

WINTER 1979

PHILOSOPHY
—
RELIGION — SCIENCE
PRS

JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY

● ● ● PRS JOURNAL ● ● ●

ISSN 0030-8250

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY, INC.
3910 Los Feliz Blvd., Los Angeles, California 90027

POSTMASTER: Send address changes to above address.

MANLY P. HALL, EDITOR

EDITH WALDRON, ASSISTANT EDITOR

\$1.75 a Copy, \$6.00 a Year. Two subscriptions, your own and a gift subscription, \$10.00

Foreign subscriptions are \$7.00 for one year and \$11.00 for two years.

Entire contents Copyright 1979 by the Philosophical Research Society, Inc.

For permission to reprint or translate, address the Society.

We cannot publish unsolicited manuscripts.

Subscribers ordering a change of address must observe the requirement of two weeks' notice.

Please give both the new and old address.

Second-class postage paid at Los Angeles, California

Library of Congress Catalog Card No. 76-9615

ISBN 0-89314-603-X—(4)

TABLE OF CONTENTS

WINTER 1979—VOL. 39, No. 4

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
<i>THE PRODIGAL SON</i>	1
FEATURE ARTICLES	
<i>THE COLLECTOR OF MODERATE MEANS</i>	8
<i>RELIGIOUS INTEGRATION</i>	32
<i>VALENTINES</i>	40
<i>A FEW NOTES ON THE SUBJECT OF PAPER</i>	45
<i>THE WISDOM OF MUHAMMAD</i>	51
<i>SOME LITTLE BUG</i> by ROY ATWELL	57
<i>COLLECTOR'S CHOICE</i>	60
CURIOUSER AND CURIOUSER	
<i>THE MUSE OF DOOM</i>	65
HAPPENINGS AT HEADQUARTERS	69
LIBRARY NOTES by PEARL M. THOMAS	72

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 Prodigal Son*, engraving by Albrecht Durer.



WINTER, 1979

PRS JOURNAL

Published by the

PHILOSOPHICAL RESEARCH SOCIETY, INC.

A nonprofit educational corporation dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

Issued Quarterly/Vol. 39, No. 4

THE PRODIGAL SON



story of the Prodigal Son as it appears in Luke 15:11-32 is probably the greatest of all the parables of Jesus. It reveals an intimate knowledge of some of the deepest secrets of pre-Christian religion and has become the inspiration for a vast literature. A parable is a brief story or fable used to illustrate a moral truth or a religious principle.

This parable is a veiled account of the Fall of Man and his ultimate redemption. Goethe's *Faust* and Wagner's music dramas *Parsifal* and *Tannhauser* are based upon this theme. Because of the wonderful optimism set forth in this parable, it has a special significance in these days of confusion and discord.

According to this parable, a son demanding his inheritance went forth from his father's house and traveled to a distant land where he wasted his fortune in riotous living. Having lost all the wealth he had received, the prodigal was reduced to the keeping of swine. At last realizing the error of his ways, he resolved to return to his father's house, not as a son but as a servant. The father received him with great love and joy and a feast of welcome was prepared. An older brother, who had remained at home and was always faithful and obedient to his father, was aggrieved that the prodigal could be preferred before him. The father explained that the one who went forth and returned again had been

lost but now was found, had been dead but was alive again, and this wonderful circumstance was an adequate reason for rejoicing.

The father's house is, of course, the divine world within which the Scriptures tell us are many mansions. The father himself represents God; and the two brothers, two great waves of life. Of these, the prodigal son is humanity; the righteous son who does not go forth represents those orders of life which never enter into a physical condition. The son who went forth descending into a material state misused or wasted the spiritual potentials (wealth) which his father had given him. All the faculties and propensities of man are essentially divine, but human beings immersed in materiality have prostituted these powers and corrupted their spiritual resources in the cause of material accumulation and ambition.

It is only after the unhappy experience of worldliness that man desires to return again to his father's house to continue the long and difficult disciplines which lead him back to God. At last, after numerous trials, he comes again to his father who receives him with great joy and gives him preferment above his righteous brother who, never having been tempted, had never risen above temptation. The three parts of the parable, therefore, in terms of material unfoldment correspond with involution, epigenesis, and evolution. The parable implies the descent of consciousness into form, the tragic drama of consciousness enmeshed in form, and the triumphant ascent of consciousness from the material state. This story is again beautifully set forth in one of the most inspiring of the Gnostic poems, "The Hymn of the Robe of Glory," which has been translated into English by G. R. S. Mead.

In the contemporary picture, we note that mankind has descended into the fleshpots of Egypt and wasted its divine inheritance. Indifferent toward the divine and natural laws which would have normally regulated conduct, mankind has destroyed the beautiful garden which had been given into its care. It is obvious that the days of riotous living are coming to an end. The resources of Nature have been misused by this prodigal generation which has decided to live in its own way regardless of conse-

quences. After he had lost his inheritance, the prodigal son was further afflicted by a famine until he could only find food by becoming a herder of swine. Here again the parable is applicable to present conditions. Extravagance and inflation lead to unemployment and inevitable desperation.

Humanity is relentlessly destroying its natural inheritance. Selfishness and cupidity have led to persecution and violence; there seems to be no answer which can be applied by governing bodies. Every day the news media reports further crime and delinquency. Young and old have broken away from the ethical and moral standards of the past. Continued inflation hangs over the world; wars and rebellions threaten; and the petroleum situation is becoming more acute by the day.

But it is encouraging to note that the human beings who inhabit the earth are growing weary of man-made calamities. Civic groups are organizing against exploitation and propaganda. There is hardly a day in which some grievance is not reported through the media. The conscience of the individual is outraged, and he is no longer willing to be victimized by pressure groups. From these indications it would seem that the prodigal son is beginning to seriously contemplate returning to his father's house. He knows he has sinned and is aware that the sword of Damocles is hanging over his head. Deep concern is universal and an increasing articulate humanity is expressing itself on most matters of public concern. The visits of Pope John Paul II to Poland and the United States have dramatically emphasized that religion is still a determining factor in personal conduct. Numerous sects and creeds have gained rapidly in both membership and influence. Human rights are on nearly everyone's mind. Vast accumulations of material wealth are contributing heavily to the prevailing discontent. Advances in scientific research are leading to the belief that human beings were created to be faithful servants in the house of the Lord and not owners and speculators qualified to administer the divine plan.

In spite of the fact that many persons are disillusioned and gravely worried about the fate of the planet, there seems to be

considerable grounds for quiet optimism. Patience is a virtue, but there must come a time when those most intimately concerned over world affairs must unite their efforts and defend those moral and ethical principles which are the foundations of an enduring social order. Each day it would seem that the popular mind is comprehending more clearly the cause and cure of the prevailing dilemma. Although some of the recent innovations are not realistic, there is abundant integrity ready to support a major advance in world affairs.

As we approach the Christmas season, it is only fair to recognize the constructive programs which have been set up on all the continents. The natural kindness in the human heart is beginning to demand recognition. Human rights must be defended not by military means but by united human efforts. The economic system is built upon production and consumption. Industry in general is sensitive to public opinion and customers generally are willing to pay a fair price for the goods which they purchase; but they are strengthening their determination to resist exploitation and misrepresentation. Resistance to oppression is strengthening and in the years lying ahead the public voice will be heard with greater clarity. Pressed on by necessity, humanity will follow more closely to the directives of conscience rather than the propaganda of exploiting groups. Looking back over the past year we may experience mixed emotions, but more idealism is entering into the mixture. We hear very little about the good things that are happening in these hectic days, but hope, faith, and love are on the increase. Nearly every area of human activity is having unusual success in improvement procedures. Christmas-time is a season given over to the needs of the spirit. It is a mistake to assume that Christmas is merely a merchants' holiday. For hundreds of millions of devout believers, Christmas is a sacred occasion in commemoration of the Christian ministry. It might be well to make a resolution that for the week between Christmas and New Year's there will be no downgrading of mankind. Every effort should be made to strengthen relationships, private and public, and all the good things with which our lives have been blessed will be emphasized.

The materialism which has dominated the world for the last century has failed to provide for its own survival. There is no need to be bitter about world affairs for destiny is in the keeping of a power that can never fail. Many who claim to have faith in God are close to nervous breakdowns because they doubt that Deity can handle the situation. It seems reasonable to assume that a power great enough to administer the galaxies of stars which shine in the firmament cannot be outwitted by a handful of selfish and beknighted mortals inhabiting this planet of insignificant proportions. If mortals behave themselves, they have nothing to fear; and if they do not behave themselves, they will in due time discover the errors of their ways.

Try not to permit worries and fears to interfere with the natural joy of the Holy Season. The most important attitude that will help to solve the doubts of the moment is simple faith. We have to decide what is the stronger—the principle which rules in space or a few multibillion-dollar corporations which will flourish a little while and then be cut down by their own competitors. There seems no good reason why Christmas should not be a joyous season; if we find that we face a program of austerity, so much the better. If we cannot afford to overload children with expensive gifts, it may be easier to bring back the true spirit of this sacred holiday. For hundreds of years, children have hung up their stockings and had them filled with apples, walnuts, and homemade cookies. There is no need for a family to go into bankruptcy to have a happy Christmas. It may well be that with the many curtailments which are now recommended all life will be simplified, and it will be widely recognized that the mystery of Christmas is an experience of consciousness and not merely a secular feast day.

As the prodigal son repented his sins and returned to his father's house as a servant, so we must all come to the final conclusion that we make better servants than overlords. The moment we attain some importance we lose all sense of proportion. It is very sad to notice the effect of a little importance on the human ego. If, however, we have recognized our mistakes and wish to return to our father's house, humility is in order. Suc-

cessful people who have been stripped of their accumulations have reported that their worldly goods resulted in bondage to an entirely false concept of life. Everyone will be better off if he will return the management of the universe and its universal destiny to the one Power that is capable of handling this responsibility with dignity and integrity.

According to St. Thomas Aquinas the Divine Power bestowed upon man a limited determinism. This is the power of choice which enables the individual to decide for himself the standard of living most appropriate to his nature. We sometimes call this *free will*, but in sober truth we can select only that which is possible to us in our present state of development. This power of choice places a heavy responsibility upon each person, for the decisions which he makes have inevitable consequences. The Scriptures tell us "whatsoever a man soweth, that shall he also reap." The power to think must be used wisely and constructively or unhappiness will inevitably follow.

In the sacred philosophy of the ancients, heavenly beings born from the mind of God react according to the Divine Will and therefore are obedient forever. In the animal creation upon the earth, instinct is the governing factor; therefore, the individual creature cannot sin. Through the unfoldment of his internal faculties, the human being strengthens the power of intuition within himself and is therefore under the guidance of the divine being within himself. Because he has this power of choice he will in the fullness of time be greater than the angels. To achieve his inevitable destiny with a minimum of suffering, he must recognize that this world is a school and not a playground. Much joy and happiness comes as a reward for keeping the rules and growing as Nature intended.

Although materialism strongly recommends that we sell our spiritual birthright for a bowl of porridge, it is proving to be a bad bargain. The blessed truth is that the divinity in our own hearts cannot be destroyed by any pressure of worldly circumstances. Christmas symbolizes a pact between Divinity and humanity. Even though we may misunderstand the deeper aspects of this sacred holiday, we cannot destroy the principle for which it

stands. The gifts we exchange would be far more valuable if we could recognize them as symbols of spiritual sharing. It is the moral duty of parents to enlighten their children, helping them to understand in simple words the true mystery of our common existence. As these young people grow up, they should realize that the world of the future is in their keeping and they should be true and faithful servants of that Divine Power which has given them life and provided them with the means to advance the destiny of mankind. It might also be convenient to remind them that the unhappy conditions which now prevail are not merely disasters but clear indications of the changes which are necessary to protect human culture.

Troubles will continue until we practice peace on earth and good will toward all men. In one of our California towns, a rapid increase in local automobile accidents impelled the local administration to seek for a deterrent. Finally, after an exceedingly terrible accident occurred, they took the wreckage of a demolished car and put it on a pedestal at a prominent point along the road. The exhibit was far more effective than traffic signs and the accident rate declined markedly. Reckless living is far more dangerous than reckless driving and modern civilization bears testimony to disregard for divine and natural laws.

It is becoming daily more evident that self-discipline is the only permanent solution to inflation, pollution, unemployment, and international conflicts. We might do well to recognize that prevailing troubles are the most important Christmas gifts we have ever received. Much more is learned in times of stress than in days of security. Nature will continue to afflict us until we learn why we are here and what we must do to protect the future against the sins of the past. When we finally become tired of pain, we may be happy to know that it is unnecessary. Every year a tiny seed of hope is planted on Christmas Day and, if we protect our ideals and build practical foundations under our dreams, there will be a new heaven and a new earth.

THE COLLECTOR OF MODERATE MEANS



he instinct to collect things seems to be a common human characteristic and has contributed in many ways to the growth of culture. Obviously, it is limited by available finances and the means of preserving various types of accumulations. The common motive is to have intimate contact with articles which satisfy certain internal needs. Most thoughtful individuals are not satisfied to visit museums and art galleries to gaze upon the treasures of the world. They want to have a sense of personal possession even though they are fully aware that the things they have gathered will ultimately pass to others.

Sometimes we gather materials contributing to a major objective which dominates our thinking. Mementos of the past become physical links with other times and distant places. Some collect primitive artifacts because of their scarcity, while others are especially interested in productions of contemporary skill and outstanding excellence.

Purchasers of rare books or art objects should also secure from the dealer or previous owner a proper receipt describing the article and its purchase price. If payment is made by check or credit card, these records should be carefully kept. If at some later time the item is sold and its cost cannot be factually determined, the buyer may be taxable for the full amount of the sale. It often happens that collectors will wish to improve the qualities of their holdings. Items that have lost their appeal are disposed of and the sums realized are applied to new and more desirable items. It has generally been assumed that auction houses secure the best prices for rare materials. At the present time, however, prevailing conditions must be carefully considered. In addition to their usual auction fees, some galleries have overcharges which work a hardship upon both sellers and buyers; those making use of such facilities should read contracts carefully.

Genuine antiques are seldom in perfect condition and amateurs are often tempted to make what they regard as appropriate repairs. Never try to clean old bronze, discolored ivory, or old wood. Dusty is permitted. Many valuable pieces have been completely ruined by a fresh coat of paint. A wealthy lady bought an elaborate canopied Chinese bed. It was very expensive for the panels were inlaid with jade, ivory, and many semi-precious stones. The carving was exquisite and the teakwood finishings had that soft glow which only time makes possible. When the lady got the bed home, the canopy was too high so she cut it off. The legs did not match her decor; she also removed them. As a final gesture she painted the entire bed to match her wallpaper. By the time she was finished she was dissatisfied with the results of her "improvements" and decided to return the bed to the dealer. Imagine her consternation when he recommended that she turn it over to the Goodwill Industries.

All repairs should be discussed with an expert. If he advises against, the item should be left alone or disposed of in its original state. Most Oriental collectors do not object to defects. If they desire to preserve a rare bowl or vase, the mending is usually done with a gold inlay which remains visible and becomes a testimony to the value of the item. Natural aging adds sentimental value and is never disguised.

The collector of moderate means must select an area which does not involve him in expenditures that endanger his economic security. This requires considerable self-discipline for he may easily be lured to spend more than he should.

Unless price is no consideration, it is best to work from a budget. Some have found that they can set aside from five to ten percent of their income for the gratification of their aesthetic interest. This often reduces family opposition and prevents the avid collector from spending beyond his means. He may also choose to restrict other forms of luxury expenditures. Friends of mine were contemplating the purchase of a new automobile, but finally decided to keep an old car and buy a rare example of ivory carving. They have never regretted their decision.

