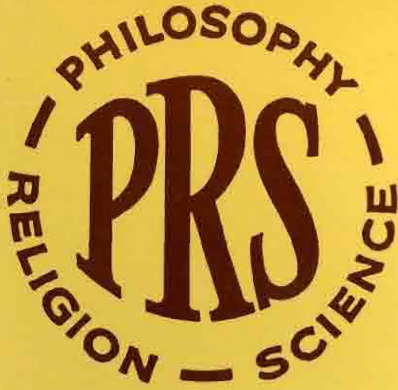


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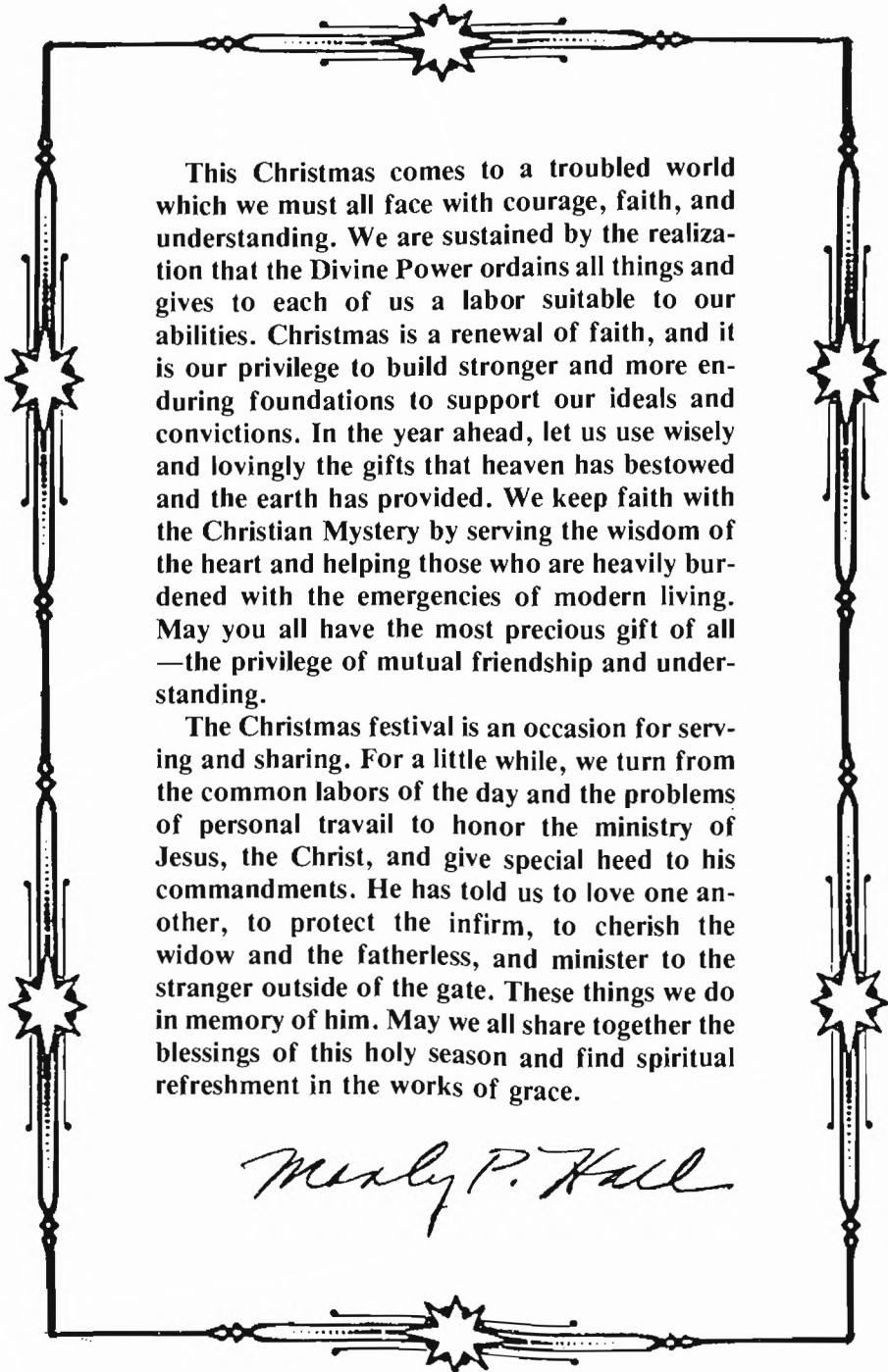
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: The Kingdom of Lesotho, which is slightly larger than the state of Maryland, is located in southern Africa. The estimated population is 1,040,000; the head of state is King Moshoeshoe; and the head of government is the Prime Minister. Seventy percent of the population is Christian. The Post Office Department issued a special miniature sheet for Christmas, 1981. The subject of the design is the *Mystic Nativity* by Botticelli.



This Christmas comes to a troubled world which we must all face with courage, faith, and understanding. We are sustained by the realization that the Divine Power ordains all things and gives to each of us a labor suitable to our abilities. Christmas is a renewal of faith, and it is our privilege to build stronger and more enduring foundations to support our ideals and convictions. In the year ahead, let us use wisely and lovingly the gifts that heaven has bestowed and the earth has provided. We keep faith with the Christian Mystery by serving the wisdom of the heart and helping those who are heavily burdened with the emergencies of modern living. May you all have the most precious gift of all—the privilege of mutual friendship and understanding.

The Christmas festival is an occasion for serving and sharing. For a little while, we turn from the common labors of the day and the problems of personal travail to honor the ministry of Jesus, the Christ, and give special heed to his commandments. He has told us to love one another, to protect the infirm, to cherish the widow and the fatherless, and minister to the stranger outside of the gate. These things we do in memory of him. May we all share together the blessings of this holy season and find spiritual refreshment in the works of grace.

Merly P. Hall



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CHILDREN IN THE 1980S



When both parents are employed outside of the home, the normal responsibilities of family living are likely to be neglected. There is a report that a survey was made to discover, if possible, how many children were receiving adequate parental supervision. The question was, "Do you know where your children are in the evening?" Phone calls indicated that in many instances the children had no idea where their parents were. In many of the socialized countries, all members of employable age are working for the state. Neither relatives nor neighbors are available, and under such conditions young boys and girls are virtually wards of the government which must act as a foster parent. Under these conditions, children are heavily indoctrinated on proletarian sociology, but it is doubtful that their religious needs are given consideration.

