buildings have been replaced and their architectural designs have been considerably altered. The largest and most impressive of the



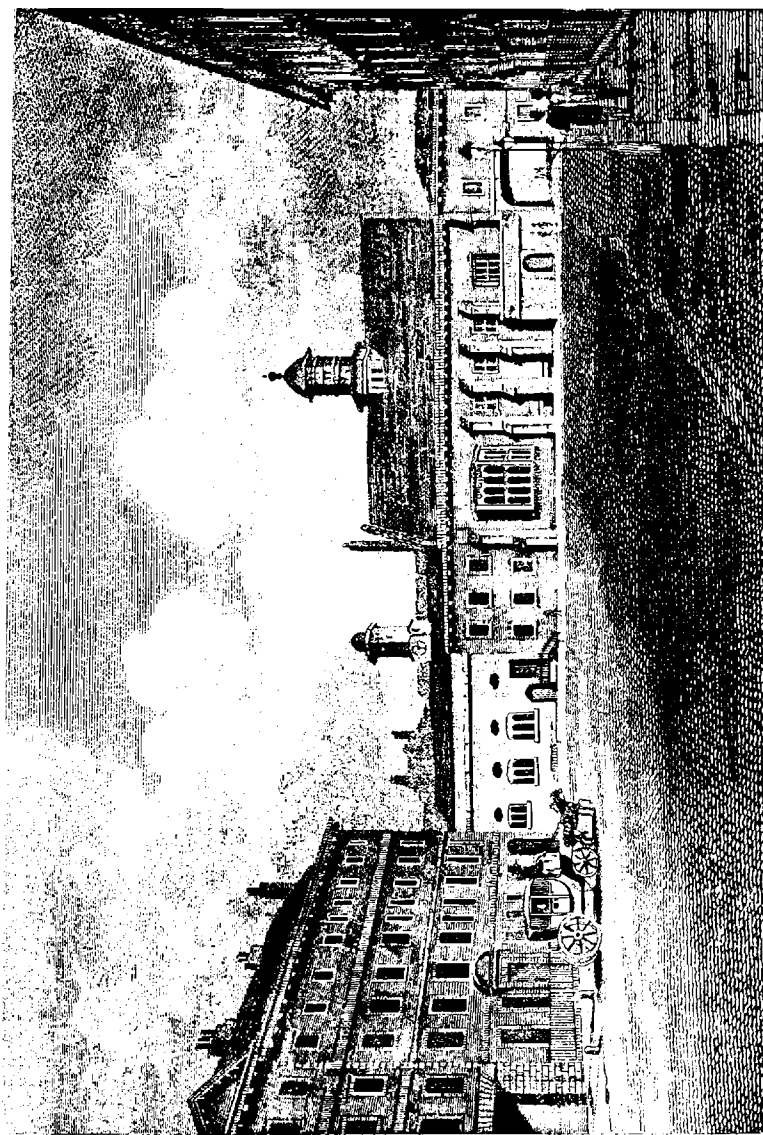
Hall of the Inner Temple. From *Antiquities of the Inns of Court and Chancery*  
by W. Herbert, 1804.



Hall of the Middle Temple. From *Antiquities of the Inns of Court and Chancery*  
by W. Herbert, 1804.



Hall and Chapel of Lincoln's Inn. From *Antiquities of the Inns of Court and Chancery* by W. Herbert, 1804.



Hall and Chapel of Gray's Inn. From *Antiquities of the Inns of Court and Chancery* by W. Herbert, 1804.

great halls is that of the Middle Temple and there is a curious circumstance associated with one of its members. A certain student belonging to the Middle Temple was named John Manningham. He kept a diary in which he notes that on February 2, 1601, "At our feast we had a play called *Twelfth Night, or What You Will*." Nothing is known about John Manningham, but his single reference to a Shakespearean play in his diary bestowed a kind of immortality upon his memory.

The Inns of Court with which we are concerned descended from religious holdings. The Inner Temple was demised to the lawyers by the Knights Templars; Lincoln's Inn was owned by the Bishops of Chichester; and Gray's Inn was leased by the Monastery of Sheen. When the Templars left the Inner Temple, they took up abode in the New (Middle) Temple. The order was completely abolished in England in 1313. After Henry VIII confiscated the properties of the Catholic Church in England, the lands on which the Inns stood were restored to the crown which leased them to the attorneys at the same rate that had been paid to the religious establishments.

In 1901 C. W. Sherborn, a distinguished artist and engraver, designed a bookplate with the inscription "The Inns of Court Bar Library at the Royal Courts of Justice." This ex libris reproduced herewith depicts the armorial bearings of the four great Inns. The coat of arms of the Inner Temple features Pegasus, the winged horse; the shield at the viewer's left is Lincoln's Inn with the arms of the Lincoln family. The Middle Temple at the viewer's right is emblazoned with the paschal lamb, and in the center below is the "Indian griffon" of Gray's Inn.

The Harleian manuscript describes the armorial bearing of Gray's Inn: "The honorable colledge of Grayes-Inne doth beare for their Coat Azure an Indian Griffon proper Sergreant with ye laudable inscription invironing the same: *Integra Iex AEqui custos rectique magistra non habet affectus sed causas jure gubernat.*"

There was a bookplate of Gray's Inn Library designed in 1740 which fulfills the description given above with the coat in a



Bookplate designed by C. W. Sherborn in 1901 for the Inns of Court Library.

Chippendale-form shield against a shadowy background of books on shelves. Stow's *Chronicle* tells us that Gray's Inn by ancient custom could have the right to bear the arms of Lord Grey, but the members of the Inn chose the device of the griffon and never permitted it to be changed.

Our good friends, Mr. and Mrs. Frederick Cole recently visited Gray's Inn and took a number of photographs, a few of which are reproduced in this article with their permission. These are inserted at appropriate places.

One of the most celebrated members of Gray's Inn was Sir Nicholas Bacon, Lord Keeper of the Great Seal of England. He was the first Lord Keeper to be ranked as Chancellor. He was admitted as a student of Gray's Inn in 1536 and was created a bencher in 1550. He was a man of sound judgement, good character, and was well informed in law and equity. Sir Nicholas was a very portly man whose weight increased as he grew older. Referring to the ponderous proportions of her Lord Keeper, Queen Elizabeth remarked with a smile, "Sir Nicholas's soul is lodged well." It is also reported, possibly in jest, that Sir Nicholas one day could not find the chain which he wore at official functions. It was finally discovered under one of his several chins.

A small book entitled *Gray's Inn* was compiled by W. R. Douthwaite, for some time Librarian of the Inn, and published in 1876. From this we learn that Francis Bacon was admitted to membership in Gray's Inn on the 27th of June in the eighteenth year of Elizabeth's reign, and by an Order of Pension dated November 21 in the nineteenth year of Elizabeth it was ordered that all the sons of Sir Nicholas Bacon that have now been admitted to Gray's Inn "shall be of the Grand Company, and not to be bound to any vacations." Douthwaite also tells us that Bacon was about eighteen years old when in 1579 he began to keep terms in Gray's Inn. He occupied chambers in No. 1, Coney Court, located in what is now Gray's Inn Square. In his later days, when Attorney-General and Lord Chancellor, he leased the entire building. Coney Court was burned down by a disastrous fire which occurred in the Inn about the year 1678. After his retirement from public



life Bacon sold York House (his birthplace and residence for some years) and reduced his establishment at Gorhambury. He then lived mostly in Gray's Inn where many of his essays and treatises were written. It is interesting to note that Bacon's first book *Essays Civil and Moral* is dated 1597 from his chambers in Gray's Inn. Incidentally this is probably Bacon's most admired writing, is still in print, and has been translated into many languages.

Gray's Inn gardens are closely associated with Bacon's career and character. Mr. J. H. Jesse says that these gardens were the favorite resort of the immortal Bacon during the period he resided at Gray's Inn. The gardens of Gray's Inn were originally laid out in 1597 under the direction of Lord Bacon who was at that time treasurer of the Society. Douthwaite notes that in the middle years of the nineteenth century there was still preserved in the northwest side of the garden a "catalpa-tree" which, tradition says, was planted by Lord Bacon. Against the date of 1597 it is noted that the sum of seven pounds, fifteen shillings, and four pence was due to Mr. Bacon for planting of elm trees along the walks. There is also a record that Bacon erected a summer house on a small mound on the terrace where it is not improbable that he often meditated and labored on his literary compositions. As late as the year 1754 there was in the garden of Gray's Inn an octagonal seat covered with a roof which had been erected by Lord Bacon to the memory of his friend Jeremiah Bettenham.

Bacon's love of flowers is clearly set forth in his own writings. In one place he says: "God Almighty first planted a garden. And indeed it is the purest of human pleasures. It is the greatest refreshment to the spirits of man; without which buildings and palaces are but gross handyworks." It has been suggested that these lines were inspired by the pleasant planting along the walks of Gray's Inn.

When Bacon became a bencher of Gray's Inn, he had to submit himself to the rules of this legal fraternity. These obligations varied from time to time and like many legal findings were subject to appeal. Obviously, it was the intention of the barristers



The walks of Gray's Inn. These walks originally called the gardens were laid out by Lord Bacon in 1606. These walks are still popular with the members of the Inn. Garden parties and light sports are frequently held here and the gardens are open to the public at certain hours. Photograph by courtesy of Frederick Cole.

to maintain the dignity of their profession. First and foremost, those living in Gray's Inn were required to take an oath of celibacy. This did not mean that attorneys could not marry but they could not lodge their families on the premises of the Inns of Court. Later this ruling was relaxed and amended, and living facilities for the families of young lawyers were erected on the lands of Gray's Inn. It was required that the children should be paragons of propriety and the lady of the house had to solemnly swear that she would not play the piano during the sessions. It was also decreed that any member of Gray's Inn who should sit down to dinner or supper with his hat on should be fined three shillings and four pence for each offense. However, thirteen years later a certain Mr. Yelverton, in consideration of his infirmities, was allowed to wear his hat in the hall, any order to the contrary notwithstanding. Two years later, this regulation was further amended to the effect that no one could enter the hall for any meal with boots, hats, or spurs. The barristers had to always dress sedately, in sober colors, and could be expelled from the Inn for violations of this rule. It was also explicitly stated that in public appearances young attorneys must always dress "sadly" and act with all humbleness. At one time the Star Chamber required that they should not thenceforth suffer the gentlemen students to be out of their houses after six of the clock in the night, without very great and necessary causes, nor to wear upon them any manner of weapons.

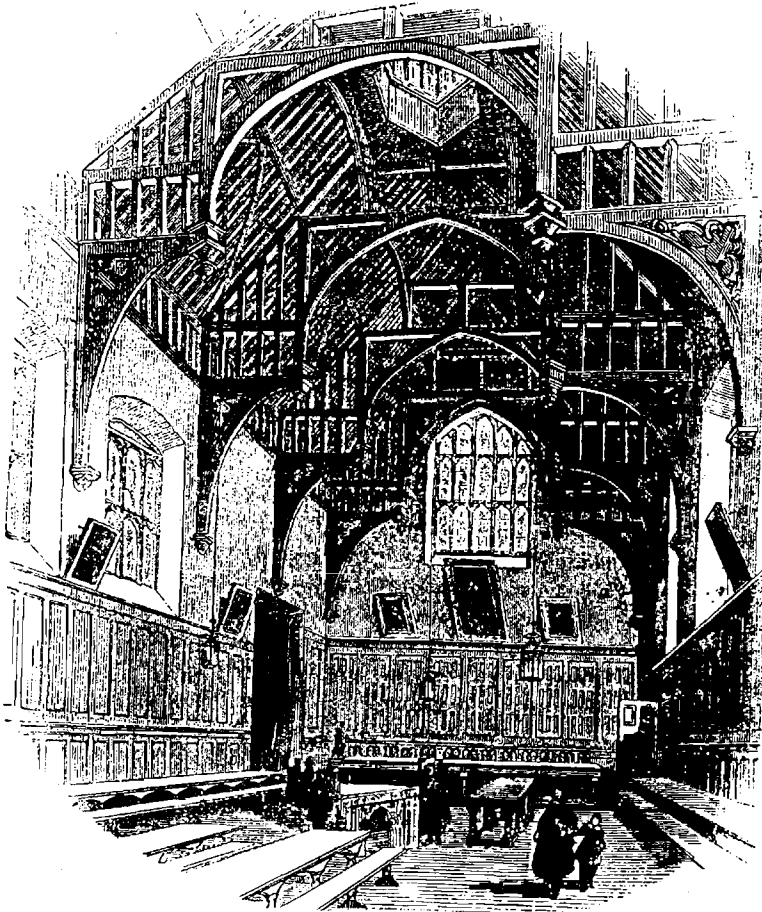
The somber robes of sadness gradually came to be the badge of the apprentices of the law. Those who had risen to higher estates were members of the royal court or had dignified themselves in some branch of public service and were usually slaves of high fashion. Edward Coke sanctioned extravagant apparel because a fair mind should be placed in an appropriate setting.