Few can compete with connoisseurs of great wealth who specialize in outstanding examples of precious things which are generally classified as being of "museum quality." This is just as well as he probably is not in a position to adequately protect unique masterpieces even if he could afford them. However, it is certainly true that every home should have at least one example of good art which is not a modern replica or copy of some earlier work. A well selected item exercises a subtle influence and dignifies the establishment where it is placed. There is a distinction between an art lover and a hobbyist. Today vast sums are expended on knickknacks of little or no cultural value. The vogue for empty bottles is so great that there are serious shortages. An old perfume bottle doubles in commercial value if the original label is still attached. In a similar classification are political campaign buttons, antique doorknobs, and nineteenth-century pin-cushions. Cartoon books intended primarily for children have become increasingly expensive and a first edition of *Superman* now sells for more than an original Rembrandt etching. This type of collecting requires little appreciation for aesthetic factors but has created a vast market supplied by rummaging through old attics, cellars, and garages.

Among the hobbies, first place is generally given to photography; there is much to recommend this specialty. The primary purpose of photography is to preserve the likeness of friends and relatives or scenes of places far or near which we like to remember. It is easy, however, for a photographer to spend a small fortune on special equipment for which there is no actual need. Professionals who make a living with their cameras should have the necessary accessories, but the private citizen can enjoy his hobby without fear of bankruptcy. A photographer friend of mine who won a great many international awards discussed expensive cameras and laboratory equipment with others of his own kind, but confided to me one day that his best prize-winning salon prints were made with a ten-dollar Brownie camera. His own artistic instincts more than made up for the limitations of a simple Kodak.

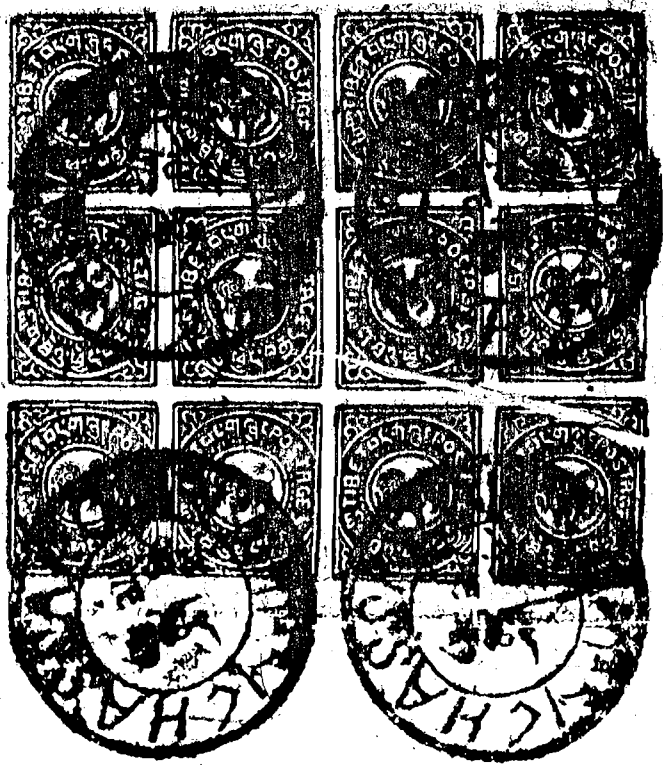


The Sioux Medicine Chief, Sitting Bull, with his favorite squaw. This rare and interesting photograph was taken about 1885 at a military post.

Photography also has special interest for an increasing group of collectors. Original photographs by pioneer name photographers have increased rapidly in value and are given prominent notice in catalogues issued by the antique book trade. Early texts dealing with the development of photography have always been scarce and are now becoming rare.

Next among the hobbies is probably stamp collecting and devotees in this field number many millions. Philately is well out of hand, especially since it has been approved for investments by outstanding economists. It used to be that young people carefully soaked stamps from old envelopes. One young lady of the 1840s papered her entire room with the first issues of English, German, and Italian stamps. Sad to say the room was later repapered with conventional wallpaper and no one knows where the stamps are now hidden. It is estimated if they could be rediscovered, their value might exceed a million dollars. Fifty years ago stamp dealers issued what were called "junior albums" suitable for beginners. Today it would require a fortune to fill one of these

popular books. It is now virtually impossible for a person of limited means to complete even one country that has had a continuing postal history. There will always be a few rarities—the price of which runs into thousands of dollars. To meet this problem, we now have topical collectors who accumulate according to subject matter and never expect to complete their holdings. Franklin D. Roosevelt was for many years an enthusiastic stamp collector and shortly after his death his philatelic holdings were sold at public auction. We reproduce herewith a complete sheet of twelve stamps from the first issue of Tibet (1912-13) with



Sheet of the first issue of Tibetan postage stamps, 1912. This sheet from the President Roosevelt collection shows the great Lhasa cancellation.

the large Lhassa cancellation. The sheet is authenticated with the following inscription: "FROM THE FRANKLIN D. ROOSEVELT COLLECTION AUCTIONED FEB., APRIL, 1946 BY H. R. HARMER INC., N.Y."

Stamp collecting has considerable educational value and many young people have won quiz contests because they knew the location of Tierra del Fuego and could list the principle exports of Inner Mongolia. Stamp collecting intrigues both young and old, and many great libraries include permanent displays of rare postage stamps. Philately has been called "the king of hobbies, and the hobby of kings." The royal collection of England is famous throughout the world and is in the charge of an appointed curator. King George V assembled a fantastic array of postal material covering Great Britain and its colonial empire. The work was carried on by King George VI and is now housed in 330 albums. All this is rather discouraging to the juvenile accumulator, but he still carries on trying to fill his albums or creating albums of his own which he knows that he can fill. One adult collector specializes in covers of the Paris balloon mail which was flown out of the city over enemy lines during the Franco-Prussian War. Another likes fumigated covers with curious slits or openings to protect the recipients from cholera. I have an interesting cover mailed from a leper colony. Such curiosities are always in demand, and sometimes are obtainable at reasonable prices. The research connected with such material adds to the general store of human knowledge. In the years immediately following World War II many refugees arrived in the United States with few or no belongings except a small packet of stamps sewed into their clothing or hidden in their shoes. The sale of these stamps enabled them to establish a business in the new land.

Stamp collecting is a splendid hobby for a retired person living alone. It keeps the mind active and is far more inspiring than the average television program. Even those who are without cars or may have difficulty getting around can continue this hobby to the very end of their lives. Some have developed "stamp pals" in various parts of the country and even abroad; exchanges are made



The first and second stamps of Mauritius. These are late printings before the original dies were destroyed.

by mail. There are dealers who specialize in sending out approval selections from which the collector chooses what he pleases and returns the rest. By designating his price range the customer can request stamps priced from five cents each or more, and the shipments are eagerly anticipated. For those with some artistic interest there is a further opportunity for self-expression. Blank pages can be embellished with hand-drawn sketches and special spaces may be outlined to receive the stamps. A retired businessman of my acquaintance told me that he went to bed every night reluctant to turn from his stamp album and woke each morning eager to advance his hobby.

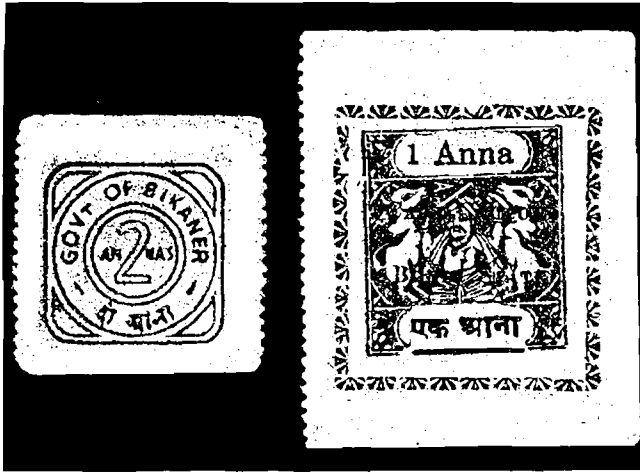
Coins are also a fascinating field but have certain drawbacks which detract from the pleasure of the owners. A large collection of coinage is heavy and unwieldy and, if rare material is included, is usually kept in a bank vault. Gold coinage can be easily stolen if kept at home; values have been so widely publicized that robbery is a rather frequent occurrence. Counterfeiting is the bane of the coin-collector's existence. Several foreign countries number among their citizens expert coin counterfeiters. These often use dental equipment intended for inlays, and the fraudulent coinage is extremely difficult to detect. Ancient Greek and Egyptian gold coinage should never be purchased without a written guarantee with a money-back clause if it turns out to be a reasonable fac-



Silver tetradrachm of Alexander the Great, 330 B.C. The reverse of this coin shows the great Olympian Zeus. No vestige of the original statue remains.

simile. American gold coins have been counterfeited with the correct amount of gold. This is profitable because a number of American gold coins are of high value simply because of their dates and the counterfeiter can get twenty or fifty times the value of the gold if he selects a scarce date or mint mark. Coin collecting is definitely a field for experts unless one is simply assembling the more common American small coinage.

The value of coins depends largely upon their condition; there is considerable difference of opinion as to whether a coin is fine or very fine. Medieval and also early modern coinage is often found mutilated. Sometimes a hole has been drilled in the coins so that they could be worn around the neck on a string or attached to a hat as a talisman. These holes may be filled in rather expertly but most collectors avoid such specimens. The English costermongers decorate their clothing with small coins which have been transformed into buttons by loops soldered on the reverse. Classical coinage may be considered fine if only a shadow of the original design is visible. Some coin collectors prize early forms of money such as cowrie shells and ceramic coinage. Items in this classification can be secured from numismatic firms. Paper currency has a considerable following; very interesting groups of American Continental currency and early shinplasters can be assembled with some searching. Even in the days of the American Revolution,



Stamp currency issued by the Indian Feudatory State during World War II. The postage stamps were reprinted on cardboard and the coinage value was stamped on both the obverse and reverse sides.

however, counterfeiting was popular and still embarrasses the market.

Stamp currency was in circulation in this country at one time. The stamp was enclosed in a small metal case with a transparent mica front and the cash value was determined by the denomination of the stamp. Stamp currency was also legal tender in some of the East Indian feudatory states including Bikaner during World War II. These are sidelines for those in search of novelties.

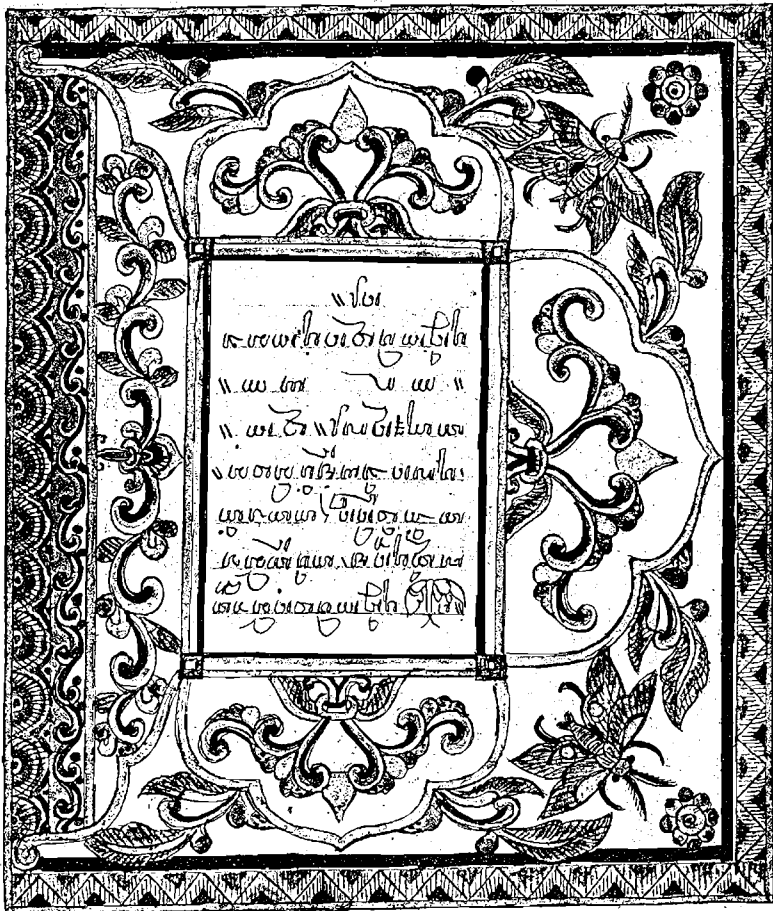
Among the cognoscenti, book collecting has high priority. Some specialize in incunabula (books printed in Europe before the year 1500). Such volumes exist in a wide variety of conditions. Some are still new and crisp; others are dog-eared and incomplete. The latter are often broken up and sold by single leaves. Bindings play a part and most rare books and manuscripts bring a high premium for original bindings or modern replacements by a famous book-binder.

The first folio of the Shakespearean plays was published in 1623. There were about 600 copies of the first issue; they were

priced at five dollars each and as late as 1750 a good copy could be bought for fifteen dollars. It is now one of the world's most expensive books. There is a curious little publication by R. M. Williamson titled *Bits from an Old Bookshop* published in London in 1904. Mr, Williamson had a rare book store in Edinburgh, Scotland, and he gathered a variety of unusual information. He tells us of a bookseller named Don Vincente who had a shop in Barcelona in the middle years of the nineteenth century whose love of books unbalanced his mind. When he sold a rare manuscript or volume he followed his customer and secretly stabbed him to death, taking nothing from the body of his victim but the items which he had just sold him. Fortunately this form of bibliomania appears to be unique. Today one must pay many times the amount of a complete original volume for a single leaf. There is a group of foliophiles who collect only single pages which are ideal for public exhibits. One of the most desired leaves today is from the Gutenberg Bible, the first European printed book.

Among the thirties of the seventeenth century printings is Bunyan's *Pilgrim's Progress*. It was so popular that it was literally read to pieces. Fine copies are virtually unknown and if the book is still in one piece it is worth a fortune. The first printing of Fitzgerald's version of *The Rubaiyat of Omar Khayyam* is eagerly sought for and has increased sharply in value. However, other books printed two or three hundred years ago have not appreciated to any noticeable degree. Among the least valuable are old family Bibles, rich in sentimental value only to their original owners. A number of nineteenth century books and booklets, usually by unremembered poets, have some interest for hobbyists but are outside of the mainstream of valued literature.

Those buying rare books for investment must be extremely careful against defects that may have escaped the attention of the bookseller. A missing page, the loss of a frontispiece, or a work from which the illustrations have been removed are best avoided. The book dealer, therefore, should state in writing that the volume may be returned within a prescribed time if it is not complete as originally issued. Some collectors insist that even blank leaves



Title page of a nineteenth century Javanese manuscript. The subject is the history of Rama from the Ramayana, one of the most important of the Hindu sacred epics.

should be in their proper places. The paper on which a book is printed will have much to do with its condition. It may discolor with time or be eaten through by the printer's ink; needless to say, wormholes are a fatal defect. Such less desirable copies serve all the needs of scholars but, like a flaw in a diamond, detract from its sales value. Elaborate annotations on page margins or underlining are detrimental unless they were made by a famous person. In rebinding, margins are often cut down and untrimmed copies command higher prices. The investor should be aware of these facts if he expects his purchase to be profitable.

While preparing this article we found a full-page advertisement in the daily newspaper advertising single leaves of old books attractively mounted and suitable for framing. Each leaf is accompanied by a facsimile reproduction of the title page of the book from which the leaf is derived. These distinctive items are within the reach of almost anyone who has an appreciation for them.

Collectors who specialize in modern printings by fine presses are faced with many decisions and may need expert advice. While most limited editions have a tendency to increase in value, there is a considerable element of speculation. It is best to consider carefully sales records over the last ten or twenty years. In this area the contents of a volume are more important than may be first imagined. If it contributes new information on a rare or obscure subject the demand will be greater and the future brighter.

Values of books are greatly influenced by prevailing interests. Early works on astrology and alchemy, once plentiful and inexpensive, are now rare and command high prices. As a result of the constant shift in literary fashions many investors have been lured into this field. They accumulate treasures which they never intend to read simply in the hope of quick profits. This presents a serious difficulty for true book lovers who sincerely desire or actually need source material.