The improved standard of living made possible to the two-income family is most attractive to many persons, but there are some unfortunate psychological side effects. Prosperity often contributes to irresponsibility. Leisure time allows working parents to develop new recreational outlets and the children are left to fend for themselves. Of course, there are grandparents, aunts and uncles, and sometimes neighbors; but this can prove rather costly. It came to my attention recently that a grandmother charged five dollars an hour to baby sit for her daughter's fledglings. There is also

some question as to whether a teenager can properly supervise the activities of modern boys and girls.

The other side of the coin deals with the increasing number of persons with extremely limited finances. With a considerable part of our labor force unemployed, children become a heavy drain on financial resources. Persons with neurotic tendencies are likely to panic, especially if they are by nature selfish. This probably accounts to some degree for the rapidly increasing cases of child abuse. We seldom realize the tragic effect of an inflated economy on those who become its victims.

Family counseling is often helpful as far as it goes, but it seldom meets completely the present needs. Many married couples find their careers more exciting and rewarding than the maintenance of a home. The tendency, therefore, is to devote as little time as possible to the care of children. Landlords are reluctant to rent an apartment when small children are involved. The health problems of the young can wipe out the family savings, and it costs as much today to clothe a child as it does an adult. Education comes along bringing with it an avalanche of bills which in many cases are simply poor investments.

To meet the hazards of parenthood, the grownups must reorganize their own thinking and recognize the burdens of maturity. There are many good and secure families that have been able to survive the penalties of parenthood. I have been asked on many occasions if I could provide a program suitable to the rearing of the young. There are books on the subject, and a number of groups are researching various phases of child-parent relationships, but most of them are economically oriented or bound by prevailing traditions. There can be no real solution unless integrities are strengthened and practical ideals have been given due consideration.

The small child is completely dependent upon parental guidance. It cannot solve its own problems or reform its elders. If it is allowed to grow up without proper supervision and drift along the best it can until it reaches maturity, it is very likely to develop objectionable habits and characteristics. We have to reaffirm what we have frequently counseled, and that is the need for religion and

philosophy. Those who optimistically believe that they can trust the future of their offspring to the tender mercies of the educational system are unrealistic. Society as a whole contributes very little to the unfoldment of the human potential. Private schools are not much improvement and are often merely a convenience for the parents of neglected youngsters. Parochial schools usually do not teach comparative religion or religious philosophy, but promote orthodoxies of one kind or another.

There is no way of lightening the load of parenthood by shifting responsibilities to the shoulders of strangers. Discipline must begin in the home and be applied consistently and, if necessary, persistently over a period of years. Parents are not all equipped for such programs. The difficult child gradually wears down the resistance of its parents. To keep the peace the family tolerates a series of delinquencies which can lead to a major disaster. In family life the adult members of the household constitute the peer group whose conduct should be the standard which the young are expected to emulate. This means, of course, that the elders practice what they preach. Fifty years ago this was not so important. Children grew up in a tight society and found it expedient, and even enjoyable, to copy the ethical practices which dominated the community. All this has changed, however, and each person must choose the way of life which he will follow to the end of his days.

Prospective parents should make up their minds that they must sacrifice many pleasures and personal freedoms to make certain that their sons and daughters do not become delinquents. There must be close companionship with adequate affection whenever it is needed. As early as possible, the reasons for proper conduct must be explained in simple words. Directives must not be based upon the temperaments of the parents themselves, but upon the rules of that larger life which we must all obey. Deity, as the over-parental image should be defined and interpreted as that presiding power which both the parent and the child must obey with affection and gratitude. Actually, the parents must not have privileges or rights inconsistent with those required of their children. The idea that X-rated motion picture films are bad for children but are all right for adults is just plain hypocrisy. To have the impression

that delinquency is all right for those over eighteen could cause certain unfortunate reflections in the mind of a nine year old.

To help a child to understand God is not as difficult as some parents think. In most families there is a grandfather or grandmother who is awarded certain considerations because of age. They may not live with their children but they visit and usually there are celebrations in their honor. In a sense, God is the grandfather in every family. He is respected by his own children who may frequently ask his advice. He is very fond of grandchildren and has a slight tendency to spoil them, but they will behave well just the same and pretend that they are above any disagreeable lapse of character. If a great emergency should arise, grandparents are also there to help and there are moments in which we desperately need a divine guidance. Gradually, obedience to parents can be shifted to the Divine Guardian of us all. If mother and father venerate the Invisible Power at the source of life, sons and daughters will do likewise. Later it will not be so easy to destroy spiritual convictions if they have brought us in a wise and loving way through our earlier years. We can become aware that religion makes all the difference and in due time we will pass on this wisdom to our own children.

At an early date, certainly by the time a child is ten or twelve years old, the inconsistency between the Universal Plan and mankind's mismanagement of its own affairs must be considered. As education develops, the young person will find an infinite diversity of incidents which will prove that suffering is largely due to compromise of ethics and the weakening of moral convictions. Without some internal stamina, it is easy to drift into prevailing habits which have no foundations in truth or common sense. While science tries to explain to us how the universe came into existence, it is reluctant to dogmatize on why the vast scheme arose in space.

It is a mistake to permit the characters of the young to be over-influenced by television. It is probably impossible to deprive children of contact with television, but there must be intelligent control of this type of entertainment. If the family spends most of its evenings and weekends glued to the tube, children are deprived of mental contact with their own elders. There is no sharing of infor-

mation regarding the personal affairs of living. Fifty years ago reading was an important source of instruction and inspiration. It enriched the vocabulary, passed on useful knowledge, and usually strengthened moral convictions. Evenings were periods of sharing. In addition to good books, there were apt to be musical interludes. There was little virtuosity, but everyone was proud of participation and home concerts were far more inspiring than modern rock.

Another important factor in earlier times, especially in the United States, was the vacant lot. There was always one not far away and it was seldom if ever fenced. There might be a stately tree or two and bushes and wildflowers. This was a romping ground for the young—no one asked the owner for permission and the privileges were not likely to be abused.

Picnics were also festive occasions. They were planned well in advance; and if it happened to rain, the festivities were moved indoors or into a barn belonging to some relative. Religion was made more attractive because picnicking was permitted in the churchyard after services. There were not many parks because they were not really necessary. There was always space for simple pleasures.

This was especially important because pleasant events seldom involved any special expense. Many of the older communities were without fancy restaurants. A local family might have a tea room where simple food could be provided, but extravagant eating was never a problem. Life centered in an intimate companionship. In some instances no doubt, life was dreary, but no one felt underprivileged because privileges were few.