Religious services were regularly held in the Gray's Inn chapel. Failure to attend the sermons was frowned upon, violators were fined and, if they did not mend their ways, could be expelled from the Inn. All those attending the Inn had to receive holy communion at least once a year. Incidentally, a number of Anglican

prelates were members of Gray's Inn. One of these, an Archbishop of Canterbury, ascended the scaffold where King Charles I was to be executed to bestow upon him the final consolation of his faith. From the old records that have been kept it is obvious that the residents of Gray's Inn were a seemly lot. Many gained high offices in the realm and others left their marks in other fields. Samuel Johnson and Oliver Goldsmith were sometime residents of Gray's Inn; a number of incidents involving important persons and happenings in this legal society were perpetuated in various literary works, including the Shakespearean plays.

In the great hall of Gray's Inn masques and revels were presented at more or less regular intervals. The first of these of which there is a record was performed at Gray's Inn in the year 1525. The performance, produced on a lavish scale, was appreciated by everyone except Cardinal Wolsey. This powerful cleric, convinced that the performance was an expose of his personal foibles, persecuted one of the actors (himself an attorney) so relentlessly that the poor man had to flee from the country. Among the splendid revels in the Inner Temple and Gray's Inn was a masque by Beaumont and Fletcher, entitled *The Masque of the Inner Temple and Gray's Inn* which was performed in 1612. It is stated that on the twenty-third of December, 1613, Sir Francis Bacon presented a masque to a distinguished audience, but there is no clear statement as to whether Bacon was the author of the production. The masque was published the following year with a dedication to "his Majesties Attorney General." The dedication reads "That you have graced in general the Societies of the Innes of Court, in continuing them still as third persons with the nobility and Court, in doing the King honour, and particularly Graies Inn, which as you have formerly brought to flourish both in the ancients and younger sort, by countenancing virtue in every quality, so now you have made a notable demonstration thereof in the lighter and less serious kind."

It is difficult to estimate the nature of the lighter kind of amusements that relieved the boredom of litigation. The masques prepared by distinguished poets of the time are certainly no worse



The great hall of Gray's Inn as it appeared in an engraving published in 1854.

than Shakespearean comedy, but it is possible that the revels had a tendency to get out of hand. It is pointed out that on one occasion the king himself lost a hundred pounds in a dice game but was consoled by the realization that he had won fifteen-hundred pounds the previous year. The fact that ladies also played for

high stakes has been carefully preserved. The involvement of the legal profession in masques and revels came to an abrupt end during the Commonwealth. Puritanism regarded nearly all such entertainments with extreme disfavor and Oliver Cromwell found practical ways to abolish the revels. Under Charles II, however, the practice was revived but the responsibilities of government sobered the members of the legal profession.

From surviving records the barristers residing in the Inns of Court were no worse than the young men attending Oxford or Cambridge. As most of the counselors, ministers, and courtiers were affiliated with one of the Inns of Court, certain improprieties were tolerated if not approved. Masques and revels were preceded by an abundant repast during which the cup that cheers was kept full and overflowing. Queen Elizabeth I attended some of these performances in which the barristers turned actors and played many parts. Rare Ben Jonson wrote a collection of masques, one of which is called *The Masque of Gray's Inn*. It would seem from the surviving records that a number of attorneys had excellent literary talents and actually wrote the plays produced in the Inns.

During the eighteenth century, the Inns of Court came upon evil times. One explanation advanced is that legal textbooks became more numerous and it was no longer necessary to depend upon oral transmission. It gradually became apparent, however, that the Inns of Court were indispensable to the honorable practice of British law and their dignities were restored by processes better organized and adapted to the constantly changing legislative procedures. Today, the Inns of Court are again the center of the legal life of England. They hold sessions from 10:30 to 1:00 and from 2:00 to 4:00 Mondays through Fridays. The public is admitted to the galleries and visitors are allowed to wander through the beautiful gardens which are considered as city parks.

In 1613 the gentlemen of Gray's Inn presented *The Masque of Flowers* in connection with the marriage of the Earl of Somerset and Lady Francis, daughter of the Earl of Suffolk. There is a letter implying that Francis Bacon prepared this masque and



The gardens of Gray's Inn add beauty to this celebrated place. At background right, the great hall. The building with cupola at left is the chapel of the Inn. These structures are all Post-World-War-II restoration.



The south square of Gray's Inn with statue of Lord Bacon in foreground. The buttressed building at viewer's left is the great hall. Photograph courtesy of Frederick Cole.



personally stood the expense of two-thousand pounds. The masque was published the following year with a special dedication "to the verie honourable Sir Francis Bacon, his Majesties Attorney General." The dedication then continues crediting Bacon with the services he had bestowed upon the king's honor in Gray's Inn.

Bacon had great difficulty advancing his career during the reign of Elizabeth I, but when James came to the throne in 1603 Bacon's fortunes improved. He tells us that James advanced him six times in office and three times by ennoblement. In the first year of his reign James bestowed knighthood upon Bacon. In 1617 Bacon was appointed Lord Keeper and the following year he was appointed Lord Chancellor and Baron Verulam; about three years later he was created Viscount St. Albans. When Lord Bacon took his seat in the Court of Chancery as Lord Keeper he rode from Gray's Inn to Westminster Hall with a distinguished entourage of notables. When he reached the gates of Westminster Hall and took his seat on the bench, he stated his intention to reform the rules and practices of the court.

In 1977 *A Portfolio of Prints of Gray's Inn* was issued to commemorate fifty years of *Graya*. The *Graya* is a magazine first published in 1927 to promote the social and corporate life of Gray's Inn. The issue under consideration contains considerable information of general public interest. During World War II, Gray's Inn was heavily bombed and many of its buildings destroyed or seriously damaged. The Holker Library which was completed in 1929 was among the structures destroyed by the war. The great hall was almost completely ruined but many of the priceless portraits together with the stained glass windows and heraldic wall panels were saved. The handsome statue of Lord Bacon which stands in the south square of Gray's Inn was the work of F. W. Pomeroy and was unveiled in 1912. According to old reports there was also a bust of Bacon in the library of the Inn. The *Graya* referred to above contains a series of original drawings by Leona Ison, including a contemporary view of the Gray's Inn gardens. These pleasant walks have been splendidly maintained.

## THE ANATOMY OF MELANCHOLY



any times it happens that valuable texts by past authors are neglected or ignored by recent scholars. It is assumed that knowledge has advanced so rapidly in modern times that older authorities have passed into obsolescence. The writings of Robert Burton, though published over three-hundred-and-fifty years ago, are still a valuable source of practical information on a still prevalent human complaint—"hypochondria." His principle text *The Anatomy of Melancholy* is a classic in its field and should be on the shelf of every psychologist, psychiatrist, and family counselor. It should also be removed frequently from the bookcase and carefully perused. Truly, it is a massive tome containing over five-hundred-thousand words and it is well interlarded with quotations from the Latin. Though formidable, it is worth the necessary effort to explore its contents. Such timely subjects as air pollution, faulty diet, and anxieties relating to unsettled world conditions are treated comprehensively. It becomes evident that moroseness and gloomy meditations have been with us for thousands of years and much practical wisdom has accumulated that is still serviceable in the present social emergency.

Robert Burton (1576-1639) was a person of excellent parts. He was educated at Oxford and was elected a fellow of Christ Church, Oxford, in 1599. He took the degree of Bachelor of Divinity in 1614 and became Vicar of St. Thomas Church, also on the Oxford campus, in 1616. Although well versed in theology he chose not to write in that field because he regarded available literature to be more than sufficient. Burton wrote a play which was acted at Christ Church in 1618. He composed a number of Latin poems, but the only one he wrote in English appears in the 1628 edition of *The Anatomy of Melancholy*. He never married and lived his entire span in solitary dignity.

On January 27, 1639, there was interred in Christ Church Cathedral, Oxford, one of the most singular men of genius that England has at any time produced—the famous Robert Burton, author of *The Anatomy of Melancholy*. Though occupying a clerical charge in his native county of Leicester, he lived chiefly in his rooms in Christ Church College, and thus became a subject of notice to Anthony Wood who, in his *Athenae Oxonienses*, thus speaks of him: “He was an exact mathematician, a curious calculator of nativities, a general-read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humorous person, so, by others who knew him well, a person of great honesty, plain-dealing, and charity. I have heard some of the ancients of Christ Church say, that his company was very merry, facete, and juvenile; and no man in his time did surpass him for his ready and dexterous interlarding his common discourse among them with verses from the poets, or sentences from classical authors, which, being then all the fashion in the University, made his company more acceptable.”

It has generally been assumed that his studies of melancholy were inspired by the negative forebodings of his own character. He dwelt at considerable length upon the advantages and disadvantages of a neurotic disposition. He made an in-depth study of his own reactions to the pressures of the world, but with it all his book abounds in sly humor and appropriate witticisms. One contemporary considered his style to be “frisky” as well as informative. Most of Burton’s literary contemporaries wrote at leisure and obviously enjoyed their literary labors. To attain his scholastic standing today would require a new book every year or two. In Burton’s time a major literary endeavor required from ten to twenty years and a constant delving into obscure source material. Some detractors have insisted that *The Anatomy of Melancholy* is little more than a book of quotations. This is not true, however, for the depth and penetration of his own thinking shines through in many places. His personal style has grace and

elegance and marks him as well skilled in language and composition.

The first edition of *The Anatomy of Melancholy* was published in 1621 and other editions followed regularly, indicating that the book was greatly appreciated. There is a peculiarity about this volume that seems to pass unmentioned. Each printing reveals textual differences. We have two early copies in our library. One is the third edition dated 1628 and the other printed in 1660, twenty years after Burton's death. Both volumes are approximately the same size in folio. The 1628 printing contains 557 pages, excluding index. The 1660 printing is expanded to 723 pages, excluding index. As Burton died in 1639, it is difficult to determine the source of the work's extraordinary expansion. It should be remembered that Burton lived at the same time as Ben Jonson, Sir Philip Sidney, and Edmund Spenser. Several Baconians are convinced that Burton was one of those brilliant intellectuals involved in Bacon's reformation of learning. In any event, he was worthy to be included among the pioneers in the new order. Being a man of his own day, it was inevitable that Burton would have involved astrology in his writings. The memorial bust of him includes his horoscope and we are reproducing his effigy in the present article. He evidently calculated nativities as a means of advancing his principal interest. He also calculated correctly the time of his own death. Of astrology he writes cautiously but considers it likely that planetary positions may contribute to melancholy. Even Bacon himself admitted the starry influences could affect the course of empire. It is possible that Burton was impelled to his momentous research as the result of a book by Timothy Bright, M.D., titled *A Treatise of Melancholie*, first published in 1586. It is a curious coincidence that a man by the name of Bright should have given his pen to such a gloomy undertaking. It may also well be that Dr. Bright as a physician could have contributed something to Burton's researches into morbid mental attitudes.

A tribute should be paid at this point to an old acquaintance of mine, Paul Jordan Smith. He published *The Anatomy of*



Robert Burton's mortuary figure in Christ Church, Oxford.

*Melancholy* in 1927, a handsome edition in two volumes in which all of the innumerable Latin quotations are translated into English. This adds immeasurably to the reader's convenience and brings to light much information otherwise not easily accessible. This edition has been reprinted and is currently available. Older editions can be found, at least occasionally, in dealers' catalogs. Incidentally, our copy of the 1660 edition was the one used by Paul Jordan Smith and bears his bookplate.

The 1628 edition contains an elaborately engraved title page on which Burton's name does not appear. The work is attributed to Democritus Junior. It is believed that Burton selected this pseudonym because the Greek philosopher Democritus gave considerable attention to corrosive attitudes of the mind, and it seemed appropriate to expand his thinking. The title page re-

*Selenia*

*Democritus Abderitis*

*Selenia*

**THE  
ANATOMY OF  
MELANCHOLY**

*What it is, with all the kind causes,  
symptomes, Prognostica, & Securall curas of it.*

In three Partitions, with their severall  
Sections, members & sublections.

*Philosophically, Medicinally,  
Historically, opened & cut-up.*

By  
**Democritus Junior**

*With a Satyricall Preface, conducing  
to the following Discourse.*

*The third Edition, corrected and  
augmented by the Author.*

*Omne fuit punctum, qui miscuit vitæ dulci.*

*Inamorato*

*Hypochondriacus*

*Superstitiosus*

*Democritus Junior*

*Maniacus*

Oxford  
Printed for  
Henry Crips.

