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

**About the Cover:** Photograph of John W. Ervin, Executive Vice-President of the Society, who passed away April 16, 1982. Obituary on p. 1.



# EX CORDE LOCUTIONES

## WORDS SPOKEN FROM THE HEART IN MEMORY OF DR. JOHN W. ERVIN

During his years as Vice-President of the Philosophical Research Society, John Ervin gave unselfishly of his knowledge and time to advance the objectives of the PRS. He was a dedicated and gifted person devoted to the service of the common good. Although he had earned a Doctorate of Law at Harvard University and was a special advisor in legislation to the Secretary of the Treasury in 1955, his interests extended far beyond the normal boundaries of the legal profession. Long affiliated with the United Nations Organization, he was awarded the UN Peace Medal in 1978. He was a devoutly religious man and was recently certified as a pastor in the United Methodist Church. Convinced of the importance of spiritual healing, he was also a founding member of the Association for Holistic Health.

Dr. Ervin had a remarkable breadth of interests. He was well informed on Jungian psychology and strongly approved of the Christian philosophy of Pierre Teilhard de Chardin. When Robert Muller, Assistant Secretary-General of the United Nations learned of John's passing, he wrote, "I am just one more of his innumerable friends who comes to tell you that I cannot believe it. There is one consolation, namely, that his spirit will continue to live and help us. I am convinced of it."

The effect of John's character on those around him is well expressed by former District Director of the Internal Revenue Service, Robert Riddell: "John's idealism, dedication, and his ability were an inspiration. To have known him and to have worked with him was a privilege for which I am most grateful."

Upon learning of John Ervin's passing, Tom Bradley, Mayor of Los Angeles, wrote, "His death is a great loss to everyone involved, and he will long be remembered for his efforts and many outstanding contributions which have made our City and Nation a better place in which to live."

John never knew that a few days before his death he had received the Dana Latham Award of the taxation section of the Los Angeles County Bar Association. The award was presented posthumously to his wife Patricia Ervin at a dinner meeting of the section on June 2, 1982, at the Beverly Wilshire Hotel. The speaker was Kenneth W. Gideon, Chief Counsel of the Internal Revenue Service. The award comprised a handsome etched crystal plate and a parchment scroll.

John believed in the eternality of life and the immortality of the human soul. He faced transition to quote from "Thanatopsis,"

"Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

*Mandy P. Hall*



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## PEOPLE POWER



here is a little story floating around that points up a current problem. A housewife was berating her husband for overloading the circuits in their home which had resulted in a total blackout. She declared emphatically that the trouble resulted from the man of the family plugging in his electric toothbrush. Most of us have been completely dependent

on electrical energy from the refrigerator to the washing machine and from the percolator to the hair dryer. The maintenance of our way of life has come to depend largely on electricity. We are using more than ever before and the demand increases daily. The television is turned on for hours every day and we take it for granted that the garbage disposal is a dependable member of our labor saving equipment. A major power failure is a disaster for we are no longer able to manage our household efficiently by manual means.

It is pleasant to note that millions of persons are liberated from the odium of devoting hours every day to the chores of housework. Few would wish to go back to a life without electrical power, but the time may come when we are forced to realize that personal energy is still a renewable source of motive power. In transportation, the bicycle is an economical, practical, and even healthful



mode of locomotion. Those who favor cycling are independent of the petroleum industry and will not pollute the atmosphere with dangerous fumes. While this conveyance might not relieve traffic on the freeways, it would be practical for short distances.

It is difficult to imagine that a country like the People's Republic of China should depend almost entirely for local transportation upon bicycles. The Japanese have much the same approach to transportation. They have bicycles with trailers and it is not unusual to see a whole family riding in for a night on the town with the wife on a back seat holding the baby and junior straddling the handlebars while the head of the household is pedaling vigorously. The trailer is often used to move larger objects including pianos.

A friend of mine had a well equipped carpenter shop in his basement. Practically every tool was motorized. He could switch on a screwdriver or a jigsaw with a simple twist of the wrist. It is doubtful if his productions ever paid his energy bills, but he was working with the latest equipment. The old-fashioned carpet sweeper is fading away although small models are occasionally seen in restaurants. More recently devices to discourage burglars have become popular and we are assured that if we fear night prowlers the house should be well lighted.

Only a century ago, hand labor was practically universal. No one seemed much disturbed because they did not have a trash compressor or a motorized hedge trimmer. We get more catalogs advertising special sales of popular commodities than we would ever have time to read. Page after page is loaded with gadgets, most of them electrified. They will squeeze the orange juice with a twist of the wrist, open cans, osterize fruits and vegetables, and a number of restrooms in restaurants have electric hand dryers to take the place of towels and shine your shoes while you wait. There are now complete lines of electrified toys, puzzles, letter openers, and pencil sharpeners which are run by batteries. These are short-lived and replacements are becoming increasingly expensive.

All labor saving luxuries have come to be accepted as necessities and important defenses against emotional and physical exhaus-

tion. Assuming that they do save time, it seems reasonable to ask what is done with the time so carefully conserved. Are those liberated by electric appliances using the leisure for useful purposes? The electric bill is a little higher every month which means that we are all paying for deliverance from odium. In most cases this permits us to devote more time in front of the electrically operated television, collect video tapes, and dream of the happy day when we can own a six-foot viewing screen. There may be a hope that the programs will look better if they are bigger.

We all remember stories of our childhood when the daughters of the family could dance all night, but were too delicate to help with the housework. The situation is somewhat different now. There is a new concept of exercise as a builder of stamina. Jogging is recommended and enthusiasts in proper jogging apparel trot about the streets in the early hours. The only excuse for this exercise is to walk the dog. The moment jogging became popular, the anti-joggers organized against it. It was supposed to be hard on the kidneys and was labeled a total waste of energy. This is the point we want to make. Why not use energy rather than wasting most of it on calisthenics. If, for example, we dispensed with the automatic garage door opener, we could get out of the car, open the door, drive the car in, get out again, and close the door. This is a far more significant activity than riding about the golf course in an electrified cart when the original intention was exercise.

Computers are now using a considerable amount of our available electrical current. They are getting more complicated every day and are more problem-ridden than we realize. There is the story of the executive who ran his accounts through a computer and then went to another computer for a second opinion. The Chinese have an abacus and I have always suspected that it inspired computerization. A practical one used to cost about fifty cents, but a magnificent example could sell for five to ten dollars. There are also smaller ones that can be hung on the watch chain or kept in the purse. In the Orient cashiers, bookkeepers, and accountants spend some time mastering the abacus.

A few years ago in Hong Kong there was a competition between electrically operated adding machines and the abacus, and the old



Chinese instrument won. It would seem that we are determined to avoid not only physical exercise but all mental exertion. We are also told that within twenty-five years we may have robots that will take care of all menial chores and permit human beings to waste all of their time. Naturally, the success of this program is largely dependent upon electricity. Without this strange and wonderful power the mechanized universe would come to a dead standstill.

When I was going to school, there was still a residual interest in creativity. I attended a basket weaving class while a friend of mine worked in another room making bookends for the family. Why not teach young people to make some kind of constructive use of their energy resources? They could learn to take care of the kitchen equipment, install storm windows, replace broken glass, and restore the proper functioning of indoor plumbing.

Telephones also use up a great deal of electrical energy. In early days, when there were party lines, calls were brief by common consent; now they go on indefinitely. Years ago when I was staying in a Mexican town on the peninsula of Yucatan, I tried to make use of a local telephone. The desk clerk at the small hotel told me quite frankly that the number I was calling was to a shop only a few blocks away, and that if I were in a hurry it would be best for me to walk. Those who travel extensively soon come to realize that life is more leisurely and less sophisticated in other countries, even in the larger cities, than it is here. While traffic congestion is becoming a universal nuisance everywhere, in many places an atmosphere of leisure prevails. People in general are more self-sufficient and courteous in their relationships.

In the People's Republic of China school children attend special courses dealing with their health problems, and barefoot doctors (who correspond to our paramedics) perform useful services in rural areas. A country with a population of nearly one billion has made a great deal of progress due largely to people power. This provides not only energy, but folk wisdom always available and seldom utilized by industrialized countries.

Travelers are astonished by the surviving monuments of antiquity, and pay well for the privilege of rambling about these surviving vestiges of the remote past. Many of these fabulous struc-

tures bear witness to the native intelligence of early nations and races. Probably the principal incentive contributing to these accomplishments was religious. Countless millions of citizens, serfs, and slaves labored together for the greater glory of God. Strangely enough, we are far better equipped to construct enduring monuments than artisans of long ago, but lack the spiritual incentives. There is little satisfaction for those who work only to sustain a crumbling economic system.

The civilizations of Central America have left the ruins of many architectural complexes in the jungles of Chiapas and Yucatan. It is believed that many of these ancient communities were densely populated, but the dwellings of private citizens have not survived. All the pyramids, temples, and observatories were erected without the indispensable equipment familiar to us today. These Central American Indians had not even invented the wheel. They did not know the bow and arrow, and they had no currency. Some have suspected that the lack of these commodities contributed to their success.

People power is far more than physical strength and endurance. It is power guided by intelligence. Given the incentives and opportunities, human beings can solve most of their own problems. We know, for example, that when animals are taken out of their proper environments, put in zoos, fed regularly, and given proper medical care, they become the total responsibility of their keepers. They cannot be released for they can no longer survive in the jungles from which they originally came.

There is a kind of parallel between the captive animal and the captive human being. After being fed, nursed, and supervised for generations, the individual loses much of his stamina and the greater part of his intelligence. He is regimented, catered to, cheated and exploited until it becomes necessary for society to provide for all his needs as long as he remains in this world. A few of his own kind, also spoiled and of doubtful intelligence, become his keepers. He appoints them as his guardians, pays them generously to think for him, and gradually drifts into eternity without ever exploring his own creative potential.



According to the present trend, it would appear that Nature is determined to release the common man (actually the most uncommon of all created things) from bondage to the unnecessary, the inefficient, and the obviously unlawful. While experts and authorities assure us that all will come out well once we are a completely industrialized humanity, a number of thoughtful persons are becoming aware that they are the victims of a man-made economic chaos. In many parts of the world a heavily exploited public is organizing against prevalent abuses. Young people are in the vanguard of this rising tide of dissatisfaction. Those who have much can lose some without major disaster, but those who have little need what they have and now face the future with grave apprehension.

The question seems to be, "Which will be exhausted first, the person or the natural resources upon which he depends?" If it is true that we are reaching a point of no return, the four and a half billion human beings inhabiting this planet have a right to protect their survival even if it interferes with the economic ambitions of small minorities. We want to protect what we have left. The time has come to clearly distinguish between necessity and luxury.

In the nineteenth century we were taught to save our pennies—today we must conserve every natural resource. The maintenance of our economic structure seems to demand that we build obsolescence into most of our products. If a toaster breaks down the day after the guarantee expires, this is called good business and economic ingenuity. Yet the materials built into the toaster cannot all be recycled. Something is lost or wasted. It is also no longer advisable to repair the toaster. I bought a piece of equipment which did not last for the promised twelve months. The company cheerfully agreed to make the repairs, but I would have to pack and ship it to the factory and pay postage both ways. I would also be without the appliance for an undetermined length of time.

On another occasion my physician prescribed an expensive medication. The pills cost approximately a dollar each. I proved to be allergic to them so the doctor made another guess. There was nothing to do with the eighteen dollars worth of pills, I was warned

not to give them to anyone else, the druggist would not take them back and the doctor would not reimburse me for the cost. Situations like this multiply every day, but resentment is rising in all parts of the world and on all the levels of society. We must not forget the people power that lifted six tons of granite two hundred feet in the air in the building of one of the Egyptian pyramids may in time take a serious interest in the restoration of integrities and raise honesty to new heights.

The plant kingdom, generally referred to as the flora, is a renewable source of energy. It can provide us with food, clothing, medications, and building material. Wherever possible, we should emphasize the use of renewable energy sources. The windmill, solar heat, and in some cases the open fireplace can reduce the demand for electric power. While a small boy wandering about the country with my peripatetic grandmother, we lived in a number of places which had not been converted to electricity and were without telephones. This in no way interfered with reading in the evening or getting an urgent message when an emergency arose. We had lamps which provided adequate light and kerosene stoves which maintained a comfortable temperature. A small shop down the street had a telephone, and the owner was always glad to distribute messages if need arose. When motion pictures came in, the theater had the electricity necessary to show the film and an audience of several hundred fans loyal to their favorite stars attended regularly. Naturally there were no lights on at home when the family was out, but today as a first line of defense against burglars we leave them on and when home every household uses the electricity for its own television or radio.

The freeways are responsible not only for the waste of gasoline, but for the sprawling communities springing up throughout the countryside. Every subdivision, condominium complex, and mobile court community requires the expansion of utilities. In search of peace and quiet, families are constantly moving into outlying subdivisions. I noted in the paper one day an advertisement for some "shady meadows rural community." It said that those seeking quiet, peace, and seclusion were moving there by the thousands!



The maintenance of community growth is extremely costly, but has other serious defects not generally considered. Every new development detracts from land available to agriculture which is one of the most important of our renewable energy sources. In many cases trees are cut down and shopping complexes are built. These must be serviced, usually by trucking, with further expenditure of fuel and maintenance. Everything we do calls upon nature to supply us with basic material.

What can we do to conserve our dwindling power supplies? We can go on as we are until the evening comes when we switch on the light and there is no light. One of the attitudes that makes conservation difficult is that the average person is not deeply concerned over the condition of his planet fifty or a hundred years from now as suggested by Philip Wylie. If our great-grandchildren are out of light or petroleum, they must do the best they can. Like Louis XIV, the Sun King, once observed, "After us, the deluge." War, vandalism, extravagance, and the wasteful use of commodities are all crimes against the future. Whether we are here or not, the cosmic plan will fulfill itself, but it seems a shame that thousands of years of dedicated effort should be brought to nothing by the ignorance and avarice of a few generations.

There have always been troubles, but never before has the whole planet been involved. One good sign is beginning to appear. The cost of government has reached such proportions that many nations are faced with the danger of bankruptcy. To reduce the cost of government, individuals must become economy minded. We must all consider the possibility of reducing our drain upon the common funds. There are many ways in which we can perform for ourselves services which are now carried by the government. If we would take reasonable care of our health, live temperately, and eat moderately, we could reduce the Medicare burden and save personal funds. There is no area in which people power could help to balance the national budget more quickly and substantially than in the matter of health. A Greek philosopher once noted of the Athenians that they were building their city as though they would live forever, and eating as though they expected to die the next day.

It has long been accepted as a simple fact that the citizens of a country or community find difficulty in agreeing upon civic programs. Very often disagreements become disagreeable and even violent. How can it happen that the members of a community are unable to stand together on important issues? Very often ulterior motives prevent an honest meeting of minds. Prejudices, personal grievances, and self-interest take precedence over the emergencies of the hour. In a democratic form of government, every citizen must understand the issues of the day. When we take minerals out of the earth, we must refine them and eliminate the dross. We must also separate realities and illusions in our own minds. It is only when various groups discover that their needs are identical that united effort is fully possible. Unless people administer their power wisely, the tyrants may be changed, but the tyrannies will continue uncorrected.

It has long been believed and now proven beyond question that machines can replace manpower. Thus, advanced technologies have resulted in ever spreading unemployment. It has been easy to convince the public that mechanization contributes to leisure, but we are beginning to realize that welfare and social security are not adequate provisions for those who can no longer find work. There are many areas in which hand labor is necessary to maintain a high quality product and this should be taken into consideration.

Those who are unable to find employment for which they have been trained will ultimately resort to dangerous measures. This has been proven on a number of occasions and history will repeat itself. Cottage industries have been helpful in a number of countries and there are indications that this trend is developing in the United States. To waste the power of the people for the sake of profit is a serious mistake. The public mind has much to contribute to our way of life. Some way must be found to create proper outlets for the great reservoir of people power. It is only our most important natural resource and is comparatively inexhaustible.

Leaders expect to control the conduct of their followers. If leadership, however, becomes ineffective then it may be necessary for administrators to obey their followers. After all, democracy as-



sumes that the final rulership of the country is in the hands of the people. While it is evident that some type of administration is necessary, the public good must take precedence over private gain.