There were usually several churches and no one questioned the dignity of religion. The minister and his wife were often invited to dinner and this significant event required special preparation. Everyone believed in God even though different denominations had minor variations of opinion. The school was part of the close-knit community and it was assumed that the teachers were good Christian folk, and if they wished to open class with a prayer this was considered final proof that the public school system was "firm in the doctrine." Many children only went to school when their help was not needed on the farm or in the shop.

This type of background, free from most conflict and confusion, resulted in generations of self-disciplined persons who lived according to their principles. Today, these older folk are providing most of the strength that is holding modern families together. While the old days will not come back, a little thoughtfulness and unselfishness would be beneficial. Growing children should not be left to the tender mercies of a society composed for the most part of self-centered, luxury-loving, and neurotic adults who think only of gratifying their numerous appetites.

I have discussed these problems with a number of concerned parents. Some have deliberately moved out of urban communities to protect their children from the contamination of city life. They have not been overly successful, however, because bad habits have contaminated most of the smaller communities. Other parents have decided to put their young people in private schools, but this is not entirely satisfactory and many vices are well established on these sheltered campuses.

Probably the best solution is to assume that even young people in their early teens are capable of a reasonable amount of mentation and will respect frank discussions of matters relating to conduct and character. It is not safe to wait until the child is in trouble before we try to reason with him. He should have natural, simple, and kindly instruction as soon as he is capable of learning by counsel or example. If the family does not lead children along the way to maturity, they will become the victims of a soulless society and end in serious trouble.

Luther Burbank wrote an inspiring book called *Training the Human Plant*. This distinguished horticulturist restated the old adage "as the twig is bent, so the tree is inclined." Most children are born with native intelligence. They are well disposed until their parents start bending the twig. Socrates pointed out that many parents, even in his day, were not qualified to teach their own children. Numerous teenagers are completely disoriented, and education is not doing them very much good. The old prejudices are passed on and the student is firmly lured away from his natural idealism. When his self-centeredness is complete, he is awarded a

diploma. The ancient Chinese were fully aware that children were the hope of the world. They must lead the way to a better future than the past has ever experienced. Parents must become aware of this or live with delinquent sons and daughters.

Assuming for a moment that parents would really like to give their children secure foundations to support their conduct, there is some question as to the adequacy of family counselors. Most child psychologists are products of an academic education. They have some facts at their disposal which may be useful, but unless they have strong idealistic tendencies, their recommendations may be superficial.

Parents, themselves, should call upon their own experiences and remember the vicissitudes with which they were afflicted during their formative years. If they were neglected or lacked inspirational guidance, would they want to afflict their children as they themselves were afflicted? The best parents I know are normal people with a kindly sense of moral responsibility. They have held the confidence of their children and have sacrificed many of their own pleasures to guard the integrities of their sons and daughters. Today the best parents are in the middle income brackets. If they are too poor, the children are underprivileged; if they are too wealthy, the children are overprivileged. If we love our youngsters, we will teach them providence, give them work and chores to do, and insist that they never try to substitute wealth for intelligence. The one thing they need most they cannot buy—and that is integrity.

Some communities have developed youth programs, and if towns must take over their community projects, young people can become effective in maintaining parks and a variety of improvement activities. It is time for youth organizations in general to develop creative programs that will inspire the cooperation of various age groups. Children should feel that they are useful, needed, and that they are cooperating with their elders in meaningful labors. The pride of accomplishment will help to sustain the junior citizen. In large cities fraternal orders, churches, and welfare organizations can provide opportunities for service, and help to prepare the way for greater skills and insights in adult years.

A school was vandalized by its own students and all attempts of the faculty to correct the situation failed. A group of the students then organized and handled the matter quickly and effectively. Even children are inclined to be better adjusted if they have a significant project which will assist the older members of the family. With all the excitement over juvenile delinquency, very little attention is paid to constructively occupy the minds and hands of the young. The trouble seems to center in the conflict between materialism and idealism. Certain groups would rather permit the younger generation to destroy itself than to permit the dissemination of idealistic beliefs. We can never have a healthy society as long as persons are taught to be selfish, self-centered, and dishonest.

Unless we can control to some measure the external pressures that move in upon our children, we will lose control of their internal growth by the time they are fourteen or fifteen years of age. We support all kinds of institutions to benefit the young, but we have no way of censoring the ideas or teachings which they receive. Government instead of protecting the minds of youth is contributing daily to the degeneration of modern society. If concerned parents will sacrifice some of their leisure to unite their efforts to protect the young, they will have fewer impossible youngsters.

One of the great offenders is television which channels corruption into the American home every day of the year. Adults could boycott sponsors of objectionable films, turn off the set, or watch carefully the programs which their children tune on. We could also recover from the attitude that violence and corruption are perfectly proper for mature persons. Most objectionable programs should not be watched by any man or woman who is mentally and emotionally adult. Each generation is largely the product of its forebears. The only way in which the future can be made safe for humanity is through strengthening the character of the young so that in due time they will have the courage to support right principles. If we fail to do this, the drift toward social decadence will continue and all the ideals and dreams of the past will have been in vain.

STAMP COLLECTING AND THE PROPAGATION OF THE FAITH



It all began with Sir Rowland Hill (1795-1879). He was in charge of the British postal system which was something less than efficient. When he took over there were no postage stamps but many kinds of postal markings stamped in red or black ink on the fronts and backs of envelopes or folded letter sheets. The rate depended on the distance the recipient was from the sender. Letters could be sent PREPAID or BEARING. The latter meant that the person receiving the epistle had to pay the postage. It was a common practice to refuse such mail which was one reason why the whole system was operated at a loss.

Sir Rowland felt that there should be one fixed charge for mailing a private letter regardless of its destination, and in due course he established the penny post. In order to make his plan operate more smoothly, Hill invented the postage stamp. It was a very simple classical portraiture in *taille-douce* featuring the profile of the youthful Queen Victoria. The stamp is sometimes referred to as a cameo and is still regarded by many as the most beautiful ever designed.

As might be expected, this innovation resulted in violent debate in "the Commons" and some uneasiness in "the Lords." The whole idea was solemnly pronounced impractical and there were also strenuous objections to cancelling the Queen's delicate features with a blotch of black or red ink. The introduction of the Maltese Cross cancellation also conveyed to some that her Majesty was crucified on a Maltese Cross. This was not the worst however. There was gum on the back of the stamp which soon became the source of popular ribaldry and the vegetarians were afraid that the



Comemorative stamp issue of the Falkland Islands. The stamp includes a portrait of Sir Rowland Hill and the design for the world's first postage stamp featuring Queen Victoria as a young woman.

glue was of animal origin. Nothing about the new scheme was generally satisfactory but the low postage rate.