1620

*By*

*Printed*

produced herewith is divided into a number of sections including scenes and figures. The upper central panel features the original Democritus seated in the midst of a formal garden. The symbol of the planet Saturn is over his head. The side panels are devoted to rustic scenes showing birds and animals. Below on the viewer's left is a despondent cavalier and on the right a dejected scholar. At the lower left is a monk saying his beads, and on the right a distracted person suffering from extreme hypochondria. In the lower center is an engraving of Robert Burton himself, accurate to the life and surrounded with symbols; at the upper left is Burton's crest. Two plant forms complete the design. The dedication is to Baron Berkeley. This is the first edition in which the portrait of the author actually appears. The volume is in folio and extends to 557 pages plus index, errata sheet, and printer's inscription and device.

The scope of the book must now be considered. It is a work which cannot be successfully digested or abridged and is divided into two general sections of which the first examines the causes of melancholy and the second, recommendations for treatment and cure. There are a number of tables or diagrams tracing the genealogy of causes contributing to despondency. Each of the separate sections is treated in great detail and classified in its proper sequence. One gets the impression that melancholy can be either congenital or acquired. It seems to run in families, and parents by their attitudes bestow their own mental debilities upon their progeny. In those days many children were over-disciplined and the natural growth of the young was seriously impaired. There is also evidence, however, that a prenatal factor inclines the mind to develop defense and escape mechanisms which cannot be overcome without self-discipline. One optimistic note in Burton's philosophy is that a person who desires to improve his disposition can do so if he sets himself seriously to the task. Religion is recognized as a major source of self-improvement, but there are many occasions in which theology has contributed to despondency. Fear of perdition if it becomes excessive can destroy a career.

Religious healing gets appropriate attention. There can be no reasonable doubt that faith strengthens resolution and relieves sufferers who feel themselves abandoned by their physical associates. Numerous examples of this factor are advanced and include sanctified objects, prayer, the laying on of hands, and repentances of previous misdeeds. Burton takes it for granted that a bad conscience can bring a career to ruin.

Health hints are found in abundance in *The Anatomy of Melancholy*. The author was reluctant to recommend malnutrition from either religious or secular motivations. The wiser course is always moderation in all matters, but Burton did not advocate any type of austerity. Living is difficult enough without inviting despondency to take up lodgings within us. There are only two kinds of human beings in terms of temperament—the happy and the sick. Pleasure, to be lasting, must not contribute to infirmity. Mental and emotional attitudes should not burden the future with remorse or repentance. Humanity is the only form of life in our physical environment capable of joy which, therefore, should be assiduously cultivated. If pleasures are normal and require no compromise of moral or ethical values and are free from dissipation, they are a valuable defense against melancholy.

After accumulating an impressive mass of evidence to support his conclusions, Burton decided that one of the heaviest burdens which mankind can bear is the propagation of the unfit. In the animal kingdom defective creatures seldom survive. Human beings ignore their own inherited imperfections and pass them on to their descendants with no concern for the future. Deformities of all kinds, mental or physical, retard normal self-expression and contribute to many types of psychological distress. Burton also had anxieties about the consequences of in-breeding. Those living in close proximity have a tendency to intermarry and the same is true of larger national groups. Burton believed that new blood should be introduced into all strata of human society at least every six-hundred years. This often occurs as a result of invasion, conquest, migrations of people, or some type of natural disaster. The new blood manifests through major personality



changes and directives. It supports new aims and purposes and protects the individual against a kind of lassitude or moroseness. By sterilizing the unfit, the population explosion is checked, and abnormalities will not be transmitted to future generations.

Burton was a pioneer in bacteriology. He lived at a time when it was broadly assumed that epidemical diseases were punishments for offenses against Deity. Germs are invisible to the unaided eye and therefore they were malicious sprites. They were divided into groups and kinds, perpetuated themselves, living and flourishing in dismal places such as swamps, bogs, sewerage systems, and the community refuse piles. Occasionally religious rites were performed to drive these loathsome demons from the neighborhood. It was recommended that places where evil spirits might dwell should be purified and consecrated to constructive purposes. Unable to withstand cleanliness and improved sanitation, the demons departed and took up their abodes in less thoughtful communities.

High on the list of dangerous attitudes was love. Burton was not opposed to it, but apparently escaped personal involvement. He seemed to feel that there is a tendency to take personal emotions too seriously. By collecting an impressive dossier dealing with intimate human relationships, Burton concluded that there are no grounds for over-optimism. As to the outcome of the romantic impulse, many marriages are little better than endurance contests. Young lovers whose affections go awry may remain forlorn for years, while others who win the mate of their choice soon fall into neuroses. One cause of difficulty is that infatuation interferes with common sense. There is no consideration for basic personality differences, social backgrounds, and ancestral patterns descending through blood streams. A pleasant companionship can often be achieved and maintained, but it must always be assumed that difficult moments will arise.

Burton did not believe in capitalism, but he was not entirely outspoken in favor of indigence. He realized that money is truly the root of all evil, but it must be endured with as much dignity as possible. Some animals have the instinct to accumulate food

for the future, but man alone accumulates for pleasure rather than for need. Poverty is the grand frustration of the poor. For every advantage there is a price tag and those who cannot afford to pay are deprived of most of the comforts and blessings associated with mortal existence. Poverty is a prime cause of rebellion, revolution, and anarchy which are aggressive forms of mania. Those who do not revolt sink into a despondency and lose most of the incentives for useful living. Burton becomes a little Buddhistic in this area, demonstrating clearly that those who have and those who do not have are for the most part miserable. He feels, however, that the miseries of those who have may be slightly more enjoyable. Burton is basically a Utopian but, in the interval between the present day and the golden age, sanity is best preserved by frugal living and dedication to a useful form of knowledge.

Burton shows familiarity with the early seventeenth century Utopians, mystics, and alchemists. He mentions the Brothers of the Rosie Cross and affirms the founder of the society to be still alive. There are mentions of Johann Valentin Andreae who is said to have authored the first Rosicrucian manifestos. In the forward to the 1660 edition, p. 62, there is a remarkable footnote which reads "Joh. Valent. Andreas, Lord Verulam." There can be no doubt that the intent of this footnote is to identify Francis Bacon whose proper title was Lord Verulam with the Rosicrucian brotherhood. There are other references also to Bacon in *The Anatomy of Melancholy*. This brings another point into focus. Bacon was the great classifier of knowledge and Burton followed the broad plan which Bacon had set down in the *Novum Organum*. In *The Gist of Burton's Anatomy of Melancholy*, Charles J. Finger writes, "Tremendous almost to the point of impossibility, I said, a few pages back, having in mind the immense task Burton undertook. First, he undertook a monument of classification easily comparable to the work of Darwin or of Huxley. He wanted to be all-inclusive, to be clear-cut and exact, leaving out nothing. So there was made a kind of chart which he calls his synopsis. Then came other charts, one for each

partition, with divisions and sub-divisions most wonderful. It is difficult to convey an idea of the magnitude of the scheme without example."

If he examined the frailties of human nature in extraordinary detail, his solution to the whole problem of melancholy is summed up in six words: "Be not solitary, be not idle." We can glimpse the quiet scholar who spent much of his life alone speaking from a lifetime of personal experience, "Be not solitary." In the companionship of his own thoughts and close to the ancient tomes which were the surviving monuments of earlier scholarship, Burton was never without the consolation of religion and philosophy. There is an old saying that "the devil finds things for idle hands to do." Idleness, therefore, tempts the mind to waste its energies in despondent reflection. Dedication to the fulfillment of a useful project is the best therapy for any type of forlornness. There is one pitfall, however, for when one makes a useful discovery he wishes to share his ideas with sympathetic souls. There is inevitable disillusionment when we discover that our most useful and cherished thoughts are met only with objections. Argument is vain, so the only answer is to write a book—a substantial one which will survive to those of future ages whose appreciation is more likely to be quickened.

This is exactly what happened in the case of Burton. The early editions of *The Anatomy of Melancholy* were in large demand and received considerable praise from the best minds. By the end of the seventeenth century, however, the industrial era was dawning on an unsuspecting world. For nearly three-hundred years, only an occasional wit was found who appreciated Burton's labors. Now that mental disturbances are more frequent and frustration is undermining our confidence in our social institutions, Burton's labor in the cause of peace of mind is being revived. In addition to its principle theme, *The Anatomy of Melancholy* is a treasury of unusual information on hundreds of subjects enriched with the sweet flavor of a quiet wit. One sobering thought is that in three-hundred-and-fifty years humanity is changed but little, and the same troubles that dogged its footsteps in the seventeenth century are snapping at its ankles in the twentieth century.

# AMOR AND ANIMA

## PART II

Specialists in the field have given attention to another work which belongs in the classification of sacred emblemata. Thomas Heywood was an actor, dramatic poet, and prose writer. He was responsible for a number of literary works of an allegorical nature. His most famous text, *The Hierarchie of the Blessed Angels* was published in 1635. There are an engraved title page and plates of the twelve orders of angels by distinguished engravers, including Passe, Marshall, and Droeshout. The last name is held responsible for the portrait of Shakespeare which appears in the first four folio editions of the Shakespearean plays. Heywood did a version of Macbeth using the same source material as in the Shakespeare version but with considerable variations on the theme. The three witches are described by Heywood as "the virgins wondrous fair, as well in habit as in features rare."

In Heywood's book the twelve orders of angels are accompanied by poetry of a moral nature with prose commentaries which often wander from the main theme. The accompanying plate represents the third order of angels counting from the highest downward. In many ancient writings, including St. Paul, this angelic host is named the Thrones, and the engraving contains the heavenly realm as described in the Book of Revelation.

The Amor-Anima concept assumes that the soul is a being inhabiting a celestial plane. Although this region is invisible to the average mortal it has been glimpsed by saintly persons in moments of spiritual exaltation. Mystics of all religious allegiances have transcended the sensory perceptions and have experienced a glorious world which was the natural abode of the righteous and the redeemed. Anima, trying to release herself from the despotism of mortality, yearns to return to the spheres of light. In most systems of mysticism the realms of the soul are apart from the natural creation and are inhabited by radiant spirits



The Thrones. Engraving by Passe, from Heywood's *Hierarchie of the Blessed Angells*.

who live on the shores of the invisible atmosphere. As modern science probes ever deeper into the higher dimensions of existence, they may one day break through the restrictions of the mortal mind and discover what lies beyond. There are qualitative dimensions and it is perfectly possible for several levels of creation to exist in the same place at the same time if they belong to different rates of vibration.

The plate in Heywood's book suggests strongly that the angelic host is simply a theological name for a natural order of life which cannot be cognized by our inadequate sensory perceptions. These invisible realms are not far away, but before we can explore or chart them we must perfect an instrument capable of tuning in to their vibratory rate. This seems to be the principal purpose of mystical disciplines. Descartes suspected that the organ of extra-sensory perception was the pineal gland in the brain which is the "eye . . . single" referred to in the Scriptures. Until this enables us to draw aside the veil which conceals the inner sanctuary of the world, we must continue to see "as through a glass darkly." Devout persons through the unfoldment of their own virtues may realize intuitively the higher realms of creation, and the emblem writers use various devices to reveal the struggle of the soul to escape from the web of delusion.

Amor, as the personification of the realms of light, finds numerous ways to help the soul on its path of self-liberation. Everything depends upon the ability of the truth-seeker to correctly interpret the allegory of the soul. In Revelation the New Jerusalem, adorned as a bride, is united forever with the Lamb of God. In Christian mysticism the bridegroom or heavenly lamb is Christ, and the bride is the human soul. The Greeks had the same concept as can be found in the writings of Plato. This philosopher symbolized the soul as an ogdoad or the eight-faced symmetrical solid. This was used in defining the seven liberal arts and sciences, the seven orders of architecture, and the musical octave. Mystical literature relates the Platonic figure with the seven sensory perceptions. The eighth power of the soul, referred to only occasionally, was its generative power by which the propagation of living things is possible.

Another interesting personality in analogical emblemism is Du Bartas. His works were translated into English by Josuah Sylvester and were first published under the title *His Divine Weekes and Workes* in 1621. We have the edition of 1641. The emblematic title page with vignettes from the Old Testament is reproduced herewith. The volume is in large folio and includes an engraved portrait of Josuah Sylvester. The work is illustrated only with printer's ornaments, some of which also appear in the first Shakespearean folio. The preliminary leaves are curiously composed with designs resembling memorial inscriptions. The text is divided by major headings of two weeks of seven days each, but the last three days of the second week were never completed. The first week is based upon the description in Genesis and extends from the bringing forth of the world out of primordial chaos, terminating with the seventh day, the Sabbath, on which the Lord rested from his labors. The seven sections of the second week are dedicated to Adam, Noah, Abraham, and David. The unfinished days were to describe Zedekiah, the Messiah, and the eternal Sabbath. Except for dedicatory and memorial inscriptions the entire work is presented in poetic form. Du Bartas was obviously familiar with the importance of allegory and he employed it to the end of setting forth deeper interpretations of the Scriptures.