We have already mentioned the sale of separate leaves from important books or manuscripts. At the present time many Arabic



A manuscript leaf of a Persian poem by Abdur-Rahim (1692).

and Persian volumes with hand-painted illustrations have been dismantled and the paintings sold separately. This procedure has gone on for many years and is generally condoned. While the illustrations may be of more value than the text, the situation is regrettable. Oriental miniature paintings are extremely fashionable at the moment, as I noticed while in London last year. Opulent collectors and Near Eastern oil magnates have been eager purchasers and prices have become astronomical. These beautiful Eastern paintings are sold for whatever the traffic will bear, and it is difficult to estimate true values. If there should be a serious recession, substantial losses are quite possible.

Many antiquarian book dealers unable to secure useful material for love or money now center their attention on modern reprints artistically produced and merchandised at fancy figures. Less opulent collectors who are knowledgeable in book values still find a number of treasures in garage sales or the closures of estates. As in all collecting hobbies, those with the best knowledge are the most successful.

Because they require very little space for storage, prints have always been popular; Oriental prints by celebrated Japanese artists from the eighteenth or early nineteenth centuries are most desirable. Those who cannot afford the rarer items are often rabid collectors of modern prints—a field now badly overworked. It is impossible to know whether a comparatively obscure artist is going to become fashionable. One can look over a display of several hundred contemporary prints, lithos, and chromos with the certainty that a few will enhance in value and the majority will pass into oblivion. The purchaser must depend upon his own discrimination or buy simply because he likes the picture regardless of its true worth. New printing techniques have resulted in many attractive reproductions and these become more impressive if the 300 copies of each is signed by the original artist, known or unknown.

The collector of moderate means will find that rare European prints, etchings, and engravings are prohibitively expensive. At a recent sale a Rembrandt etching was sold for four times its



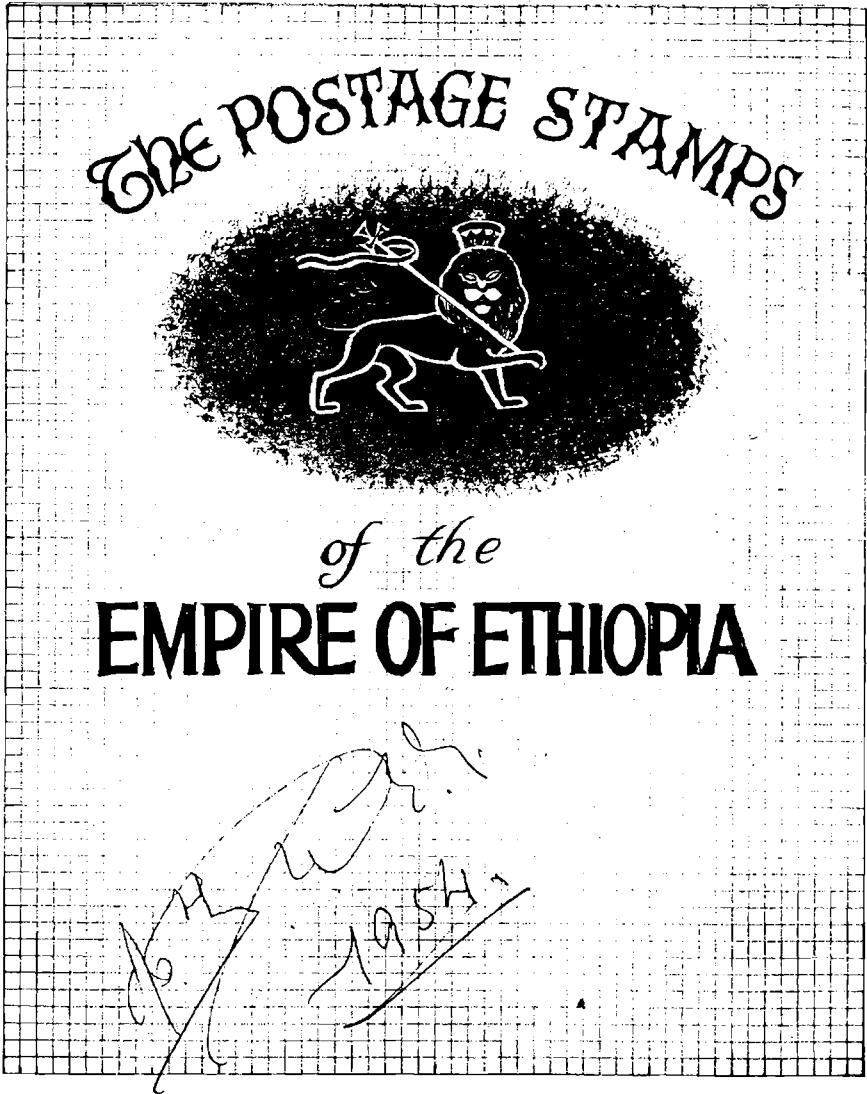
A Pietà by Sir Anthony Van Dyke (1599-1641). A wash drawing in sepia from the Montmorillon sale, 1850.

appraised value. Occasionally a fifteenth or sixteenth century woodcut removed from the leaf of an early printed book can be found. Its origin is certain when parts of text are seen on the reverse of the picture.

What is true of prints also applies to paintings. Expert forgeries of outstanding paintings are a drug on the market, and those studying auction catalogs should read the small print carefully. If it states "authenticated work of Holbein," the purchaser may have some confidence. If it reads "attributed to Holbein," he should be more cautious; if it says "probably from the school of Holbein," he should keep tight hold on his wallet, especially when the catalog informs him that all sales are final.

Material that can be assembled in loose-leaf albums which require very little storage space is practical for those who must change residence frequently or have very limited storage facilities. A fascinating collection of autographs is attractive in such cases. There is added interest for those who are students of graphology. While the autographs of world-famous personalities are now expensive, many fascinating items associated with religion, philosophy, and esoteric subjects are still quite reasonable because the interest is limited. Last year in London I secured two letters of Marie Corelli which contain intriguing information. Autographs of founders of metaphysical movements are still relatively plentiful and are lightly valued by booksellers. While we have not specialized in this field we have a number of books signed by their authors. These include Rabindranath Tagore, Helen Keller, and the celebrated palmist Count Hamon (Cheiro). Often photographs or pictures cut from periodicals can be mounted with the autographs. Quite by accident I found a bank note of the Kirkland Bank signed by Joseph Smith, the founder of Mormonism. If readers have favorite authors, they may be able to assemble significant collections of original autographs which will certainly increase in value due to the popular interest in these subjects today.

Autograph signatures should not be cut from letters, documents, or books, for in such condition they have little value ex-

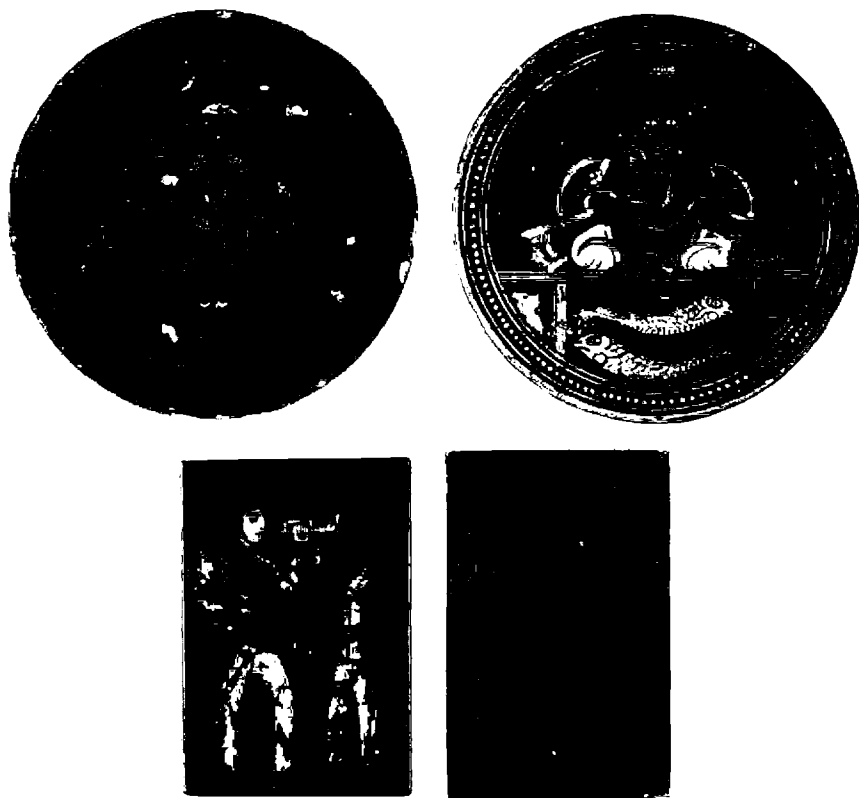


Autograph of Haile Selassie, Emperor of Ethiopia. When the Emperor was in Los Angeles in 1954, he autographed the title page of Mr. Hall's collection of Ethiopian postage stamps. The autograph is on the lower part of the sheet.

cept in extraordinary instances. If a fragment of manuscript attributed to a famous person does not include a signature, it may be authenticated by an expert through comparison with authenticated examples. This is worth the time and trouble that may be involved. Autographs of illiterate persons are interesting and usually occur on contracts or deeds. The signer made his "mark" and this was attested to by a notary.

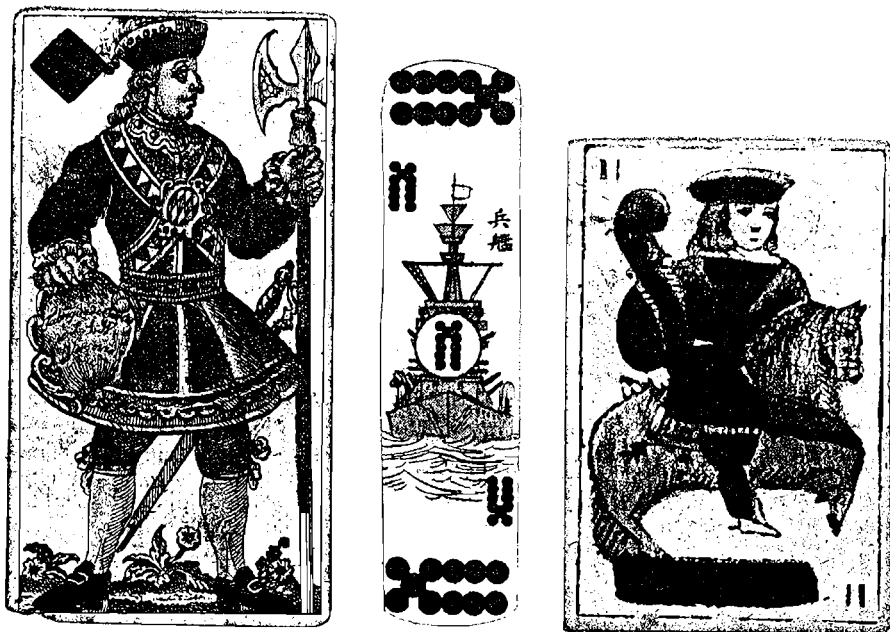
In early times when no reproducing equipment was available secretaries made verbatim copies of their master's correspondence, even including the signature. A collection of secretarial duplicates of important letters by Francis Bacon was recently offered for sale. If the copies are contemporary with the originals, they can be most deceptive and should be expertised at the time of purchase. Forged signatures of authors frequently appear on title pages of their books. Some of these fabrications have escaped detection and are still passed off as genuine. A famous victim of this deceit was Oscar Wilde. Undecipherable signatures are usually difficult to identify unless the complete document is available. Military commissions, passports, and some other American documents have the signatures of presidents of the United States. These cannot be trusted; there is often a line below the signature to indicate that it was written by a secretary.

Old and curious playing cards can be placed with mounting corners on album pages in the same way as family photographs but should never be pasted down. There are most informative volumes devoted to the history of tarots, foreign playing cards, and those issued for advertising purposes. Complete decks of these have some premium but, for practical purposes, single cards—especially trumps—are quite satisfactory. This area has considerable historical interest, and many decks relate to occult matters. They were used for divination and meditation. Highly allegorical sets are rich in mystical symbolism. Even the modern deck offers intriguing research possibilities. A good handbook on this is *Symbolism* by my old friend Milton Pottenger. Oriental playing cards are little known in the West and extremely colorful. Most of them have religious meanings or at least high cultural signifi-



Interesting and unusual playing cards. At top, two circular Hindu cards; below, Persian cards.

cance. The circular cards of India setting forth the ten incarnations of Vishnu are usually hand-painted and are beautiful little miniatures in their own right. Persian playing cards are small rectangles on very hard cardboard, also hand-painted and lacquered. Chinese cards are narrow, only an inch or so in width but six to eight inches in length, and the markings on them suggest our dominoes. There are several types of Japanese cards and some of these are rare. The game of the Hundred Poets, usually played at the New Year season, is made up of 200 cards. Half of the deck



Interesting and unusual playing cards. At both ends, European cards; in center, a Chinese card.

features portraits of the poets and the opening line of one of their poems. The other half is in writing only, and on them are the completions of the poems. These decks exist hand-painted, also as wood-block prints which are hand-colored, and as multicolored wood-block prints. They are somewhat smaller than Western decks. The Japanese also have a game of seasons, the cards of which are quite curious; these can be purchased at market value in any city which has a Japanese community. The Japanese also copied decks of cards introduced by the Dutch. Some of these are very whimsical but, unless the collector is fortunate, they may be expensive.

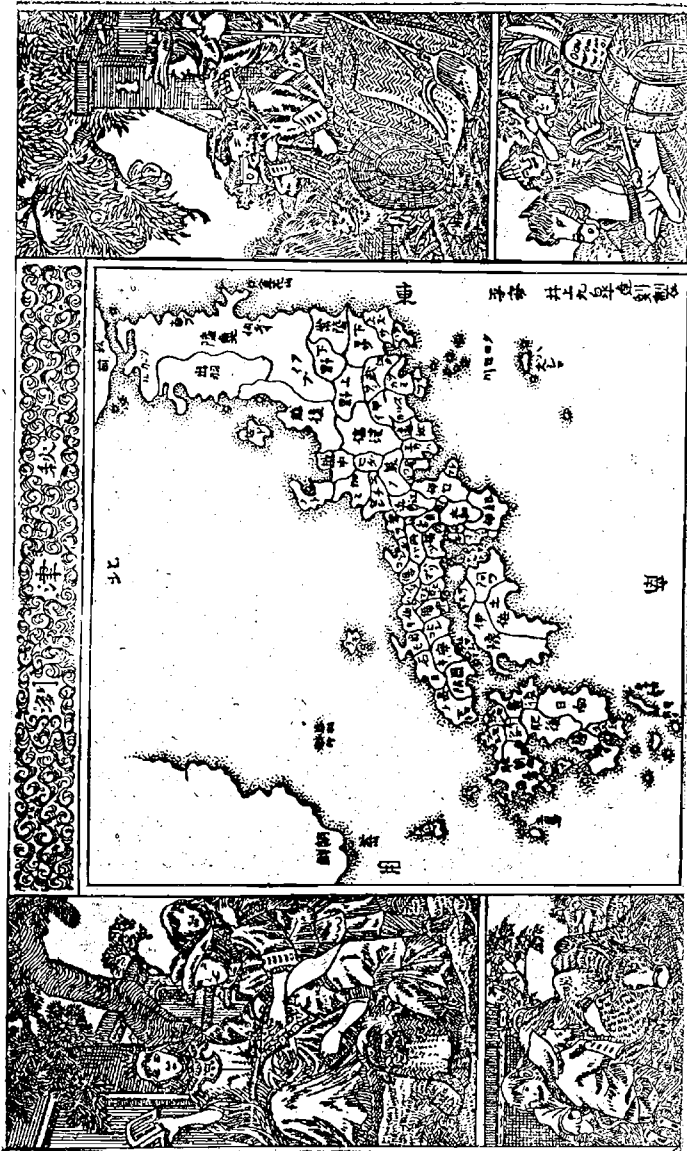
There is an increasing number of map collectors. A fantastic assortment of material is available in this field. Early maps are found in books of the fifteenth and sixteenth centuries and were often published separately. One dealer had maps in assorted sizes to fit in the spaces above fireplaces and, of course, there was always a demand from shipmasters who visited distant places.