The tumult and the plaudits gradually subsided however, and Hill was later rewarded with a knighthood. In a short time most other European countries issued their own postage stamps. The first country in the Western Hemisphere to accept the idea was the Empire of Brazil. After some delay the United States issued two stamps in 1847—a five-cent value with a portrait of Benjamin Franklin (incidentally, the first postmaster general of the new nation) and a ten-cent value with an attractive portrait of George Washington.

Postage stamps printed in the first twenty-five years of their usage are now referred to as *classics*. They were created for one purpose only—the forwarding of the mail. In the course of time however, pictorial designs came into fashion. Multiple color printing inspired the early stamp designers to improve the appearance of their productions. After the establishment of the Universal Postal Union, many countries featured points of interest, prominent citizens, and the commemoration of events. As a result they conveyed valuable information about the customs of distant peoples, local arts and crafts, and essential industries. Usually a series of regular postage issues was in use continuously for a number of years, but occasionally more elaborate commemorative stamps were distributed and were available at post offices for a few days or weeks. When these were used on foreign mail, they provided

useful information about various events occurring in different parts of the world.

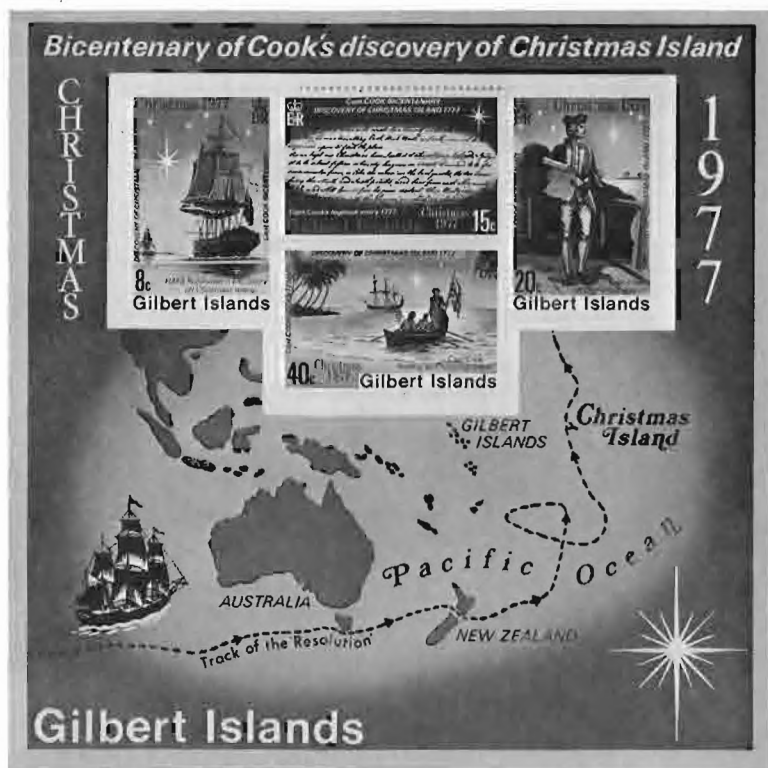
During the first fifty years of postal history, the subjects represented on stamps were almost completely secular. Even the Papal States used only a crude engraving of the pontifical coat of arms. It was probably assumed that an envelope with a religion-oriented adhesive might prove offensive to a number of buyers, relatives, or friends. Italy, Portugal, and Spain were more courageous; and a magnificent set of Spanish stamps featuring the Monastery of Montserrat and its renowned image of the Black Virgin has long been popular, and is now rare. In recent years, most European countries have proudly shown their churches and cathedrals and the magnificent religious paintings in their museums, chapels, and private homes.

The majority of European religious stamps are issued during the Christmas or Easter season. In many cases there is a special printing with an elaborate border design surrounding one or more stamps. These are referred to as souvenir sheets. Among the most beautiful and numerous of the stamps and souvenir sheets are those of the British Commonwealth Secretariat which was established in 1965. There are thirty-six member nations situated in every part of the world. The commonwealth countries together represent a combined population of over one billion persons. The member countries are all voluntary participants in the program. They cooperate in numerous programs for the advancement of education, industry, and social welfare. They share their educational facilities and at regular intervals the heads of the participating countries meet for the advancement of the common good. According to the most recent statistics, twenty-one of the member nations are republics, four have their own monarchs, and the queen of England is head of state of eleven of these countries. She is also the titular head of the commonwealth.

In addition to this organization, there are a number of British Crown Colonies which, for one reason or another, found it advisable to have a more intimate relation with Great Britain. These colonies are mostly insular with relatively small populations. The smallest of these has an area of less than two square miles and a

population of sixty-five. It is world famous, however, for it was here on Pitcairn Island that the mutineers from H.M.S. *Bounty* took refuge after their rebellion against Captain Bligh.

For those interested in religious stamps, Christmas Island has special fascination. While the accompanying commemorative sheet does not contain any religious designs, it testifies to the fact that Captain Cook discovered the island on Christmas Day, 1777.



The Gilbert Islands are a British Crown Colony in the Pacific Ocean, north-east of Australia. They have an area of 270 square miles, and a population of approximately 252,000. On Christmas, 1977, a set of four stamps and a souvenir sheet were issued to recognize the bicentenary of Captain Cook's discovery of Christmas Island. The four stamps reproduce the entry in Cook's log book noting the landfall, a picture of Cook on the deck of his ship, a drawing of H.M.S. *Resolution*, and the first landing. The route taken by Cook is shown on the margin of the souvenir sheet.

The British colony of St. Vincent became an Associated State in the British Commonwealth in 1969. It is located in the West Indies and has an area of about a hundred and fifty square miles. St. Vincent issued its first set of religious stamps in 1970. The 1977 Christmas set of commemorative stamps is shown here as a commemorative sheet. The music shows the opening bars of a Christmas carol —“While Shepherds Watched Their Flocks by Night.”



In 1977 St. Vincent, which is included among the Windward Islands, designed its souvenir sheet in the spirit of an early missal, and the stamps themselves picture scenes showing the Nativity concluding with “All Glory be to God on high, and to the earth be peace: goodwill, henceforth, from Heaven to men, begin and never cease!”

Samoa had a rather complicated historical background and is now an independent state. In 1978, Samoa issued a Christmas commemorative set of stamps and a souvenir sheet featuring the work of Albrecht Durer. The subjects of the four stamps are



This miniature sheet commemorates Christmas, 1978, and also the 450th anniversary of the death of the artist Albrecht Durer.