He introduces the Greek artist Apelles as a personification of divinely inspired artistry. Apelles flourished in the fourth century B.C. and, while no painting by him is known to have survived, his genius has been preserved for us by several ancient writers. The extraordinary beauty of his work, the form and simplicity of his line, his simple use of color, and the exalted way in which he interpreted his subject matter could be accepted as a direct example of the release of the higher powers of the soul. His compositions, though lost, significantly influenced European art of the Renaissance. Most of the Greek idealistic philosophers considered beauty to be one of the most direct expressions of the soul. Where symmetry prevails all things are united in the divine harmony. When presented asymmetry, deformity, or immorality, the soul is offended and this offense, communicated to the mind



Title page of the 1641 edition of *Du Bartas, His Divine Weekes and Workes*.



and emotions, impels toward the restoration of all arts and sciences and the purification of both religious and secular forms of learning.

In the early Egyptian religion, both the mortuary texts and the illuminations which accompany them indicate clearly that the psychic nature survives the death of the body and has an existence apart from it. In the papyruses the soul is depicted in the form of a human-headed bird hovering in the air over the mummified remains of the dead. Once liberated from the flesh, the soul passes through a series of purifications until the impurities resulting from its involvement in matter are transmuted into soul growth. The initiatory rites had as their primary objective the liberation of the soul from the body before physical death. Those who achieved a high degree of regeneration were relieved of all fear of transition for they had already united human consciousness with the soul nature. The real name of the Egyptian *Book of the Dead* was *The Book of the Opening of the Mouth and of Coming Forth by Day*. The soul was associated with breath and this was the breath of life which was breathed into the body of Adam. To come "forth by day" means to attain union with the soul and releasing of its powers while still in the flesh. This indeed is the keynote of the Ancient Mystery tradition.

The Babylonian myth of Ishtar and the seven gates is an allegory belonging to the classification of astro-theology. When Tammuz, an agricultural deity, passed into the underworld, the goddess Ishtar resolved to rescue him from the realms of darkness. She descended through the orbits of the seven planets which were called "the gates." At each of these stations she had to remove one of her divine adornments and leave it with the gatekeeper. At last, devoid of all garments, she was able to rescue Tammuz from his mortality and bring him back again to the realms of the blessed. As she ascended her divine attributes were restored to her. In this analogy, the arrangement is somewhat different from that of the Greeks and Egyptians. Tammuz is Cupid, the divine principle released from body by soul power. Every important religion presents some aspect of this divine mythos.

In Neoplatonic psychological philosophy, the Cupid and Psyche fable is interpreted in terms of a divine allegory. Anima as the soul was born from the essential nature of the goddess Kore who is described as the fountain of souls. From this heavenly source described as a high mountain, Psyche descends into a pleasant valley in the midst of which rises a magnificent palace. She approaches this resplendent structure walking on a path of scintillating gems which glitter beneath her feet. By these jewels is to be understood the stars and constellations in the firmament. The palace is the abode of Amor or Cupid personifying the infinite love which guards the destiny of creation. Psyche is married to Cupid, but she is warned that while she can touch him and hear his voice she must never attempt to see his mortal form. Two jealous sisters of Psyche, according to Neoplatonism representing imagination and generation, persuade Psyche to seek to see her beloved. She accomplishes her end, thus more desperately "falling in love with love." But Amor flies away and she is left alone.

Psyche then mournfully descends from the realm of the fixed stars through the orbits of the planets; in the end she comes into the realm of matter where her powers are obscured but not the memory of her lost love. Exiled to the physical world, she finds herself involved in physical emotions. Amor is now mortal love and is properly named *Desire* and Anima becomes the object of that desire. Physical emotions are shadows of their spiritual counterparts, but they become intensely personal and seek their gratifications on the levels of sensory perception. Psyche, remembering as in a dream her spiritual nature, never finds her fulfillment by union with mortal love. She becomes a wanderer, journeying through one condition of emotion to another, and ultimately finds her way back to the realms above the stars. Here she is reunited forever with pure and undefiled love and is then able to see its true nature.

The Lohengrin legend has the same general structure. Elsa of Brabant is rescued by the mysterious knight, Lohengrin, who appears in a swan boat and signifies Amor. Lohengrin warns

Elsa that if she asks him his name and origin, he will tell her but must then depart forever. When her curiosity overcomes her prudence, Lohengrin answers the fatal question declaring himself to be the son of Parsifal, King of the Holy Grail. His swan boat comes back and he floats away never to return.

It is evident that the Jesuit emblem writers were acquainted with these fables and these passed in turn into the rebus figures of Hugo and Quarles. Divine love, whose devotion to Anima has never faltered even though she broke her promise to him, is ever available to Anima seeking release from what John Bunyan calls "the slough of despond." Unselfish love gives all of itself, demands nothing, and in the end receives all. This realization is clearly set forth in the teachings of St. Francis of Assisi and St. John of the Cross.

The final union of Amor and Anima is arcanelly revealed in alchemical terms as the accomplishment of the Magnum Opus or the Great Work. The three achievements in Hermetic chemistry are the transmutation of all base metals, the production of the universal medicine, and the perfecting of the "philosopher's stone." The bodies of the metals cannot be brought together in perfect harmony, but the souls of the metals when purified from all physical dross can be fused forever, restoring the harmony of creation. In the Age of Chivalry the Orders of the Quest set forth in allegorical terms the fable of Psyche, searching through time and space for the perfect love of God. Proclus in his *Restoration of the Platonic Theology* diagrams, at least in words, the entire structure of the Orphic doctrine. It was certainly the esoteric meaning of the Bacchic and Eleusinian Mysteries. In the Nordic rites Brunhilde lies sleeping in a ring of flames to be awakened only by Siegfried, the hero of the world. Siegfried plays the part of Amor. Brunhilde is Anima.

We must allow that this entire concept is archetypal. It resides in every atom of space and is partly unfolded in the human yearning to be released from the suffering of worldliness. Anima is the blessed demoiselle of Rosetti and the Beatrice of Dante. In the *Divine Comedy*, Virgil leads the poet through the treacherous



Frontispiece of a Catholic emblem book published in 1672. This is a Jesuit work and all the emblems are presented within egg-shaped designs.

regions of the "Inferno," but it is Beatrice who conducts him through the paradisaical sphere until he beholds in the end the cosmic rose supporting on its petals the hierarchies of heaven. The letters of the word *rose* can be rearranged to spell *eros*, meaning love uncontaminated by passion, and it was so used by the Troubadours and the Rosicrucians. Its equivalent in Asia is the flower of the lotus. These follow the Gnostic tradition, for the universe which was fashioned by the divine wisdom is perfected by the divine love.

About the beginning of the Christian era, an important revival of Platonic philosophy arose in Alexandria, Rome, and Athens. This is generally referred to as Neoplatonism, but it is erroneous to assume that it was merely a restoration of the original teachings of Plato. The principal exponents of the new school were Plotinus and Proclus. The former taught in Alexandria and Rome, and the latter resided in Athens. These prominent teachers and their principal disciples were responsible for the theologizing of the ethics of Plato.

The Neoplatonic mysticism strongly influenced the early Christian community. Many converts to the new religion had been initiated in the pagan mysteries and were already devotees of Neoplatonism. These enlightened and dedicated persons were involved in mystical speculations and brought their various degrees of insight to bear upon the teachings of Jesus. The Church never rejected the mystical point of view and it has descended virtually intact to the present century.

The early Church fathers were faced with a dilemma that has never been completely resolved. The New Testament was accepted literally, but no system of self-unfoldment was clearly stated. We know that early Church fathers such as Clement of Alexandria and St. Augustine were already deeply concerned in establishing the new faith upon a solid doctrinal foundation. Musings of the Neoplatonists seemed to meet this need without embarrassment to the various sectarians.

In discussing this problem on one occasion with Athenagoras I, Ecumenical Patriarch of the Greek Orthodox Church, he told me frankly and openly that the ceremonials, vestments, and rit-

ualistic regalia of his church were derived directly from the religion of the ancient Egyptians. If this be true, and there is no reason to doubt the word of this intelligent and devout man, the source must have been the Alexandria of the Ptolemies. It was also here that Platonism and Neoplatonism had gained a substantial foothold, and religious mysticism had its first important flowering.

It was only after the esoteric factors involved in Christianity came to be known and widely accepted that sacred symbolic art began to appear. This made possible the wonderful icons of Eastern Christianity and the splendid paintings, mosaics, and stained glass windows of the Western Church. The artist searched within himself and expressed his own spiritual convictions. Inspired by his own consciousness and with support of the clergy, the invisible realms of man's inner life were made available to the pious. Platonism never inspired a great art, but was satisfied to carve likenesses of celebrities in marble or fanciful figures of divine beings placed in or around public buildings.

A parallel situation developed in the Far East. The original teachings of Gautama Buddha were sternly ethical and were beyond the capacities of ordinary mortals. In the first century A.D. Mahayana, or Northern Buddhism, was first revealed to the world. This reformation transformed the teachings of Gautama from a philosophy to a theology; it is the Mahayana system which survives today in China, Tibet, Japan, and Korea. It was this Northern school which emphasized unselfish dedication to the salvation of all living creatures and captured both the heart and imagination of those starved for beauty, kindness, and hope. Immediately, the great art of Mahayana Buddhism came into existence and perhaps no other school has been able to interpret so exquisitely the wonders of the invisible universe.

Plotinus is generally regarded as the most eloquent of the Neoplatonic teachers. In his work *An Essay on the Beautiful* he writes, ". . . having now closed the corporeal eye, we must stir up, and assume a purer eye within, which all men possess, but which is alone used by a few. What is it then this inward eye beholds?"

Indeed, suddenly raised to intellectual vision, it cannot perceive an object exceeding bright. The soul must therefore be first accustomed to contemplate fair studies, and then beautiful works; not such as arise from the operations of art, but such as are the offspring of worthy men: and next to this, it is necessary to view the soul which is the parent of this lovely race. But you will ask, after what manner is the beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if, while contemplating yourself, you do not perceive yourself beautiful, imitate the statuary, who, when he desires a beautiful statue, cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the beauty his art is able to effect. In this manner must you proceed, by lopping what is luxuriant, directing what is oblique, and, by purgation, illustrating what is obscure; and thus continue to polish and beautify your statue, until the divine splendor of Virtue shines upon you, and Temperance, seated in pure and holy majesty, rises to your view. If you become thus purified, residing in yourself, and having nothing any longer to impede this unity of mind, and no farther mixture to be found within, but perceiving your whole self to be a true light, and light alone; . . . if, perceiving yourself thus improved, and trusting solely to yourself, as no longer requiring a guide, fix now stedfastly your mental view, for with the intellectual eye alone can such immense beauty be perceived.” (Thomas Taylor’s translation)

What has been called the revival of Platonism by Lorenzo de’ Medici (1449-1492) was really a new flowering of Neoplatonism with some borrowings from Gnosticism and the Jewish religious communities. The Renaissance had opened the way for a major change in the intellectual climate of Europe and its course was hastened through the colonization of the recently discovered Western Hemisphere. The great Laurentian Library was vitally supported by Cosimo the Elder, Piero the Gouty, and Lorenzo the Magnificent. Although Lorenzo was shortlived he gathered about him many of the creative minds of his time, and Greece seemed to have been reborn in Florence.

Again, this increase in esoteric subject matter brought with it a brilliant revival in the arts. The Greek style predominated and the work was heavily influenced with mythological elements. We are indebted, therefore, to the great dukes of Florence for a fifteenth century reunion of Christian symbolism and its Neoplatonic heritage. As we look over the pages of old books of the sixteenth and seventeenth centuries, we find splendid engravings of Olympian deities, Hellenic demigods, and such lesser godlings as the Muses, nymphs, and undines. The Church was not embarrassed by this outburst of Grecian naturalism, and such artistry is by no means absent from religious publications. As Neoplatonism was much concerned with symbols, allegories, and fables, regarding these as useful instruments in public education, this procedure should have met with wide approval. Most of the early emblem books, such as that of Andrea Alciati appeared first in Italy which received the full impact of the Renaissance. When Italian ecclesiastics produced similar emblem books, it was obvious that interpretation was recognized as an instrument of Christian enlightenment.

Protestant Christianity was also responsive to morality books of emblems, but was not inclined to go any deeper. Men like Boehme were persecuted for delving into the mysteries of the divine nature. Without the Catholic Church to back them, they had no protection against the prevailing bigotry.