In days when geography was sketchy, curious errors occurred and as late as the eighteenth century, California was shown as an island. Handsomely colored and elaborately engraved maps are items of considerable beauty. The borders include mythological figures; it is not unusual to find mermaids floating about in the Pacific Ocean.

Ancient manuscript maps are exceedingly rare; but as time went on many of these were perpetuated in printed form. The Jesuit father, Athanasius Kircher, included many maps in his voluminous writings. In one of these he locates the garden of Eden and in another he shows the lost continent of Atlantis. There are maps of the heavens as well as of the earth, and in the former the constellations are elegantly represented by appropriate constellational figures. We have two such maps in which all the constellational designs have been Christianized. The figures of the apostles are assigned to the Zodiac, and Cetus is designated as the whale which swallowed Jonah.

Old Japanese and Chinese maps are rapidly increasing in value and are concerned largely with the internal structure of the country. The Japanese, especially, made intricate maps of their larger cities indicating important public buildings, parks, and thoroughfares. These were usually folded to wallet size and were convenient to carry by travelers in the area. In Buddhist countries there are many pilgrimage maps showing the locations of prominent shrines and temples. In one of Hiroshige's woodcut prints a section of the Japanese coastline was represented with unusual accuracy. The circulation of this print was prohibited because it might be used by an enemy attempting to invade the country. Reproductions of famous maps are plentiful and many of these are quite decorative. Original examples should never be folded or pasted down but should be preserved either by framing or in large portfolios which are available in stores selling artists' materials.

Bookplate collecting appeals to those interested in heraldry and family genealogies. Beginning with the closing years of the nineteenth century, modern bookplates have great artistic merit.



The islands of Japan, nineteenth century engraving on copper by Inoue Kyuka of Heian (Kyoto).



Bookplate of Douglas Fairbanks and Mary Pickford.

Several famous engravers specialized in this field and many of their productions are worthy of framing as small engravings with both aesthetic and historical associations. This hobby had its renaissance between approximately 1890 and 1940. Dealers published catalogs of bookplates of famous persons and some brought fancy prices at auction. Good ones can still be found pasted on the inside covers of old books. If the books are valuable, the plates can be carefully removed; but if a volume has little or no significance, it can simply be soaked off. The approved term for the bookplate is *ex libris* meaning "from the library of." The earlier plates are usually armorial with only a coat of arms and the name of the owner below. There are many exceptions, however, and the alumni of our leading colleges and universities have assembled significant holdings of their alma maters. After 1940 the hobby fell out of fashion and has been more or less in the doldrums ever since. There are now strong indications that bookplate collections will again become fashionable and *ex libris* will inevitably increase in value. Here is another area where looseleaf notebooks will meet most of the needs and bookplates can be lightly tipped in. Good sources at the present time are garage sales and estate closures. There are nearly always books sold cheaply if the collector wishes to browse through them in search of bookplates.

To Be Continued



In a museum in Havana there are two skulls of Christopher Columbus, "one when he was a boy and one when he was a man."

—Mark Twain

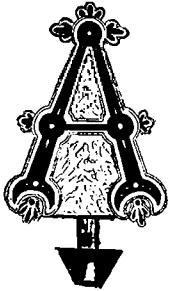
Fun is like life insurance: the older you get, the more it costs.

—Frank Mc Kinney Hubbard

I consider myself a Hindu, Christian, Moslem, Jew, Buddhist, and Confucian.

—Mohandas Gandhi

RELIGIOUS INTEGRATION



According to a recent newspaper report an effort is being made to prohibit the singing of Christmas carols in public schools. While we cannot pass judgment on the legality involved in this procedure, the moral aspects of the case are worth consideration. It is further noted that some religious groups also are opposed to the traditional practice of carol singing in classrooms during school hours. It seems to me that the Bill of Rights is directed against the establishment of a state religion which might easily attempt to dominate or strongly influence freedom of religious conviction, but when our founding fathers proclaimed freedom *of* religion they did not intend this to be interpreted as freedom *from* religion. We have always been a religious-oriented nation and the President of the United States takes his oath of office on the open Bible. The Marxian concept that spiritual beliefs are simply remnants of remote antiquity without modern validity is contrary to the common experience of mankind. The reception that Pope John Paul received in Poland clearly indicates the continuing need for spiritual consolation in this confused modern age.

The promotion of atheism is partly due to the continuing conflict between the various systems of theology practiced in the United States. The moral and ethical dilemma of our generation will not be solved on a sectarian basis. The great need of the moment is desegregation. In recent years there has been constant emphasis on racial integration. The proponents of this cause have done everything possible, including bussing, to emphasize cooperation and strengthen interracial communication. The reason for this strenuous project is the obvious fact that we are an interracial nation and have drawn from many parts of the world persons seeking a better standard of living and religious freedom. In some cases they have been inspired to free themselves from over-theological emphasis and in others to escape from atheism.

The simple truth is that atheism itself is a kind of religion and its followers are as devout in their disbeliefs as are the theists in their beliefs.

From the seventeenth through the nineteenth centuries, persons of many nations and beliefs came to America in search of life, liberty, and the pursuit of happiness. Many brought with them their hereditary cultures and there was a tendency to perpetuate old ways and beliefs in the new world. Some of these new citizens gave their allegiance to the American-life way without reservation. Others were reticent and aloof, believing the advancement of their own private concerns to be more important than constructive adjustments with their new environment. The result was that their first allegiance was with the past rather than with the future.

Little ships from foreign lands brought with them the same religious pressures which the voyagers sought to escape. Hardly had the colonists put their feet on Plymouth Rock than theological differences arose. In 1643, Roger Williams was banished from the Massachusetts Bay Colony for religious and political nonconformity. He took refuge with an American Indian tribe which had not been subjected to theology and founded the state of Rhode Island. The Puritans did not get along too well with the Calvinists, and what should have been a solid cooperation for the common good lost the name of action. There is no doubt that the framers of the Constitution had some of these details in mind when they did everything possible to guarantee the freedom of private worship.

The religious atmosphere has become increasingly disturbed in recent years. In addition to the Christian and Jewish communions, many other faiths are represented by minority groups. There are Parsis, Moslems, Jains, Sufis, Buddhists, Hindus, Confucianists, and others to be considered along with the creeds which originated here in America. The tendency has been to ignore the presence of Oriental sects and schools. This has been a mistake. All these faiths—great and small—have a common belief in God, almost identical moral and ethical codes, and close

interrelated social activities. Most of this variety of religious conviction is possible because of the temperate atmosphere now prevailing in America. Therefore, one would think that they would be strongly united in protecting the religious freedom which we all enjoy.

Take the problem of the public school. It is difficult to believe that a handful of atheists were responsible for the decision of the Supreme Court in abolishing prayer in the public school system. The note of discord was that each of the various denominations objected to a sectarian prayer of any except their own. As a result, a nonsectarian prayer was formulated, but this was also considered objectionable by some. There were also parents who desired all religious training to be excluded because its moral influence might inspire integrity in children which would be detrimental to the accumulation of wealth and attainment of high office. If religious sects had integrated and presented a solid front, some constructive solution might have been found. When the matter of the seriousness of religious enlightenment arose in national life, it should have been voted on by all the people and not decided by nine old gentlemen in Washington.

While the disagreements multiplied, the school children were the losers. There is no doubt that many families could have taught their children substantial religious principles. The real damage was the political downgrading of spiritual principles and concepts. Naturally religious children were deprived of the approval of their government. The moral deterioration following the Supreme Court decision of 1963 is a disaster, and much of the tragedy is affecting families who are devout members of religious communions.

The attitude that morality and ethics can exist without a foundation in spiritual integrity has little support from practical experience. The materialistic substitute for idealism is totally inadequate. The belief that heaven on earth is nothing more than a mechanistic utopia sustained by complete dedication to scientific progress is a fallacy. A number of communist countries are finding it indispensable to restore at least a measure of religious

freedom. This has been specially notable in China and among Russian satellite states.

What are we doing here to make sure that people have constructive dedication to the service of principles which are more important than profits? Internal security is closely related to what William James called "the mystical experience." It is the internal realization that a Divine Principle governs all things and it is the duty of the individual to live according to the divine plan and depart from the plots and strategies which are destroying our civilization.

On what basis could religious integration be accomplished? Obviously, it would be unreasonable to enforce it by means or agencies contrary to the law of God. We observe that many changes are taking place in the various churches of Christendom and also among non-Christian sects. The prevailing tendency is to be more cooperative than in the past, but it is not sufficient in the present need. The thinking should be very simple. The word religion is appropriately applied to the total number of persons of all faiths who believe in God and some moral structure comparable to the Ten Commandments. Religion is timeless. It has existed since the beginning of human history and, in spite of the prevailing skepticism, it will endure as long as man experiences the need for spiritual strength. The various faiths of mankind arise within the structure of religion in the Pythagorean symbolism of the tetractys. Pythagoras taught that the number *one* was totality and the number *two* was simply the one expressed in terms of halves. Religion as a revelation of the divine will is not the private property of any sect or denomination. The one religion manifests through all the world religions and all together they become religion per se. This point does not seem to be obvious and, until it is recognized, the major contribution of faith in the solution of mundane affairs is impossible.

As the various religions and denominations are intermingled in the political and social structure, we find a great deal of prejudice against various groups. The only area in which prejudice is disregarded is in matters of profit. When we buy a pair of

shoes we do not ask the salesman what church he belongs to, nor do we change banks because the cashier has religious beliefs in conflict with our own. Socially or economically we manage to mingle with reasonable dignity. Why not extend this into the field of worship itself? I know a number of persons who are exploring by themselves the religious experience. They go to a different church each Sunday and even attend Oriental organizations. Most who have made this pilgrimage have found inspiration and good teachings in all the creeds they have explored. A Moslem leader whom I met in Delhi, India, remarked rather sadly, "Most of my followers are more orthodox than I am." This may be true also in this country. The members of congregations may be standing in the way of integration. The progressive minister may simply lose his church. To most religionists, orthodoxy consists of unquestioning allegiance to the letter of the creed. This further involves the unique superiority of the church we have accepted. Liberality, broad-mindedness, and tolerance are therefore an offense against Deity. When a number of groups, each with different theological emphases, declare they are the sole custodians of spiritual light, it is easy to see how inquisitions came into existence a few centuries ago.

Religion means actually to live in harmony with the Divine Will. All sects are in general agreement on this point, but many have not lived strictly in harmony with the wisdom of a benevolent deity. Religions believe in world peace and a blessed state of affairs when all swords are pounded into plowshares. They should give an example of this peace by gathering together in charity and friendship in the true service of the Divine Power. The great difficulty remains that liberality is interpreted as compromise. Perhaps the average member should be more concerned over the conflict between his beliefs and his conduct in his own personal affairs. If he breaks the Golden Rule on frequent occasions, this is a more serious offense than a small share of cooperation with other organizations for the preservation of human society. As individuals do not always practice what they preach, religious organizations have a tendency to wander away from the

narrow path which leads to salvation. Religion has become big business and many questionable devices are used to enlarge membership. Obviously, when theological institutions are competing for funds they must emphasize differences rather than similarities. This is a common practice in business but is troublesome on the religious level. A person goes into a supermarket to buy a certain product and must decide between the giant size, the colossal size, and the stupendous size. Careful inspection may show that there is very little difference in the quantity or quality inside the package. Some religious groups are colossal, others super-colossal, but the basic teaching, if enlightened, proclaims the fatherhood of God and the brotherhood of man.

With the mortality rate among teachers rising every year, some change in the prevailing curriculum is clearly indicated. Religion is one of the world's major considerations. It should take precedence over many types of history now taught in the school. It is not only an enormous subject but it involves immediate factors which the student must face when he graduates and builds a life of his own. It is far more vital than secular history which is concerned principally with political corruption. It has priority over the imports and exports of Patagonia or the birthrate in Afghanistan. It should take precedence over school athletics or crayon work in the art class. Why not regard it as a required subject? It can be treated as a major aspect of human life. No creeds or sects should be given precedence, but every child coming into the world should be able to understand the beliefs—historical and contemporary—of those who came before him and those with whom he must share life today. The important moral and ethical emphasis could be brought out clearly and those who object will label themselves as ignorant or misinformed. Inter-religious understanding would also enable minority groups to receive the consideration which they rightly deserve.

It may be that Christmas carols will displease some persons, but this point could be clearly covered by excusing from participation those whose sensibilities are offended. In the age group from six to twelve years, few children would be offended if their

parents did not object. Objecting parents mean that a wedge is driven between various faiths at an early age. It is extremely doubtful that George Washington or Abraham Lincoln would be outraged at the thought of school children singing Christmas carols. Let simple children's songs arising in different faiths be combined in Christmas programming. Thus all would be represented. The idea that children will be alienated from their faiths may be of some concern, but that all the children should be denied a simple spiritual experience because of the prejudices of their elders is an unfortunate circumstance. Those with the most logical cause for dissent are the atheists. I strongly suspect that they are one of the smallest minorities in the country. Even those who might be inclined in that direction, hesitate to proclaim themselves for fear that they would be penalized financially.

Another approach would be to place the situation squarely before the Parent-Teachers Association. One can then find out what parents actually feel about the exclusion of all religious elements from secular education. Of course, in harmony with our constitutional government, any child can be excused from participation in any activity which offends his conscience. The Supreme Court decision throws the responsibility for religious training back on the individual family. Most families, however, cannot compete with the public school and its influence in the lives of young persons. Due very largely to the official attitude toward religion, children resent spiritual, moral, and ethical disciplines and are in open rebellion when they are forced upon them.

Another point is interesting. Young people who were in revolt against the establishment a few years ago are growing up. Faced with the practical problems of living, many of them are seeking constructive religious associations. Some are returning to the orthodox denominations; others alienated from traditional forms are exploring Oriental teachings, not because the teachings are essentially different, but there has been no previous disillusionment. Literature relating to metaphysical principles, esoteric doctrines, meditation schools, and parapsychological research are not only attracting younger people but are now ob-

servable as influencing academic institutions. The backbone of materialism is actually broken not only in the Western Hemisphere but throughout Europe and Asia. Churches are beginning to consider extrasensory perception, religious healing, and religiously oriented psychology. The world is recovering from its doldrums and the recovery will be hastened if those who are oriented to spiritual values continue to labor for the common good. As the Christmas season approaches, I sincerely believe that there will be greater emphasis upon integrities and dedication than in recent years. Christmas carols will be sung in most parts of the Western world and we will reaffirm the simple fact that, when those of good spirit gather together in tribute to the Divine Presence, peace on earth and good will to men can become a fact.



The nature of God is a circle whose center is everywhere and whose circumference is nowhere.

—St. Augustine

A guest in the house is God in the house.

—Polish Proverb

A great many people think they are thinking when they are merely re-arranging their prejudices.

—William James

A Presbyterian minister, who had not long before married a couple of his rustic parishioners, had felt exceedingly disconcerted, on his asking the bridegroom if he were *willing* to take the woman for his wedded wife, by his scratching his head, and saying:

“Ay, I’m wullin’; but I’d *rather* hae her sister.”

—Appletons’ Journal, July 31, 1875.

All religion must be tolerated . . . for . . . every man must get to heaven his own way.

—Frederick the Great

Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one.

—Socrates

VALENTINES



Valentine was the name of two early saints mentioned in the hagiology, both of whom were martyred in the third century A.D. Very few details are available concerning the lives of these holy men, but they have come to be commemorated on February 14. It is universally agreed that they had nothing to do with the modern custom of sending valentines.

Courtship rituals of one kind or another go back to a very early date. They were mostly of a strictly secular nature and their moral tone was not high. Young people might choose their mates by lottery, the casting of dice, or drawing names from a hat. The Church was scandalized by such procedures and decided that some religious element would be appropriate. As early as the Roman empire, there was a mating festival near the fourteenth of February. Some believe this to have been inspired by the mating habits of birds. Searching for a patron saint whose day would be close to the earlier rites, the good fathers found the saints Valentine who were venerated on February 14 and one or both of these earlier martyrs came to be associated with valentines.