Virgin in Glory, Annunciation, Nativity, and Adoration of the Kings.

The Grenadine Islands number approximately six hundred and are scattered about through the West Indies. For Christmas, 1980, the Grenadines featured stamps and souvenir sheets based upon the animated cartoons of Walt Disney. The souvenir sheets were attached to envelopes copyrighted by Walt Disney Productions. One set shows *Snow White and the Seven Dwarfs*—by many regarded as Disney's masterpiece.

The smallest stamp-issuing state is Vatican City with an area of about one-sixth of a square mile. Its estimated population is one thousand, and the state exists by virtue of a special treaty with Italy. Nearly all of the stamps of Vatican City are devoted to religious themes. Many works of art are included. An interesting set issued in 1946 commemorates the 400th anniversary of the Council of Trent and features among other delegates St. John Fisher, English cardinal and martyr. It remained for the Moslem state of Ajman to issue the beautiful miniature sheet of the Vatican. Ajman is a member of the United Arab Emirates and is one of those which



Souvenir sheet honoring Vatican City issued by the Moslem state of Ajman.



Souvenir sheet issued by the Moslem state of Ajman to recognize the restoration of the city of Venice.

have benefited from the wealth resulting from the discovery of petroleum along the eastern coast of the Persian Gulf.

Most of the European countries have at some time issued religious stamps. A favored theme was portraits of patron saints. The Swedish people commemorated St. Bridget, the Irish Free State favored St. Patrick, the Hungarians honored St. Stephen and St. Elizabeth. The French have issued a number of religious designs, especially favoring St. Jeanne d'Arc. Italy frequently chose sacred themes and paid homage to St. Francis d'Assisi. A number of nations now controlled by communist policies have continued to recognize their spiritual heritage. These include Czechoslovakia, Poland, Austria, Yugoslavia, and Rumania. Other states in the general area have followed the same procedure. Greece chose St. Paul among other religious personalities, and Malta also paid tribute philatelically to this apostle with a stamp showing St. Paul's shipwreck on the island. In 1966 the island of Cyprus issued commemorative stamps and a beautiful souvenir sheet to commemorate the 1900th anniversary of the death of St. Barnabas who

died in Cyprus. The people of Belgium had a special fondness for St. Michael of Tours, and in 1932 issued a beautiful semi-postal issue to honor Desire Cardinal Mercier; another group of commemorative stamps to raise funds for the restoration of the Abbey of Orval was issued in 1942. Incidentally, it is traditionally believed that after the death of his wife and children, Nostradamus retired to Orval for several years.

The Grand Duchies of Luxembourg and Liechtenstein remembered their religious convictions. The former recognized with gratitude the labors of St. Willibrord, Apostle to the Low Countries; and the latter continues an earlier custom, having issued in 1979 a reproduction of a lovely embroidery of the Annunciation. This list can be extended indefinitely.

The independent African nations were formerly converted to Christianity through missionary zeal; and the labors of Dr. Livingstone and Dr. Schweitzer may be responsible, at least in part, for the large number of religious stamps from this area. One of the most prolific sources of religious stamps in Africa is the Republic of Burundi. This country specialized in famous paintings in the



In 1941-42, Belgium issued a handsome set of stamps including two miniature sheets. These were semi-postal issues and the surtax was used for the restoration of the Abbey of Orval. The subject of the souvenir sheet is two monks studying the old architectural plans of the abbey.

great museums and galleries of the world. They also incorporated the stamp designs in beautiful souvenir sheets greatly admired by collectors. One religious set commemorates the canonization of twenty-two African Christian martyrs, and one of the stamps shows the entire group against the background of a luminous cross.

Rwandaise Republic was established as an independent state in 1962 and issued its first religious stamp depicting a madonna on Christmas, 1965. Many other sets and souvenir sheets followed. Gabon, where Schweitzer lived so faithfully, proclaimed its republic in 1958. Gabon issued a handsome portrait stamp of Pope John XXIII in 1965 in memory of this pontiff, and in 1968 three large stamps for air mail purposes. The first stamp of this set is a full colored reproduction of the *Madonna of the Rosary* by Murillo.

The little Republic of Liberia honored Christmas, 1970, with a most attractive stamp design which was also accompanied by a souvenir sheet. The latter reproduced a triptych by Andrea Mantegna. The African Republic of Togo issued a beautiful souvenir sheet for Christmas, 1978, featuring the artistry of Tura and Crivelli. The Congo Democratic Republic was established in 1960, but in 1971 the name was changed to the Republic of Zaire. Although oriented politically somewhat left of center, a beautiful souvenir sheet reproducing the *Adoration of the Kings* by Hans Memling was issued in Christmas, 1979. Two years later Pope John XXIII, Pope Paul VI, and Pope John Paul I appeared on the stamps of Zaire.

The Latin American countries have issued so many religious sets and souvenir sheets that only a few can be mentioned. At the Christmas season, 1951, Argentina issued a semi-postal stamp depicting the *Pieta* of Michelangelo to raise funds for the Eva Peron Foundation. Brazil has issued impressive stamps showing the 98½ foot statue of *Christ the Redeemer* overlooking the harbor of Rio de Janeiro. It memorializes the visit of Cardinal Pacelli, later Pope Pius XII, to Brazil.

Peru has special regard for St. Rose of Lima, and on the 350th anniversary of her death three stamps, each by a different native



The Republic of Togo is located on the southern coast of west Africa. It has a population of 2,400,000, 18 percent of the population is Roman Catholic, 6.5 percent Protestant, and 9 percent Moslem, and the majority follow indigenous African beliefs. Miniature sheet of Togo for 1978 reproducing two of a series of six stamps with a marginal decoration of an angel blowing a trumpet.

artist presented various portraits of her. Religious stamps of Mexico are limited mostly to various churches and cathedrals. There are rather fine views of religious structures in Merida on the peninsula of Yucatan, but the present attitude in the country is concerned principally with social problems and the improvement of the educational system.

The Trucial States (United Arab Emirates) have produced the most beautiful religious stamps ever issued. Several hundred designs and souvenir sheets are devoted to the life of Christ and related subjects. Nearly all European artists of the fifteenth to nineteenth centuries are represented, and a great many original designs were prepared especially for both stamps and souvenir sheets.