It is not sufficient for the public to create organizations to defend their rights or march in picket lines. Each citizen must become capable of self-government and conscientiously aware of his public obligations. He cannot expect his officials to be honorable if he himself is ever ready to compromise integrity for personal gain. In the old days there were shepherd teachers who guarded and guided the flocks of mankind, but we can no longer expect to be protected against our own weaknesses. If we disagree with our public officials, we can vote them out of office. If we realize that we are perpetuating inflation by our own extravagance, we can curb our extravagant tastes by self-discipline.

Nature is telling us that by developing our own inner potentials we become independent persons capable of using wisely the privileges of a democratic way of life. If we cannot protect the rights provided for us by our Founding Fathers, it will be because we have not duly perpetuated their ideals and convictions.

The systems which dominate the modern world are educational, scientific, sociological, philosophical, and theological. We can require that these structures keep the rules necessary to the survival of democracy. They should work together and cooperate with the public need so that the most humanitarian concept of leadership that the world has ever known can endure and flourish.



Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer.

—Josiah Gilbert Holland

Begin as a mere apprentice and the very power of love will lead you to become a master of the art.

—St. Francis De Sales

## WILL ADAMS THE FIRST ENGLISHMAN IN JAPAN



ery little is known about the early life of William Adams who was born in Gillingham, Kent, in September, 1564. Though born in the British Isles he is best honored and remembered in the island-empire of Japan where his adventurous career came to an end. Having received such education as could be conferred by the local facilities of his time, he advanced his learning through personal experience under extraordinary conditions. When he was about twelve years of age, he moved to Limehouse and was apprenticed to Master Nicholas Diggins, a shipwright of outstanding reputation. He remained with Mr. Diggins for approximately twelve years studying the principles of navigation and preparing himself for a maritime career, and in due time became a master pilot. In 1588 the Spanish planned to invade England and sent their great armada which was repulsed and destroyed. On this occasion Adams was captain of a 120 ton ship which helped to carry provisions to the fleet under Sir Francis Drake.

For some time thereafter little is known of Adams's career. He followed the sea, piloting various vessels and gaining distinction as a navigator. He married and fathered two children, and from contemporary records we learn that he was a faithful and affectionate husband and a good Christian man. Adams lived during the period when several nations were developing trade routes to various Asiatic countries. As ships attempting to reach the Orient had to pass through the Strait of Magellan, such voyages were attended with numerous dangers and hardships and many boats were lost. In 1598 he became pilot-major to the Company of Barbary Merchants. This company equipped and cargoed a fleet of five sailing



ships which they hoped would reach the East Indies via the Strait of Magellan. It was a disastrous voyage beset with terrible storms. The boats lost contact with each other—partly due to the inability of their pilots to cope with the adverse weather conditions. Four of the boats apparently were lost. Only one vessel, probably the *Liefde*, remained afloat and two years after leaving England Adams brought his boat to the coast of Japan. By this time many of the crew had died and most of the survivors were in serious condition. They were suffering from scurvy resulting from the lack of fresh foods.

Adams and his companions made their landfall in Beppu Bay, April 19, 1600. The Daimyo (Lord) of Beppu is described in the old accounts as a very kind and enlightened man. He caused a house to be set aside for the accommodation of the sick mariners and provided them with the only cure then known for scurvy—lemons, limes, and fresh green stuff, but three members of the crew died the day after their landing.

Of the twenty-one survivors, Adams was the only Englishman. It is noted that the local inhabitants made their way to the *Liefde* and carried away everything portable as souvenirs. When the daimyo learned of this incident, he issued orders that all articles be returned to their rightful owners, but as this proved to be impossible the Japanese later gave the sailors a sum of money equivalent to what they claimed they had lost. The foregoing paragraph is abridged from the publication *Transactions of the Japan Society*, 1905, by Arthur Diosy, F.R.G.S.

While the crew was recuperating in Beppu, their arrival came to the notice of Spanish and Portuguese residents who had trade pacts with Japan. There was also a considerable Christian community under the leadership of the Jesuits. All these groups were resolved to prevent the Dutch and English from gaining a commercial foothold among the Japanese. They declared the survivors to be pirates and, as piracy was a capital offense on all the seas, they should be executed immediately. It is interesting to notice that Adams's difficulties in Japan were not caused by the Japanese but by Europeans resident in the islands.

An occurrence of this importance could not fail to come to the attention of Ieyasu Tokugawa (who became shogun in 1603), and nine days after the arrival of the *Liefde* Adams was summoned to appear before the shogunal court. According to his own words he went with fear and trembling. The interview with Ieyasu was reported in some detail in letters actually written by Adams. The great Japanese statesman was in a wonderful room and most richly attired. Adams's clothing was in tatters and he presented a most delapidated figure. He writes of Ieyasu (spelling modernized): ". . . he viewed me well, and seemed to be wonderful favorable. He made many signs unto me, some of which I understood, and some I did not." There seems to have been an interpreter present who could speak Portuguese or Spanish, and it is possible that Adams himself who had sailed under many flags had some knowledge of these languages. Ieyasu and Adams had a very lengthy conversation discussing numerous subjects, including the political situation in Europe and Adams's personal religion. The conversation continued until midnight when Adams was returned to prison, but two days later Ieyasu summoned him again for further interrogation requesting more detailed information concerning the affairs of various countries. The questioning then became more general and included European domestic animals of all sorts, and finally astronomy. Adams was then returned to prison but states that his lodging was bettered. He gives no indication that he was mistreated in any way. As time went on Adams and Ieyasu had many conferences. The Englishman was not again imprisoned but was kept under surveillance. He was interned in Osaka forty-one days and was well treated. Later, in 1602, the crew of the *Liefde* was pensioned by the Japanese authorities but forbidden to leave the country.

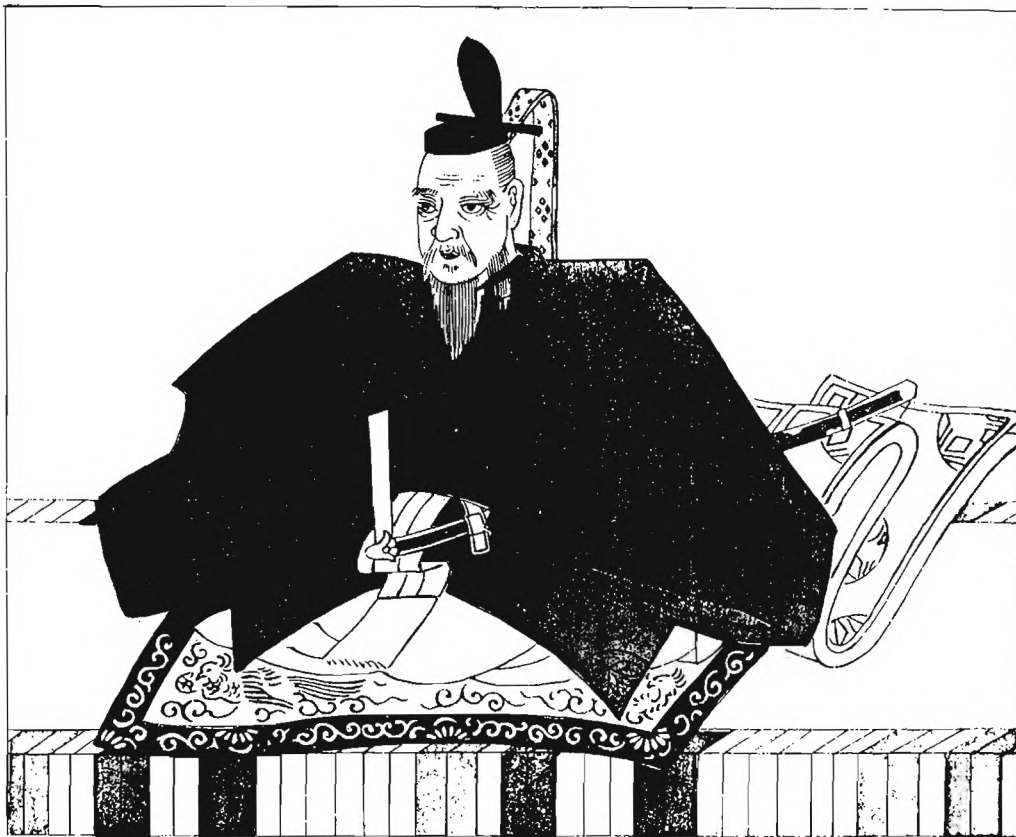
The Momoyama Period (1573-1615) was disfigured by bloodshed and suffering, but culminated in the termination of medieval feudalism and the establishment of a united Japan. The Tokugawa Period in Japanese history extended from 1603 to 1867. It was undoubtedly an outstanding period in old Japanese history. For over two hundred and fifty years the country enjoyed internal peace,



economic prosperity, and artistic unfoldment. This era is best known to the Western mind by its ukiyo-e prints depicting the pleasures of the passing world. All the arts and crafts flourished. Literature and poetry were appreciated and religion generally respected and admired. Much of the classical severity of earlier days was relaxed, innovation was in the air, and the peasantry was well provided for.

Ieyasu is a highly controversial figure in Japanese history. In this account we confine ourselves entirely to the estimation of his character by Will Adams who had many years of intimate association with this powerful Japanese leader. We see Ieyasu through the eyes of Adams and not from the perspective of later biographers. While the English pilot probably had no direct contact with the cabals of Japanese diplomacy, in his dealings with Adams Ieyasu was fair, reasonable, and just except that he would not allow Adams to leave Japan. As trade with Europe increased, it became evident that the independence of Japan was likely to be jeopardized as the country could not defend itself against a foreign invasion. The need for Adams's presence and assistance became obvious with every passing day.

In 1603 Ieyasu, the first of the Tokugawa Shoguns, emerged from years of watchful waiting and took over the destiny of the country. At this time the Imperial Court conferred upon Ieyasu the title of shogun (general) or military dictator. During his early years in Japan Adams mastered the language of the country and was able to speak, read, and write it with confidence. No longer dependent upon basically hostile interpreters, he was able to communicate directly with the shogun. Ieyasu was especially intrigued with Adams's potential as a shipbuilder, and his long familiarity with the sea and its crafts was of inestimable value to the Japanese Empire. Ieyasu commissioned Adams to build two vessels, one with a capacity of eighty tons and the other of 120 tons, and all the necessary materials and labor were placed at his disposal. These boats were constructed in the style of European vessels. They were put in service and plied the nearby seas for many years. On some occasions Adams piloted the vessels himself.



Native portrait of Ieyasu Tokugawa from *A New Life of Toyotomi Hideyoshi* by Walter Dening.



Adams was given immediate access to the shogun at all times. Among his other assignments he was commissioned to teach Ieyasu mathematics and geometry and noted that the shogun was a satisfactory pupil. Like most political leaders Ieyasu was hard pressed to find competent and conscientious advisors. The increasing number of foreigners seeking favors and special privileges caused situations with which the Japanese themselves were completely unfamiliar. Realizing Adams to be without ulterior motives, the shogun conferred special powers upon him until he had complete control of foreign trading and business procedures. Adams tells us that by the grace of God he was made master over those who had so heartlessly persecuted him. It was his opportunity to revenge himself but, as a true Christian man, he forgave them all and did everything in his power to protect their Japanese interests when these were legitimate.

On one occasion the Spaniards petitioned the shogun for the privilege of making ocean soundings of the Japanese coastline. Ieyasu immediately asked the advice of Adams desiring to know how European nations would reply to such a request. Adams answered that it would be considered an unfriendly action, and the shogun refused to give his consent. Later the Spaniards went so far as to send an insulting note in the form of a demand that all the Dutch should be expelled from Japan. This was followed by an offer to send Spanish warships into Japanese waters to burn all the Dutch boats found in the ports. Ieyasu, in a very calm and dignified manner, replied that Japan was not to become a battleground, and if these nations had quarrels among themselves they should settle them at home.

In 1605 Adams requested the right to return to England so that he could be with his wife and children. By this time he had become so valuable to the government that he was forbidden to leave—even for a brief visit. Ieyasu tried in every way possible to make his English counselor comfortable. Adams was ennobled and given Japanese citizenship. As further consolation an estate with handsome buildings was bestowed upon him together with autonomy over the tenants living on his property. He governed his character and conduct according to the rules of Bushido, the Code of the

Samurai. He dressed in Japanese costume of his rank and wore two swords in his belt. He strictly obeyed all of the rules of the grade to which he had been elevated. He was a naturalized Japanese aristocrat.

Having finally come to the conclusion that he could never return to his own country, Adams decided to establish a new life among the Japanese people. He married a lady of the country who was probably a Christian. There were two children and he named his son Joseph and his daughter Susannah. There is no indication that Adams ever really wanted to escape from Japan except for the sake of his English family. Adams tells us in his own words: "The people of this island of Japan are good of nature, courteous above measure, and valiant in war; their justice is severely executed without any partiality upon transgressors of the law. They are governed in great civility. I mean, not a land better governed in the world by civil policy." Having been brought up in Europe where justice was often little better than a travesty, politics in constant uproar, war an ever-present menace, and theologians locked in sectarian conflict, Adams had found a place far closer to his heart and a life work valuable to the Japanese people. At all times he was true also to his English heritage and never did anything to compromise the land of his birth.

His later years, from 1614 to 1619, are duly set down in his *Log Book* (See *Transactions of the Japan Society*, London: 1915). The original manuscript is in the Bodleian Library. It is almost completely concerned with Adams's relations with foreign nations in matters of cargoes, navigation, the routing of ships, and related matters. It provides us, however, with the evidence of a very busy and useful life in which he acted as a sort of Secretary of Commerce.

Although Ieyasu had no distinction for scholarship, he had a profound respect for the teachings of Confucius, concluding that a happy country had to be free from injustice. He governed with an iron hand and organized his subjects with the skill of a benevolent autocrat. He was forever reminding the aristocracy that, while they were eating their rice, the peasants had produced the food. He



forbade all unnecessary ostentation. He required that the rich should live moderately, dress plainly, and refrain from an extravagance that might arouse the jealousy or envy of the less prosperous. He actually imprisoned persons who dressed too handsomely. It is reported that wealthy Osaka bankers and merchants circumvented the shogunal policy by using plain materials for their outer clothing and lining them with the most costly fabrics and embroideries.

Ieyasu was not appointed shogun by the Imperial Court until 1603 and actually held this office for less than three years. He then retired naming his third son, Hidetada, his successor. In this procedure, Ieyasu followed a well-established precedent. It was customary for high officials, even including emperors, to retire from public office at the height of their careers and devote the later years of life to religion and culture. These retired leaders, however, retained many of their powers and privileges and were recognized as elder statesmen. After relinquishing the shogunate, Ieyasu guided his successor's career and kept under his personal care all matters relating to foreign trade. By the time Ieyasu died in 1616, he had established patterns of methodology which were followed with differing degrees of ability by his descendants.

Ieyasu's relationships with the Christian missionaries have never been fully clarified. If he was shrewd, they were clever; and on numerous occasions minor difficulties arose. Heavily influenced by Buddhism, itself a foreign faith, the government tolerated religious freedom as long as the members did not commit treasonable actions. The Jesuits and Franciscans had made numerous converts among the Japanese people, and furthermore had developed a brisk trade which the shogun was examining carefully. Ships from Portugal, Spain, and the Netherlands brought their cargoes in peace and departed with goods that could net an excellent profit. Quietly and confidentially, Ieyasu had contrived to send spies to Europe. He was desirous of discovering with certainty what was happening on the other side of the earth. The information that he gained was not exactly inspiring, and he was especially desirous to avoid religious conflicts in his own country.