The hermetic tradition which entwined itself at an early date around the Neoplatonic stem was encouraging chemical and alchemical speculation, and these mystical artists also made extensive use of emblems and allegories. The only way in which progressives could institute constructive changes without destroying themselves was through the reinterpretation of accepted doctrines. They could not question the authority of Galen, though with caution could suggest that Galen knew more than he openly professed but concealed his greater knowledge in cryptic sayings and emblematic engravings. This procedure worked fairly well because Europeans in general were becoming increasingly disgusted with the universities where instruction was sterile and lacking in social value.



The Amor and Anima symbolism is far older than Christianity, but it was only with the general assistance from theology that it was able to gain wide public approval. In some cases, the artists were more enlightened than the authors who wrote the original texts. It also follows that once an elaborate pantheon of imagery was available, various writers borrowed designs from each other and prepared new preachments to edify prospective readers. The idea that emblem books were largely intended for children is open to debate. When the population of a country is largely illiterate, the type of versification accompanying the symbolic pictures would have had slight meaning. The real purpose was to encourage religious and moral conduct in everyday situations. As Plotinus points out, the soul in man is forever hoping for a nutriment appropriate to its own needs. Significant symbols which internal intuition understands, even when the mind cannot consciously comprehend them, have always been regarded as a basic means of true learning.

In the seventies of the present century the prevailing materialism is leading toward a major change in attitude. It has become obvious that a natural mysticism is spreading throughout the world. In the inner life of the individual it is breaking through, often with powerful insistence. As always, the language of the psychic content is expressed through symbols, allegories, and related visual phenomena. It has become obvious to counselors working with human problems that archetypal patterns are revealed through an emblemism which developed in the early ages of human culture.

This increasing interest in morality symbols has resulted in a pressing demand for early examples setting forth religious and philosophical concepts which have descended to us from remote antiquity. The demand for emblemata (the subject under which these books are classified) far exceeds the supply. The old editions are extremely difficult to obtain and facsimile reprints are now offered concerned readers. In many instances the old woodcuts and engravings found in these works are more significant than the accompanying texts. The picture invites meditation and interpretation. All the resources of the intellect are called upon

and the results are usually constructive. The mythological devices which abound in emblem books incline the beholder to consider the psychic content of his own dream experiences which often include symbolic factors. It becomes evident that basic symbolism is a universal language recognizing no barriers of time or place. Dream and vision phenomena can take on the coloring of many different religions but the essential content is authentic. Personal and collective stress bring with them thoughtfulness and concerns over essential values, which are latent within the human constitution. Most people seek truth only when error has failed them. We shall sometime realize that creation with all its manifestations is one vast universal symbol. To really comprehend this, the anima in ourselves must be raised into a mystical marriage with amor, the love-wisdom of the eternal Deity.



Terrapin: an angel of the highest order.

—*A Child's Book of Daffynitions*

True love is like a ghost; everybody talks about it, but few have seen it.

—La Rochefoucauld

Mythology: The body of a primitive people's beliefs concerning its origin, early history, heroes, deities and so forth, as distinguished from the true accounts which it invents later.

—Ambrose Bierce

He is no free soul who looks for a reward for his well-doing, or does what is right through fear of hell punishment.

—Nurho De Manhar

The soul is a fire that darts its rays through all the senses; it is in this fire that existence consists; all the observations and all the efforts of philosophers ought to turn towards this me. . . .

—Madame De Stael

Busy souls have no time to be busybodies.

—Austin O'Malley

## THE VERY HONORABLE MISS IRIS



hen Mr. Nakamura arrived at my hotel, he was wearing native attire except for his Fedora hat and black and white leather sport shoes. The ensemble was completed by a stout bamboo walking stick. He often wandered about the small streets and byways of Kyoto and on such occasions dressed as he considered appropriate. We started out at a brisk pace and were soon on a street devoted largely to restaurants. There were many picturesque signboards, several of which featured a whimsical drawing of an octopus to indicate that this was the favorite dish of the establishment.

As we ambled along, the little antique dealer explained to me the purpose of the outing. For many years he had purchased his tea from a local shopkeeper and had become a close friend of the family. The daughter of the house was a little girl about eight-years old who had an extraordinary affection for Japanese gold-fish. She talked to them and fully believed that they understood her words. There was no doubt that she was on good terms with all the little carp in the neighborhood. She confided in the family's Buddhist priest, explaining that the fish answered her and returned the affection that she felt for them. The fame of little Miss Iris spread throughout the vicinity and it was assumed that she had some kind of psychic gift.

Close to the home of Iris was the villa of a highly respected nobleman, Baron Hojo. His estate was surrounded by a high wall and the landscaping featured a large pond. The Baron was a fish fancier and the pond was stocked with rare and very beautiful carp. Some of these fish were valued as high as 10,000 yen each, and were cared for by a staff of trained ichthyologists. One of the Baron's most prized items was a magnificent fish nearly eighteen inches long. It was the color of burnished antique gold and the Baron and his wife liked to sit on a stone bench and watch this finny creature darting about in the clear water

and jumping in the air to catch small insects. Even members of the Imperial family enjoyed watching the antics of this golden carp.

Then one day the fish showed signs of illness. All the experts tried in vain to restore the golden carp to health. The fish lay on its side in the water, gasping for breath, and had almost entirely lost its sense of equilibrium. In desperation Baron Hojo asked the abbot of the family temple, which we may note enjoyed a handsome subsidy from the Lord's family, to perform a healing mass for the golden carp. The abbot gladly consented, for to him all life was precious. He joined the family at the edge of the pond, but his ministrations appeared to be ineffectual. Perhaps, however, the Enlightened One heard the prayer, for immediately after the mass one of the Baron's retainers mentioned to him that there was a little girl in the neighborhood who was believed to have strange and wonderful powers over fish.

The child was immediately brought and seated herself on the edge of the pond. Closing her eyes she listened attentively to sounds that no one else could hear. After several minutes, the golden carp began to show signs of life. Its tail fluttered about and its body turned into an upright position. One of the experts had told little Iris that the fish was probably suffering from intestinal stoppage which could only be corrected by a very dangerous operation. The child shook her head remarking quietly, "The lord carp is dying of a broken heart. It is well taken care of, but it is lonely for affection. It receives no messages to bring it comfort and spiritual peace. It wants to leave this world and live forever in the lotus pool before the throne of Buddha. He tells me that if the Lord Baron and his lady will let it know that they love it, it will recover. Even a fish wants to be understood. You do not need to speak words, but if your feelings are intense and sincere all will be well." Her suggestion was carried out and all of the members of the Baron's household sent their blessings to the carp every day and it was soon swimming about with the sunlight reflected on its golden sides.

By the time he had completed his story, Mr. Nakamura and I had turned into a narrow lane and had reached the door of the

tea merchant. Before we arrived at the front steps the shoji panels opened and the proprietor came out smiling and bowing, followed discreetly by his wife who had professionally developed an appropriate degree of coy hospitality. At this moment, Miss Iris joined her parents. She was a diminutive little creature with all the charm and grace of a Japanese doll. Her face was broad and serene, but when she saw Mr. Nakamura she ran out and bowed prettily before him. My friend picked her up and altogether we entered the house. I had to bend over a little to get under the heavy wooden carving of a tea chest that hung over the entrance. Before we sat down on the mats, Mr. Nakamura ceremoniously introduced me to the little girl. "Haru-san, may I present to you the Very Honorable Miss Iris?" She knelt and bowed again murmuring some words which I learned later meant that she was only a most humble girl-person. The silence that followed was soon interrupted by the arrival of tea and rice cakes. Each of the rice cakes, incidentally, was embossed with a miniature of the rice chest over the doorway. It was a most pleasant occasion and no doubt considerable local gossip was discussed.

Mr. Nakamura then suggested that perhaps the Very Honorable Miss Iris would show us Baron Hoji's garden as she had been given permission to go there whenever she pleased. While the merchant and his wife waited hopefully for customers, I accompanied my friend and the little girl to a gate leading into the garden of the Baron. Iris carried in one hand a small drum. We all remained silent while she sang very softly what sounded like a religious ballad, keeping the rhythm by a gentle tapping of the drum. In a few minutes goldfish began to assemble from all parts of the pond, and I could see among them the great golden carp. The fish began to move about as though in a strange dance and their bodies swayed with the beat of the drum. They formed exquisite patterns until it seemed at though they were under the leadership of a ballet master. At last the golden carp came to the edge of the pond directly in front of the girl. She stroked its head and slowly picked the fish out of the water and held it against her body for a few seconds. When she had returned it to its own

element, the carp whirled its body as though pirouetting and vanished among the lotus leaves which covered a small part of the pond.

As we all stood silently, Mr. Nakamura explained, "After the miraculous recovery of the golden carp, the Lord Baron proclaimed the tea merchant's daughter to be the Very Honorable Miss Iris. This designation has been officially registered, and her father's establishment is the exclusive purveyor of tea to the Baron's household."



Fish see the worm and not the hook.

—Chinese Proverb

Pleasure is more trouble than trouble.

—Don Herold

Melancholy is the pleasure of being sad.

—Victor Hugo

I sometimes give myself admirable advice, but I am incapable of taking it.

—Mary Wortley Montagu

Like the moon, life is oftentimes dark and oftentimes full.

—Russian Proverb

There is no such evil which does not bring good.

—Polish Proverb

From sin, the first man could not get away, and the last man would not.

—Russian Proverb

If a man could have half his wishes, he would double his troubles.

—Benjamin Franklin

We must dare to be happy, and dare to confess it, regarding ourselves always as the depositories and not as the authors of our joys.

—Amiel's Journal

We wish to be saved from the mischief of vices, but not from the vices.

—Ralph Waldo Emerson

*In  
Reply*



## A Department of Questions and Answers

*Question:* How can philosophy be applied in helping to cope with the present inflation?

*Answer:* Those who assume that philosophical disciplines have slight practical value should pause and reconsider. Every generation has lessons to learn and, at the moment, inflation is a major challenge to thoughtfulness and common sense. It is now painfully evident that our economic practices have led to difficulties which can no longer be ignored. The way things look today, we may be the last of the big-time spenders. Someone noted not too long ago that millions of persons have wishbones where their backbones ought to be. While none of us can escape completely from the pressures of world conditions, each of us can practice more thrifty ways than are popular at the moment. We think in terms of an annual cost of living increase of from seven to ten percent as our first defense against the inflationary trend. The sober fact is that many families can reduce their cost of living by at least ten percent without privation or the sacrifice of reasonable luxuries. There are some, of course, whose incomes are already so low that further reduction is virtually impossible. This is especially true in the older age group, but even these can stretch their incomes, at least slightly, by careful planning.

Our ancestors were by nature inclined to be thrifty. They lived within their means and most of them had some security against depressions and unexpected expenses. In every community there

were a few families which were more prosperous than their neighbors. The squire lived in the large house on the hill, but his higher financial status did not especially disturb the rest of the community. Or course, there were fewer temptations to riotous living. Costs were comparatively low, and the mail-order catalog offered exceptional values at reasonable prices. A lady could purchase a magnificent flowered-and-feather-strewn hat for three dollars and seventy-five cents. Her family could move in an upright piano for under fifty dollars and this was the total price. A handsome cast-iron and nickle-plated Benjamin Franklin stove which burned wood cost about eight dollars. Most important was the endurance of these items. Even the hat was good for a lifetime, and could be passed on as a valuable heritage to the next generation. Very few thought of discarding anything that was still in usable condition. There was not so much to buy in those days. Children's clothes, for example, had lasting value. When the older children outgrew them they were passed on to younger offspring, and when there was no one else to wear them they were given to the family of the local minister. Odds and ends made attractive quilts. These are now antiques and are sought after by the wealthy.

There were few extravagances to interfere with thrift. I spent several summers on a farm, and entertainment involved no financial hardship. Neighbors gathered and entertained each other. There were quiet evenings given to reading and music. The Bible was read daily and on Sunday the household drove to church in the farm wagon. After services, there were often picnic dinners in the front yard of the church. Education was sketchy and children went to school when their help was not needed in planting or harvesting. The farm family I knew never for a moment considered itself underprivileged. They had good land which had descended to them from their ancestors and a sturdy house in the shade of a huge barn. There was food for all and everyone helped.

I am not suggesting that we try to revive the simple lives of our forebears, but it might be worth remembering that the real strength was supported by a faith in God, a strict moral code, honor, and ethics. Politics played very little part in this simple



way of life. Representatives were elected by those who knew them; what happened in far-off Washington, D.C., filtered down through the weekly newspaper which revealed simple facts without embellishment.