Moslem motifs are relatively scarce in the emissions of the Trucial States. A good example of a sacred subject is the *Holy Family* of Michelangelo. In full color this souvenir sheet is spec-



Zaire, with an area of 905,000 square miles and a population of nearly 28,000,000, is one of the larger and more important of the African nations. At one time it was known as Belgian Congo, and Henry M. Stanley explored the region. In 1977, Cuba attempted to control the country, but was unsuccessful, and a second attempt failed in 1978. The principal religion of the country is a mixture of Roman Catholic and Protestant Christianity.

tacular and spiritually impressive. It should be noted that of all souvenir sheets of various countries, the stamp featured in the design can be used postally if so desired. In December, 1968, Ras al Khaima issued an exquisite series by famous classical artists including a souvenir sheet for airmail purposes.

As may be expected Macao, a Portuguese Overseas Territory off the coast of China near Canton, has produced a number of stamps with religious themes. One of these is from a statue of St. Francis Xavier, another pictures the arms of Pope Paul VI and the Golden Rose. Churches are also pictured.

An interesting variation on the general theme of religious stamps occurs among the issues of Vatican City. The Christmas set for 1961 was a Chinese version—*The Adoration* by the Chinese artist Lucas Chen. The infant is lying in a cradle of straw while the mother kneels in an attitude of worship. The design is decidedly



Souvenir sheet of Ajman reproducing Michelangelo's painting of the *Holy Family*. Issued 1972.

Oriental and bears the name and seal of the artist. In March, 1970, Vatican City also recognized Expo '70 held in Osaka, Japan. This series included a Japanese *Virgin and Child* by Insho Domoto in the Osaka Cathedral of the Immaculate Conception. Being in Japan at the time, I was able to see the original painting and through a friend secured full color reproductions of this very

beautiful work of art. These are exceptional cases of East-West spiritual interchange. Asiatic peoples have their own religious traditions which often appear upon their postage stamps. India however honored St. Thomas the Apostle who was buried there, and there is also a stamp in honor of Nestorian Christianity which was firmly established in the Orient in the fourth or fifth century. Korea has favored us with a number of Christmas stamps and miniature sheets. Surprisingly enough, Mongolia, an autonomous state under Russian control, united with other nations in the resolution to preserve the city of Venice. The Mongols issued seven stamps of which the first three are from paintings by Bellini, and the remaining ones are by equally famous artists.

No discussion of religious stamps could be considered comprehensive unless it included the postal issues of non-Christian people. Because Buddhism was an evangelizing faith, it has inspired many Oriental stamp designers. It is prominent in the postal issues of India, Japan, Korea, Nepal, Bhutan, Burma, Ceylon, Taiwan, and the Indochinese states of Laos, Cambodia, and Vietnam. Several countries commemorated the 2500th anniversary of the birth of Buddha. Bhutan has given us a souvenir sheet showing a hand in mudra posture holding a ritual thunderbolt. The restoration project of the Borobudur, the ancient Buddhist monument, in Indonesia has resulted in the issuing of several commemorative stamps including an especially fine one from France. The Dutch issued a semi-postal stamp featuring the Borobudur in 1930 while Indonesia was a colony of the Netherlands. In 1975 UNESCO launched a campaign to save the Borobudur temple, and Indonesia issued stamps showing various details of this great religious edifice together with the UNESCO emblem.

Islamic countries have also prepared a number of stamps to honor their religion. As it is against the convictions of Moslems to permit portraits or likenesses of the Prophet to be created or displayed, the emphasis is upon mosques, minarets, tombs, and holy places associated with the faith. One exception to the prevailing custom occurs on postal issues of the South Arabian state of Mahra. The stamp in question portrays Muhammad's ascent to heaven on Al Borak, a mythological creature. The theme is com-



The Kingdom of Bhutan with a population of about 1,250,000 is located in the Himalaya Mountains. It has an area of about 20,000 square miles. Seventy-five percent of the population are Buddhists and the remainder are Hindus. Among the products of the country are cloth, rice, wheat, oranges, yak butter, and elephants. The country became independent in 1949 with India protecting its political interests. It might be noted in passing that the production of extraordinary stamps has strengthened its economy. It has issued stamps on silk, steel, gilded paper, and in the form of miniature phonograph records which can actually be played.

mon, but this seems to be the only example in which the face of the Prophet is not veiled.

There are numerous stamps picturing the sacred Kaaba at Mecca where pilgrims gather in vast numbers. The mosque at Medina where the Prophet Muhammad died is shown on stamps, and the Mosque of Omar on the site of Solomon's Temple in Jerusalem is a very popular subject. The Taj Mahal at Agra is featured on numerous stamps of Eastern nations and is regarded as one of the most beautiful buildings in the world. There is an interesting sheet from Sharjah, one of the Trucial States, with representations of various Moslem mosques and related buildings. Egypt issued a set of four celebrated minarets. These stamps were available in a strip showing the four designs.



Sharjah is one of the United Arab Emirates located in the area of the Persian Gulf. Its boundaries are uncertain. According to the Encyclopaedia Britannica a large portion of the revenue of Sharjah comes from its issues of commemorative stamps. In 1972 the population was estimated at 40,000. This block of airmail stamps reproduces famous buildings in various Near Eastern communities. Upper row from left to right: Jerash, Baalbek, and Palmyra. Second row: Christian church in Jerusalem, the Mosque of Omar in Jerusalem, and a mosque in Najaf al-Ashraf.

As may be expected, many of the stamps of Israel are associated with religion. One of the most interesting sets reproduces in full colors the stained glass windows designed by Marc Chagall to picture symbolically the twelve tribes of Israel. They are placed in the University Medical Center Synagogue, Jerusalem. The same artist designed a stamp featuring King David. The menorah, the seven-branched candlestick, appears several times and is related also to the twelve tribes. A touch of astrology is introduced in a miniature sheet issued in 1957 showing the mosaic floor of the Bet Alpha Synagogue. It consists of four stamps of different denominations which can be separated and used postally. In 1961 the zodiac was again featured. There were twelve stamps, each representing one of the signs, and a large stamp with the twelve zodiacal symbols as they are in use today. These concepts are tied to the biblical account of the twelve tribes. For Jewish New Year in 1953 a series of stamps pictured holy arks in various synagogues. They are very



The Israel zodiac sheet issued in 1957 publicized the First Israel International Stamp Exhibition in Tel Aviv. Since this date a number of countries, including San Marino and Mongolia, have issued zodiac stamps or sheets.

beautiful and unusual. A collector of religious stamps will find many examples of symbolism based upon the Old Testament.