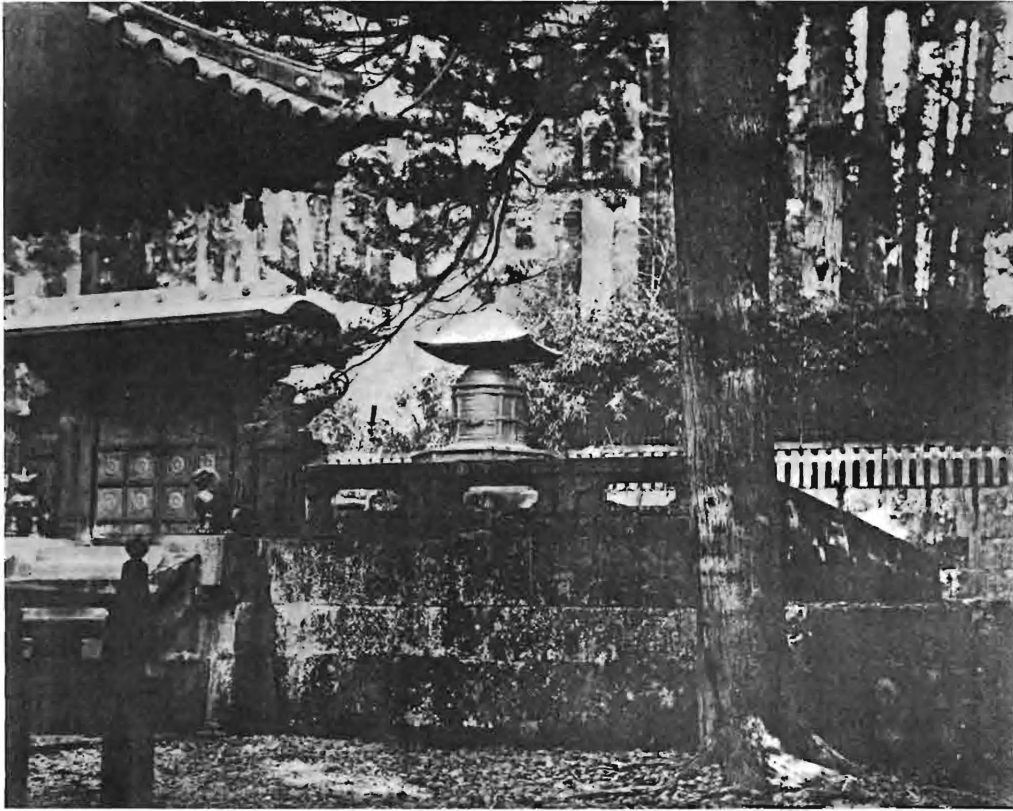
The *Legacy of Ieyasu* is a collection of reflections and maxims directly attributed to the great shogun. "In my youth my sole aim was to conquer and subjugate inimical provinces and to take revenge on the enemies of my ancestors. Yuyo teaches, however, that 'to assist the people is to give peace to the empire,' and since I have come to understand that the precept is founded on sound principle, I have undeviatingly followed it. Let my posterity hold fast this principle. Any one turning his back upon it is no descendant of mine. The people are the foundation of the empire." (See *Japan* by David Murray.)

After retirement, Ieyasu turned his attention to matters of education. He studied the Oriental method of printing and probably took advantage of the moveable type which had reached Japan from Korea. He is said to have published editions of Confucius and Mencius, and advised local daimyo to establish schools for their retainers. It is possible that Adams may have initiated him into the mysteries of Western printing methods.

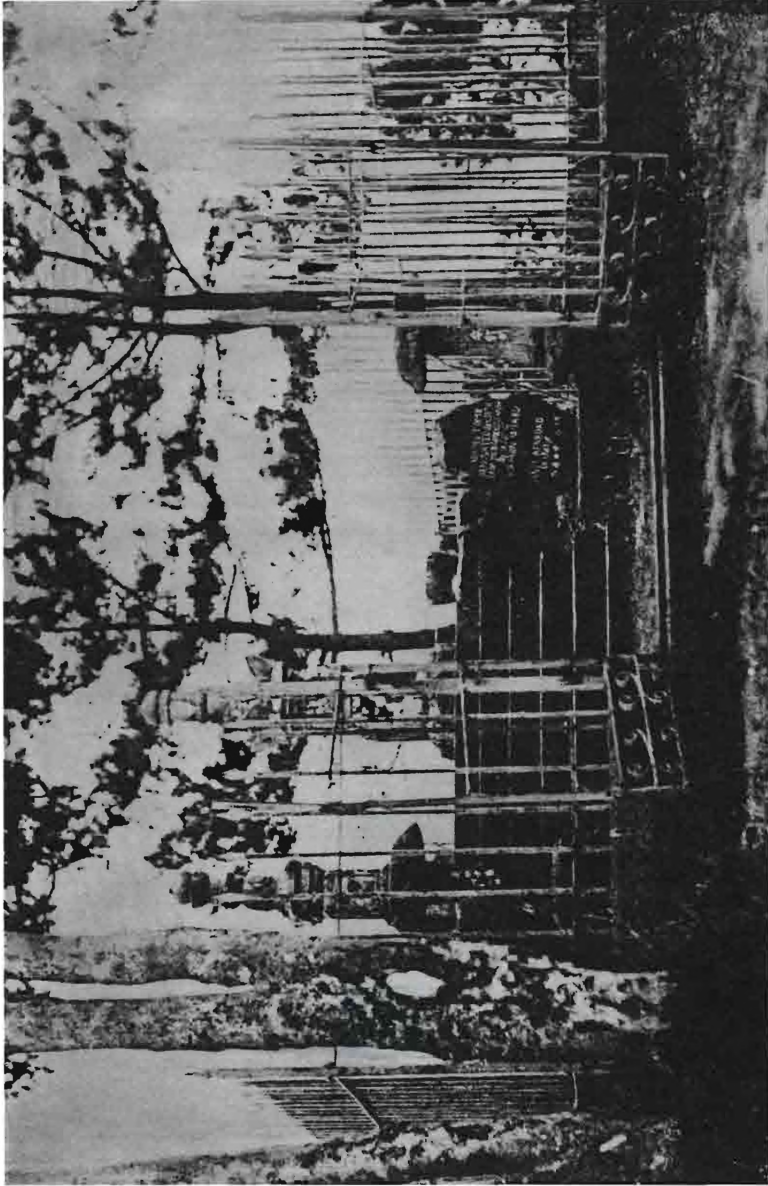
In 1618 a comet appeared in the sky over Yedo (Tokyo) which greatly alarmed the shogun and his court. In this emergency Will Adams was called in for advice. As the comet was in the shape of a sword, Adams interpreted it to mean it was probably a symbol of war which would be fought in Europe. A Jesuit was of the opinion that the comet indicated that the divine messenger heralded punishment to the shogun for failing support of the Catholic faith among his subjects.

The career of Will Adams ended on May 16, 1620. He had been ailing for some time but the details of his death are unknown. Adams's attitude toward death is mentioned in one of his letters, "Therefore it is a blessed thing to die in the Lord, with a faithful trust in God." Adams left a will dividing his possessions between his Japanese and English families. He left his two swords to his son Joseph who seems to have been engaged in foreign trade.

A memorial stone ten feet high and about one foot thick was unveiled on May 30, 1918, in honor of Will Adams. It was placed in the public park surrounding the restored tomb of Adams at Yokosuka. A rubbing of the stone was reproduced in the *Trans-*



Mausoleum of the Shogun Ieyasu at Nikko, photograph by Manly P. Hall.



View of the tombs of Adams and his wife from *Transactions of the Japan Society*, London: 1905.





正二位大數位侯爵井上馨篆額

塚者維維廉亞達母斯氏愛氏世稱安針英國堅特州紀林翰人慶長三年駕  
 蘭船航東洋遭颶風漂蕩五年達豐後海岸時德川家康在大阪召見移之江  
 戶賜邸令日本橋區安針街是也家康擢氏為譯官或顧問試命造洋形船成  
 稱意又為砲術地理數學等師範或從事外商貿易頗有功績因賜相模三浦  
 郡逸見村二百五十石之地為食邑元和六年四月十四日病歿氏臨終遺囑  
 曰吾漂來此國饒飽至今皆德川將軍之恩也宜葬吾於逸見山巔今東面其  
 墓可以望江戶泉下有靈永保護此都佛謚曰壽量滿院現瑞居士妻馬籠氏  
 生二子皆天寬永十一年七月十六日妻亦歿合葬于此佛謚曰海華王院妙  
 滿比丘宅延年在村中香火院曰淨土寺傳遺物二種云明治三十八年神奈  
 川縣知事周布君公平歎其墳墓之頹廢於寒煙荒草中與英國公使麻克  
 納爾海軍大將井上男及英商惹斯德爾太謀募全修繕之有栢川威仁親王  
 英國亞札爾原納特親王並賜保護令旨我指紳富豪及英國人爭喜捨獲  
 萬圓許乃因其半將墳墓擴充域植花木置守戶名曰塚山貯其半充永久保  
 存之費因又建碑不朽其人屬余作銘銘曰

嗟安針氏 海外漂寓 有功國家 報以恩遇  
 義不忘恩 生死仰慕 永護江都 東面其墓  
 大正三年十月 從三位勳二等文學博士三島發撰  
 從六位勳五等高島孫輔書

井造

Memorial tablet of Adams from *Transactions of the Japan Society*, London: 1918.

*actions of the Japan Society*, London: 1918. An appropriate epitaph was composed by Mishima Ki, D. Lit., of the Junior Grade of the Third Class, holder of the Second Class Order of Merit. The epitaph reads as follows:

“Ah! Sir Pilot, who wandered overseas to sojourn here,  
With merit you served the State and in requital were  
graciously entreated.

Loyally mindful of favours, in death as in life you render  
loving homage;

And from your tomb facing to the eastward

For ever have in your guardian care the city of Yedo.”

The location of the burial place seems to have been selected by Adams himself.

Magome, the Japanese wife of Adams, died in 1634 and she was buried beside her husband with her posthumous Buddhist name. From *We Japanese*, published by the Fujiya Hotel, we learn that there is a shrine in Tokyo named Kurofune-Fudo, meaning Black Ship. This shrine was dedicated in 1930 to the deity Fudo and within its sacred precincts is enshrined the spirit of Will Adams. The shrine is near the Mitsukoshi Department Store at Nihonbashi. For centuries the house occupied by Adams in Tokyo was on a street named Anjin-cho (Pilot Street) in his honor. After the great earthquake of 1923 the street ceased to exist, but the shrine perpetuates his fame.

On his deathbed Adams left the following injunction, “Having in my wanderings come to this land I have until now lived in comfort and plenty, thanks entirely to the favor of the Tokugawa Shogun. Be so good as to bury me on the summit of Hemmi hill making my grave face to the East so that I may thus behold Yedo. My soul being in the underworld shall ever have in protection this capital city.” His posthumous Buddhist name is inscribed on his monument.



Good doctrines need no miracles.

—Japanese Proverb

## RELIGION AND POLITICS



In a recent news article, Pope John Paul II warned members of the Catholic clergy to refrain from involvement in the political situations of the countries where they are serving. This is a much needed admonition for experience has proven beyond doubt that sacred and secular matters are usually incompatible. It is perfectly right and proper to counsel integrity and compassion to all concerned, but to take sides in political disagreements is fatal.

As we go back to the great religious and philosophical systems of the past, we have a clear record of what happens when enlightened leaders attempt to reform their governments. The rulers of Crotona appealed to Pythagoras to revise their laws. This contributed definitely to the assassination of the great philosopher. The teachings of Zoroaster resulted in his murder. Plato decided that he would enter Athenian politics to correct the corruptions of the city fathers. A short time later he retired from politics and remained in the quietude of the Academy for the rest of his life. As a reward for his criticism of prevailing policies, Socrates was condemned to death. Christ offended the prejudices of local leadership and was crucified. Confucius died of a broken heart because his Chinese contemporaries were not interested in the improvement of their subjects. Muhammad died from poisoning; Bruno, Savonarola, and Joan of Arc were burned at the stake. The Inquisition was a burden upon the souls and bodies of men, the Crusades were a long and tragic interlude of European history, and now the fundamentalists of Iran are murdering their fellow Moslems.

Jesus told his disciples that his kingdom was not of this world,



but many religious denominations have chosen to overlook or ignore this important statement. Actually, human beings have always had divided allegiances. There is a double standard and the rules of conduct were divided between veneration for God and the protection of material assets. The temptations of wealth and power have undermined both the church and the state. It was against this contingency that the Founding Fathers of this nation warned against the abuses of theological privileges. This did not imply a rejection of religion or a reduction in its basic influences. It was actually a warning against the misuse of religious privileges.

George Washington, when first elected to the presidency, took his oath of office upon the Bible belonging to his Masonic lodge, and from that time on all subsequent presidents have been sworn into office on the same actual volume. Unfortunately, however, the members of most world religions have not been united on any common ground. They have not been able to make a clear line of demarcation between religion and the numerous theologies which have arisen in different parts of the world.

There is almost universal agreement on the commandment "Thou shalt not kill," but wars and revolutions continue. This tells us in very simple and direct terms that we are unable to keep the peace and settle our differences by enlightened arbitration. Religion is properly concerned with the fatherhood of God and enlightened government with the brotherhood of man. Physical concerns take precedence because they are immediate, whereas religion is remote and for most uncertain. In daily practice faith in the unseen is not as strong as the testimony of immediate incidents. We are afflicted every day with the corruptions of politics, but the heavenly realms are remote and abstract.

The inner life of man is best served by an enlightened faith, but the body and the environmental adjustments belong to the realm of policy presided over by imperfect mortals. It is a mistake for religion to enter the political arena and become locked in conflict with political candidates or office holders.

Starting out in my own career, I soon realized that, when I dealt with basic principles, there was no contention. If, however, I expressed lack of confidence in some politician or his party, public

opinion was shaken to its very foundations. If I stood for one candidate, half the audience left and, if I had kind words for the opposing aspirant, the other half departed. Thoughtful persons sincerely desired to improve themselves and wanted to strengthen their beliefs about the wisdom of Providence; but so far as their political allegiances were involved, they would defend their favorite candidate to the bitter end, and the end was often bitter.

When we incorporated the Philosophical Research Society, we included in our basic principles that our organization would refrain from political involvements. We would advocate no candidates for public office, campaign for no party, and condemn no incumbent nor express indignation over eccentric behavior of our political representatives.

This did not mean, however, that we were actually voiceless. We presented what appeared to us to be the basic principles of enlightened living. We tried to emphasize those qualities and characteristics suitable to proper administrators. Each listener should decide for himself whether a candidate deserves support and would be likely to uphold the principles suitable to the protection of the common good. We went so far as to advocate that those preparing themselves for public service careers should receive special educational guidance. It is not at all certain that the legal profession should provide most of our statesmen. If this is to be the case, their education should include a broad religious background and the maturing of spiritual integrities. The dedicated leader should not be a theologian, but he should have benefited from his religious insights.

Equally important is the proper attitude toward religious organizations. Somewhere along the line, the religions of the world must find common ground. Religious leaders must outgrow their prejudices and make a constructive adjustment with contemporary human circumstances. They cannot move the world backward to the religious beliefs of the past, but they can bring the earlier doctrines down to modern times, interpret them in the terms of modern need, and help their followers to experience in their own lives the reality of the Divine Power at the source of existence.

It has always been a mistake for departments of knowledge to



compromise their own teachings in order to compete with other fields of learning. The theologian who tries to make a science of religion and the scientist who downgrades religion are both contributing to mortal confusion. Each should respect the rights of others and develop a friendship and respect for sincere persons of contrary convictions. When antagonisms are permitted to develop, a holy war is in the making.

In times of great confusion, there is a tendency to turn toward religion for inner security. Until quite recently, Western religions particularly were developing an inferiority complex. Scientific materialism had proclaimed itself to be infallible, and spiritual convictions were frowned upon as survivals of ancient superstitions. All of a sudden, science lost its psychological leadership and the securities upon which countless careers had been built crumbled away leaving a world of disillusioned neo-intellectuals. As fears multiplied, there was a strong revival of religion. Probably most of the sects and creeds were essentially sincere, but they had been indoctrinated in materialistic methodologies. They decided that religion would be served best by powerful organizations and impressive architecture. In a strange way, they were falling into the same practices that were afflicting the materialistic economy. It is almost inevitable that religion and science will be on a collision course if they remain competitive. We hear occasionally the term *basics* to cover the actual minimal foundations of common sense and constructive idealism necessary to the survival of modern society. Unless a substantial number of people unite to protect the institutions set up by the founders of the democratic theory of life, our freedoms will fade away and leadership—both religious and secular—will be unable to cope with the situation.

Most human beings have divided allegiances within themselves. Very often the mind impels to one course of action while the heart impels in a contrary direction. When decisions are necessary relating to the affairs of economic adjustment, the mind is in control. When matters relate primarily to emotional decisions, the heart takes over the management of the inner life. Often the mind tries to dominate the emotions or sentiments seek to prejudice mental decisions. When a conflict of this kind arises, feelings are generally



victorious. It is inevitable, therefore, that social processes should be modified by the inconsistencies in human nature.