A mysterious pressure called *progress* has completely changed our way of living. Now it seems that we are confronted with a worldwide dilemma. To follow Ben Franklin's thinking, willful waste is leading to woeful want. Most of the elements of our inflated economy are now in short supply. The rising cost of petroleum is probably the outstanding example at the moment. I noticed a few days ago that the little state of Kuwait is now planning a complete reorganization of its economy. It is recognized as inevitable that petroleum resources will be exhausted within twenty years and a broad program to meet this situation is already in operation. It is only a matter of time before the earth's petroleum resources will be exhausted. Other forms of locomotion may be discovered, but in the interval many great industrial organizations may face a desperate emergency. It is important that the private citizen should think seriously about the state of the world which his children and their children will inherit.

How can the average person improve his own economic condition without depending upon financial help from government? Let us consider then the principal areas of expenditure in which most of us are more or less involved. These include housing, food, clothing, transportation, medical fees, taxation, and education. The housing situation is critical at the moment. This is partly due to overpricing and demands for excessive profits. The private citizen, however, has some responsibility. As incomes rise, the tendency is to move into more expensive housing. The individual satisfied with a modest dwelling now feels the irresistible impulse to move up into an estate or luxury condominium. I recently saw an ad for a two-bedroom condominium with all the luxury privileges including provision for a boat dock. It was considered an elegant buy at \$475,000. It will probably soon be purchased by some thrifty shopper. Obviously, the cost of living will rise rapidly and the new owner will expect to increase his income accord-

ingly. In ways such as this luxuries become necessities, and the inflation rises accordingly. Everyone now who owns a home is being bombarded by real-estate agents who point out the profit which can be made at the moment. The seller does not realize that even the purchase price will not enable him to find other accommodations without further economic involvement. Older persons have found it convenient and practical to select mobile homes in pleasant and well-cared-for trailer parks. Unfortunately, these will increase in price as demand increases, but they are still a good defense against the heavy overhead of permanent homes. Modular housing is also gaining favor and will save the purchasers a considerable part of their housing costs.

The thrifty family can make substantial savings in food. Inflation is not simply a disaster; it is a challenge. Most nutritionists agree that the American people are for the most part overfed and undernourished. There are many rewards which are bestowed upon those who improve their eating habits. Many of the expensive foods are overpriced and have little or no nutritional value. They appeal principally to our taste buds, and we are sacrificing much to keep them happy. There is no wish to deprive anyone of all the pleasures of family and social dining, but some thoughtfulness will be constructive. We can reduce the intake of empty calories such as are found in pastries, commercial ice cream, soda pop, and other delectable abominations which are not only a total waste, but damage the human body. Curtailment of such purchases will better everyone except the manufacturers. There has also been a sharp rise in the per capita consumption of meat, and at the same time available farm land and pasturage has shrunk. Too much meat-eating leads to serious hardship on the kidneys and has an adverse effect upon mental and emotional attitudes, especially combativeness. Through a misunderstanding, luxury eating has often become actual gluttony.

One of the most common causes in the inflation of food prices is modern packaging. Here convenience is used as an excuse for higher prices without any gain in food value. Not long ago in a supermarket the customer ahead of me in the check-out line had an interesting assortment in his cart. There were five television

dinners neatly stacked up, two cartons of sugared doughnuts, an assortment of soft drinks, and three quarts of whisky. This assortment can be considered a complete financial loss. We learn other things by watching shoppers around us. One person bought a number of prime rib roasts and some sirloin steaks for which he paid with food stamps. Wise family shopping in food products should include some calorie counting. The average adult can maintain health and efficiency on two-thousand to twenty-five-hundred calories a day. As we grow older our requirements become less. Such calories should consist largely of non-meat proteins, and carbohydrates should be restricted. An eating regime planned by an expert would prevent many illnesses and save money otherwise wasted. With reasonable care and some thoughtful shopping, food costs can be reduced from twenty-five to thirty-five percent.

The rapid increase in the price of clothing is a cause of considerable anxiety, especially in families where there are children. A sewing machine is a good investment at this time. Prices of clothes have reached a preposterous level, especially when you look around and note that few of the people are well dressed. Wise shoppers watch sales, buy off season, and select stores aimed at a medium-priced field. There are still many savings for those who have a fair knowledge of mending, fitting, renovating, and restyling garments that are in good condition but require some work. It has come to my direct attention that luxury oriented persons at this time will discard a garment rather than sew on a button. Parents are spoiling children who are style-conscious too early in life. Teenagers do not need to frequent high-style shops, but parents cannot cope with sulking youngsters who feel themselves underprivileged. Speaking of children, we might note that toy manufacturers are contributing considerably to bankruptcy. A small boy does not really need a toy automobile complete with gasoline engine or a dune buggy, or still again a complete armament of space weapons.

Transportation difficulties are worsening by the day. There is slight probability that the price of gasoline will lessen. In this area, economy is not easy and the most obvious remedy is smaller

cars. New fuels may come along, but the price of automobiles and repairs upon them as well as insurance premiums are a major financial burden. Civic transportation will ultimately improve, but may be subject to further strikes and slowdowns. One economy which will most certainly become necessary is to reduce the number of cars which a family regards as indispensable. It is not practical for every member of a family to have their own automobile. The family carpool should be given serious consideration. This may require some inconveniences; young people may be inconsolable, at least for a time, but the fact remains that the roads should not be filled with cars with only one occupant. Europe for years has depended heavily upon bicycles. They can be quite efficient and more practical for exercise than jogging. It is not uncommon in England to see a member of Parliament in a tall hat and a cutaway coat pedaling his way to Westminster. One economist has noted that the surplus of unused energy of the human being himself is about the only form of energy that is not in short supply. While it is nice to think that a luxury weekend in an expensive camper with a motorcycle attached to the back and a boat strapped to the top is essential to well-being, contentment of spirit, and the release of frustration, actually it is a heavy burden on the spirit, the pocketbook, and the bank balance.

One day at the bank, I happened to overhear a conversation in which the manager was attempting to explain the financial facts of life over the telephone. He was explaining that the bank had just loaned the man on the other end of the wire six-hundred-and-fifty dollars for a new television, and now the borrower wished to enlarge the loan so that he could purchase an outboard motorboat. The manager pointed out that the borrower was already behind in his payments and had virtually no balance in his account, and the bank did not feel it practical to advance any more money until the present loan was paid. Later the manager told me that the man who wanted the motorboat would probably go to a loan company which might be induced to let him have the money at twenty-percent interest. The moral is that if the bank feels that one has overextended credit, one had better review the financial condition before getting into serious trouble.

The high cost of medical fees is now under investigation, but major corrections are not likely in the near future. Here economy points out that it is cheaper to prevent an ailment than to cure it. The individual whose personal life is secure and whose funds are wisely used is far less likely to suffer from ailments directly connected with extravagance. Leisure time should be used for relaxation and not wasted on activities which are tension laden or actually destructive to health. Excessive alcohol consumption is bound to end in heavy medical expenses and possibly destroy family resources. All types of pep pills and relaxing capsules are used to treat conditions which should be corrected by natural means. Overambition and self-centeredness are causes of many aches and pains. Another quick way to get into trouble is to select remedies recommended by friends, neighbors, and enemies. A good available nutritionist may be safer than a physician who overmedicates. Guard your health and it will last longer and be less expensive.

Our forefathers believed that taxation without representation was tyranny. Today, taxation with representation is worse. The tax bill must be met, but the thoughtful person will not have to borrow money at the last minute to meet this emergency. It should be budgeted into the income. Taxed commodities such as automobiles should be thinned out so that only the most important and necessary are maintained. Close to taxes are the insurance premiums. Insurance plans should be given careful consideration to make sure of obtaining the best possible coverage for the cost. It has been a good workable rule to first estimate the general financial condition. With reasonable funds available, one should not insure those expenses which can be afforded. There are three types of insurance which the average family cannot avoid safely: (1) life insurance is a must to protect the future of the family; (2) car insurance, especially public liability, must be adequate or the person may face a desperate financial crisis; (3) insurance on home or property should be maintained, as the replacement costs today are prohibitive. Unless one is employed and has certain health benefits one should also carry insurance to guard against serious or cataclysmic illness. Overlapping insurance is a waste.

One may carry two policies, but if payment is made the two policies will divide the risk; no more will be realized.

The education of the young is now a very serious burden and drains off the funds of the family, depriving it of future security. Families in comparatively moderate means may take it for granted that all their children should go to college. Even if they are able to arrange for scholarships, the drain can be considerable. Unfortunately, there are many instances in which young people are educated beyond their capacities. The family should give careful consideration to the future of its children, but even the best education cannot prevent unemployment if the national economy is too seriously afflicted. A college education trains aptitudes but cannot create them. As the time approaches for decisions relating to higher education, the young people themselves should be invited to discuss the futures for which they hope to prepare themselves. What do they expect to do with their lives? Do they have the courage and stamina to withstand the corruptions which exist on most campuses? Little is to be gained from a formal education if the student becomes a narcotics addict or a political activist through association with the student body or, in some cases, actually the professors. Parents have come to me miserable over the deterioration which their children have suffered in the name of knowledge. One young man, at great expense and sacrifice to his parents, finally secured his doctorate in European history and promptly retired into a local commune whose principal activity was downgrading the Establishment. A young woman who had her master's degree in psychology decided to get married—even before graduation—and settled down to raise a family. Perhaps her psychological training will make her a better parent, but it worked a serious financial hardship upon her parents.

The English system which is available here also offers ways in which a particular aptitude can be trained and certified without all the involvements, social and otherwise, which take a great deal of time and considerable money. A training program can be worked out to give full advantage to the student without years of comparatively useless training in unrelated areas. This is not

feasible if the student plans a medical or legal career, but in terms of a general education can be quite satisfactory.

There are other areas of expenditure which should be carefully curtailed. It is a sad but obvious fact that cosmetics can be a heavy burden on the family purse. Research projects have shown that many beauty aids are comparatively worthless. If one really wants to look the best with the least possible cost, I recommend securing a book on natural cosmetics from a health food store. It is possible to find the best protection for the complexion by the use of materials which now are being stuffed into the garbage disposal. For example, one of the best substances to be used on the face is avocado oil, so skins can be rubbed on the face after the contents have been eaten. There are hundreds of these hints covering practically every dermatological fault which can afflict looks. According to one book I noticed lately, some of the most popular beauty salons are using an old-fashioned remedy which costs very little, but they are not publicizing that fact among their customers.

A good philosophy of life supported by a quiet faith in the power of God will support good internal resolutions. The tremendous emphasis upon pleasure is not bearing any practical fruits. With all our opulence, we have had more crime, delinquency, and materialistic ambitions than ever before. The desperate search for the gratification of appetite—mental, emotional, and physical—is bringing little contentment to modern families. The obsession for wealth is adding to corruption in almost every field of activity, and no remedy is in sight. The joy of kindness and sincere friendship is far greater and more lasting than the power struggle which is relentlessly tearing down the essential principles upon which an enduring civilization must be based. If there is belief in good principles, if there is belief in universal justice, and if there is belief in some purpose in life more important than the cultivation of vanity, time, money, and health can be saved. Most of the illustrious persons who have contributed so greatly to the advancement of human culture were not rich. Many of them were only voices crying in the wilderness. Jesus had no place to lay his

head, yet he renounced all worldly possessions. Muhammad was poor, and so was Socrates. These and many others demonstrate beyond question or doubt that the improvement of character is the noblest end of living. It not only gives us a reason for daily labors but provides us with the insights by which we can leave this world when the time comes, secure in the realization that we have used as wisely and lovingly as possible the advantages and benefits which heaven has bestowed upon us.



What this country needs is a good five-cent nickel.

—Franklin Pierce Adams

Give us the luxuries of life and we will dispense with necessities.

—Oliver Wendell Holmes

The cost takes away the taste.

—French Proverb

Inflation: when one can live as cheaply as two.

—Anonymous

Live within your income, even if you have to borrow money to do so.

—Josh Billings

Economy is going without something you do want, in case you should someday want something which you probably won't like.

—Anthony Hope

Any young man with good health and a poor appetite can save up money.

—James Montgomery Bailey

In national affairs a million is only a drop in the budget.

—Burton Rascoe

I'm living so far beyond my income that we may almost be said to be living apart.

—H. H. Munro

The dearest object to a married man should be his wife but it is not infrequently her clothes.

—James Montgomery Bailey

Money often costs too much.

—Ralph Waldo Emerson





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## Happenings at Headquarters

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The Sunday morning Summer Quarter lectures were begun by George Perkins, Consultant to the Society, on July 1 with *The Great Change from the Piscean to the Aquarian Age*. On July 8 Manly P. Hall's topic was *Divine and Natural Law Are Not in Conflict*. Dr. John W. Ervin, Vice-President of the Society, on July 15 presented *Philosophy, Psychology, and Religion—East and West: Zoroaster to Baha'ullah*. On July 22 Mr. Hall spoke of *Growing Day by Day—The Mystical Experience of Self-Unfoldment*, and on July 29 he presented *The Search for Personal Identity—What We Are Here to Accomplish*.