The stamps of Japan include many honoring national treasures associated with the dominant beliefs of the people. The population of the Japanese Islands is almost equally divided between Buddhism and Shintoism. The Toshuga Shrine at Nikko is one of the most picturesque Shinto sanctuaries, and the Horyuji Temple of Nara is held in the greatest esteem by devout Buddhists. Many of the larger Buddhist fanes have their own museums and art galleries where famous antiques are stored and occasionally displayed. Nearly every year, the Japanese issue at least one or two stamps

featuring either sanctified places or celebrated paintings. In 1967 the Golden Hall and Pagoda of the Horyuji were honored philatelically, and one of the precious statues in the Horyuji collection—the Kudara Kannon—carved in the seventh century appeared as a companion piece. The Meiji Shrine in Tokyo is an outstanding example of Shinto architecture and belief, and the island of Miyajima with its great red torii is a favorite subject for Japanese artists. The huge statue of the Amida Buddha at Kamakura appeared on an air mail issue in 1952 and can also be seen on other issues. Incidentally, Shotoku Taishi, regarded as the Constantine of Japanese Buddhism, was chosen as the subject for philatelic honors by the kingdom of Yemen located in southern Arabia, by some believed to be the land ruled over in ancient times by the Queen of Sheba.

The postage stamps of India have honored a number of prominent religious leaders including Gandhi, Swami Vivekananda, Sri Aurobindo, Nicholas Roerich, Annie Besant, and an Irish born friend of India, Margaret Noble, who took the name Sister Nivedita. In 1973 Ramakrishna was honored and in 1978 a stamp was issued to honor the mother of Sri Aurobindo's ashram. Temples and religious monuments are well represented and it is remarkable but most significant that in 1975 India issued four stamps with full-color representations of Michelangelo's frescoes on the ceiling of the Sistine Chapel.

For philatelists, young and old, the postal issues of various countries are valuable sources of knowledge and inspiration. It is important to realize that religion is supported by the governments who are represented on their postal paper. At least three-quarters of the population of the earth accept the civilizing power of spiritual convictions. Even those who have passed through a brief but intense period of materialism are turning back to their traditional faiths. For those who collect stamps, there is considerable comfort in the realization that religion is not entirely a private matter. If the people of a country are religion-oriented, it is the responsibility of the government to honor the sentiments of its citizens. Most countries have done so and the few that have not appear to be drifting in that direction.

As the subject for a commemorative issue, the United States in 1928 chose George Washington at prayer at Valley Forge. This caused some comment but, generally speaking, it was well received. The pressures of the day taking precedent over other considerations, the United States in 1965 issued a Christmas stamp featuring an angel with trumpet based upon a weather vane of 1840. As this passed without serious consequences, it established a precedent and Christmas stamps have been issued annually ever since.

In 1973 the government issued two Christmas stamps—one completely religious after a madonna by Raphael and the other, more or less secular, the Christmas tree in needlepoint. In 1974 there were three Christmas stamps: one an altar piece of 1480, another a sleigh ride by Currier and Ives, and a third a dove weather vane from Mount Vernon. The next year there were also two designs—one a madonna, and the other from a Christmas card picturing a cherub ringing a bell. In 1976 there were also two, and in 1977 the design of Washington praying at Valley Forge was repeated and a design with a rural mailbox. It seems probable, therefore, there is enough variety in Christmas stamps that in this country people of various races and faiths can send out Christmas greetings or holiday good wishes with appropriate commemorative stamps.

In some respects, at least, stamps come closer to revealing the ideals and aspirations of a people than news commentators or historians can hope to reach. Every change of government is reflected in the postal paper. The advancements of sciences, the expansions of industry, and the enlargement of the human estate are clearly shown in the postal issues. It is encouraging to see that young people growing up are being exposed to the obvious fact that humanity is still concerned with integrities and resolved to protect their right to worship God against the erosion of circumstances and enrich their personal lives by sharing in the spiritual heritage of mankind. Stamp collecting is considered to be only a hobby, but it does protect the younger generation from the false belief that humanity is forgetting the needs of its own inner life in times of stress.

DODONA'S GROVE



Some books are elegant, others instructive, and still others pleasant time wasters. Occasionally however a volume comes along that really defies classification. Authors sometimes allow their muses to lead them into strange ventures. Such a one was James Howell, Esquire (1594-1666). It has been noted that sons of clergymen have a tendency to go astray. His father was minister of Abernant in Caermarthenshire. James was educated at Jesus College, Oxford, where he later held a fellowship.

As a young man James traveled extensively in several European countries as the representative of a glassware manufacturer, and was later employed by several business organizations in a similar capacity. In 1640 he was made clerk of the council, and three years later was jailed in Fleet Prison by an order of Parliament. He remained confined for a number of years after the assassination of King Charles I. With the restoration of the monarchy, the sufferings he passed through because of loyalty to the royal cause were recognized and rewarded. He was made Historiographer-Royal of England, a post created for his benefit. Here he remained in dignified comfort until his death.

It was probably in prison that Howell turned his attentions to literary pursuits. He wrote a number of volumes and did several translations. Howell had a caustic wit, sharpened by the political turmoil of his time. The most curious of his publications however was written prior to his imprisonment, and may have contributed to his incarceration. It was first published in 1640 and passed through a number of editions. We are fortunate to have in our library a copy of the first issue. As was customary at the time, a number of laudatory verses embellished the work.

One of these poems signed by Henry Wotton has most interesting implications, stating “. . . for each Line, / Methinks, breathes BARCLAY, or BOCCALINE.” Henry Wotton, late provost of Eton College, was a leading literary light of his time and was for some years secretary to the unfortunate Robert Devereux, Earl of Essex. We have in our library the 1651 edition of *Reliquiae Wottonianae* “by The curious PENSIL of the Ever Memorable Sir Henry Wotton, Knight.” This edition is the first to contain the life of Wotton by Izaak Walton, the author of *The Complete Angler*, the first authoritative text for amateur fishermen.

It will be noted that Wotton compares Howell with Barclay and Boccacini. The obvious implication is that all three were political satirists concerned with the reformation of human society. Wotton was certainly involved in Lord Bacon’s program for the advancement of learning and may have been one of his “pens.”

Among the papers left by Wotton were a number of letters, one of which was addressed to the Lord Bacon, Viscount St. Albans, thanking Bacon for having sent three copies of one of his books to Sir Henry. We can quote a few lines—“. . . your Lordship hath done a great and everliving benefit to all the Children of Nature;



Memorial portrait of Sir Henry Wotton.

and to Nature herself in her uttermost extent and latitude: who never before had so noble, nor so true an Interpreter. . . ." Later in the same letter Wotton tells that he had visited Johannes Kepler and planned to give him one of Bacon's books.