Idealistic philosophy attempts to establish primary and secondary orders of knowledge. It is assumed that should be considered primary upon which other things are dependent. The classic example is the triad of mathematics, astronomy, and music. Mathematics is the primary, for both astronomy and music depend upon arithmetic and geometry. If we apply the same thinking to the divisions of human knowledge or insight, it becomes obvious that religion is the basic. Behind all the phenomena of living there is a cause which has not yet been understood or completely explained. The visible universe and all the levels of human society have descended from this cause, and among the dependencies is politics.

According to the fables of the ancients, deities bestowed upon mankind the laws and rules for the administration of mundane affairs. Unless the codes by which nations are administered are in harmony with the Divine Plan for existence, they are doomed to failure. Much time has been expended in the effort to bestow upon mankind judicial systems by which their conduct can be intelligently regulated. We have had the Code of Hammurabi, the Justinian Code, the Mosaic Law, and the Code Napoleon. Oriental nations have attempted to regulate conduct according to their sacred books and commentaries thereupon. A good example is *Institutes of Manu* which guided the destiny of ancient Aryan peoples.

It is also a law that superiors can understand that which is inferior or subordinate to them, but inferiors cannot comprehend that which transcends their faculties or powers. From this we may conclude that religion is comprehensible only to itself. Its essential essence is clouded in eternal mystery, but its manifestation can be explored and classified, and the rules governing creation are revealed in the various aspects of existence. Those governments which have had the best records of survival have been founded upon sacred writings which set forth the proper conduct of both the governing and the governed. Whenever and wherever integrities have been compromised, empires have fallen and private enterprises have failed.

It is assumed that the way of heaven is beyond mortal compre-

hension. Systems have been developed to propagandize the notion that there is no moral force in the universe. The human being has been relegated to a tiny planet floating in the midst of eternity and left to his own devices. He must make his own rules and survive, if possible, through a continuing process of trial and error. He may gain some little comfort by the assumption that he is unique and possesses the only intellect in the cosmos. Materialism has brought with it no lasting benefit and confusion has been worse confounded.

It is only fair to state that most theological systems have not fared much better. They share in common a belief in a Divine Power infinitely benevolent. To the degree that they agree in this basic assumption, they are religious; but the moment they begin to dogmatize their infallible interpretations, they become theological. Unfortunately, the average skeptic cannot distinguish between religion and theology. He disagrees with the interpretation and rejects the basic truths which underlie all creeds and cults.

While it is wonderful, and even thrilling, to explore the physical structure of the universe, it has done little to advance the brotherhood of mankind. It might be better for all concerned if learned groups would unite in a sincere effort to discover the reason for human existence. So far as I can discover, humanity has never made a concerted, cooperative effort to correct its own mistakes. When a few have attempted to explore the realm of causation, they have been ignored, ridiculed, or persecuted. There is a tradition, which probably originated in Alexandria, that Hermes as the personification of Divine Mind bestowed upon humanity a mysterious book setting forth the laws governing the conduct of rulers, their duties, and privileges. This precious volume has conveniently disappeared.

There seems to be nothing to prevent the sciences from exploring most of the areas which were once considered sacrosanct. The human being himself is a living creature, and even now many of the mysteries of the human body remain unsolved. We accept without question the life which inhabits this body, but choose to assume that it is useless to explore the true nature of the dweller in the flesh. After all civilization, such as it is, is a manifestation of



the consciousness and intelligence abiding in the depths of man's corporeal constitution.

Some ancient peoples suggested that the best way to discover a perfect political structure was to contemplate the little empire of the human body. The life in man like the life in space transcends human understanding, but this life reveals much to thoughtful observers. In a sense man is a kingdom, and the spirit within him rules by divine right. He is also an oligarchy and the several systems which make functions possible have their own rights and privileges. The mind is a dictator and, unless enlightened, will seek to take over the empire to the detriment of all concerned. If truly enlightened, the mind sets up the government of the philosophic elect, ruling by the divine right of truth. The human body is also a democracy, for even a single cell has its rights and privileges. If the needs of the cell are not properly met, the body will sicken and die. One of the primary rules is that human function depends completely on the cooperation of all the body systems and functions. There can be no competition; for if some section tries to take over functions not appropriate to its nature, health and harmony are damaged.

In principle the solution to the present problem is comparatively simple, but in practice it is far more difficult. We would all get along well if we were sincere, honorable, and learned to work together for the common good. There would be a greater possibility of cooperation if we had some insight into the workings of universal law. The way things are now, there are few inducements to improve the quality of our own thinking. We are losing faith in leadership and are beginning to doubt our own motivations.

It would help a great deal if we could unite the members of various religions on the acceptance and practice of basic spiritual beliefs. More than two thirds of the population of the planet hold religious convictions, but they exercise very little influence in world affairs. We must begin to realize that theological differences are inconsistent with any monotheistic faith. Most religions accept the unity at the spiritual source of life. If there is one Deity, one truth, and one reality, it is difficult to comprehend why revelations to different peoples at various times are incompatible. The only



answer is human misunderstanding. There is no doubt that devout members of various faiths believe that they are glorifying God by discrediting members or teachings of other groups.

Loyalty to an interpretation is not loyalty to God, and Deity transcends all mortal interpretations. Why not encourage leading exponents of various faiths to seek out the common ground of agreement? This might be a little hard on the fundamentalists, but it would rescue principles from the fatal consequences of theological conflicts. It might also prove what the best minds of the world have always suspected—that the ultimate spiritual reality rests in the heart and mind of God, and that no good cause will be advanced by trying to bind Deity to our own preferences.

Materialists, both scientific and political, have caused serious trouble. Having deprived the human being of those insights which constitute our humanity, we wonder why we have lost purpose and confidence. We have set up a system which glorifies mediocrity. We warn young people against a sickly morality and then wonder why they make no contribution to the advancement of their generation. Why is it that everyone is afraid of honesty? The answer seems to be that we have no belief in the laws governing our society. When we tear down our ideals, we become ships without rudders that must drift according to the tides and finally founder on some reef or rock. The more congested our way of life becomes, the greater the need for basic integrities.

If you take away man's belief in the immortality of his own soul, you condemn him to psychological illness. Having deprived a person of all hope for spiritual survival, we support two disagreeable by-products. In the first place man must depend entirely upon the present lifetime for happiness, distinction, and security, even though death with inevitable oblivion will perpetuate no record of gains or losses. The second consideration is that if death is the end of everything there is no advantage in living a decent life or supporting beliefs that there is any essential difference between right and wrong. The more widely atheism is promulgated, the less reason there is for doing anything constructive unless it is immediately profitable.

It is understandable that most persons have trouble with the

literal concepts of heaven and hell. Theologies have dramatized the afterdeath state of the human soul until atheism becomes an attractive alternative. The Greeks believed that mortal existence was purgatorial. We come in this world to learn the essential lesson that we must earn happiness and personal security by our immediate conduct. It must be increasingly apparent that we are gradually transforming what might be a rather pleasant planet into an infernal region. Most people feel that war, crime, and poverty are inevitable and must be accepted rather than cured. There have always been tragedies and man's inhumanity to man is perpetuated from one generation to another. Science has not given us peace, education has not made us honorable, government has not overcome privation, and industry has not saved us from exploitation. We have all kinds of new and important discoveries, but we also have all of the old and pressing misfortunes.

In Egypt before a pharaoh could be crowned, he had to be initiated into the Mysteries. He had to declare a sincere belief in the great gods that governed the world, and he was required to take a solemn oath that he would fulfill the laws of God in the administration of justice. As the Divine Power brought forth all the wonders of the natural world, it beheld what it had fashioned and, according to the Bible, declared that it was good. The pharaoh Akhenaten proclaimed the eternal truth that there was no enmity in the Divine Plan. The light of the sun made the whole earth to be fertile, and no nation was favored over another. He was probably the first ruler to declare that human beings were created free and equal. He proclaimed universal suffrage and found in his own soul the natural religion of mankind. Akhenaten was a birth out of time, but his convictions belong to the ages.

Plato taught that all legitimate systems of government are equally useful and necessary if they are properly administered. To him it was obvious that the wisest and most virtuous of mortals are the proper leaders of the people. Being above corruption, they can inspire virtue and, being free from ambition, they administer the law without partiality or compromise. Such were the shepherd kings who governed by divine right and deserved the consent of the governed.



## WONDERS OF THE PLANT KINGDOM

### (Part II)

For centuries the Europeans have recognized chamomile as a virtual cure-all. It counteracts most of the ills to which mortal flesh is heir, and therefore is assigned to the Sun. This luminary also presides over the peony, mistletoe, and heliotrope. The peony is a favorite flower of royalty in China. The ancients believed that mistletoe was directly nourished by the solar ray, and heliotrope was a vitalizer and blood purifier. Venus was partial to columbines, daisies, orchids, and violets. They were all gentle and beautiful plants and, with the exception of the orchids, gave the impression of humility. Venus was associated with the element of air, and in mythology and legendry nymphs protected orchidaceous growths. Mercury had a rather unusual spread of rulership. It guarded the lavender plant and the lily of the valley. It also was the patron of honeysuckles, and many kinds of vines and creepers. Then to reveal its versatility, Mercury was responsible for the medicinal virtues of carrots. As might be imagined the Moon had authority over aquatic plants and those with narcotic properties. It was the lady of the water lily and the Egyptian and Buddhist lotus. Plants under its domain were used to soothe pain and as a remedy against insomnia. The ancients were aware of several opiates and associated the opium poppy with the Moon, probably because it was a hallucinogenic plant. This will indicate something of the old lore that guided medical practice for thousands of years.

The Chinese made extensive use of botanical remedies at an early time; in fact, they went so far as to consider all food derived from vegetation as natural forms of medication. Ancient Chinese medicine emphasized the importance of healthful practices to protect the body from disorders. Their dietetic recommendations as set down more than two thousand years ago are in many respects similar to those of modern nutritionists. It was long believed that



one must sacrifice the gratification of the palate to the modest requirements of the digestive system.

Nicholas Culpeper who was a firm believer in herbal alchemy would have delighted the soul of the Chinese physician. In his translation of the dispensary made by the College of Physicians in London, he sets forth what he considered the best available cure for the physical miseries of mankind. His recommendations include the following: Fear God, love the saints, do good to all, hide not your talent in a napkin, be studious, hate covetousness, regard the poor, be honest and careful, and teach health rules to your patients. As a special remedy, take an ounce of honesty, a half ounce of fair dealing, mix them together with a little oil of public spirit, and take when needed.

Because Culpeper based his study of herbalism upon his personal practice of medicine, it has been said that he created a pseudoscientific pharmacopoeia. In many respects he followed in the footsteps of Paracelsus, and gained inspiration from the findings of Egyptian, Greek, and Roman physicians.

The Amerindians of North, Central, and South America relied heavily on botanical medicines. They also were skilled physiotherapists and engaged in mental healing. Their basic remedies were derived from plants available in the vicinities of their habitations. North American tribes did not entirely agree upon the medicinal properties of plants because of the wide variety of vegetation where they dwelt. All however made use of herbs, the virtues of which were justified by experience.

In the Central American cultures, there was heavy dependence upon such vegetation as could survive in desert regions. The great *Florentine Codex* of Sahagun devotes an entire section to the medicinal herbs used by the Aztecs. The *De La Cruz—Badiano Aztec Herbal of 1552* was translated with commentary by William Gates and published by the Maya Society in 1939. In his preface to this volume, Gates notes that very few scholars north of the Rio Grande even know of the existence of a great science of systematic botany and medicinal plant use long before the Spanish conquest. For those interested in the systematic study of Mexican-Indian

botanicals, we have in our library a complete photostatic copy of the great *Florentine Codex* of Fray Bernardino de Sahagun. The Incas of Peru patronized medical research and were well advanced in surgery and herbalism. They successfully performed trepanning and the patients recovered. They also cultivated herbs for the treatment of disease and to give relief from pain (See *Peruvian Pharaohs* by Miles Poindexter).

Coca was a plant intimately associated with the rites and customs of the ancient Peruvians (See *History of Coca* by W. Golden Mortimer, M.D.). It first reached Europe as the result of Spanish conquest in America. Used in its natural form, it was appreciated by the natives. It seems to have had no detrimental effects. Co-

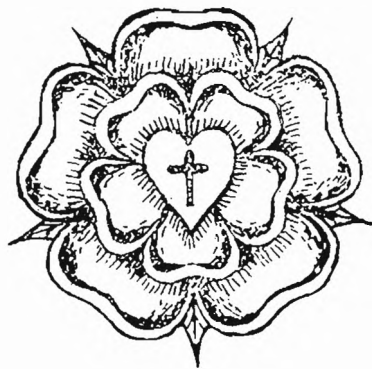


The Bolivian coca. From *Peru, History of Coca* by W. Golden Mortimer, M.D. New York: 1901.

caine is an alkaloid of coca, of real value to the practice of medicine but pernicious when abused. It is therefore necessary to clearly differentiate between coca and cocaine.

We have already mentioned the use of flowers in symbolism. This invites greater research. By far, the most important of all flowers symbolically is the rose. There is doubt that the rose mentioned in the Bible is actually the flower we recognize today, but it has inspired enduring appreciation. Most roses are not only beautiful as flowers but have a fragrance that has captivated perfumers for thousands of years. Near-Eastern people made rose wine, and an Armenian friend of mine had inherited a family recipe for rose preserves which was most delightful.

In his book *Metamorphosis*, Apuleius (124-170? A.D.) tells that he was transformed into a donkey by sorcery. Later he was restored to his human shape by eating a sanctified rose. This flower was associated with the Eleusinian Mysteries as a symbol of secrecy or initiation. We still have the term *sub rosa* to indicate something to be held in the strictest confidence. This flower was also used to represent the soul and divine love. The rearrangement of the letters R O S E reveals the word E R O S, the Greek divinity ruling conjugal relationships. It will also be remembered that in Dante's *Paradiso* the heavenly hierarchy was arranged on the petals of a cosmic rose. Miracles involving roses occur in early Christian mysticism, and it was the seal device of Martin Luther.



The rose crest of Martin Luther.



Luther's rose had a circle of petals surrounding a human heart in the center of which was the Christian cross. This device seems to have influenced a number of Christian mystics.

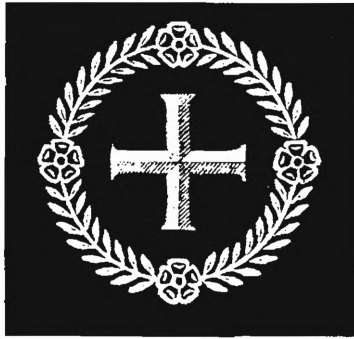
On the secular side the rose played a considerable part in the Wars of the Roses (1455-1485), one of the bitterest internal conflicts in English history. In the struggle to gain the crown, the House of York chose as its emblem the white rose, and the House of Lancaster the red rose. Later the red rose was associated with the Tudor family and was strongly displayed in the regalia of the Order of the Garter. The Tudor rose was carved into the lid of the coffin of Queen Elizabeth I, and is prominent among the Rosicrucian emblems.

In the early part of the seventeenth century, the rose and cross symbol was used sparingly. The crest of Johann Valentine Andreae, early identified with the Rosicrucians, was a St. Andrew's cross with rosettes between the arms. Another rather common form was a wreath ornamented with four roses surrounding a cross. In the eighteenth century a twining rose supported by a cross made its appearance and is still to be seen on Masonic symbols of the Eighteenth Degree of the Scottish Rite. The red rose is sometimes employed in public worship, but the white rose is reserved for esoteric rites. In the Shingon system of Buddhism, the Supreme Buddha, when presented as the invisible power behind creation, is seated on a white lotus; but as creator and administrator of the visible universe, he is seated on a red lotus.

Most of the elaborate symbolism of the early seventeenth century alchemists is closely related to the literature of the Rosicrucians. Robert Fludd presents a very complicated example of the rose in his *Summum Bonum*. There is a bee gathering pollen from the rose. This apparently indicates an early combination of the rose and the lily. The fleur-de-lis, the emblem of France, is traditionally believed to have been derived from the lily. Careful study seems to indicate, however, that it is a conventionalized bee. To the hermetic philosopher the rose stood for the philosophic sulphur, and the lily for regenerated and purified mercury. The eighteenth century Rosicrucians included Luther's rose accompanied



The collar and great George of the Order of the Garter. The collar consists of rose symbols alternated with knotted cords. The jeweled pendant represents St. George slaying the dragon. From *The Institution, Laws and Ceremonies of the Most Noble Order of the Garter* by Elias Ashmole, London: 1672.