*The Upanishads, Vedas, Zend Avesta, and the Buddhist Bible* were discussed on August 5 by Dr. Ervin; he also spoke on August 12, 19, and 26 presenting *The Holy Scriptures of Judaism—The Torah, Talmud, and Zohar, The Holy Scriptures of the New Covenant—The Gospels, Letters, and Revelation, and The Holy Scriptures of the Koran and Baha'i* respectively.

On September 9 Mr. Hall gave *Love, The Most Mysterious of Human Emotions*. Dr. Ervin's subject on September 16 was *Integration of the Ageless, Timeless, Spiritual Laws*. On September 23 *The Science of Religion and the Religion of Science* was delivered by Mr. Hall. Dr. Marcus Bach, a Trustee of the Society, closed the Sunday morning lecture series on September 30 with *The Games God Plays*.

Dr. Stephan A. Hoeller's first series of Wednesday evening lectures at 8 P.M., from July 11 through August 22, was on *Divination—The Art of Consulting the Archetypal Gods*. Individual lecture titles were *Synchronicity—Jungian Psychological Keys to Divination, The Philosophy of the I Ching—The Divinatory Wisdom of the Tao, The I Ching and You—Enlightened Guidance from the Book of Change, The Tarot—Spiritual Foundations of*

*the Oracle of the West, The Use of the Tarot—Practical Principles of Tarot Divination, Astrology, The Art of the Magi—Psychology and Cosmology of the Starry Wisdom, and Numerology and Geomancy—The Arts of Divining by Numbers and by Earth.*

*Einstein: The Wisdom of Science—A Philosophical Tribute to the Einstein Centennial* was Dr. Hoeller's second series of Wednesday evening lectures. The series began on September 5 with *The Gentle Wisdom of Albert Einstein—Insights into the Message of a Modern Sage*; subsequent lectures were: *Einstein and Jung—The Meeting of Modern Science and Enlightened Psychology* delivered on September 12, *Einstein and Teilhard De Chardin—Comparative Study of Two Spiritual Giants of the Age* presented on September 19, and *The Future of Modern Science—Physics and Metaphysics in a Futuristic Philosophical Perspective* given on September 26.

Ralph Sterling, well-known astrologer who recently conducted astrology classes at the University of Southern California, gave a seven-lecture series on *Understanding Human Relations through Astrology* on Saturday mornings beginning July 14 and ending on August 25. Individual topics were *Man-Woman Relationships, Marriage and Love Potentials, Lilith—Daughter of Darkness, Keys to Relationship Problems, True Compatibility, Mid-life Crisis, and Astro-Portrait of Helena Petrovna Blavatsky.*

Dr. Maurice Rapkin, a clinical psychologist in private practice in Westwood, conducted a five-hour seminar on *Looking at Reality through the Mirror of Fantasy* on Saturday, September 15. In this seminar exercises provided direct experience with two kinds of thinking—fantasy thinking and reality thinking, helping to harmonize one's thinking, to understand how one believes, prays, hopes, worries, fears, and to assist in expanding consciousness.

On Sunday, August 19, at 2:30, the Grand'Arte Trio consisting of Endre Balogh, John Walz, and Arlene Shrut performed a musical program for the benefit of the Society. Endre Balogh, violinist, studied with Yehudi Menuhin and with Mehli Mehta;

in 1968 he was the recipient of the First and Grand Prize in Denver and the top violin prize in the Merriweather Post Competition in Washington, D.C. Cellist John Walz was a student of Eleonore Schoenfeld; he is the recipient of the Gold Crown Award in 1976 from the city of Pasadena. Pianist Arlene Shrut holds a master's degree from the Eastman School of Music; she is the current recipient of the Koldofsky Memorial Scholarship at the Music Academy of the West. The program, expressing diverse moods of the spirit through music, included the works of Joseph Haydn, Anton Dvorak, and Ludwig van Beethoven.

The Summer Quarter Library Exhibit featured *American Indian Wisdom* from July 1 through September 30. On display were a series of eighteen sand paintings created with colored crayons on gray cardboard by Hasteen Klah, a Navajo who produced them before his death and while he visited with Mr. Hall. Among other items, also featured were a Kachina doll, basketry of various tribes, silver-work of the Zuni and the Navajo, trade beads from the Fort Ross area, a Midewiwin Record on birchbark setting forth ritual of the great medicine society of the Ojibwa, and a hand-embroidered tapestry of a proud Indian warrior created by Mr. Hall's mother in the 1920s.

We take great pleasure in recognizing the outstanding services of Richard De La Barcena on the occasion of his twenty-fifth year of association with our Society.

Richard was born in El Paso, Texas, and left home at the age of ten years. He first worked in a restaurant and after six years became the head cook. While quite young he met and lived with an elderly Oriental who taught him Eastern philosophy and the martial arts. Later he made a special trip to Japan to receive the tenth degree of the blackbelt in Judo, and has since been an instructor. When he was only fourteen years of age a friend taught him to fly an airplane.

In 1948, Richard moved to Los Angeles where he worked as a cook and pastry chef at the Brown Derby on Los Feliz Boulevard which is now Michael's Restaurant. In 1950 he entered the armed forces and was assigned to an artillery unit. When the



RICHARD DE LA BARCENA

officers discovered his culinary abilities, he was transferred out of artillery and became a favorite when he prepared food for the officers. He spent some time as a wrestler, both amateur and professional, and did exhibition wrestling in the armed services in Alaska, Canada, Australia, and the United States.

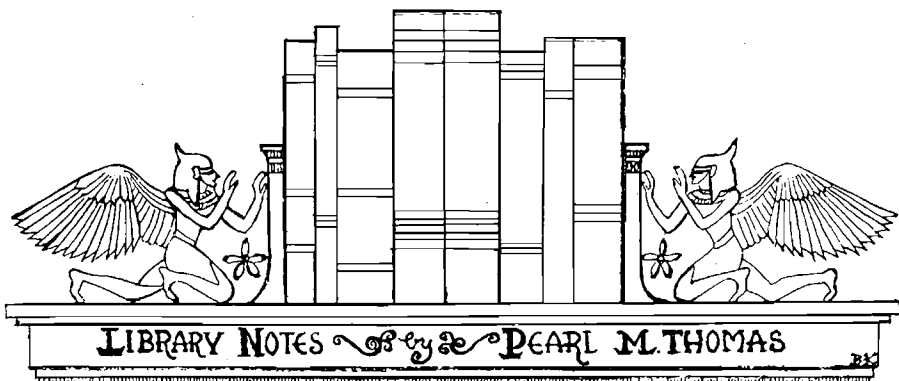
After his term in the armed forces, he returned to the Brown Derby and while there, he met Orlando Beltran who was the PRS printer. Orlando asked Richard to help him for two weeks. This was his first contact with Manly P. Hall, and he has been a dedicated and loyal helper at PRS ever since.

Richard is married and has five children, all of whom have been baptized by Mr. Hall. Richard manages the maintenance and shipping at PRS, and it is difficult to assign him a title as he performs a wide variety of activities. He has become an indispensable member of the PRS family and is loved and respected by all. We hope he will be with us for another twenty-five years.



The measure of a man's real character is what he would do if he knew he would never be found out.

—Thomas Macaulay



HENRY DAVID THOREAU  
(1817 - 1862)

*"Why should we be in such desperate haste to succeed, and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."*

—Henry David Thoreau

Most of the fine old manuscripts under the custodianship of the PRS Library are closely related to Manly P. Hall's many interests; thus they are often concerned with ancient alchemy, early Rosicrucianism, Freemasonry, Baconiana, Orientalia, comparative religions, or astrology. Every once in a while we acquire a manuscript or folio revealing some individual's intense interest or gratitude for a subject which is worthy of gathering into a protected covering. One such collection in the library is concerned with the writings of Henry David Thoreau, New England transcendentalist, noted writer, and naturalist. A folio-sized notebook was made up by some enterprising individual using newspaper and magazine articles dating from the early nineteen-forties into the mid-sixties. Related ideas, or even opposite viewpoints, on a given phase of the subject are placed close to one another; three entries on a page could say: *The Nation*, August 1954, *New York Times*, July 1949, and *The Christian Science Monitor*, January 1963. The scrapbook has been beautifully done and re-

veals much deep abiding regard for the New England transcendentalist and genius. It is notably well written by outstanding literary figures and the folio extends to forty-three pages.

My first encounter with the writings of Henry David Thoreau was many years ago in a class on American literature. Writers from every section of the country were rather carefully studied and there was a considerable area devoted to the writers of the "flowering of New England" period of rich literary heritage; Emerson, Hawthorne, Whittier, and Longfellow were each allotted a chapter showing something of their innate capacities to express themselves. Henry David Thoreau was likewise given a chapter. The essay chosen from his book *Walden, or Life in the Woods* was entitled "Brute Neighbors." As I recall, only part of the chapter was included in the text and dealt at some length with a crazy loon who at certain seasons took up residence on the pond. Up to that time, I had never heard of a loon, let alone a crazy one, and to the best of my knowledge I have never seen one since—a fact which has not disturbed me in the slightest. In my youthful impatience I felt that the subject matter was a little too drawn out, but there was something about the writing that arrested one's attention so I went to the library and borrowed a copy of *Walden*, and was entranced! Thoreau's philosophy of simplicity accompanied with transcendental overtones was everywhere apparent. Then again, his sly humor and puns were ever present. He called salt "the grossest of groceries," and loved making a play on the words *soul* and *sole*.

Thoreau was born July 12, 1817, in Concord, Massachusetts. His early life was typical of the New England of his period. His father, a manufacturer of pencils, taught Henry David all he knew of the trade and the son was always more than willing to assist whenever and wherever he could. In his early school days he made no particular impression on his teachers, and that seems to be the general atmosphere of his academic days at Harvard University where he graduated in 1837 at the age of twenty. Four possible careers were open to him: the clergy, law, business, and teaching. He felt no particular leaning or aptitude for any of

these but took up teaching during the year following graduation. He soon discovered that he was expected to instill wisdom into his pupils by the use of the rod and this he refused to do. Thus his teaching career came to an abrupt ending in Concord. He had a natural fondness for children and could handle them very well. Later, for a time, he and his brother John established a private school which, even by today's standards, would be considered progressive. That also did not last for long.

The townspeople were inclined to look askance on this young man with a good education who did not seem to have any inclination to make use of his background. He was not a prepossessing figure to look at—he was short of stature with long arms, and had a workman's large hands and feet, flaxen hair, vivid blue eyes, and an unusually large nose. Clothes did not impress him; all he really needed and wanted of them was durability. His remark "the head monkey at Paris puts on a traveller's cap and all the monkeys in America do the same" did not relate to his personal ideas of what he required. He was convinced too the "six days of labor and one day of rest" was all wrong. He said that one should labor one day out of the week (if that much) and enjoy the rest of the time. He further added: "It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do." Part of his enjoyment consisted in taking long walks, twenty to thirty miles a day. On his walks he seldom took anyone with him. Very few people in his estimation made good traveling companions; they simply lacked the ability to know how to saunter and get good out of it.

He was far from being a recluse. He loved talking to people and found great pleasure in chatting with the farmers along the routes he walked each day. One of his particular sports was considering buying various farms in the neighborhood and in his own mind he had bought most of them. He went so far on one occasion as to put a ten dollar deposit on a farm, but luckily for both the farmer and for Thoreau the farmer's wife completely vetoed the whole deal. They offered to return the money, but Thoreau in a magnanimous mood refused, feeling that he had

received certain pleasure in the possible transaction and certainly a sense of relief that it came to naught.

While the townspeople often wondered about Thoreau and his lack of drive, they did not realize that he really had a burning desire to be a great writer. Shortly before he left Harvard, he began a journal in which he entered his most persuasive thoughts. These were not done haphazardly but with great deliberation and dedication, seeking the right word in the right place. Undoubtedly, he worked over every sentence many times before it was entered into the journal, and he continued writing in journals for the rest of his life.

During the time Henry David and his brother John had their academy (1839), they took a boat trip which became the nucleus for his book *A Week on the Concord and Merrimac Rivers*. It was ten years before it was published and Thoreau was obliged to pay all of the expenses of publication out of his meager earnings. Of the thousand copies which were produced, seven-hundred-and-six volumes were still in the publisher's warehouse four years later and were shipped to Concord for Thoreau to dispose of as he saw fit. He promptly put them in his parents' attic and recorded in his journal: "I now have a library of nearly nine hundred volumes, over seven hundred of which I wrote myself."