Amatory epistles, with or without artistic embellishments, appeared at a comparatively early time. I had for some years a love letter, pathetically worded, which passed through the mail about the year 1450. The borders and part of the outside were decorated with garlands, bright flowers, and quaint arabesques. There is no doubt that gradually the fourteenth of February inspired romantic ardor. Young ladies put appropriate tokens under their pillows, convinced that the first acceptable male whom they saw the next morning would be their mate for life. Many of the girls locked themselves in their rooms if there was likelihood that the wrong man would come along first.

In those good old times when gentlefolk could neither read nor write, professional scribes wrote the letters and added the artistic touches. As Valentine's Day approached, those scribes might have had prepared a few sheets in advance as samples of their skill. In the eighteenth century, it was generally assumed that those romantically involved would prepare their own valentine notes. There are known examples, however, in which recognized artists were called in if the romance was not doing well. By the nineteenth century, Valentine's Day began to be commercialized. Expensive examples were often trimmed with real lace, elaborate bows, and a variety of appropriate symbols. Instead of sending them in envelopes, they were delivered in bright red, heart-shaped boxes. Superlative examples might be two feet in height. It was a one-way traffic, however, for the young men did not receive such elaborate remembrances.

About the beginning of the twentieth century, valentines became universally popular in the United States. However, many of the actual designs were made in Germany, and were both sentimental and sensational. Economy was a factor, however, and paper lace took the place of more expensive material. Color was provided by a chromolithographic process and often received an embossing which gave it a three-dimensional appearance.

As the tempo of living increased and personal relations became more prosaic, gift cards for nearly all occasions gained in popularity. These featured appropriate sentiments and relieved the sender of mental labor. Promotional advertising and common practice led to a rapid expansion of the gift card industry. Nearly all holidays were remembered and several new occasions were invented to maintain the sales program. Along the way, humorous cards, some in extremely poor taste, came into vogue. No effort was made to inspire the disillusioned or comfort the forlorn. Most Christmas and Easter cards remained in good taste, but even these are often secularized. Strangely enough, you are more likely to see birds on Christmas greetings than on St. Valentine's Day. There is no doubt that the rising tide of materialism strongly affected taste in gift cards. Recently, there has been a stronger

demand for religious cards and those being distributed by the United Nations organization have been very popular. Also cards combining the symbols of the principal world religions have gained in favor.

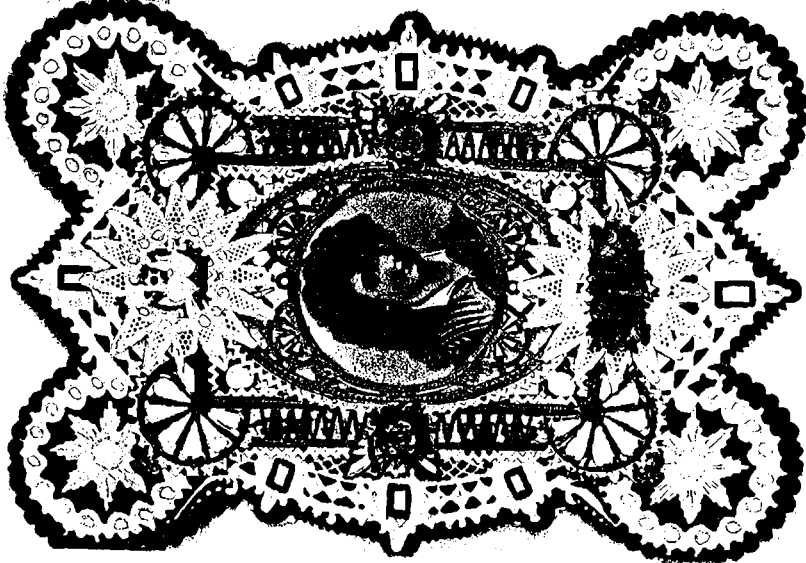
Two valentines, both addressed to the same young lady who was living in Buffalo, New York, were posted in the 1880s. The handwritings of the senders are different, so evidently there was some competition for her hand. The first card is the more elaborate. It is multi-colored, die-cut, and trimmed with embossed paper flowers. In order to appreciate the sentiment which the card was intended to convey, we are reproducing the verse on the inside of the valentine.

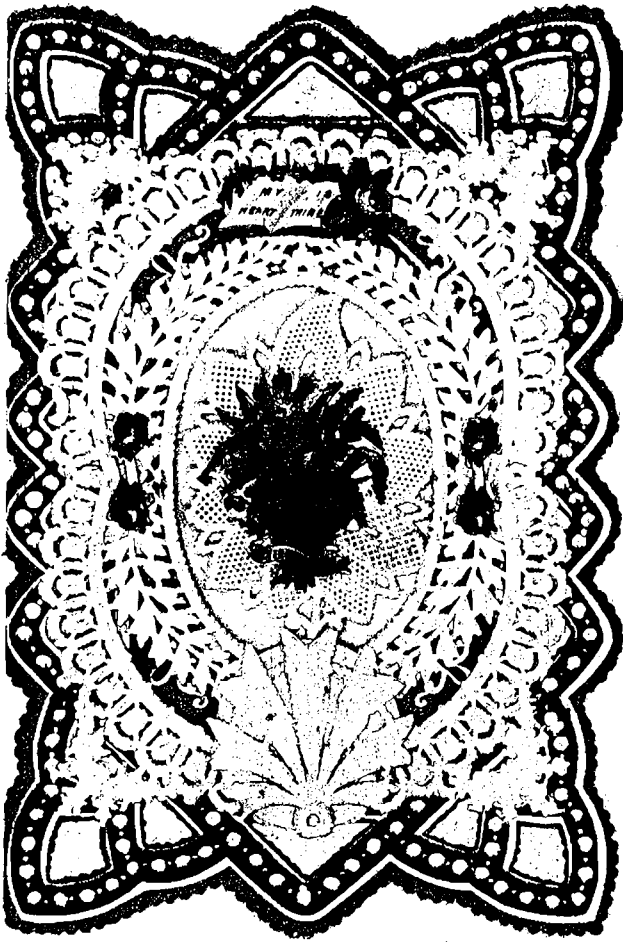
The second card is somewhat smaller, but may have been produced by the same manufacturer. The open book on the outside of the design contains the words, "My heart is thine." Who wrote the verse on this one is difficult to say but it was obviously a poet of limited genius.

"Be My Love."

"Come, come with me, and be my love,
And we will all the pleasures prove,
That hills and vallies, dales and fields,
Woods, or steepy mountains yield."

It would not be fair to say that those who received romantic valentines always lived happily ever after, but certainly the court- ing period was longer and better disciplined than is the present policy. When my grandmother's daughters developed their beaux, the young people had no quiet evenings together. Grandmother was always present. An engagement was a serious affair and, while it was no longer fashionable to publish the bans, a cooling off period of one year was usually required. This was the testing time; if the romance survived, then it was significant. If the girls received valentines, my grandmother always read them first and some of them never reached their intended destination. When a young man made a small gift, it usually was a present to Mother.





Grandmother always considered herself liberal and progressive, but if the young man did not meet with her approval, she often felt it a personal responsibility to reshape his character. If love survived the strain, Grandmother ultimately gave her approval.

The old sentimental valentine was part of a way of life which has virtually disappeared and with it has vanished much of the dignity of human relationships. Chivalry has faded away.

A FEW NOTES ON THE SUBJECT OF PAPER



Appletons' Journal for 1873 contains an interesting article by W. C. Griffis on the use of paper in the Orient with special emphasis on the paper money of Japan. Under the inspiration of his article we feel that the subject should be brought to the attention of our readers. It is now generally accepted that paper was invented in China about the beginning of the Christian era. It was made by grinding up wood bark, plant fibers, and discarded garments. We have no proof that any examples from the first batch have survived to this time, but specimens from the seventh and eighth centuries A.D. are fairly plentiful. The papermaking process traveled westward until it reached the city of Baghdad which was at that time a major center of world culture. Under the great Caliph Harun-al-Rashid paper was almost indispensable because the great classics of Grecian and Roman philosophy and science were being translated into Arabic and Persian as rapidly as the scribes could digest the texts.

The rest of the world was without paper. The Egyptians invented papyrus sheets during the third millenium B.C. This material, when properly treated, provided a good writing surface and accepted color adequately. The papyrus monopoly limited the distribution of this fabric although it was available in Greece, Rome, and Byzantium. The greatest drawback was the brittleness of papyrus which could not be folded so that books written on it had to be preserved in the form of rolls. The use of parchment or vellum has been noted as early as the second century B.C. It had two advantages, both sides could be used, the sheets could be gathered, folded, and bound. The earliest versions of the Holy Scriptures were on vellum and are known as codices. In the fifteenth century, Gutenberg printed a few examples of his Bible on parchment and these now command a fantastic premium.

Paper reached southern Europe in the thirteenth or fourteenth century A.D.; mills were set up for its manufacture in Italy, Spain, France, and Germany. The quality of this paper has never been equalled since. Five-hundred-year-old examples show practically no deterioration. In those days, of course, books were few and highly treasured. Catchpenny literature did not exist and valued texts dealt with religion, philosophy, science, and law. There were also a number of histories of which the *Nuremberg Chronicle* is probably the finest example. The invention of printing in the West was closely associated with papermaking. The mills increased in number and could hardly keep abreast of the demand. In the nineteenth century papermaking was largely modernized and elaborate machinery contributed both speed and efficiency. The paper itself deteriorated until today we are fortunate if some treasured volume will last for fifty years.

Writing 105 years ago, Mr. Griffis waxed eloquent on the Asiatic use of paper. He refers principally to Japan, but it is only fair to give China its share of the credit. Chinese paper comes in many weights but has always been of excellent quality. Thin paper has been used for many centuries to take rubbings or ink squeezes from stone tablets and other ancient monuments. Because of this speciality, China is often credited as the birthplace of printing. Paper was also essential to the development of the art of painting. Silk was used on special occasions but, generally speaking, paper was the canvas of Asia. Woodblock printing has existed in China for more than a thousand years; it is to early Chinese or Korean printers that the credit must go for the invention of moveable type. Paper ornaments of many kinds associated with national celebrations and such private occasions as weddings and funerals reveal extraordinary ingenuity in paper devices. Charms on the walls of houses and facsimiles of money to be buried with the dead are in popular usage even today.

Paper money was certainly invented among the Chinese. Nothing equivalent to it occurred in Europe until a comparatively recent date. Paper money originated in the Ming dynasty (fourteenth century); examples are found occasionally in the graves

of illustrious dead. These notes are about the size of a legal sheet of typewriting paper and are upon a soft, bluish gray, porous paper. They bear the seals of the imperial treasury, also a clear and distinct warning against counterfeiting. However, paper currency gradually faded away among the Chinese. The average citizen apparently had little faith in paper money and preferred a solid metal coinage. At several times in Chinese history paper currency has been demonetized, even the coinage was not entirely trusted. Under the Republic very handsome banknotes appeared featuring the face of Dr. Sun Yat-sen and scenes of historic sites in China.

Now a few lines from C. W. Griffis: "The uses of paper in Japan are ludicrously various. It is used in daily life, in the drawing-room, the nursery, and the kitchen, in ways that are dark to a foreigner. A Japanese is never at a loss for a string, a sheet for a letter, a wrapper, a handkerchief, a towel, or a plaster. In his bosom is a roll of paper, and what paper can accomplish is known only to the native of Japan. When little Yezaburo or Kintaro cuts his finger, a bandage is applied and tears are dried with the same article. The exquisitely-dressed young lady takes a roll of paper from her girdle, and lo! it becomes a handkerchief. Pass into the street on a rainy day in Yeddo (Tokyo), and you see for miles a panorama of moving disks of paper. Both umbrellas and parasols are made of paper, and a suit of oiled and water-proof clothes, hat, coat, trousers, and shoes, may be bought almost anywhere in Japan. Boxes, pipe-cases, twine, dishes, tea-trays, carpets, chimneys, roasting-pans for firing tea, windows, doors, partitions, and screens, are everywhere made of paper.

"The paneled walls of houses are made of hardened paper-pulp. Old Japanese armor is largely made of compressed lacquered paper. Perhaps Europeans adopted the custom of papering the walls of their houses from these people. The dwellings of the better classes of the Japanese people are always papered, though the sheets used are not over a foot or eighteen inches square. They are polished, silvered, gilded, colored, or printed, with birds, flowers, animals, and many tasteful designs. In looking over a

paper-dealer's sample book in Yeddo, one rarely sees a 'loud' or uncouth pattern, always excepting that of the dragon, in which the normal Japanese doth so delight." To the above list there could be many additions. Beautiful paper cutouts made in both China and Japan and Japanese paper-folding has become quite popular in the United States. The first Japanese postage stamps were printed on a fine quality of Japanese paper and this has long been used for the Ukiyo-e woodblock prints and the exquisite surimono or gift cards.

The feudal period in Japanese history ended with the restoration of the monarchy in 1866. Up to that time the various daimyo, the provincial lords, issued paper currency. Also, some of the more powerful monasteries and religious establishments had the right to issue their own paper money. At that time, rice was accepted as the basic standard of value. Taxes were paid in rice as were the salaries of the retainers of feudal lords. Local currency issues were for the most part strips of white or yellow cardboard. They came in a number of denominations and each was printed on both sides with woodcut designs and inscriptions. The general appearance of these cards will be obvious in the accompanying illustration. At the top of the front of each card is a good luck symbol, usually a representation of Daikoku, the god of wealth, standing on sacks or bales of rice. He is a most jovial fellow and shares with his brother Ebisu the attributes of good fortune. As Daikoku is patron of rice, so Ebisu protects fishermen and those who go down to the sea in ships. Occasionally other subjects are used, for example, the Japanese Adam and Eve standing on the bridge of heaven and Hachiman, the deified Emperor Ojin, riding on his horse. It is obvious that this type of currency could easily be counterfeited; soon the country was flooded with facsimiles difficult to detect from the originals. Even the seals could be neatly imitated by hand. Occasionally a counterfeiter was apprehended; at times he was tried, convicted, and executed the same day. The daimyo money bore elaborate seals in both red and black and these chops were equivalent to the handwritten name of the feudal lord. It has been said that when an American



Japanese currency showing Daikoku (left), the Japanese Adam and Eve (center), and the Emperor Ojin (right).

industrial multi-millionaire tried to sign a contract with a Japanese distributor he was told quite firmly that his signature was no good. They would accept only his seal.

When the Emperor Meiji ascended the throne, the problem of a national currency came into focus. A samurai close to the emperor's ear suggested that the people would feel most happy and secure if national paper money resembling the local currency of the former administration was immediately circulated. The plan was quickly carried out, but again counterfeiters complicated the situation. The threat of execution did not discourage them. The only answer was to create a currency which could not be imitated by local artists. The contract was given to a German firm of bank-note engravers at Frankfurt and a company in New York was also engaged. Mr. Griffis observes that by 1873 \$99 million worth of paper money was delivered to Japan and that no successful imitation by counterfeiters had been noted.

The imported currency was extremely elegant. The notes were of various sizes according to their values. The designs included flashing rays of light, celestial birds, the emperor's crest (the open chrysanthemum), and the ever-present dragon. Mr. Griffis notes that the alchemists of old transmuted base metals into gold, but it waited for the Orientals to transform paper into the wealth of the world. There is still a delicate consideration, however, the same that confronted the Chinese long before. The value of paper money can fluctuate exceedingly, but when you hold a solid gold oban (most valuable Japanese coin) tightly in your fist there is a certain subtle satisfaction.



Pure gold does not fear the smelter.

—Chinese Proverb

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor.