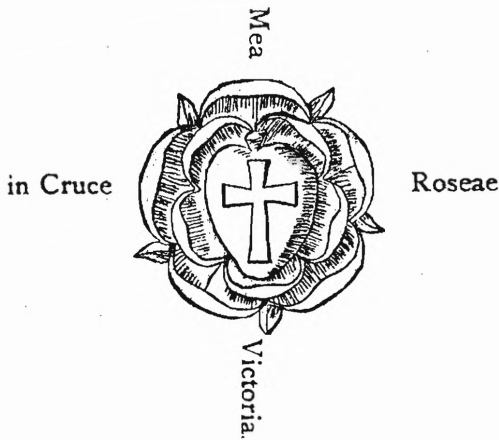
Rosicrucian emblem which appears in the *Speculum Sophicum rhodo-Stauroticum* by Theophilus Schweighardt.

by the words "Mea in Cruce Rosea Victoria." These two flowers are remembered therefore for their mystical meaning rather than their botanical virtues.

The sacredness with which the rose was venerated by pre-Christian mystics may also have contributed to the popular regard in which this beautiful flower is held today. As the special emblem of Mary, the Mother, it signified the virgin birth. St. Cecelia wore a wreath of red and white roses, and St. Elizabeth of Hungary was similarly ornamented. Colors were very important in the early Church. White, symbolizing purity, is the color said to have been worn by Jesus after the resurrection and by Mary, the Mother, in her assumption. Red stood for loyalty, fire, and the Holy Spirit. Blue was associated with heaven and stands for fidelity, whereas green is the color of hope. Yellow or gold stands for the gift of divine grace; and violet stands for penance and suffering. It follows that flowers of these colors have the same meanings as the virtues assigned to the colors themselves. In spectrochrome therapy, colors are used in the treatments of various diseases. The healing power may be taken into the body through the eyes or actually radiate from the colors themselves. The virtues of the various tonalities are similar to the religious meanings.

The use of flowers in special symbolic arrangements is both an art and a science among the Japanese people. Proficiency in this field is regarded with admiration and requires many years of both





The rose design as it occurs in *The Secret Symbols of the Rosicrucians* by Franz Hartmann, Boston: 1888.

theory and practice. A diploma for excellence in flower arranging is indispensable to the cultured lady. It is also highly valued by thoughtful gentlemen. Flower arranging is a discipline and does much to mature the inner life of the refined individual. There are several important schools, some extremely formal and others on the level of folk art. The finished arrangements are almost like diagrams. They reveal basic truths and realities dear to the Japanese heart. They fit into any system of philosophy, and the arrangements can be adapted to countless occasions. In older times only flowers available in Japan were used, but now many Western plants are included. Some arrangements are floral; but many regard blossoms as too literal and prefer humble and dun-colored shrubs, rocks, broken pieces of wood, mosses, and dried twigs. These can be arranged together to become amazing works of art. In recent times miniature figures are often added to the arrangement, but purists prefer to maintain the old austerity.

The basic symbolism probably originated in China and reached Japan by way of lovely hand painted scrolls. The great theme of heaven, earth, and man provides the philosophy which nimble fingers and quiet hearts adorn with amazing skill. The lady of the house is expected to create an appropriate atmosphere for friends,

relations, and members of the clergy. If there has been bereavement, the flowers convey sympathy. Words would probably be too indelicate. If there is a new member in the family, flower arrangements proclaim the good news. When the wandering son comes home, he receives a floral welcome; and when the old priest makes a visit, he notices instantly that the spiritual life of the family is in good order.

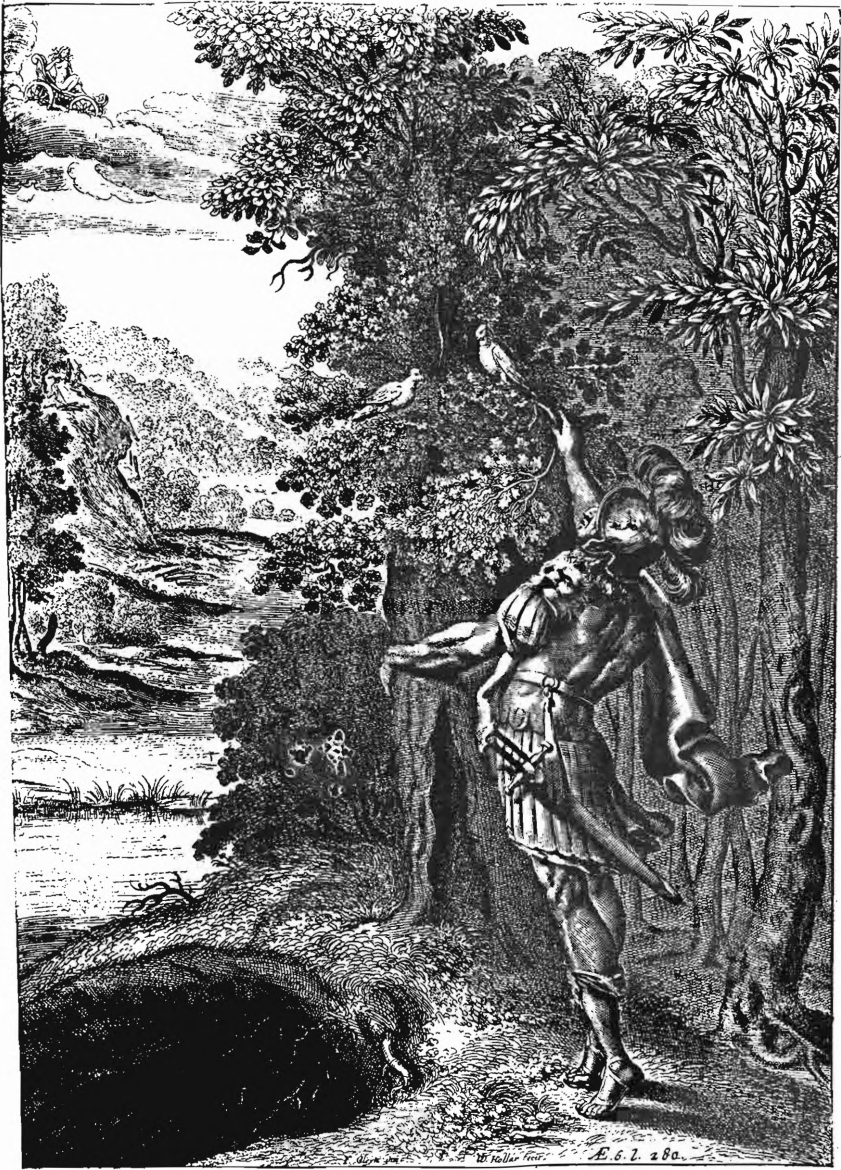
The flower arrangement also makes the house more comfortable. The climate in Japan, except for a few occasional weeks, is abominable. There is no air conditioning and no heating to meet the changes of climate, but the flower arrangement will warm a cold room or convey the impression of a pleasant temperature. There are scrolls appropriate to the flower arrangement and the tokonoma brings peace to the most disturbed mind. No one can quarrel in the presence of a pacifying flower arrangement.

In his little book *Antient Cymric Medicine*, Henry S. Wellcome devotes considerable space to the medical practices of the Druids.



Formal Japanese flower arrangement. The use of lotus flowers, buds, and leaves suggest that this composition was inspired by Buddhist philosophy.





Aeneas and the Golden Bough. Following the instruction of the sybil, the Trojan hero breaks the mistletoe branch which will enable him to travel in the regions of the dead without fear or danger.



He suggests that the inhabitants of the British Isles probably gained some knowledge of Grecian medicine from the Phoenicians and Etruscans who traded with the Britons before the beginning of the Christian Era. The Druids and Ovates recognized the medicinal value of plants to many of which they assigned magical virtues. They regarded vervain with superstitious veneration. According to Pliny, the mistletoe was also regarded as sacred, especially if it grew on an oak tree. Among other plants used in Cymric medicine were the hedge hyssop, the marshwort, holly, and ivy. There is an ancient manuscript for the regulation of the practice of medicine which lists 175 plants which were administered in the form of infusions, decoctions, pills, or ointments. The art of medicine was well advanced in Wales in the fifteenth century and physicians practicing there were subject to strict rules and regulations.

The contributions of flowers and plants to the health and happiness of humanity beggar description. Every nation of the world has depended heavily upon the plant kingdom. Probably no other single factor has contributed in so many ways to the survival of humanity and the advancement of civilization. As a source of food it sustains the higher kingdoms and makes possible the agrarian way of life, providing wood for building houses, paper for the dissemination of knowledge, and medications for the protection of health. It is the foundation of the whole biological alchemy, and is not only supremely useful but indispensable to the advancement of the arts and sciences. Flowers are a powerful reminder of the union of the necessary and the beautiful. Plants tell us that in the Divine Plan the laws of Nature reveal the way of heaven as a path bordered by a symphony of colors bearing eternal witness to the light of heaven robing the earth in eternal grandeur.



If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds.

—Luther Burbank

## HYPNOGENIC RELIGIONS



he use of toxic drugs to cause visions or other disturbances in the psychic life of the individual has a long and rather troubled history. Nearly all primitive religions developed intoxicating drinks or fumigations to produce mental or emotional aberrations as part of cult ritualism. In most cases it was taken for granted that hallucinogenic drugs actually resulted in an expansion of psychic awareness. The Greeks and Egyptians were well aware of the effects—and even side effects—of narcotics and intoxicating substances and materials. It was in the Bacchic and Dionysian rites that the eucharist was established which has descended to us as Holy Communion. It is unlikely that early culture groups were aware of the detrimental effect of drugs upon the extrasensory faculties of the human being. They assumed that deities presented themselves to their worshipers in these artificially induced states of dreams and trances.

A good example is peyotism which was widely distributed in the Western Hemisphere in pre-Columbian times. In recent years a formal religious structure has been incorporated around the use of the peyote. It is held as sacred and actually has been personified as a deity. After the Indian persecutions which disfigured the nineteenth century, many Amerindian groups renounced Christianity and came to consider the peyote as the intermediary between deity and humanity. Because of the strong religious emphasis, there have been very few instances of the abuse of the ritualistic use of the peyote by Indian tribes.

In the 1960s the drug subculture spread rapidly in both Europe and America. In some cases it took on religious overtones, but for the most part it was an aspect of the rebellion against organized society. Efforts to curb the uses of narcotics have generally failed

and it has now been recognized as completely out of hand. Efforts to control marijuana resulted in an extended controversy, but no one can deny the tragic consequences resulting from the use of LSD, methaqualone, heroin, cocaine, and other dangerous drugs. It is no wonder, therefore, that most civilized countries have organized against the drug subculture.

I have had a number of personal experiences with alcoholics. Very few of them believe that their habit has any religious validity. Intoxication brings with it certain release from problems of daily existence, but it causes more difficulties than it has ever solved. By degrees the alcoholic ruins his own life and damages those with whom he is associated. In advanced cases hallucinations are almost certain to occur. Many of these are unpleasant—malicious shapes appear and terrifying spectacles affect the mind. I have never known an alcoholic to interpret delirium tremens as a mystical experience. He admits that he has injured his rational faculties and has lost the power to correct the deterioration he has caused within himself.

Many of the young people who became involved in drug abuse have now reached mature years. A good percentage of them are no longer on drugs. They take it for granted that they are free from the consequences of an earlier indiscretion. They now have jobs, are married, and raising a family. Nothing could induce them to have recourse to narcotics, and they are painfully aware of their earlier vices. Yet frequently we hear of some popular personality who has died from an overdose of habit-forming drugs.

Many persons have lost the power to discipline their own conduct. In some instances outside pressures have become so intense that harassed individuals turn to stimulants or sedation. It is difficult to understand how drug-induced aberrations have come to be regarded as genuine metaphysical experiences. Certainly no legitimate esoteric group would countenance such practices, but they have occasionally been associated with black magic. The Sect of the Assassins resorted to hashish as a means of perpetuating criminal objectives.

The rapid spread of the narcotics subculture is largely due to a



worldwide network of drug peddlers. It has become an exceedingly profitable traffic which is out of control in many countries. In some cases addiction is immediately destructive of health and character, but the ravages of drug addiction may not be evident for years. One case I can mention involves a brilliant young man who graduated with honors from one of our most prestigious institutions and did postgraduate work in Europe. He dabbled with LSD and in two years suffered a complete mental breakdown from which he never recovered.

Early in the popularization of hallucinogenic drugs, the concept was advanced that they were a legitimate means for the development of extrasensory perception. They were considered as a shortcut to cosmic consciousness. Many who should have known better became involved in experiments with LSD without realizing the tragic results that might follow. The members of the Sect of the Assassins believed that after death they would live forever in the wonderful realm which they had experienced in their drug-induced visions. Some modern addicts claimed that the use of hallucinogenic drugs convinced them of the reality of life after death. Wishful thinking and total ignorance of esoteric practices contributed heavily to the tragedies that followed. Even if genuine insight was lacking, addicts could certainly see the demoralizing effect of hallucinogenic drugs upon their friends and associates. It has gradually become obvious that the pseudopsychism induced by drugs is completely delusional and can contribute nothing to those seeking the improvement of their inner lives.

The drug subculture formed a partnership with negative psychism, and many have assumed that strange occurrences arise from the depths of the inner life when in reality they are the productions of autohypnosis. If persons now experiencing curious psychic manifestations have ever been on drugs, it is very probable that they are suffering from the long-range consequences of a hallucinogen.

There are two levels upon which confusion can develop. The devotee of metaphysical phenomena may create for himself a private universe, populated by beings of his own imagination, which will

ultimately prove to be sirens much like those who endangered Ulysses on his long homeward journey. The victim of wishful thinking supported by misty and confusing visions and fantasies is well on the way toward completely wasting his remaining years. The second and more important aspect is that in many instances these confused and disturbed personalities have created religious organizations supported by supposed revelations thus complicating existence for members in particular and truth seekers in general.

Psychological damage causes the trouble in the first place and so impairs the mind that it is incapable of freeing itself from its own delusions. Situations like this have arisen in other times, but have been short-lived and limited to small groups. Today, however, world stress is impelling millions of human beings to seek religious guidance. It is now evident that most are not equipped to evaluate the popular beliefs of the day.

Actually, all religion is founded in and upon faith. The great convictions which have inspired the sacred teachings of humanity cannot actually be examined scientifically. We can create certain rationalizations and we try to follow that which is most reasonable, probable, and useful. Nearly all religious people regard their faith as invincible. They are sure that their own beliefs are the best, the most authentic, and the most obviously true. Unfortunately, however, there is no common ground of acceptances. What one affirms, another denies; but each point of view is final and irrevocable. When we realize that truly sincere persons have built a spiritual belief upon the uncertain foundation of their own psychic pressures, possibly intensified by involvement in the drug culture, we may be inclined to certain reservations regarding such beliefs.

Actually, psychism itself can be an addiction. With certain negative imaginings substituting for drugs, a neurotic individual can become completely enslaved by a theological structure which he has invented for himself or borrowed from some other pressure-ridden mortal. The chances are that one must diagnose one's own psychic commitment. The individual himself is the only one who can tell with certainty whether he has been addicted to marijuana



or LSD or even angel dust. While a person may believe he is not addicted, having only experimented a few times, even a brief contact with hallucinogenic drugs may result in some type of pseudo-psychic pressure.

Again, one may have come by a different road. Drugs are not always involved in psychic experiences. Occasionally what may be considered as a normal and proper religious affiliation can contribute to psychical difficulties. If the believer is well organized mentally and emotionally, there is very little danger of unfortunate complications but, if the believer is under extreme personality stress, neurosis can lead to theological difficulties. The real purpose of religion is the strengthening of character, but it is often used as an escape from the responsibilities which burden daily living.

There can be no legitimate expansion of consciousness that is not supported by rectification of character and conduct. To practice development exercises without correcting common faults which we all share will ultimately lead to trouble. We have always advocated that aspirants for spiritual advancement make a very careful and complete study of their own personality problems. Professional assistance can help to some degree, but individual integrity is the most practical and least expensive approach. What was your way of life before you became involved in metaphysics? Have you honestly and sincerely attempted to reorganize your life pattern? No religious affiliation can substitute for dispositional failings. Your actions indicate clearly the level of your own consciousness. Motivation must be carefully considered. Why do you wish to become enlightened? If you believe that meditational exercises will result in freedom from uncorrected faults, there will be a rude awakening. Mystical contemplations may inspire a higher level of conduct, but each person must grow by his own efforts.