It was probably one of the best things that could have happened to Thoreau that his book *A Week on the Concord and Merrimac Rivers* did not prove to be a success. If it had been, he undoubtedly would have rushed his manuscript for *Walden* to the printer and it most likely would have met with only slight recognition. As it was, Thoreau spent more than five years polishing the work to make it come up to the high standard he set for himself. He privately hoped the book would be his noblest achievement, assuring him recognition as a great, enduring exponent of how to live by simplifying and by getting close to nature, the proper teacher of mankind. Thoreau did not wish or urge others to follow in his footsteps, or even to imitate the ideas of friends, relatives, or associates. Each person, he explained, should recognize his own potentials and spend his time enlarging his own



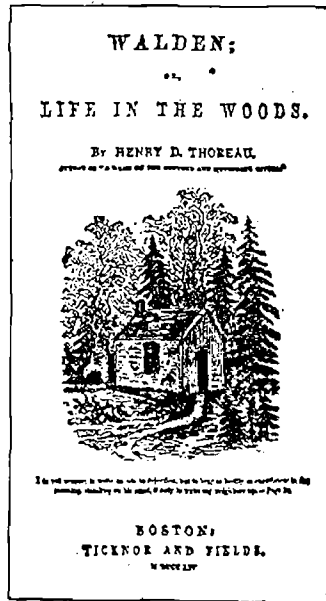
capacities. He further expressed himself on the subject:

*"Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough, and the gods will help you to lay up a better store for the future."*

At long last, when Thoreau felt that his manuscript for *Walden* was ready, he sought out the famous publishing house of Ticknor and Fields located in Boston, Massachusetts. This enterprising concern had gained a notable array of distinguished authors: Emerson, Longfellow, Hawthorne, Whittier, Holmes, and James Russell Lowell—all of whom looked upon the two owners not only as wise counselors but as friends as well. Ticknor was the sturdy business man; Fields, the one who personally encouraged writers in their work. This firm also did much to insure the affection of European authors like Tennyson, Browning, Thackeray, and Dickens because they granted royalties to all whose writings they reprinted. They were convinced that the authors should have a share in the profits. This was most unusual in the days before the copyright laws protected authors.

The original building where Ticknor and Fields set up shop is restored to its original beauty and is called the Old Corner Book Shop. It is maintained by the newspaper the *Boston Globe* and resides proudly on the famed Boston Freedom Trail which also includes Faneuil Hall, the Park Street Church, the old State House (built 1713), and the new State House (built 1795) by Charles Bulfinch.

Thoreau did well to select this fine firm to bring out his "pride and joy." However, it was with great reluctance that they undertook the job. They ultimately agreed to publish two-thousand copies, but it took eight years before the first printing was sold out. While the book did not engender the recognition Thoreau had anticipated, it did enjoy a reasonable success, and he was often called upon to address groups in various areas which he usually accepted. It meant more sales and more people to become aware of his writing. In accepting a speaking assignment, Thoreau always insisted on the right to say whatever he wanted.



Once the book was published, the townspeople began to have a greater respect and regard for their young local author and referred to him now as “Mr. Thoreau,” which he pronounced *thorough*.

Undoubtedly, the most important period of Thoreau’s life was the time he lived on Walden Pond. Ralph Waldo Emerson happened to own property by the lake and gave Thoreau permission to build himself a cabin on it—a remarkable deal for Thoreau: no land to purchase, no taxes to be paid! At the beginning of the enterprise, Thoreau’s knowledge of handling even a hammer was somewhat remote, but he tackled the building job with a good will and, such as it was, completed the work and moved in on July 4, 1845. His total expense for the building was twenty-eight dollars twelve-and-a-half cents, and his furnishings consisted of a bed, a table, three chairs, cooking utensils, a lamp, and a desk.

At the cabin, here again he showed he was no hermit. He loved having friends drop in for a bit of conversation. And they came: Emerson, Bronson Alcott (father of Louisa May), Ellery Channing, Hawthorne, and many others.

Thoreau completely enjoyed his life at his cabin where he resided for two years and two months (July 4, 1845-September 9, 1847). He kept busy, doing the things he liked to do. This included much reading, particularly the classics, and as he said: "Read the best books first or you may not read them at all." He also shared Emerson's interest in Oriental philosophy and rather shied away from orthodox Christianity which did not particularly endear him to many of the townspeople. We have in the PRS Library a fine copy of *The Transmigration of the Seven Brahmins* (New York: William Edwin Rudge, 1932) translated from the French by Henry David Thoreau. The book is divided into three primary sections: (1) Thoreau's manuscript in facsimile (a little difficult to read), (2) the printed transcription, and (3) the original French copy.

There is a rather interesting story of how Thoreau and Emerson supposedly met. One afternoon, a Mrs. Lucy Brown was visiting the ladies of the Thoreau household and was telling them about the most recent lecture that Emerson had given. Helen, one of Thoreau's sisters, told Mrs. Brown that her brother wrote in a similar manner and went to his room to get his journal. The family was a loving, closely knit group, and they all felt free to read his intimate journal. Mrs. Brown was impressed and shortly thereafter informed Emerson about the twenty-one-year-old Harvard graduate who expressed himself so beautifully. Emerson suggested that young Thoreau should come to his home to visit. There is only one stigma to this story—Thoreau made no mention of his meeting with the Sage of Concord; but they did actually meet in that year, 1837. Emerson, at the time, was thirty-five-years old, definitely a well-established leader in the community of intellectuals who gathered around him. His influence was strongly felt by all who had the privilege of coming close to his benevolent personality. Emerson's attitude toward Thoreau was apparently of teacher to disciple. Even at an early age, this was not to Thoreau's liking who wanted above all not to be "patronized" but was seeking always to "find and pursue his own way."

While the stay at Walden Pond was actually a little over two years, when Thoreau wrote up his experiences there he wrote it in eighteen essays and enclosed the period into one year—starting with summer, merging into fall and winter, and ending with the new hopes of spring. “Walden was dead and is alive again” with the arrival of the spring. Man likewise has that same opportunity for an awakening of self-realization. The book was written in the first person not from an egotistical point of view but simply because Thoreau admitted that he did not know anyone else quite as well as he knew himself.

He thoroughly enjoyed that period of his life and, in the writing about it, he was trying to recapture the peace, poise, and placidity he had known during that time. At Walden he found Divinity in Nature. The question often came up: Why did he leave it when he loved it so much? His own answer was “I left the woods for as good a reason as I went there. Perhaps it seemed to me I had several more lives to live, and could not spend any more time for that one.”

Let it not be assumed that Thoreau was lazy. He definitely thought that there were more important things in life than just earning a living. He could make a livelihood in many ways: teacher, tutor, surveyor, simple carpenter, gardener, house painter, pencil maker, or writer. He wanted only enough money to pay his way; his needs were exceedingly simple. It is reported that during his sojourn at Walden his expenses amounted to about twenty-seven cents a week. He had become a vegetarian and his food came largely from his garden. Any surplus supplies were sold. “Money,” he said, “is not required to buy one necessity of the soul.” In the second essay of *Walden* he adds: “A man is rich in proportion to the number of things which he can afford to let alone.”

In spite of their deep affection for one another, in many ways Thoreau and Emerson were completely opposite. Emerson’s essay “Nature” and Thoreau’s *Walden* reveal a variance they had for the wilderness. A delightful quotation by Thoreau so aptly compares these two men. For himself, Thoreau said: “I would

rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion." Emerson, undoubtedly, would have preferred the velvet cushion. He was a man with excellent taste; he loved the good things in life and had always known them. Thoreau strongly felt that men should "simplify, simplify, simplify" and go beyond their "lives of quiet desperation."

Emerson enjoyed traveling. Thoreau, on one occasion, saw Emerson off on a trip to Europe and was pleased that he did not have to go. He called Emerson's stateroom a "carpeted dark closet with a keyhole for a window." Thoreau explained he "traveled a good deal in Concord" and he not only saw things but saw through things. He recommended that people "live at home like a traveler." However, it is really unfortunate that he did not take trips on more American rivers, perhaps on the Mississippi or the Missouri. He would have greatly enriched our knowledge of these mighty waterways.

At two times in his life, Thoreau took up residence in the Emerson household. Here he acted as a general handyman, doing all those chores so very necessary around a large home. But he still found ample time to make full use of Emerson's extensive library and did, from time to time, participate in the activities of the transcendentalists who met with Emerson. He always maintained toward them a certain amount of acidity which quality had a tendency to prevail in his conduct.

The second period at the Emerson home followed the two-year stay at Walden Pond. Emerson was to spend considerable time in Europe and wished someone responsible to help Mrs. Emerson (Lidian) and his three children—two girls, ages six and eight, and the boy, age three. Here Thoreau really excelled. He read to them, told them whimsical and delightful stories, and produced simple magic for them. He took them to the woods to become acquainted with and to love the creatures there; they gathered berries and nuts in season, learning to truly appreciate nature in all her facets.

Thoreau had a bout with tuberculosis which lasted over a year and undoubtedly considerably shortened his life. At the last, his

family took wonderful, loving care of him. His sister Sophia at that sorrowful time said of him: "It is not possible to be sad in his presence." One of his well-wishers, knowing that the end was in view, asked Thoreau if he had made his peace with God. With his steady, blue-eyed gaze, the ready answer came: "I did not know that we had ever quarreled."

The simple funeral service was conducted by Emerson for the family and the few close friends. In conclusion, Emerson remarked: "The country knows not yet . . . how great a son it has lost."

Thoreau's fame was slow to develop. A rather negative approach by both Emerson who emphasized only his love of Nature and James Russell Lowell who deigned to hold a stiff supercilious attitude held down the general opinion toward Thoreau for a good many years. By 1895, better than thirty years after his death, critics and literary figures began seriously reading Thoreau and not merely reading about him. From then on his genius has been given recognition and is now attested by the fact that *Walden* has run into well over one-hundred editions (mentioned in a 1962 article in the Thoreau scrapbook). The only other book Thoreau published, *A Week on the Concord and Merrimac Rivers*, has continued to remain well-known and both books are readily available in both hardback and paperback.

Thoreau became an outstanding abolitionist and a number of articles on the subject were posthumously published by Emerson and Ellery Channing. They also undertook to have fourteen volumes of the Thoreau journals put into print and these reveal the tremendous depth of the man. Today he is considered one of the outstanding literary figures of the nineteenth century and *Walden* is justly described as a masterpiece.

In 1962, one-hundred years after Thoreau's death (at age forty-four), two-hundred townspeople gathered in Concord and walked to his grave site. Wild flowers were spread over the grave and a Debussy selection was played on a flute, an instrument Thoreau loved and played. A great-great-granddaughter of Emerson took part in the service.

At the same time, at the New York University's Hall of Fame, an expensive statue of Thoreau was unveiled, much to the chagrin



At left, portrait of Henry D. Thoreau; at right, commemorative postage stamp (slightly enlarged) issued by the United States.

of the very active Thoreau Society which through many years has been instrumental in awakening an interest in this great writer. The society is interested in maintaining a level of simplicity which Thoreau stood for with such diligence. In fact, he wrote in *Walden*: "One piece of good sense would be more memorable than a monument as high as the moon."

On June 12, 1967, one-hundred-and-fifty years after Thoreau's birth, the United States government issued a commemorative stamp honoring him. The artist used as his guide a portrait of Thoreau but managed to achieve a look that is quite dissimilar to all portraits of the man. At least, the wish to remember him was fulfilled.

The very admirable folio on Thoreau which was used extensively for these library notes held much interest; however, the last date involved was July 12, 1967, the year the five-cent Thoreau stamp was issued. My native curiosity came into play as I wondered what had transpired since. I was put in touch with a Mrs. Thomas McGrath in Massachusetts who is Curator

of the Concord Lyceum and also incoming president of the Concord Thoreau Society. The Concord Lyceum which has its own building has approximately one-hundred-and-fifty members and is believed to be the only organization that Thoreau ever joined. There are in Concord two reproductions of the ten-by-fifteen-foot cabin built by Thoreau, one of which was erected within the Lyceum approximately eight years ago. The Thoreau Society of Concord holds an annual meeting around the birthday of their sage and hero. This year it was held July 12, 13, and 14. It is my understanding that there are numerous Thoreau Societies throughout the country. For many years, Walden Pond has had facilities for swimming at one end, but I have been allowed to suppose that when the noise of the swimmers has departed the pond is still a very peaceful and beautiful place.

There is so much of interest in the literary world of New England during the early nineteenth century that it seems right and proper to pursue the subject further. In the next PRS Journal we shall continue with *Emerson and Other Transcendentalists*, discussing their impact on Western writing and thinking.

\* \* \* \* QUOTATIONS FROM THOREAU \* \* \* \*

*"I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor."*

*"If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."*

*"If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them."*

*"Man's capacities have never been measured."*

*"It is never too late to give up our prejudices."*

*"Nothing is so much to be feared as fear."*

*"Fear creates danger, and courage dispels it."*





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