—Ralph Waldo Emerson

THE WISDOM OF MUHAMMAD



uhammad, Prophet of Islam, was born between A.D. 570 and 572; died A.D. 632, or according to Moslem chronology A.H. 11. His teachings have descended to the modern world through the *Koran* and the *Sunnah*. The *Koran* is the sacred scripture and the *Sunnah* preserves acts and sayings of the Prophet collected by his disciples during his lifetime. The *Koran* is the final authority on all matters of conviction and conduct. If this does not contain the required rules to govern any circumstance, recourse is had to the *Sunnah*. The third guide is interpretation bearing upon a particular incident, and the fourth is common sense. Together these cover all contingencies. The faith of Islam differs from most other spiritual revelations in one important particular. It not only defines Islamic morality and ethics, but establishes a legal structure by which the teachings of the Prophet have supreme legislative authority. It was Muhammad's belief that noble ideals should be accompanied by a protective structure which assured their fulfillment.

In the last few years the Islamic community throughout the world has become a major factor in human affairs, and it would seem timely to understand the religion of these nations still largely dominated by the *Koran* and the *Sunnah*. It soon becomes apparent that while the name and memory of Muhammad are held in the highest veneration, the legalistic phase is no longer strictly enforced. Powerful prejudices exist on both sides of Christian/Moslem relationships. In 1910 a little volume was published in New York under the title *The Sayings of Muhammad*. It was compiled and edited by Abdullah Al-Mamun Al-Suhrawardy, M.A., M.R.A.S., who was a member of the Pan-Islamic Society of London. The compiler points out that he has not attempted to

present a comprehensive work but a selected group of sayings which reveal the mind of the Prophet and the general direction of his thinking.

We have selected a few passages, more or less at random, which express the original faith of Islam:

True modesty is the source of all virtues.

Modesty and chastity are parts of the Faith.

To every young person who honoureth the old, on account of their age, may God appoint those who shall honour him in his years.

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

The Lord doth not compassionate and commiserate His servants, except such as are tender and full of feeling.

Mankind will not go astray after having found the right road, unless from disputation.



The most excellent Holy war is that for the conquest of self.

Heaven lieth at the feet of mothers.

The love of the world is the root of all evil.

Adore God as thou wouldst if thou sawest Him; for, if thou seest Him not, He seeth thee.

When the bier of anyone passeth by thee, whether Jew, Christian or Muslim, rise to thy feet.

Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

Women are the twin halves of men.

Who are the learned? They who practice what they know.

The time is near in which nothing will remain of Islam but its name, and of the Koran but its appearance, and the mosques

of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; **and** contention and strife will issue from them, and it will return upon themselves.

Trust in God, but tie your camel.

The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

When your friend dieth, mention not his vices.

He is of the most perfect Muslims, whose disposition is most liked by his own family.

Fear God, in treating dumb animals and ride them when they are fit to be ridden and get off them when they are tired.

“O Apostle of God! Inform me, if I stop with a man, and he doth not entertain me, and he afterwards stoppeth at my house, am I to entertain him or act with him as he did with me?” Muhammad said, “Entertain him.”

Ye will not enter Paradise until ye have faith, and ye will not complete your faith until ye love one another.

That person will not enter Paradise who hath one atom of pride in his heart.

Desire not the world, and God will love you; and desire not what men have, and they will love you.

O Lord! Keep me alive a poor man, and let me die poor; and raise me amongst the poor.

The rights of women are sacred. See that women are maintained in the rights assigned to them.

Monopoly is unlawful in Islam.

Whoever bringeth the dead land to life; that is, cultivateth waste land, for him is reward therein.

There is a polish for everything that taketh away rust; and the polish for the heart is the remembrance of God.

A sincere repenter of faults is like him who hath committed none.

God saith, "I was a hidden treasure, I would fain be known.
So I created Man."

O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family and wealth.

When asked to curse the infidels, Muhammad said, "I am not sent for this; nor was I sent but as a mercy to mankind."



Do not think yourself a giant because you sit upon the hump of a camel.
—Russian Proverb

Camelopard. An Abyssinian animal, taller than an elephant, but not so thick; so named because he has a neck and head like a camel, is spotted like a pard; but his spots are white upon a red ground. The Italians call him *giaraffa*.

—Samuel Johnson

A whale in shallow water amuses shrimps.

—Chinese Proverb

A frog wished to be large as an elephant, and burst.

—Ethiopian Proverb

SOME LITTLE BUG

IN these days of indigestion
It is oftentimes a question
 As to what to eat and what to leave alone;
For each microbe and bacillus
Has a different way to kill us,
 And in time they always claim us for their own.
There are germs of every kind
In any food that you can find
 In the market or upon the bill of fare.
Drinking water's just as risky
As the so-called deadly whiskey,
 And it's often a mistake to breathe the air.



Some little bug is going to find you some day,
Some little bug will creep behind you some day,
 Then he'll send for his bug friends
 And all your earthly trouble ends;
Some little bug is going to find you some day.

The inviting green cucumber
Gets most everybody's number,
 While the green corn has a system of its own;
Though a radish seems nutritious
Its behaviour is quite vicious,
 And a doctor will be coming to your home.
Eating lobster cooked or plain
Is only flirting with ptomaine,
 While an oyster sometimes has a lot to say,
But the clams we eat in chowder
Make the angels chant the louder,
 For they know that we'll be with them right away.

Take a slice of nice fried onion
And you're fit for Dr. Munyon,
 Apple dumplings kill you quicker than a train.
Chew a cheesy midnight "rabbit"
And a grave you'll soon inhabit—
 Ah, to eat at all is such a foolish game.
Eating huckleberry pie
Is a pleasing way to die,

While sauerkraut brings on softening of the brain.
 When you eat banana fritters
 Every undertaker titters,
 And the casket makers nearly go insane.

Some little bug is going to find you some day,
 Some little bug will creep behind you some day,
 With a nervous little quiver
 He'll give cirrhosis of the liver;
 Some little bug is going to find you some day.



When cold storage vaults I visit
 I can only say what is it
 Makes poor mortals fill their systems with such
 stuff?

Now, for breakfast, prunes are dandy
 If a stomach pump is handy
 And your doctor can be found quite soon enough.
 Eat a plate of fine pigs' knuckles
 And the headstone cutter chuckles,
 While the grave digger makes a note upon his cuff.
 Eat that lovely red bologna
 And you'll wear a wooden kimona,
 As your relatives start scrappin 'bout your stuff.

Some little bug is going to find you some day,
 Some little bug will creep behind you some day,
 Eating juicy sliced pineapple
 Makes the sexton dust the chapel;
 Some little bug is going to find you some day.

All those crazy foods they mix
 Will float us 'cross the River Styx,
 Or they'll start us climbing up the milky way.
 And the meals we eat in courses
 Mean a hearse and two black horses
 So before a meal some people always pray.
 Luscious grapes breed 'pendicitis,
 And the juice leads to gastritis,
 So there's only death to greet us either way;
 And fried liver's nice, but, mind you,
 Friends will soon ride slow behind you
 And the papers then will have nice things to say.



Some little bug is going to find you some day,
 Some little bug will creep behind you some day,
 Eat some sauce, they call it chili,
 On your breast they'll place a lily;
 Some little bug is going to find you some day.

Roy Atwell.

(Reprinted by permission)

Sketches by Barbara Kimball

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION <small>(Required by 39 U.S.C. 3685)</small>		
1. TITLE OF PUBLICATION FRS JOURNAL		3. DATE OF FILING 10-9-79
2. FREQUENCY OF ISSUE Quarterly		4. NO. OF ISSUES PUBLISHED ANNUALLY Four
5. LOCATION OF HEADQUARTERS OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printer)		6. ANNUAL SUBSCRIPTION PRICE \$6.00
7. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printer) 3910 Los Felix Blvd. Los Angeles, CA 90027		
8. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and Address) Philosophical Research Society, Inc. 3910 Los Felix Blvd. L.A. 90027		
EDITOR (Name and Address) Manly P. Hall 3910 Los Felix Blvd. L.A. 90027		
MANAGING EDITOR (Name and Address) Manly P. Hall 3910 Los Felix Blvd. L.A. 90027		
9. OWNERS (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a proprietor, his name and address must be stated.)		
NAME ADDRESS Philosophical Research Society, Inc. (Nonprofit Corporation) Address above Board of Trustees - President - Manly P. Hall c/o the Society Vice-President - Dr. John W. Evelyn c/o the Society Secretary - James Ingohratan c/o the Society		
10. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
NAME ADDRESS NONE		
11. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.121, FIM) <small>This purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)</small>		
<input checked="" type="checkbox"/> HAVE NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> HAVE CHANGED DURING PRECEDING 12 MONTHS <small>(If changed, publisher must submit explanation of change with this statement.)</small>		
12. EXTENT AND NATURE OF CIRCULATION		13. AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS
A. TOTAL NO. COPIES PRINTED (Net Press Run)		2200
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		2200
2. MAIL SUBSCRIPTIONS		1316
C. TOTAL PAID CIRCULATION (Sum of B1 and B2)		1316
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS, SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES		31
E. TOTAL DISTRIBUTION (Sum of C and D)		1347
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACQUIRED, SPOILED, AFTER PRINTING		853
2. RETURNS FROM NEWS AGENTS		NONE
G. TOTAL (Sum of E, F1 and F2 should equal net press run shown in A.)		2200
14. I certify that the statements made by me above are correct and complete.		SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER <i>Manly P. Hall, Editor</i>
15. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)		
39 U.S.C. 3626 provides in pertinent part: "The person in this world has been entitled to mail matter under former section 4208 of this title shall mail such matter as this section provides under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."		
In accordance with the provisions of this section, I hereby request permission to mail this publication named in item 1 at the phased postage rates presently authorized by 39 U.S.C. 3626.		
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER <i>Manly P. Hall, Editor</i>		

COLLECTOR'S CHOICE



It was customary for Mr. Nakamura to close his shop about noon to have lunch at Mr. Uchida's noodle soup restaurant. By sitting at a table near the door he was able to watch for any stray customer in search of antiques. When he saw me approaching the front door of his store he waved a friendly greeting and invited me to join him. The little art dealer seldom discussed his customers, but a few cups of warm saki loosened his tongue. He told me of world-famous collectors who had favored his establishment with their trade and made some rather shrewd observations about the characteristics and temperament of these wealthy connoisseurs. While he was drinking the sauce in the bottom of the noodle bowl, it seemed an appropriate time to ask a question.

"Mr. Nakamura, why do people collect art?"

He smiled. "The most obvious answer is that they like to own rare and beautiful objects. Without their continuing patronage, creative artisans could not support themselves and art dealers would have to close their stores."

After looking thoughtfully into the bottom of his now empty noodle bowl, my friend continued: "As you know I inherited my shop from my father who had great appreciation for old and precious things. Among the items bestowed upon me was a rare piece of Heian embroidery. It was only a ragged fragment, faded and extremely fragile, mounted between glass sheets, and crudely framed. It remained in my store for a long time, a rather forlorn object which no one seemed to appreciate. Then one day

a prosperous-looking American who came to Japan to take advantage of our natural hot water springs favored my store with his presence. He looked around until his eyes fell on the Heian embroidery. He stood in front of it for nearly half an hour, and then asked the price. When I told him it was very expensive, he added quietly, 'I will buy it.' Looking under the counter, I found a lovely silk wrapping cloth and rather wistfully prepared to part with an old friend. After he had paid the purchase price, I was moved to ask the new owner why he had chosen that particular object. He smiled broadly and replied, 'Because it pleases me.'

After lunch we returned to Mr. Nakamura's private sanctum and, because shoppers were few, continued our discussion. He explained that his clientele was difficult to classify. A large percentage was made up of souvenir hunters. They were visiting a strange and picturesque country and wanted to take home some trinket to remind them of their trip. There were others of moderate means who had small collections which they maintained as hobbies. Another group was made up of foreign dealers looking for bargains, but there were a few to whom the assembling of choice material was a lifetime labor of love. Such customers had to be rich and well-informed, and many maintained experts whom they could consult when occasion demanded. Such purchasers were likely to be prosperous business men, industrialists, financiers, or members of the aristocracy. Their minds were busy all day making money, but there was something inside of them that became more and more lonely. Perhaps it was what you might call *the soul*. Burdened with worldly possessions, they resolved to cultivate that love of beauty which we all share. Because they had trained minds, history attracted them and they liked to classify, study, and understand the things which they bought. Often they were very lonely people whose families had little or no interest in art, and as a consequence many great private collections finally came to rest in public institutions.

With the trace of a smile around the corners of his mouth, Mr. Nakamura added: "Perhaps you do not realize that art lovers exist everywhere. While foreign visitors are busy depleting our

country of valuable artifacts, a number of prosperous Japanese are now collecting American and European curiosities. As it appears that we are not going to be favored by many visitors this afternoon, perhaps you would like to visit a little store here in Kyoto devoted to items of Western oddments."

Locking his shop, Mr. Nakamura led me through a maze of narrow ways and byways and eventually paused in front of a rather dilapidated building. "Before we go in perhaps I should make a few remarks. As a result of our Westernization program we are making a serious study of American, English, and German ways of living. Mr. Aso, the proprietor of this shop, has a sister-in-law living in Chicago. She is supplying him with curiosities which she obtains in various stores. They find a ready market here and the proprietor is prospering."

The interior of Mr. Aso's place of business belied the exterior. It was substantially furnished with shelving, showcases, and display stands. After effusive greetings, the owner invited Mr. Nakamura and me to inspect his stock. On an upper shelf stood a row of head gear. There were two somewhat battered tall silk hats, some derbies, chauffeur's caps, and some which appeared to be of the type worn in synagogues. On the next shelf feminine hats were well represented—mostly decorated with artificial flowers, birdfeathers, and varicolored ribbons. Further down the shelving were shoes of assorted sizes and types—some of them evidently the worse for wear and, therefore, clearly authentic. A tall, glass-fronted case featured a gentleman's full dress attire with gleaming shirt studs and wing collar. This showing was balanced on the other side of the room with a lady's formal evening gown, resplendent with lace, ruffles, and high white gloves. It was rather décolleté, but Mr. Aso had arranged a group of flowers as a note of Oriental modesty. One of the flat cases contained a row of old watches—some of them keywinders; also elaborate watch chains with appropriate fobs, one of which was a miniature gilded horseshoe. Behind these was a selection of eyeglasses, the place of honor being reserved for a long-handled lorgnette ornamented with silver tracery. Under the counter arti-

cles of a more practical nature were neatly assembled. There was a doctor's medical satchel, open to show rows of bottles inside with a stethoscope draped over it, and an old New England bootjack which might be difficult for a Japanese to understand. There were belts, suspenders, and shoehorns to aid in the understanding of the daily lives of foreigners.

The piece de resistance stood alone on a high pedestal. It was a gaily-painted plaster statue of a lightly clad young lady with a clock inserted in the midriff. Much to the delight of the owner, it was evident that Mr. Nakamura was examining this device with rapt attention. Mr. Aso lifted the clock from its stand and brought it to the counter, explaining that he could not sell it because it had been reserved by a gentleman of consequence. It was obvious that a compliment was expected. After a suitable pause and a last lingering look at the clock, Mr. Nakamura murmured softly, "Very unusual."

It was then I noticed that my friend was casting sidelong glances at a framed picture leaning against the wall near the back of the shop. He now wandered over toward it and asked Mr. Aso why he had included it in his stock. The proprietor, somewhat sheepishly, said that it had been turned in as part payment for a fine old Waterman fountain pen with a solid gold point. Mr. Nakamura motioned me to come over and explained: "It is an old Japanese woodblock print, and the subject is the Chinese poet Lu gazing at a waterfall."

Then turning to Mr. Aso he continued: "Perhaps under the circumstances you would like to dispose of it at a reasonable price." Mr. Aso nodded his head vigorously: "If you can use it, it is yours for fifteen yen."

Holding the print close to my face, Mr. Nakamura whispered, "Buy it quickly, Haru-san, or I will buy it first." When the transaction was completed we departed, carrying the print wrapped in a page of old newspaper.