Esoteric exercises will do more harm than good if they are not supported by improvement of character. In simple language growth is measured in terms of vibration. Noble sentiments refine the body and sensitize the nervous system. Conversely unregenerate attitudes lower the vibratory rate and damage both the body



and the mind. When noble resolutions come into conflict with serious character defects, psychic damage will surely follow. This is why the legitimate esoteric schools have always required long periods of probationship devoted entirely to the strengthening of integrities and the transmutation of the lower elements of the personality. The individual will be especially warned that he cannot continue to fulfill his personal ambitions or gratify his physical and emotional appetites and still benefit from contemplative exercises.

Nature has provided us with defensive structures against the premature release of spiritual powers. Unless we have accomplished a major reformation on the levels of disposition and temperament, legitimate growth is not possible. Usually those seeking inner development have some intellectual comprehension of what they hope to accomplish. They have read a few books, come under the influence of a school or teacher, and may have been promised legitimate metaphysical experiences. If they have not earned a proper unfoldment of the psychic potential, self-delusion is almost inevitable. They imagine what they have expected but have not earned. Thought forms arise in the mental atmosphere and wondrous moods sweep through the emotional nature. These conditions will endure as long as the metaphysical exercises are performed and the consequences can last for a complete lifetime. The use of narcotics may intensify self-delusion but can never contribute to spiritual growth.

Most psychic delusions arise in the vital or etheric body of the person, but some may disturb the lower levels of the emotional body. Intense wishful thinking may cause symptoms suggestive of legitimate mystical unfoldment. Those, for instance, practicing tantra without an extended probationship often have symptoms of kundalini activity. Actually, the serpent power is not involved, but the etheric body falsifies the activity of the kundalini shakti. The delusional situation which may arise is very painful but insulates consciousness from a major calamity.

Certain difficulties must inevitably arise. Religious fantasies usually begin with circumstances which are inspiring and soul sa-

tisfying. The inner personality experiences involvement in what Andrew Jackson Davis describes as a psychic summerland. Everything is beautiful, spiritual beings mingle with mortals, and there are countless promises of spiritual benefits to come. There will be release from worldly burdens, and lovely symbols, radiant and comforting, float into the periods of meditation. After awhile however, anxieties arise; the visions are not so beautiful, promises are not fulfilled, and ugly sprites begin to invade this realm of fantasy. The distressful outline of the black magician may appear. The spiritual life appears to be endangered and panic sets in. Usually the sufferer seeks help from those who gave him his first instruction, only to be told that it is all his own fault and he has misused or misinterpreted the lessons he received.

There is a further difficulty. Those who have wandered about for months or years in a realm of visual or auditory self-delusion cannot always be convinced that they are actually creating their own distress. They will not accept the unreality of the symptoms from which they suffer. No one can tell them that the black magician exists only within themselves. Even if they have reasons to believe that they are victims of psychic malpractice and may even claim to know the person who is afflicting them, they are suffering only from a personal nightmare. Any outside help is largely thwarted by the intensity of their own fantasies. There are numerous accounts of psychic persecution and of malicious malpractice. Sometimes members of groups are threatened with metaphysical punishments if they try to leave the organization. It is a threat moving in upon a frightened and disturbed individual that actually causes the symptoms of black magic.

It is noticeable that metaphysical delusions seldom annoy materialists. Their problems usually have a physical origin. Also, the followers of simple religious beliefs based upon the Ten Commandments and the Lord's Prayer are not burdened by psychic fantasies. Occasional instances of spiritualistic phenomena are recorded, but are unlikely to cause serious trouble for normal persons. For the most part we keep faith with the Universal Plan by practicing the simple integrities recommended for upright persons.



The drug culture has undermined the morality of countless men and women. This in turn has spread distress throughout the world. Crime is increasing and human relationships have been seriously degraded.

Many religious organizations have compromised their ethical standards to maintain their memberships, but universal laws do not change. We live in a universe ruled over by the law of cause and effect. We can never break the rules without bringing suffering upon ourselves and contributing to the human tragedy. An immature creation has never been left to its own resources. A parental guidance governs all things. The world has learned from sad experience that human society can only survive if it obeys the ethical code provided for its protection.

Religion has been the custodian of human idealism for ages. With the rise of science, spiritual convictions have been compromised and millions of simple people have been deprived of the inspiration and consolation of faith. They have asked for bread and they have been given a stone. Deprived of appropriate pastoral leadership or unwilling to accept it, many have experienced a kind of internal collapse. They have tried to live on the surface of their own natures. Many have no faith in the immortality of the human soul, but this attitude has only made matters worse.

Escape through hallucinational drugs has resulted in an unhealthy association between narcotics and mysticism. There has always been a pseudopsychism, but the damage caused by drug abuse has made millions of young people impervious to self-improvement. Rejecting the heritage of the past and destroying their own faith in the future, a considerable segment of humanity lives only for the moment. It was this attitude that destroyed the Roman Empire, whose motto became "Eat, drink, and be merry, for tomorrow you may die." To emphasize this conviction the wealthy Romans, when giving a feast to their friends, placed a skeleton at the head of the table.

As we noted at the beginning of this article, genuine psychic phenomena must be considered. While it is comparatively rare, the average person may be involved and should learn to evaluate



curious circumstances with some confidence and a considerable measure of caution. If no effort has been made to stimulate mystical experiences and the person is not suffering from extraordinary stress patterns, a thoughtful approach is indicated. The most frequent type of genuine extrasensory phenomena is the vision or archetypal dream sequence. Usually the recipient is strongly aware even while asleep that the occurrence is meaningful. In many respects the vision is similar to a dream pattern, but is more likely to be repeated, and the content is more significant.

Those passing through a valid mystical experience have ways of testing the occurrence. The tremendous impact of an archetypal experience cannot be explained away as wishful thinking. There is seldom any relationship to physical ambitions or emphasis upon worldly advantages. The symbols are usually basic geometrical patterns, harmonic arrangements of colors, or harmonious sound patterns. Sometimes persons present themselves in archaic raiment or the type of drapery commonly seen in early religious paintings. It is seldom possible to prove the identities of these apparitional forms and they may be aspects of the teacher archetype. Experiences out of the body, especially those which seem to indicate ritualistic procedures, are virtually impossible to prove. It is best to assume that their meanings apply to the inner life and cannot be supported by external research.

Experiences involving warnings or dealing with prophecy have been justified on a number of occasions, but it is usually best not to communicate them to other persons. The ancient oracles set forth the mystery of communication between the soul and the individuality. Under certain conditions the overself may communicate with the body with which it is associated. Plotinus, the Neoplatonist, is said to have experienced three direct contacts with the higher realms of his own nature. The actual union with the divine part of himself lasted only the fraction of a second, but its influence endured throughout the life of Plotinus.

The ecstatic visions of saints are more likely to be genuine because these venerated persons have renounced all worldliness. They have given their goods to the poor, nursed the sick, com-

forted the dying, and practiced humility. As ulterior motives contribute to delusional fantasies, complete self-detachment may well be regarded as justifying various types of clairvoyance. Havelock Ellis in *The Dance of Life* describes a remarkable extension of consciousness. It only occurred once and there was no way in which it could be induced for a second time. This is true of most genuine contacts with the higher self. They cannot be summoned by spiritualistic aids such as the planchette (Ouiji board), crystal gazing, or trances. The person must deserve a vision or other psychic experiences, or the inner life itself enters into communication with the mortal mind for reasons of its own. The hour of such spiritual intercessions "no man knoweth." Certainly they do not arise to gratify some human mood of the moment.

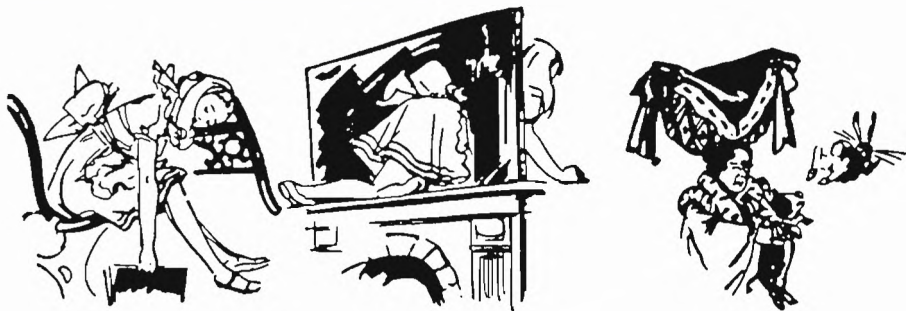
Many very highly developed persons have never experienced extrasensory phenomena. The inner life communicates by impressing itself upon the mind or the emotions by what we may call intuition. Nature always attempts to accomplish its purposes by natural and normal means. The miraculous is always exceptional. The experience may not indicate that we are highly developed, but that we were unable to be reached by ordinary means.

In these days what the world really needs are unselfish, dedicated men and women who serve the common good without personal ambition or any thought of compensation. Those who labor with all of the faculties at their disposal will give the fullest expression of the mystery of Divine Love. They will be rewarded by the continuing unfoldment of their inner lives, for it has been written, "Blessed are the meek: for they shall inherit the earth."



I sought to hear the voice of God  
And climbed the topmost steeple,  
But God declared: "Go down again—  
I dwell among the people."

—John Henry Newman



## *Curiouser & Curiouser*

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

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### WHY KING HENRY VII FAILED TO EMPLOY CHRISTOPHER COLUMBUS

In his essay on *Plutarch's Account of Ancient Voyages to the New World*, Verplanck Colvin appends a map showing the route followed by ancient Greek navigators in their exploration of the new world. He also includes various names by which these regions were known in the legends of the Greek poets. It would appear from these records that the Greek expeditions went first to Iceland, then in a southwesterly direction to what we call Cape Farewell, and established a colony near the delta of the St. Lawrence River. Cuba or Haiti was regarded as the Isle of Saturn in the writings of Homer. Our copy of Plutarch's account was a presentation copy belonging to Dr. Augustus LePlongeon which contains a great deal of unusual information.

On this theme Lord Bacon writes in his *History of the Reign of King Henry VII*: "And there had been before that time a discovery of some *Lands*, which they took to be *Islands*, and were indeed the *Continent of America*, towards the *Northwest*. And it may be, that some Relation of this nature coming afterwards to the knowledge of COLUMBUS, and by him suppressed, (desirous rather to make his Enterprise the *Child of his Science and Fortune*, than the *Follower of a former Discovery*) did give him better assurance that all was



not *Sea*, from the *West of Europe and Africa* unto *Asia*, than either *SENECA'S Prophecy*, or *PLATO'S Antiquities*, or the Nature of the *Tides*, and *Land-winds*, & the like, which were the *Conjectures* that were given out, whereupon he should have relied. Though I am not ignorant, that it was likewise laid unto the casual and *windbeaten Discovery* (a little before) of a *Spanish Pilot*, who died in the house of *COLUMBUS*." (Spelling modernized.)

It has also been stated that no genuine portrait of Columbus exists, and authentic information concerning his life is scanty. Both Christopher Columbus and John Cabot were actually Italian, or at least this is generally assumed. The two voyages resulted in a division of the Western Hemisphere between Catholic Spain and Protestant England. As the colonization program expanded, the northern part of the continent came to be divided between the British, the Dutch, and the French. Spain and Portugal claimed the entire continent for God and the Church and were able to defend the area now referred to as Latin America.

There is a story to the effect that Lord Bacon intended to write a history of England and dedicate the work to the memory of Queen Elizabeth I. For one reason or another this project was never completed. It is interesting that the historical plays generally attributed to Shakespeare include the lives of the Henrys V, VI, and VIII. Could it have been that Bacon had contemplated a play on Henry VII and considerably researched the material, deciding in the end to issue it in prose under his own name? The first printing of Bacon's biography of Henry VII appeared in 1622 and included the engraved frontispiece portrait of Henry VII by John Payne. We have a copy of the 1641 edition and the pagination is the same as in the first printing.

On pages 187 and 188 there is a little known reference to Christopher Columbus. Bacon tells us that there was in England a man named Sebastian Gabato, a Venetian who was dwelling in Britain. This man, who was expert in cosmography and navigation, seeing the success of a voyage of Christopher Columbus which he had made some six years before, became convinced that land might be discovered in the northwest which led to the desire to explore that



Title page of the French translation of the *History of the Reign of Henry VII, King of England* published in Bruges, 1724, with a frontispiece engraved portrait of King Henry VII.

region now called Labrador. Gabato (Sebastian Cabot, one of three sons who, according to the *Encyclopaedia Britannica*, may have accompanied his father John during the discovery of the northeast coasts of North America) approached King Henry VII who provided him with a ship.

About this time, Christopher Columbus was unable to gain the support of the king of Portugal and decided to approach the king of England. He therefore sent his brother Bartholomeus Columbus to Henry VII to negotiate for an expedition. Unfortunately Bartholomeus was on a ship that was captured by pirates, and it was a long time before he was able to reach England. In the interim, Christopher Columbus secured the assistance from the Kingdom of Castile. The Spanish king was so interested that, in the sixteenth and eighteenth years of his reign, he further provided the funds for additional voyages.

No serious consideration has ever been given to Chinese navigation along the Pacific coast, probably from British Columbia to the area west of the peninsula of Yucatan. Also passed over lightly are the Japanese landfalls on the western coast of South America. If we wish to add to this group the Bering Strait or Aleutian Islands migrations, which have been advanced to explain the arrival of the Amerindian tribes, it would seem that what we call the Western Hemisphere had been fairly well known to the ancients long before Columbus planted the banner of Castile on the islands of the West Indies.



Would that we had the fortunes of Columbus.  
Sailing his caravels a trackless way,  
He found a Universe—he sought Cathay.  
God give such dawns as when, his venture o'er,  
The Sailor looked upon San Salvador.  
God lead us past the setting of the sun  
To wizard islands, of august surprise;  
God make our blunders wise.

—Vachel Lindsay



In  
Reply



## A Department of Questions and Answers

*Question:* My son is a physicist and insists that he is a scientific atheist. Is this possible?

*Answer:* In life all things are possible but, factually speaking, no person can be a scientific atheist. To qualify for such a designation, it would be necessary to prove scientifically that God does not exist. Science cannot disprove the existence of a universal principle at the source of life. It can reject the theological concepts of Deity, but many believers in God have similar reservations. Deity as a symbol has assumed many appearances, but Deity as a principle has survived ages of unbelief and misbelief. Sciences have been evolved to assist the exploration of the physical universe. If it had solved all the problems with which it is concerned, there would be little reason to continue this almost frantic search for the facts of infinite life.

Every new textbook devoted to scientific subjects implies that the universal mystery has not yet been solved. It would be a mistake to assume that the sciences have a first mortgage on truth. Researchers are crawling through time and space, but the end is not yet. Somewhere there must be an answer, but a dogmatic scientist is a traitor to his own methods. He may believe what he pleases and reject according to the dictates of his own fancy. He cannot, however, justify his conclusions by reference to the exact sciences. A physicist is as dependent upon faith as any theologian. He must contemplate the universe as an incredible compound of energies,

principles, and processes. All these are strangely dependable and the advancement of learning depends upon the simple fact that creation is consistent and inevitable in its workings.

While creation does not promulgate a doctrine, it is certainly the greatest of teachers. It is forever revealing its own purposes to the thoughtful investigator. There is a built-in morality which strongly implies that all living things are the productions of a common integrity. It is difficult to understand how an intelligent person can contemplate the outworkings of universal principles and at the same time deny a Sovereign Intelligence at the source of existence. To insist that the infinite diversity of reasonable procedures is without reason seems to be unscientific. It may be postulated that an inconceivable computer regulates existence. This is not solutional however, for we may naturally ask, "Who built the computer?" An Aristotelian might insist that the computer was never invented—it was for always and continues without beginning and without end. It seems to me that this is no improvement over the theological postulation of a divine being. The scientist, however, will insist that the origin of God is as difficult to explain as the origin of the cosmic computer. A number of brilliant scholars have admitted defeat and turned from abstractions to the contemplation of more commonplace affairs.

The subject of atheism has descended from theology through science and into the realm of politics. Assuming that the belief in God frustrates the physical ambitions of the human being, it appears more convenient to deny the Deity than to improve personal character. If there is no God, it may be reasoned that there is no good or evil because these require some administrative authority. Even however if scriptural revelations are denied, the normal processes of natural law strongly suggest an inherent code of ethics.

Take, for example, the outstanding conquerors of history. Alexander the Great, yearning for other worlds to conquer, died under the walls of Babylon in his early thirties from dissipation. Julius Caesar, who had similar ambitions, was murdered by his best friend. After his defeat at Waterloo, Napoleon was exiled to St. Helena where he died, it is believed, from cancer of the stomach.

Hitler ended his ambitions in a Berlin bunker, and Mussolini was hung on a lamp post. Who shall say, therefore, that evil does not descend upon the evildoer? Science could make a pretty strong case in favor of the law of cause and effect.

If physicists had believed in God, would they have permitted their programs of nuclear research to endanger the survival of the human race? If knowledge increases without the censorship of conscience, those lacking constructive idealism should be severely censored and deserve to be regarded as enemies of mankind.

Consider for a moment the benefits of religion as contrasted with the detriments of unbelief. The God image is a symbol of virtue and stands for essential good. In all religions Deity personifies a benevolent leadership over the resources of creation. In both private and public worship, believers honor those qualities most deserving of respect and veneration. The fatherhood of God justifies belief in the brotherhood of man. It emphasizes the significance of cooperation, compassion, and dedication to labors of preservation, redemption, and charity. Does atheism have any satisfactory substitute for such teachings? Is it possible for the average person to be virtuous for virtue's sake alone? Is he not much more likely to assume that he can do as he pleases and find scientific means to avoid unpleasant consequences?

Contemporary conditions indicate that materialism has done virtually nothing to raise the level of human relationships. Atheistic nations are not more peace loving than their theology-ridden neighbors. Many countries exposed to the advancements of science are involved in civil wars, inflation, and pollution. Nuclear waste is a problem waiting solution, and crime is rampant. There is no doubt that a sophisticated materialism has contributed to contemporary tragedies.

Voltaire is credited with the statement that if there were no God, mankind would have had to invent one. Without belief in some power superior to ourselves, all human endeavors end in futility. Why then do we make every possible effort to destroy man's faith in eternal principles. The answer seems to be that spirituality interferes with popular delinquencies. Many people do not want to be-



lieve that they should keep the Ten Commandments or abide by the Golden Rule. They like to assume that they can do as they please without fear of retribution. Success as we know it today usually requires a lowering of ethical standards and a considerable measure of dishonesty. The end seems to justify the means. The ends are success, wealth, fame, and intemperance. The means are loss of self-respect and the sacrifice of physical health.

Atheism obviously rejects the possibility of life after death. The individual simply ceases to exist and what he was during his earthly existence is of no importance. It is not easy to imagine how science handles this dilemma. It is assumed that progress is merely the transmission of accumulated knowledge from those who have forgotten to those who will forget. Nothing survives—the person spends his entire lifetime developing skills which die with him or accumulating information which makes no permanent contribution to his well-being. If the saint and the sinner go to sleep forever, what difference does it make how we conduct ourselves in the short span of our physical lifetimes? We might as well live as we please, exploit each other, corrupt our own characters, and give full play to our physical appetites in a cosmos where nothing cares and there is no future to inspire or penalize behavior.

We can only repeat that the term scientific atheism is intended to define an attitude which is factually nonexistent. There is no scientific method which can prove the nonexistence of God, but there are countless indications that a sovereign power of some kind regulates existence. Religion has never been able to agree what God looks like or how Divinity regulates its domains. It would seem, however, that in the Divine Nature, religion and science are perfectly reconciled. Whatever fashioned the material universe was the master of all sciences and at the same time lit the flame of soul in all the forms that it fashioned. Everything necessary to the advancement of natural creatures has been provided and it has remained for notion-burdened mortals to upset the entire program.

There is no excuse for dogmatism until the ultimate purpose of the cosmos can be determined. We must know where it is going and why it exists before we can pass judgment upon the power

which fashioned it. In this matter, religion is a cut above science. It accepts a much larger point of view and postulates a purpose which is being fulfilled by the streams of life flowing from the ultimate source. It is difficult to imagine the splendor of the galaxies unless there is a reason for their existence. The heavens reveal the glory of God more fully than science can ever diminish that glory. Both science and religion are uncertain as to the future of the human soul. Science simply denies that there is a future and many theologies define an afterdeath state that is not entirely inviting.

In order for the plan of nature to meet its own requirements, the Oriental concepts of reincarnation and karma are worth consideration. These seem to be objectionable to individuals who have no desire to face the consequences of personal conduct. The thoughtless hope for oblivion, but the doctrine of rebirth is the most scientific solution to human destiny. It would bring comfort to many religionists and at the same time defend the integrity of God. It is all rather confusing because so few people can escape from their own prejudices. If your son is a physicist, he is likely to remain more or less atheistic until life begins to close in around him. If he marries and has children he will find that hope, faith, and love are intangible realities which cannot be ignored. The biological sciences will not do much to help him to carry his parental responsibilities. He will learn by degrees that intimate contact with the mystery of life brings with it a great need for emotional maturity. He must not only think, he must feel, and explore the great heights and depths of mortal experience. As the years pass and he comes closer to his departure from this life, he is very likely to experience within himself the immortality of his own soul.

Many years ago I sat beside the deathbed of a scientist. He was a very decent person, affectionate with his family, and a sincere seeker after knowledge. Near the end, however, he became fully aware that what he had learned from the university and taught to others was comparatively meaningless. All his scientific certainties had faded away and, although in the prime of life when cut down by a fatal disease, he thought and spoke as a small child. He asked me where he was going, whether he had come to the end, or was



what he thought the end actually a beginning? Would he remember his loved ones? Would he ever see his children again? There was not one question that he asked which science could answer with any vestige of hope or consolation. I did my best to comfort him and, as I watched, he faded away. Perhaps he awoke in that realm where there are no more mysteries.

The scientific community is composed largely of thoughtful and highly trained individuals who are dedicated to the advancement of knowledge in the various areas of their interest. Many of them like to feel that human beings invented the sciences by means of which they have been able to bring cosmos out of chaos. Actually, the exactitudes of universal procedures created the scientist. Unless God geometrized, we could not have geometricians. The same is equally true of physicists, biologists, and astronomers. The more the human mind explores the realms of causation, the more obvious it becomes that the grand scheme of things transcends human imagination and defies mortal analysis. Until the intellect can postulate a stupendous and all-including hypothesis which will explain in full the nature of first cause, uncertainties will prevail. The ancients, more forthright, concluded that a sovereign intellect fashioned the plan of existence for purposes understandable to itself alone. Having in this way removed all doubts concerning Providence, they settled down to the routine procedures of personal survival.

It is encouraging to note that many of the younger men and women who are dedicating their lives to the advancement of science are not atheists or even agnostics. They find it perfectly possible to share the aspirations of the scientific community and at the same time have positive religious convictions. As the older academic thinkers drop out, it appears inevitable that we shall become increasingly concerned with that mysterious realm of causation which lies above and beyond the material regions. The younger generation may reject some of the theological dogmas which they find objectionable, but they will have the courage to defend scientific and philosophical idealism and gradually build the Sermon on the Mount into the structure of the exact sciences.





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## Happenings at Headquarters

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Manly P. Hall began the Sunday morning lectures for the spring quarter on April 4 with *The Animal's Place in the Universal Plan*. This date was also the time of the Spring Open House. Following Mr. Hall's lecture and light refreshments served by the Hospitality Committee, Richard Boch presented his special film *The Lost Years of Jesus*. The Arts of the World Gift Shop and the PRS Library were open for browsing and viewing.

MPH's other topics for the quarter were: *The Adept Tradition in Modern Living*; *How the Hierarchy Communicates with Humans*; *Psychological Allergies*; *The Fables of Aesop the Slave*; *Feeding the Mind with "Junk" Ideas*; *Buddha on the Cause and End of Suffering*; *Personal Discipline against Prejudiced Thinking*; and *The Secret Teachings of All Ages—The Initiation of the Pyramid*.

Other Sunday morning speakers and their subjects were: Marcus Bach, *New Images of Humanity*; Charles Mackintosh, *The Bible, Peacemaking, and the U.N. Special Session on Disarmament II*; and Andrew Da Passano, *Are We Evolving in Partnership with God or Are We Going It Alone?*

On Monday evenings at 7:30 Signe Taff presented her astrology lectures *Mirror of Your Soul* in eight classes.

Dr. Stephan A. Hoeller in eight lectures presented his *Great Myths of Our Age* series; this was followed by his five sessions on *The Meaning of Tarot*. Both of Dr. Hoeller's series were given on Wednesday evenings at 8:00.

*American Spiritual Classics* were presented in thirteen sessions on Thursdays at 8:00 P.M. by Roger Weir; this was the fourth and concluding part of a one-year-long series on spiritual classics of the Greeks, the Orient, and the United States.

On Friday mornings at 10:00 the Lyceum Programs hosted by Pearl Thomas featured Strawberry Gatts on *Holography*; Lee

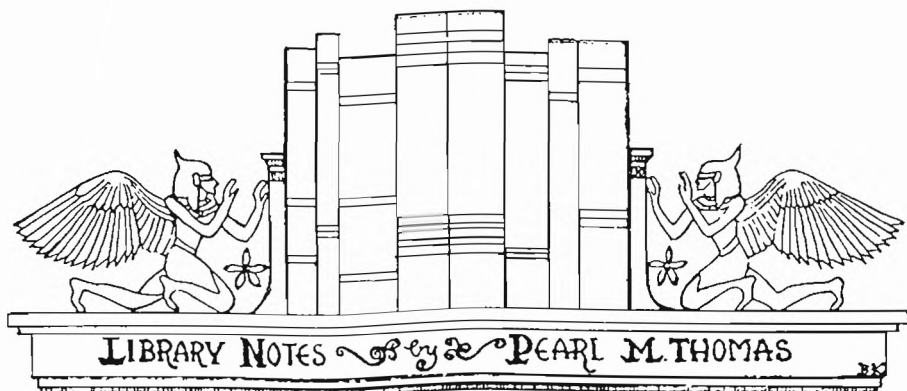
Walker on *A Philosophy in Retrospect*; Dr. Francis Baxter on *Music in China, Past and Present*; Dr. Stephan Hoeller who replaced James W. Forsyth on *Sixty Years upon the Path*; Pearl Thomas on *A History of the Printed Word*; Lynn Blessing on *A Review of Western Printing at Its Best*; Sandra Elton-Howard on *Sound, Color, and Vibration*; Marie Filatreau on *Color Healing*; Floren Ontiveros on *Rediscover Ancient Egypt*; and Frank Stanovich on *Cause and Effect*.

Saturday activities of the quarter comprised of Patricia Miller's *Study of Glastonbury Abbey*; Andrew Da Passano's *Stop Deterioration and Aging*; Dr. Evarts Loomis's *Homeopathic Medicine*; Ron Hogart's *Ten Commandments*; Signe Taff's *Astrology—Guide to Enlightenment* in three lectures; Judy Rich's "Letting Go and Letting Love Flow"; Joy Mills's *Human Journey*; Dr. John F. Thie's *Touch for Health*; David E. Dunlap's *Jungian View of the Feminine Principle of Wisdom*; Dr. Zipporah Dobyns's *Astrology as a Key to Psychological Health and Spiritual Transcendence*; and Roger Weir's *Summer Solstice Celebration*.



### IN MEMORIAM

It is with deep regret that we announce the passing of Hallie Adams Freeman on April 9, 1982. Among the services she performed for PRS were the arranging of the beautiful flowers for the auditorium, the supervision of the refreshment committee, and her responsibilities as the guiding spirit of the Birthday Club. She had no survivors but countless friends. Our regards go with her with love and gratitude.



## **BENJAMIN FRANKLIN: PRINTER, AUTHOR, AND EDITOR**

Benjamin Franklin has been variously called “the amazing,” “the many-sided,” and “the first civilized American.” That he was amazing is shown in a hundred ways (some of which will be discussed later), but to realize that he became one of the early great writers in the Western world with a formal schooling which extended for a mere two years, from age eight to age ten, is truly incredible. He certainly was many-sided and would be well-known to history if he had undertaken only one of the three great avenues of expression which he fulfilled as editor-writer-printer, as scientist, and as diplomat. These all played an important role all his life, and he was equal to every occasion or circumstance. In his scientific writings, he was concise and easily understandable.

However he thought of himself first, last, and always as a printer. As a young man (twenty-two years old) he composed his own epitaph; while perhaps one of the most famous and often quoted of all, it did not appear on his simple grave.

The Body of  
B. Franklin,  
Printer,  
Like the Cover of an old Book,  
Its Contents torn out,



And Stript of its Lettering & Gilding,  
Lies here, Food for Worms.  
But the Work shall not be wholly lost:  
For it will, as he believ'd, appear once more,  
In a new and more perfect Edition  
Corrected and amended  
By the Author.

Ben Franklin was born in Boston, January 17, 1706 (January 6, Old Style). Little is known about the family and almost everything we have at our disposal about his early life comes from his *Autobiography*, a book both entertaining and informative but filled with gaps and deliberate omissions.

The *Autobiography* began as a letter to his son William. In 1771 when Franklin was sixty-five years old, he was describing the simple background from which William had sprung. William, at the time, was the last Royal Governor of New Jersey, a position he held for eight years. He had a great love for luxury which he did not have the personal means of gratifying and Benjamin often came to his son's financial aid.

At this time, William was beginning to have opposing views from his father on the subject of the relationship of the colonies to the mother country, very much favoring the English point of view. Perhaps Franklin in his writing was attempting to recapture the old friendship he and his son had formerly enjoyed. The *Autobiography*, or *Memoirs*, as he called it, was started while Franklin was residing in the south of England at which time he wrote eighty-six pages over a period of two weeks. These notes had a very personal quality about them for they were not intended for publication. In 1784 while in France, he added more to the manuscript and by this time he was interested in having it published. In 1788 back in Philadelphia, more was added; his final writing for the memoirs was done in 1790, just a short time before his death in April.

That there would be gaps and omissions is not to be wondered at, but what he had to say is always fascinating and of interest to thoughtful persons. The book relates certain stories from his youth



The Franklin Arms.

—but very sparingly, then goes on to his apprenticeship in Boston, his flight to Philadelphia, and his rapid growth in his new environment. Unfortunately, the manuscript leaves off in 1757, long before the Revolutionary War period. It was not put into print until after Franklin's death.

For the published form, a great many minor changes were made; but the original manuscript as Franklin wrote it has for many years been in the collection of the Henry E. Huntington Library in San Marino, California, and is on permanent display there. Periodically a different page is opened as a means of protecting the manuscript against light and exposure and also to show different items in Franklin's own writing. It is noteworthy to see that his penmanship changed remarkably little during the more than eighteen years which cover the time it took to complete the manuscript. When he was eighty-two, there was a tendency for the writing to be somewhat larger than previous notes. In the final pages written in 1790, there is a slight tendency toward trembling, but only slight.

From age eight to nine young Ben was placed in a school which emphasized classical teaching, and the following year he attended a trade school. His father, while realizing that Benjamin had unusual talents, knew he could not afford to pay for a college education for even only one member of his large family.

Ben was an avid reader—he read all the books in his father's meager library, but these were mostly of a theological nature. In the *Autobiography*, Franklin explained that he had no idea when

The next thing  
most like living  
one's life over again  
seems to be a recollection  
of that life, and to make  
that recollection as  
durable as possible by  
putting it down  
in writing.



Benjamin Franklin's Autobiography



or how he learned to read, but by age twelve he had absorbed Plutarch's *Lives*, Cotton Mather's sermons, Bunyan's *Pilgrim's Progress*, and many more books of equally diversified content.

For a period he was apprenticed to his father to become a candlemaker, but it was obvious that this was definitely not to his liking. His intense love of reading encouraged the father to have Ben apprenticed to his older half brother James, who owned a print shop. James had taken his apprenticeship in England and was well qualified to teach. This however was a rough period in Ben's life but, like most rough periods, it was a golden opportunity for real growth.