Later in the backroom of Mr. Nakamura's establishment we examined the old picture with considerable care. As my friend put his magnifying glass back in his vest pocket, he announced

firmly, "This is an original woodblock picture by the great Japanese artist Hokusai. It is in rather good condition and is made of two sheets of paper joined vertically. You will notice where the sheets are joined. Even now, it is far more valuable than Mr. Aso's entire stock, and in the years to come will be virtually priceless. This is one of the sad consequences of over-Westernization. Many of our great national treasures are neglected. Some have actually been destroyed, and we must be eternally grateful to men like Ernest Fenolosa and Okura Kakuzo for their valiant efforts to protect our Japanese artistic heritage. Mr. Aso is primarily a merchant. He is motivated by profit and takes it for granted that Western nations are superior in every way because of their industrial and economic progress. He serves a number of buyers of the same mind. It is a little sad, Haru-san, but provides us with an excellent opportunity to buy important Oriental art at a fraction of its worth. I think you will find that Hokusai's print will delight your soul and also be a wise investment."



We live in an age when unnecessary things are our only necessities.

—Oscar Wilde

When Oscar Wilde deplored America's lack of antiquities and curiosities while on a visit in the United States, a young lady told him: "We shall have the antiquities in time, and we are already importing the curiosities."

Every extra thing you own is extra trouble.

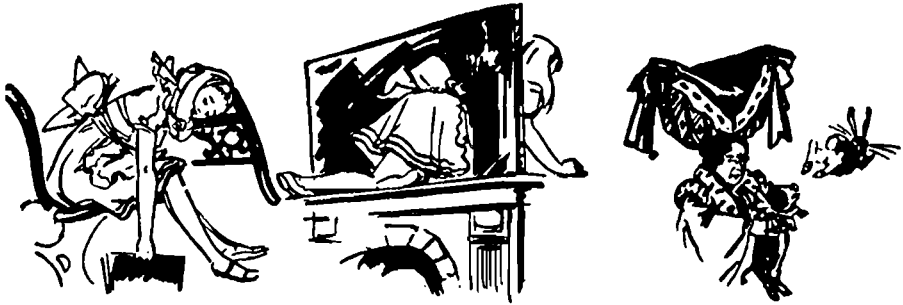
—Japanese Proverb

All men's miseries derive from not being able to sit quietly in a room alone.

—Blaise Pascal

Cassandra: A-Miss Fortuneteller.

—Henry Patryk



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE MUSE OF DOOM

According to Greek pseudo-history, Cassandra was the daughter of Priam, the last king of Troy, and his queen Hecuba. She was wondrous fair and of ready wit and Apollo, the god of the sun, sought to win her favors. She, however, had no honorable intentions and desired only to gain the secret of Apollo's prophetic powers. It will be remembered that he presided over the Delphic oracle and had foreknowledge of all things to come. Cassandra finally agreed to accept his attentions in exchange for the gift of prophecy. When she gained her end however, Cassandra rejected Apollo, entirely convinced that because of his divine estate he could not remove the gift which he had bestowed without breaking his given word. However the sun god was put into a revengeful mood and so he added a postscript to his promise, declaring that Cassandra would always prophesy correctly but no one would accept her word.

Like most mythological stories, the curse placed by Apollo on the prophetic arts was justified by experience. Most human beings are still reluctant to believe that the fates of individuals or nations can be foreknown. Even when the relation between causes and their inevitable effects are clearly evident, mortals are not inclined to change their ways. Citizens believe that their misdemeanors will go unpunished until the day of reckoning comes. They then may regret that they had not listened to constructive

advice; but in a short time they will make other mistakes, oblivious of consequences. There have always been prophets whose prophecies were fulfilled. Many such examples can be found in the Old Testament, but their warnings went unheeded until repentance came too late. The sybils predicted the fall of Rome and, although these divinely inspired women were held in the highest reverence and esteem, little was actually done to prevent the collapse of the Roman empire. A number of prominent statesmen raised their voices in vain and were usually penalized for their common sense. In the writings of Hermes is the direct statement that the end of Egypt was approaching and that in future ages it would be remembered mostly for ruins half covered by desert sands.

Lord Bacon pointed out that one reason for the disinclination to accept prophecies is that they invariably conflict with the conditions prevailing at the time they are made. It is as though a young person is warned of the infirmities of age. He cannot deny these but resents the negative prospects of old age. The more strongly he is admonished, the more resentful he becomes, feeling that a direct effort is being made to undermine the optimism of youth. He cannot rationally accept the reality of infirmities which he has not felt in his own flesh. The same psychology sustains the criminal. He knows that others have been apprehended for their crimes but clings to the belief that he will not be caught. He considers those who attempt to reform his conduct as enemies and often turns his vengeance upon them.

It is also generally noticeable that prophets assail the institutions of their own day. They warn of the corruptions of government, the delinquencies of religion, and the shortcomings of the common people. Thus they turn authority against them on the one hand, and tend to precipitate the disasters they predict on the other hand. Most reformers have been prophets of one kind or another, but their continuing attacks upon their existing environments not only create enemies but provide those who oppose them with powerful weapons of retaliation. When the traditional sense of values is under attack, there will always be many who will

come to its defense. Efforts to change existing conditions imply that these conditions are in need of change, and a simple means of arousing popular indignation is to downgrade the familiar.

It has also been considered expedient to solve emergencies of this kind by eliminating the reformer. In many cases he may be exiled, imprisoned, or executed. In more polite societies he is often discredited by slander or gossip. When one is opposed to many, the many has all the advantages. The Utopians were among the most optimistic of prophets. Most of them did not foretell the ruin of their world but devised fables, setting forth the possibility of a *universal commonwealth* where all persons of good intentions could live in peace and security. As this implied that there was no peace or security in the nations of their day the Utopians were well persecuted for their hopes. More was beheaded, Bacon disgraced, Boccacini strangled in his bed, and the full wrath of his church descended upon Campanella. When William Lilly, the astrologer, correctly predicted the date of the great fire of London, he was hailed into court in an effort to prove that he was personally responsible for the burning of the city. Fortunately he was exonerated or he might have been an outstanding example of Apollo's curse.

Even in past centuries those who sought to change the course of man's destiny had to speak loudly or not at all. For pointing out the forces and factions bent on destroying his country, Savonarola was burned at the stake. Martin Luther was thoroughly hated but survived, due in all probability to the strength of the guild system as Luther was a member of one of the guilds. Humanity has always dreamed of a restoration of the Golden Age. Idealists simply refuse to accept corruption as inevitable, but in the seventeenth century, for example, those possessed with a clear conception of what was necessary to prevent calamity had to work secretly and revealed their dedications through symbols and cyphers. In the eighteenth century the mysterious Comte de St.-Germain referred to Cassandra as the muse of doom and credited her with the words "who lives by the whirlwind, will die by the whirlwind." He prophesied the fall of the Capets even

before the dynasty crumbled. He prophesied to the Princess de Lamballe that she would die on the guillotine, but she took no precautions and the Comte stood in the crowd when the knife fell that took her life.

Some prophecies are strongly associated with the divinatory arts as, for example, the amazingly accurate predictions of Nostradamus. Other forewarnings have their foundations in symptoms and testimonies arising in the circumstances themselves. It is understandable that forewarning resulting from the casting of dice, the flights of birds, or the turning of cards should be regarded with some skepticism; but when economists, environmentalists, scientists, and statesmen point out impending danger, it might seem that they are worthy of a hearing. Again the lack of public support results from a conflict between private interest and public good; even when the oracle is a computer, its solemn pronouncements are seldom heeded. It has been said that nations are created by warriors and buried by philosophers. There is little comfort in realizations that come too late. Prophets are recognized by future ages only after their predictions have been fulfilled. It ultimately becomes apparent how a nation could be saved and most individuals looking backward upon their conduct from the vantage point of their death beds regret they had not lived differently.

From a survey of the prophetic arts it becomes obvious that there are universal laws which, if properly understood, could make prophets of us all. A correct prediction is not an isolated phenomenon but the product of highly cultivated insight. It is intuition that interprets the omens and portents. It can be said that the auricles of the heart are the true oracles, for it is from the sanctuary within man himself that the gods speak and heaven reveals its way. The truth of the matter is within ourselves but we have not yet the courage to follow inner guidance as Douglas followed the heart of Robert de Bruce which is told in the accounts of the Crusades.



Happenings at Headquarters



WINDOW ART COURTESY OF INGE VON DÜSSLER-DÜRING

The Fall Quarter Activity commenced on October 7 with the Sunday morning lecture series at which Manly P. Hall spoke on *The Third Eye in the Soul—Insight Is Inner Sight*. On October 14 Dr. John W. Ervin, Vice-President of the Society, viewed *Holistic Healing and Health—New and Old Methods of Helping to Heal Yourself*. On October 21 “*We Are Such Stuff as Dreams Are Made On*”—*A Study in “The Tempest”* was the theme of Mr. Hall’s lecture. *Lord Bacon’s Unification of Spiritual and “Common Law”—The New Atlantis—America*, Dr. Ervin’s topic, was delivered on October 28.

Mr. Hall gave *A New Appraisal of the Personal Problem of Psychic Stress* on November 4; and on November 11 Dr. Ervin posed the question *Is World Peace Possible?—If So, How and*

When? In his November 18th lecture Mr. Hall presented *Anger, Its Cause and Cure—Overcoming the Most Useless and Dangerous of Human Emotions*.

George Perkins, Consultant to the Society, on December 2 spoke of *Optimum Living through Vibrant Health*. On December 9 Mr. Hall gave *Lord Bacon's Interpretation of Classic Myths and Their Importance in the Solution of Modern Problems*. Mr. Hall on December 16 explained *The Secret Symbolism of Mystic Christianity* which brought to a close the Sunday morning lecture series for the quarter.

The Wisdom of Tibet—A Tribute to the First Visit to America of H.H. The Dalai Lama was the subject of Dr. Stephan A. Hoeller's first series of lectures on Wednesday evenings. The initial lecture *Buddha's Way of Liberation—Fundamentals of Tibetan Vajrayana Buddhism* was given on October 10. Other lectures in this series were *The Jewel in the Lotus—An Interpretation of the Mantra "Om Mani Padme Hum"* presented on October 17; *Tibet, Zen, and Kabbalah—Esoteric Traditions in East and West*, on October 24; *Adepts of Tibet—Padma Sambhava, Milarepa, Tsong Ka Pa, and Other Gurus*, on October 31; and *Transition and Transformation in Tibet—Psychology of the Bardo, or Book of the Dead*, on November 7.

Dr. Hoeller's second series of Wednesday evening lectures on *Jung's Seven Sermons to the Dead—The Mystical and Gnostic Foundations of Jungian Psychology* began on November 14 with *The New Swiss Hermes—C. G. Jung as Modern Gnostic*. Subsequent lectures delivered on November 21 and 28, and December 5, 12, and 19 respectively were *Pleroma, Or the Source of Self—Origins of the Development of the Psyche*; *Reconciling the Opposites—Abraxas, The Archetype of Soul-Union*; *Individual and Community—Archetypes and Human Relations*; *The Serpent and the Dove—Eros and Logos as Mysteries of Transformation*; and *Jung and the Star of Bethlehem—The Self as Guiding Star of Life*.

A Morning with James C. Ingebreetsen on October 13 was a workshop on *Synchronicity in Daily Life*. Meaningful processes at work in daily living have the potential to bring souls into creative relationship with the outer world. These processes were

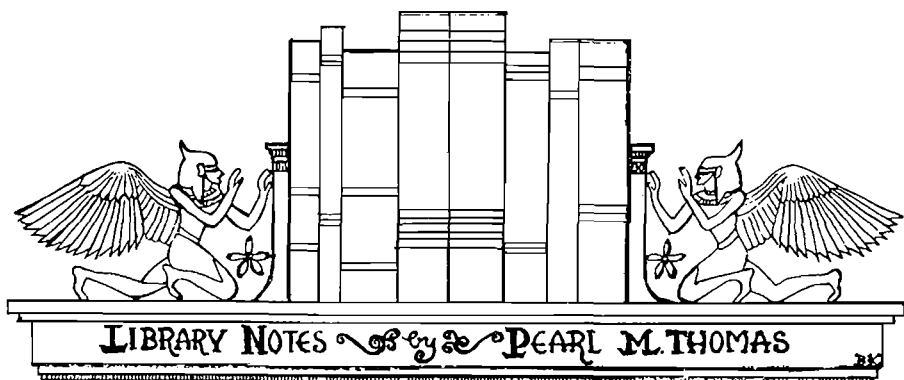
known in their essence to the ancient wisdom of all times, and some of these were identified by Carl Jung and physicist Wolfgang Pauli who sought to embody them in a scientific principle called *synchronicity*. Dr. Ingebretsen, a trustee of the Society and President of the Academy of Creative Education, over a period of more than twenty years has experienced and explored the synchronicity principle and its mercurial ways of enhancing personal creativity and transformation both in his own life and with others. The workshop provided an opportunity to share Dr. Ingebretsen's perceptions and the daily practices which have evolved out of his years of study and observation.

The Astrology Workshop presented on Saturday mornings from October 20 through November 17 featured Ralph Sterling, well-known astrologer. Individual workshop titles were: *The Future—What Lies Ahead: 1980-2000*, *Living with Uranus in Scorpio*, *Neptune and Our Cultural Cycles*, *Pluto—Clues to Our Inner Mysteries*, and *Secret of Good Luck*.

The Fall Open House was held from 10 A.M. until 4 P.M. on Sunday, October 21. All facilities of the PRS were open; light refreshments were served by the Hospitality Committee. Highlight of the Open House was an informal talk by Mr. Hall: *Out of Experience—Anecdotes of MPH*.

On Sunday afternoon, November 11, the Adastra Quartet presented a musical program of Mozart, Mendelssohn, Brahms, and Still. The quartet performed together first as members of the American Youth Symphony; it consists of Ruth Bruegger (1st Violin), Paul Kerstein (2nd Violin), Juan Barfield (Viola), and Amy Simon (Cello).

Christian Art on Postage Stamps was the PRS Library exhibit for the quarter. Postage stamps of the British Commonwealth of Nations which have excelled themselves in the past year or two in their artistic and symbolical sacred designs were displayed; among other nations postage stamps from the republics of Nauru, Mali, Rwanda, Chad, Burundi, Malawi, and Togo were shown. In addition volumes reproducing illuminated manuscripts of the Codex Aureus Eptenacensis, the Hours of Catherine of Cleves, and the Treasures of Mount Athos, along with folk art, were shown.



EMERSON AND THE TRANSCENDENTALIST MOVEMENT

Transcendentalism, a philosophical and literary movement, flourished in New England from about 1836 to the early 1860s. It was not a religion or a philosophy *per se* but a strong, vital eclectic movement which collected its ideals from many different sources. These literary people were strongly influenced by the romantic philosophy coming out of Germany, largely under the influence of Immanuel Kant. From English writers, they considered the ideas expressed by Coleridge, Wordsworth, and particularly Carlyle. Also, something new was added to their teachings—a strong awareness of the tenets of East Indian philosophy.

We have in the PRS Library a beautiful copy of the first English translation of the *Bhagavad-Gita*, translated by Charles Wilkins, printed in London, 1785. It was entitled the *Bhagvat-Geeta*, or Dialogues of Kreeshna and Arjoon. This is the same edition which Emerson borrowed from the Boston Public Library.

Emerson, Thoreau, and Bronson Alcott all respected and revered these Indian scriptures but took care not to mention the source of their inspiration. They were in trouble enough with the orthodox churches; they did not need to press their luck any further. Many of the transcendentalists began their careers as clergymen and subsequently came to parting of the ways because they could not accept much of the orthodoxy which the Calvinists and the Unitarians particularly imposed on their clergy and parishioners.

The Transcendentalist movement started with a small group of kindred souls who met periodically to discuss their viewpoints on philosophy, religion, and literature. They were young—some in their late twenties, most in their thirties, and only a very few having reached forty. This seems surprising, invariably the portraits of these people usually show them as mature or elderly. They were all brilliant individuals and, in many respects, way ahead of their time. One proof of this is the fact that they asked two women to become part of the group!