It was while he was involved in his apprenticeship with brother James that young Ben had access to a great many worthwhile books, both from his brother's personal collection and from friends who were willing to assist an eager young student. One of his truly great finds was coming across a copy of *The Spectator*, a periodical from England which was enjoying a tremendous impact on the literature of the time. Joseph Addison (1672-1719), one of the principal contributors, had a prose style which enthralled Benjamin and he worked diligently to imitate it. He would read a section of Addison's writing, make a few meager notes about each sentence or idea, then he would put it away and out of his mind for several days. After this interval, he would take out his notes and make a good effort to reconstruct the thought as expressed by Addison, yet in his own terminology. He then carefully compared his version with the original for the sole purpose of correcting his own mistakes. By this method, Franklin vastly improved his style—making it clear, concise, and persuasive.

Through all his efforts to improve his manner of expression he managed to retain his sense of humor and kept alive his vivid imagination. He created a number of supporting figures through which he could speak and express more vividly than he would feel free to otherwise—either as a young, inexperienced lad or as a successful, upstanding citizen.

While in brother James's shop, Ben was required to stay in the background; but he kept his mind and eyes wide open. He had the

opportunity to listen to citizens who visited the place and exchanged points of view. A number of these gentlemen periodically wrote articles for the *New England Courant*, the newspaper which James Franklin had begun to publish. It was the fourth newspaper in America to have its start in Boston. In these articles opinions were aired and views definitely stated. No one would consider writing under his own name and quaint noms de plume were the order of the day, like Ichabod Henroost or Tabitha Talkative. Ben, by now sixteen years old, full of interest on any and all subjects, decided to get into the act. He chose the name Silence Dogood and expressed his ideas on a number of subjects, many of which were controversial to say the least.

He created quite a story about the imaginative widow who supposedly had a very good education and definitely her own ideas which she was not loath to express. Realizing all too well that brother James would have nothing to do with the writings if he were aware of the source, young Ben slipped them under the front door after closing hours. James and his friends liked the articles and did much speculation about the possible source but never suspected the young apprentice. The articles were all printed, but Ben ran dry of ideas after a number had been written and he discontinued the project.

It was the responsibility of the owners of businesses to take care of their apprentices—to feed, clothe, and shelter them and, during the last or seventh year, the apprentice was to receive a journeyman's wage.

While training in England, James had taken on many radical ideas, and later periodically managed to get himself into trouble with the authorities in Boston, with the result that he was finally forbidden to do any printing. While James was in jail, Ben took over and his apprenticeship was publicly cancelled. Complications set in and Ben realized that the best course for him to take was to leave Boston.

While James was pictured in the *Autobiography* as being unnecessarily cruel to his half brother, still, from a distant view, there was much good gleaned from this period. Ben had talked his bro-

ther into letting him have one-half of the money which was spent each month for his food and naturally James thought this was a good bargain. So did Ben who had become a vegetarian and was able to feed himself at very little expense. While with James, Ben was able to read many books, quite a number of which he purchased because he used only about one-half of his food money for sustenance. When he decided to leave Boston, he sold some of his books for passage to Philadelphia and stealthily left town.

After some time he arrived in Philadelphia and quickly found employment, made good friends and associates, and had the distinction of having come from Boston—the hub of the Western world, the largest city in the colonies.

In Philadelphia, Franklin had a journeyman's position; he was making money and had no one to tell him how to act or how to



Benjamin Franklin.



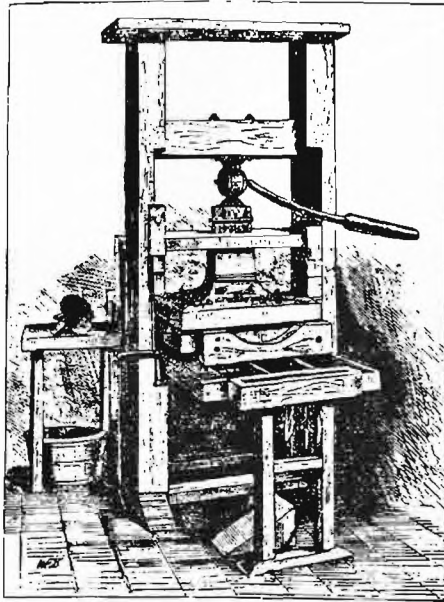
spend his earnings. Life was looking up. This was a wonderful new experience for a young man who had a natural love of life and was a born leader with far better than average potential. Most pictures we see of Franklin show him as a very mature man, serene, dignified, and well adjusted to whatever role he was playing. We have the tendency to forget that he was once young, with all the problems associated with youth. In Philadelphia Ben, being something of a novelty, made friends rapidly.

Shortly after arriving in the Quaker City, he was introduced to several persons of prominence who took an interest in this enterprising, likeable young man. One of these was the Royal Governor of Pennsylvania who suggested that Benjamin should go to England to purchase equipment to open his own printing shop. He made promises (such as they were) to young Franklin that he would give him letters of credit and introductions to people of importance in England who could be very helpful.

Ben, in fine new clothes, a good watch, and with money to spend, went up to Boston to try to persuade his father to lend him money for the trip and the equipment. The Royal Governor wrote a very disarming letter to Ben's father who, however, looked askance at the governor's proposal to help a mere eighteen year old, and brother James was unhappy over the whole situation. No help was forthcoming from the family, but without ill will Ben returned to Philadelphia and saved enough for the voyage to London. Here he quickly found a good journeyman's job in a fine London printing shop.

The promised letters never came forth and, when Ben realized that the governor loved to try to be helpful but had not the capacity to follow through, he took the situation good-heartedly and worked hard to achieve his goal on his own. It took two years in England to accomplish this, but while there he was meeting people on his own. His winning personality was attracting friends and he was constantly reading and learning.

On returning to Philadelphia, he experienced the normal ups and downs of life during the first few years there. A lesser man would have been discouraged, but not Ben. For example, he



Duplicate of Franklin's press.

gathered around him a group of ten young men, some in other walks of life besides his "leather-apron" printing friends. They all had something in common: their love of reading and sharing their knowledge. Under Franklin's direction, they set up an organization which was called the Junto. The idea was to meet at some tavern once a week and over a pleasant meal to talk, to share ideas, to help one another, and to work toward the improvement of their beloved city—Philadelphia. Many young men have started similar groups, but few indeed kept up an association like the Junto for a period of over thirty years. No matter how much his various businesses needed his time and attention, the Junto was also Franklin's business and he gave it full support.

Several years after its formation, the Junto inaugurated a library company, primarily for the edification and pleasure of its members who collected their books and placed them in a special room where all the members had ready access. Others were allowed to make use of the books on a limited basis. From this small begin-

ning came the Philadelphia Public Library, and eventually public libraries all over the country.

Franklin set himself goals to achieve and made up a program of how he would solve each problem that confronted him and kept his plans faithfully. He set up twelve virtues which he wanted and expected to acquire. With each virtue he added a short maxim to give added meaning. As an example, the first virtue he wished to emulate was TEMPERANCE and to this he appended: "Eat not to Dullness. Drink not to Elevation." Under ORDER he added: "Let all your Things have their Places. Let each part of your Business have its Time." A beautiful sentiment which he was not always able to fulfill, but he could rely on his remarkable memory to tell him where he had placed things. A Quaker friend informed Ben that many people were amazed at his arrogance and cited examples to prove this point. Ben considered this most carefully and added still another virtue, the thirteenth, to be acquired: HUMILITY to which he appended: "Imitate Jesus and Socrates." This was one of the virtues where he succeeded most admirably; in fact, he was rather proud of it!

By nature, Ben Franklin was not only studious but was eager to improve in every way, setting a goal of perfection which would be the end result if, or when, he had adequately conquered all of his failings. During the year (1728), when he had formulated the Junto's rules, he also wrote out his *Articles of Belief and Acts of Religion*. We must remember these are the ideas and goals of a young man of twenty-two years. While Franklin believed in a Supreme Being, he stayed away as much as possible from an orthodox theology. Many of the quotations we cherish from the ready pen of Franklin were written in those early days. He made a constant goal to dedicate himself to virtue and the common good.

While he was at it, he also set up a schedule of activities for each day: rise at 5:00 A.M. followed by a list of what must be accomplished during each time period until 10:00 P.M. when he retired. To expect that he or anyone else could keep up this intensive program is asking a great deal, but he was doing his utmost to gain greater control of himself.



## FRANKLIN'S SCHEME OF EMPLOYMENT

THE MORNING	5	} Rise, wash, and address <i>Powerful</i> <i>Goodness!</i> Contrive day's business, and take the resolution of the day; pro- secute the present study, and breakfast.
Question: What good	6	
shall I do this day?	7	
	8	} Work.
	9	
	10	
	11	
NOON	12	} Read, or overlook my accounts, and dine.
	1	
	2	} Work.
	3	
	4	
	5	
EVENING		
Question: What good	6	} Put things in their places. Supper. Music or diversion, or conversation. Examination of the day.
have I done to-day?	7	
	8	
	9	
	10	
NIGHT		} Sleep.
	4	

The morning question: "What good shall I do this day?" and the evening question: "What good have I done to-day?" could be compared to the practice set up by Pythagoras for his students which if earnestly followed would result in definite improvement of the individual. Franklin, in setting up goals was confronting himself with his liabilities and was surprised to find he had so many, but was gratified when he realized that many of them could be cured.

When Franklin had reached the tender age of twenty-three, he was able to take over one of the local newspapers, giving it the simple name of *The Pennsylvania Gazette*. At first he did practically everything, including most of the writing, the reporting, the print-

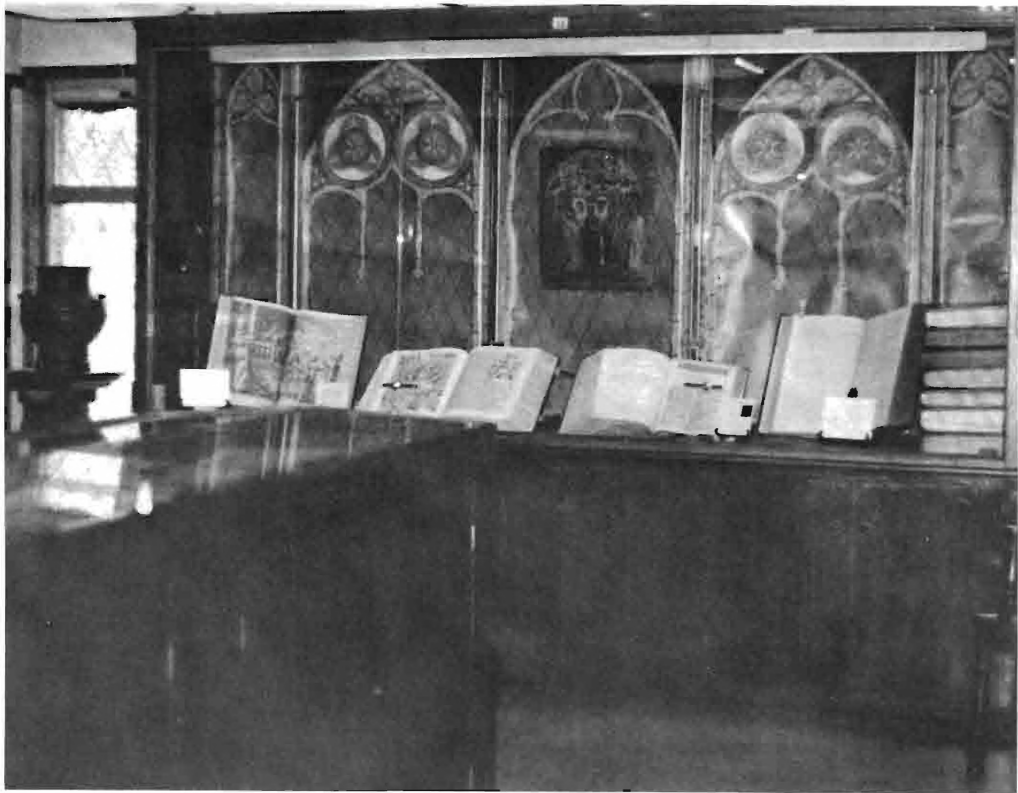
# Benjamin Franklin

was the strongest all-around man that America has produced. ✧ He was a laborer, printer, businessman, inventor, scientist, publisher, financier, diplomat, philosopher. ✧ Everything Franklin touched he flavored with love and enthusiasm. ✧ Courage in his heart never died. ✧ He had wit and humor; and humor is the sense of values.

THE NOTEBOOK ✧ ELBERT HUBBARD

ing, the editing, and even set up new departments. He wrote letters to himself and answered them, in general conducting a one-man show. He was the first to introduce advertising into the paper, and the first to add illustrations. He could be depended on to have a strong sense of humor in his various articles and short epigrams which were liberally sprinkled throughout the newspaper. In short order, *The Pennsylvania Gazette* became the best paper in the colonies and the most successful. Franklin's fame spread rapidly and he was often called "the first civilized American."

TO BE CONTINUED



Rear case of spring library exhibit with stained-glass-window painting by Thea Litsios.





The Fourth Annual Book Sale was held last March and, in spite of disagreeable weather, we had an enthusiastic crowd. Perhaps the highlight came on Sunday when Manly P. Hall announced at the close of his lecture that anyone could fill a shopping bag with books for the sum of one dollar. Even though it was raining heavily, there was an enthusiastic attendance.

As usual the library helpers worked long and hard to make this a successful occasion. Those who helped were: Alice and Fred Buse, Elizabeth McPhee, Jerry Stearn, Sandy Hall, Rosie Van Der Borg, Merian Ritchey, and Kay Herron. Katherine Stone has been very helpful in the indexing of all books donated to the library.

An interested group of stamp enthusiasts visited the PRS Library to see the exhibit of Manly P. Hall's religious stamp collection. This group, headed by Janice Scott, came from the Fremont Branch of the Los Angeles Public Library. Other visitors came from Santa Monica to study our fine collection of sumi-e paintings. Lolita Lowell, library assistant and a member of this art group, showed them some of the many sumi-e sketches.

The beautiful display in the library for April, May, and June, set up by Alice Buse, featured Bible leaves and many examples of early Bibles. Among those shown were the King James A.V. Bible of 1611-13 and the eight-volume Polyglot Bible of 1657—a magnificent undertaking when we realize that each page has nine languages and the books were all hand-set. Our original leaf of the Gutenberg Bible had a special place of honor. Thea Litsios, a member of our staff with artistic talent, did a fascinating five-panel painting in the rear case to resemble Gothic stained glass windows. The effect was truly striking and appropriate.

Calligraphy on pages 70 and 78 is the work of Cynthia Sesso.



## *TESTAMENT OF FAITH*

### SOMEDAY

Someday all doubt and mystery will be made clear  
The troubled clouds that now we see will disappear.  
Someday what seems punishment or loss or pain  
Will prove to be God's blessing sent for gain.  
Someday our weary feet will rest in sweet content  
And we shall find that we were blest by what was sent  
And looking back with clearer view o'er life's short span  
Shall see with wondering eye God's perfect plan.  
And knowing that the way we went was God's own way  
Shall understand His wise intent someday.

—John W. Ervin



**THE PHILOSOPHICAL RESEARCH SOCIETY, INC.** is a non-profit organization founded in 1934 by Manly P. Hall for the purpose of assisting thoughtful persons to live more graciously and constructively in a confused and troubled world. The Society is entirely free from educational, political, or ecclesiastical control.

The Library of the Philosophical Research Society is an outstanding public facility, devoted to source material in obscure fields in which basic reference material is limited and important items extremely difficult to secure.

A number of rare volumes in the Library of the Society have already been reprinted to meet the demands of private students and those public institutions now rapidly expanding their libraries to incorporate these neglected fields. The present program is to expand this endeavor and facsimile a number of valuable and comparatively unobtainable volumes annually. The PRS Library was assembled over a period of fifty years by Mr. Hall, who has personally selected for reprinting those special reference volumes which he considers to have exceptional merit in view of the rapidly increasing interest in alchemy, Platonic philosophy, and the ancient schools of Eastern Wisdom.

### **PRS LOCAL STUDY GROUPS**

Those interested in contacting the leaders of the PRS Local Study Groups in various communities are invited to contact our Headquarters for information concerning such groups nearest to them. If you would like to organize a study group in your vicinity, the Society will be happy to provide you with an outline of procedure and other useful suggestions. Write to:

**Pearl Thomas, Librarian  
3910 Los Feliz Blvd.  
Los Angeles, CA 90027**