Margaret Fuller and Elizabeth Peabody, both exceptional individuals, were a vital force in the activities. In order to attract a larger audience than just the few literary friends a quarterly journal was written with the group all contributing. This journal, called *The Dial* after the name used by Bronson Alcott for his personal journals, was begun in 1840; both Margaret and Elizabeth took active part in the production. Margaret Fuller was editor for a time with a stipulated salary of two-hundred dollars a year which unfortunately was never paid. Margaret had a remarkable quality about her—she had a knack for drawing people out and encouraging the best in others. She did a great deal to attract literary figures to Concord, the Massachusetts home of most of the active transcendentalists.

Elizabeth Peabody was one of Emerson's earliest friends, and she remained close to the family all her life. She studied Greek with him when he was doing a little tutoring when he first left college; but she evidently knew as much, if not more, about the language than Emerson. At nineteen he was so exceedingly shy that he found it difficult to deal with a pupil; and she, also nineteen, felt a certain amount of shyness—a quality utterly foreign to her nature but which she attributed to the beauty of the Greek language!

In 1842 when Margaret Fuller was unable to carry on with the editorship of *The Dial*, Emerson was persuaded to assume the responsibility and did so with the help of Elizabeth Peabody and Henry Thoreau. Miss Peabody took over the management, while Henry more than doubled the circulation, read proofs, and made

himself generally useful in many different ways. As editor, Emerson selected the material to be published and saw to it that Thoreau was well represented in each issue. Emerson included some of his own poetry but seemingly was more interested in advancing the work of other people. He wrote reviews for some books which had particular appeal to him, as for example: Tennyson's poetry, *Two Years Before the Mast* by Richard Henry Dana, and Browning's *Paracelsus*. He and Henry were the first to introduce to the American reading public many passages from Eastern Scriptures, the *Confucian Analects*, and the *Chaldean Oracles*. After four years, the editor and his staff felt they had accomplished what they had set out to do and discontinued this publication which so aptly had described the ideals of transcendentalism.

The accepted leader of the Transcendentalists was Ralph Waldo Emerson. The great mystique which surrounded Emerson as a mature individual made little appearance when he was young.

His father had been a prominent Boston minister who numbered among his close friends the great Daniel Webster. Ralph Waldo was considered to be slow to learn for by the time he was three years old he could hardly read! This called for drastic measures and he was sent to the Latin School on the edge of town. When Ralph Waldo—rather we should say *Waldo* only, for that was the name he much preferred—was eight years old the father died, leaving five sons and a daughter to be fed and clothed on a very meager pension which the widow was granted. They all worked hard, boarders were taken in, and somehow they managed. Undoubtedly, they could have lived more cheaply in the country but Mrs. Emerson was a dominant individual, determined to see that her brood would have good educations as that was considered to be the birthright of an Emerson. Also, to live in the city gave them other obvious advantages. Young Waldo, an extremely cheerful, yet shy and reserved little boy, loved to be alone; in moments of stillness he occasionally seemed to feel an inner awareness. His years at Harvard did not impress his professors and he made no effort to attract their attention. He had somewhat of a reputation for laziness and appeared to be a drifter. But like

Thoreau who followed him some fourteen years later, Waldo too must have heard a "different drummer."

During the first twelve years after graduation, Emerson tried teaching and tutoring, but nothing seemed to satisfy an inner craving. Consumption, which later took his two favorite brothers, also fell to his lot and left him weak and extremely depressed. Emerson thought his calling might possibly be the church so he entered the Divinity School at Cambridge and later took over the pastorate at the Second Church of Boston. At age twenty-six, he married Ellen Tucker, a sprightly seventeen-year-old who suddenly contracted consumption and died eighteen months later. Emerson was distraught and, for a long time, daily visited her grave. His connection with the church was severed in 1832 when he could not accept certain orthodoxy connected with the communion.

Much as Emerson disliked the American trend of imitating European backgrounds, much as he basically wanted the New World to express its own vitality in the literary and artistic fields, he himself suddenly had a strong urge to visit Europe. He had acquired an adequate pension which would permit him to live in Europe for a year; so he took passage on a trading brig to the Mediterranean, wound his way through Italy, France, and on to the British Isles. Perhaps his strongest impressions came from a beautiful garden in Paris, the *Jardin des Plantes*. In deep quietude, here he felt a kinship with all living forms—animals, insects, plants, rocks—and seemingly lost his sense of personal separateness. Prior to his trip he had come to know some New England Quakers who had a strong inner awareness of direction which distinctly appealed to his sense of rightness. In the Paris gardens this feeling returned in full force; he knew that he had a message, a work to do. He gave himself much auto-suggestion which directed his outlook into healthy positive channels.

The people he met on his first trip to Europe also helped immeasurably to fulfill his destiny. In Rome, he visited Thorwaldsen's studio; in Paris, he dined with the aged Lafayette; in England, he called on Coleridge, Wordsworth, and Carlyle. This year

in Europe was the turning point in his life. He came back to America enriched by what he had seen and heard, and was ready now to start the work of his career.

In the late 1820s, a new movement had been taking form in New England. The Lyceum was a nineteenth-century American association for the purpose of disseminating information in lectures or concerts. The groups were interested in the arts, sciences, history, and public affairs; begun in Massachusetts, they were extremely popular almost to the period of the Civil War. Some are still active today, as for example, the Concord Lyceum which has about one-hundred-and-fifty members.

When Emerson returned from Europe, he almost immediately began talking before these groups. Starting in Boston, in short order he became one of the most popular Lyceum speakers. Often-times a series of lectures or concerts were given, perhaps eight to ten, and the prevailing price was (believe it or not) two dollars for the series. One outstanding example of this type of education took place many years later in 1879 when a poor senior at Amherst College paid twenty-five cents to hear a Lyceum lecture by Ralph Waldo Emerson, the title of which was the "Orbit and Sum of Shakespeare's Wit."

This was the beginning of an avocation which profoundly influenced the young man named Henry Clay Folger whose vast collection of Shakespeariana now reposes in Washington, D.C., in the famous Folger Library; it was left to the American people with adequate resources to sustain it indefinitely. And this interest in Shakespeare began with an Emerson Lyceum lecture given for twenty-five cents! At the present time, some of the Folger collection is touring the country under special grants. It is being shown in San Francisco to the close of 1979, then moves on to Kansas City, Pittsburgh, Dallas, Atlanta, and New York.

Emerson talked on many subjects, both in Boston and in the numerous country Lyceums. He had a collection of one-hundred-and-seventy-one lectures, all but two of which are extant. Emerson read his talks and was not reticent in repeating the same lecture over and over. He once told a story of a Scottish pastor

who was asked how soon it was possible to repeat a sermon. The pastor's reply was: "Why, I dinna ken, but if ye put a new beginning, and a new ending it will do the same afternoon." Seemingly, Emerson never went this far. He merely numbered his lectures or sermons, but since his time a title has been given to each which indicates the prevailing topic. One such title called "On Showing Piety at Home" was given twenty-seven times between August 12, 1827, and June 5, 1831. A great many were given fifteen to twenty times, for the most part in different areas for different people.

Emerson needed to settle down after his first European jaunt and, after some deliberation, chose Concord for the happy memories it held for him and the fact that his mother, his brother, and future sister-in-law were there. The estate of his late wife had been settled and Emerson received twenty-two-thousand dollars at the rate of twelve-hundred a year. Along with the income he made on his lectures, he was doing very well. Fortunately, a lovely home with two acres of ground just happened to be for sale for the sum of thirty-five-hundred dollars!

About then Emerson discovered that he was in love with a young lady of his age (both in their early thirties) by the name of Lydia Jackson who resided in the seaport town of Plymouth. It might be interesting to digress here for a moment to tell a little about their courtship and one of her personal experiences, a type of thing which happens perhaps more often than we realize. Her early impression of Emerson at his lectures was fair enough, but she was more taken with the length of his neck than she was with his addresses. After a time they met and began going together, but not seriously. One day Lydia was walking up the wide staircase in her home when on the landing suddenly she had a vision of Mr. Emerson and herself walking down the stairs and she was wearing a wedding gown! It had nothing to do with wishful thinking. She was somewhat embarrassed by the vision. In due time Emerson proposed, she accepted, and on the day of the wedding nuptials, September 14, 1835, young Emerson kept Lydia in the drawing room talking for so long that it was almost time for guests to arrive. Lydia hurried upstairs, guests started coming,

Emerson grew uneasy and started up the stairs to inquire about her. They met midway on the landing and he escorted her down the stairs just as she had seen in her vision! That day, Lydia Jackson became Lidian Emerson. At the request of the bridegroom, her first name was changed also! It had a nicer sound. When they arrived later in Concord the home was ready, the additions had been made, and Lidian was to live there until her death fifty-seven years later.

While in his early thirties (1837) Emerson was asked to give the annual Phi Beta Kappa address in Cambridge. The topic regularly chosen for these orations was "The American Scholar." Harvard students came en masse. The town was also well represented, for by this time Emerson was an influential and popular speaker. During the course of his talk the older generation present became somewhat disgruntled with his ideas, but the college crowd discovered a new voice—someone who gave them advice and direction with a firm but pleasant manner. He gave them to realize that Americans must strike out for themselves, develop their own traditions, and forsake following in the footsteps of European learning and customs. Nothing like this had been heard before and its appeal to the young was instantaneous and strong.

Many authors in the great literary period of the "flowering of New England" made good use of private journals. Thoreau started the habit of entering his thoughts into his journals shortly after graduating from Harvard. His entries were his own interpretation of what had happened during the day and, when these ideas were incorporated into written form, they had been worked over most carefully to express his thoughts just as he wanted them.

Emerson, while still at Harvard, started keeping journals wherein he copied poetry, short essays, and articles he found in newspapers and magazines. These he carefully indexed by subject, listing the journal and pages where the articles appeared. His own thoughts often were added if he felt the urge. When he started lecturing, he would look up the index cards on the particular subject he was working with, gather the various journals he needed around him, and incorporate the separate parts into a well ar-

ranged whole. Emerson was so constituted that if he did not keep writing notes he became stagnant in thought. He definitely required something to hold his concentration, and these notebooks were invaluable in serving this purpose. He needed a basic structure to be assembled from his various sources; then ideas which were strictly his own were thrown in where they would fit to tie the parts together. His personal unit was the sentence or, at most, the paragraph. Emerson loved to write and in his writing he gained a greater sense of observation. As a college student he tried to pattern his expression after various great thinkers and, for a time, did exercises in the manner of Francis Bacon and Burton. But keeping journals was probably the secret of why and how he was able to draw out ideas on a given subject and put them together to make a beautiful unit. His articles often included entries from journals that had been copied down fifty years before but, at the proper time, were available. He had no desire for haste, or to get into print quickly. He had his own unique way of expressing himself, and it was this unusual quality which made what he had to say outstanding and understandable.

Through the years, Emerson developed a certain mystique which had a profound influence on those who came into close encounter with him. He certainly had little or none of this elusive quality as a young man, but as he matured his inner resources took more and more hold on his outlook and a radiance seemed to emanate from him as he spoke. Many of his compatriots imitated him—Thoreau's handwriting was similar, Channing imitated his walk and his voice, and Bronson Alcott found it not beneath his dignity to copy him in many ways.

But in the process of his development toward "self-reliance," Emerson often fell far short of the mark he set for himself. He knew always that he was made for victory, but regretted that during his younger days he allowed others to have such a marked influence upon him. With argumentative people, he argued; with nervous, high-strung people, these qualities came out in him. Parties usually had a marked bad effect on him. Traveling and meeting strangers made him ill at ease. Many comparatively little

things unnerved him, like packing for a trip, doing domestic chores, proofreading—these made him unhappy. But what he disliked most thoroughly was being praised. It seemed so empty. He knew his worth and did not need to be told about it.

To get away from these sundry abhorrences, he periodically had to seek solitude—a pattern wherein he could surround himself with beauty and peace—perhaps an early morning walk in his orchard and reading a little Neoplatonism to set his mind atune with Universals. Often, after pouring over his journals in the process of constructing a lecture, he would feel rather dried up and would seek the great outdoors—perhaps a walk to Walden Pond and a chance to be alone. In these situations, he often took along a book or two which in the confines of the home seemed formidable; but in the quiet atmosphere of lake and trees and sky, he could collect his thoughts, understand fully the messages contained in the books, and return to his job refreshed and ready to continue the work at hand.

There is entirely too much literary material in the New England of the nineteenth century to be covered in a short review. We have, to this point, discussed or glossed over many of the things that were happening to some of the transcendentalists and to Emerson in particular up to the year 1844. He was, without a doubt, the dominant figure in this Transcendentalist movement. He was not giving the world a new system of thinking but, with his capacity to express himself most succulently and beautifully, he gave new interpretations to age-old ideals. He was truly a Platonist—both men were scholars and patricians. Thoreau probably would have preferred Socrates to Plato; they both had blunt ways of getting their ideas across.

Very few of Emerson's writings had been published up to 1844. After that date he made two more trips to Europe and a number of lecturing tours in the United States, going on one as far as California where he met John Muir. He also met Walt Whitman and seemed to be the only one in Concord who enjoyed his company. There is much to be said for other Concord residents, including both the Ripley and Alcott families. There is so much to share.

To Be Continued



BOOK SALE

BOOK SALE

BOOK SALE

**“FRIENDS OF THE LIBRARY”
SECOND ANNUAL BOOK SALE**

Now is the time to renew or join “Friends of the Library”
Annual Dues \$2.00

We are now collecting books for our second annual “Friends of the Library” Book Sale.

We are especially interested in metaphysical books; however, books on most subjects are acceptable—particularly art, alchemy, biography, Christianity, cookbooks, divination, fiction, Freemasonry, health, music, Orientalia, theosophy, travel, etc.

Paperbacks are acceptable but we cannot use popular magazines, Reader’s Digest condensed books, or old texts.

Books can be brought or mailed to the Library, or arrangements may be made for pickup in the local area by calling Pearl Thomas, 663-2167.

SALE DATES: SATURDAY AND SUNDAY, MARCH 15-16, 1980

THE PHILOSOPHICAL RESEARCH SOCIETY, INC.
3910 Los Feliz Boulevard
Los Angeles, California 90027

THANK YOU

THANK YOU

THANK YOU

PRS LOCAL STUDY GROUPS

Interested friends and students in these areas are invited to contact the leaders of these Study Groups for further information.

- L. EDWIN CASE—8552 Nestle Ave., Northridge, CA 91324
RALPH ELLIS—6025 W. Florida Ave., Denver, CO 80226
ALICÉ FISCHÉLIS—155 E. 96 St., Apt. 1-A, New York, NY 10028
MRS. HAGGAN—P.O. Box 17, Begoro, Ghana, W. Africa
MRS. KATHRYN HENRY—28 Oakleigh Lane, St. Louis, MO 63124
JOHN HESTON—Box 531, Independence, CA 93526
MAYNARD JACOBSON—191 W. Rafferty Gdns., Littleton, CO 80120
ART JANSSON—35 So. Center, South Elgin, IL 60177
B. G. KAYLOR—146 Wildhurst Ave., N.E. Roanoke, VA 24012
SEYMOUR LOUCKS—307 Birch Times Beach, Eureka, MO 63025
STEFFAN R. LYTER—3129 Logan Blvd., Chicago, IL 60647
CHERYL NEUENKIRK—6836 Crest, St. Louis, MO 63130
A. GILBERT OLSON—10736-C Marbel Ave., Downey, CA 90241
CURTIS PARKER—5238 Starkridge, Houston, TX 77035
MRS. W. F. ROSENBERG—318 Blue Bonnet Blvd., San Antonio, TX 78209
MRS. HONOR RUSSELL—2108 Shattuck, No. 126, Berkeley, CA 94704
MRS. SUZANNE SOBENES—6123 N. Channing Circle, Fresno, CA 93705
MRS. ANNE WISOKER—224 Blossom Lane, Palm Beach Shores, FL 33404

SPANISH SPEAKING GROUP:

DORA CRESPO—635 N. Vendome St., Los Angeles, CA 90026

PRS HEADQUARTERS DISCUSSION GROUP:

MRS. IRENE BIRD—3910 Los Feliz Blvd., Los Angeles, CA 90027
BYRON BIRD—3910 Los Feliz Blvd., Los Angeles, CA 90027