Boccalini's *Advertisements from Parnassus* is concerned with a general reformation, and also ties into Rosicrucianism. The first appearance in print of the *Fama* of the Brotherhood of the Rosie Cross appeared as a supplement to Boccalini's satirical allegory on the foibles of human nature. The reference to Traiano Boccalini's *Advertisements from Parnassus* brings to mind that Wotton and Boccalini were both living in Venice at the same time. Considering their interests and Wotton's reference to him in his poem honoring John Howell, it is not impossible that they were acquainted with each other.

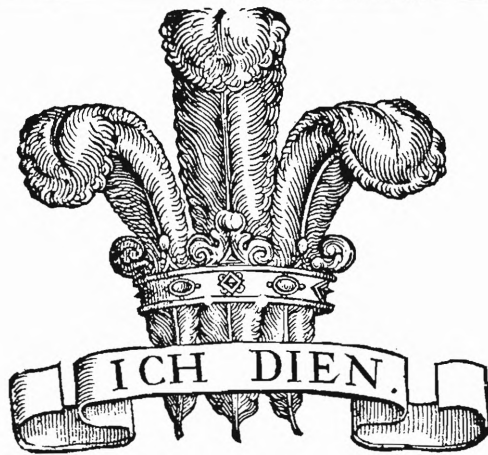
The 77th Advertisement of the first century of Boccalini's book is entitled "A General Reformation of the World." It appears in the *Centuria Prima de Raggugli di Parnaso* published in 1612. Pierre Bayle in *A General Dictionary, Historical and Critical*, London: 1735, defends Boccalini who had been accused of plagiarism with the interesting statement, "Boccalini was never charged with stealing the work of another, but with lending his own name to conceal the true Author." In the original version, Apollo selects a committee to devise a plan for the reformation of human society, and Jacopo Mazzoni de Casena is appointed secretary of this Delphic world of scholars. A new English edition of the celebrated *Advertisements* was edited in 1704 by N. N. Esquire. This printing includes a portrait of Boccalini supported by satyrs. N. N. Esquire elects a new secretary for Apollo's committee, bestowing the distinction upon Sir Francis Bacon!

John Barclay wrote a number of satirical works of which his *Argenis* was the best known. Intended as a poetical romance, *Argenis* was a thinly veiled report covering contemporary corruptions; and several early editions were provided with the true names and circumstances more or less concealed in the poetry. The more we consider the situation, the more evident it becomes that *Dodona's Grove* by James Howell must be included among the productions of the Baconian group.



Portrait of Traiano Boccalini.

Tracing a little further, I found a true Baconian acrostic in the dedication page to the Prince of Wales, which may also be worthy of an illustration. It is widely known that Bacon's most commonly used cipher number is 33—the numerical equivalent of his name. We often find a peculiarity on page 33 of books published under his influence. In the case of *Dodona's Grove*, there are no pages 33 to 38 inclusive; but the catchword shows that nothing is missing. The folios are also numbered apart from the pagination, and they are in proper sequence. No leaves have been removed. An early owner wrote out a comprehensive key telling the real names of the persons and places discussed in the text.



TO THE
PRINCE.

IO correspond *now* with the Verdant Spring,
And your green yeers, the *top-branch* of a King,
A Bud shot from the *Rose*, and *Flowre-de-Luce*,
 The best of *stemmes* Earth yet did e're produce,
What present can I bring, that more agrees
 Both with the *season* and your *yeares*, then *Trees*?
They, soone, will cast their *leafs*, and *Autumne* find,
 But may *You* shed nor *leafs*, nor *bloomes*, nor *rind*,
 Till muffed with hoarie *mosse*, you doe behold
 Faire *Cions* from your *Selſe*, growne tall and old.

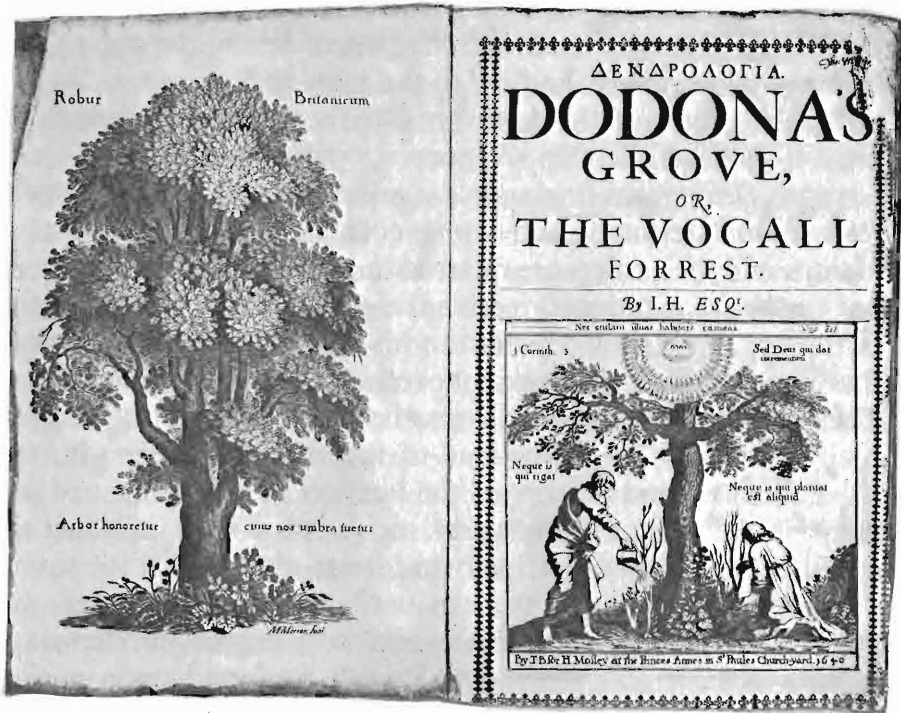
To

James Howell's dedication of *Dodona's Grove* to the Prince of Wales. An acrostic for the name of Bacon involves the opening words on the first three lines as indicated by a cross form.

S. Austin Allibone in his *Critical Dictionary of English Literature* quotes a review of *Dodona's Grove* from Hallam's *Literary History of Europe*, 1854. "This is a strange allegory, without any ingenuity in maintaining the analogy between the outer and the inner story, which alone can give a reader any pleasure in allegorical writing. The subject is the state of Europe, especially of England, about 1640, under the guise of animated trees in a forest. . . . The contrivance is all along so clumsy and unintelligible, the invention so poor and absurd, the story—if story there be—so dull an echo of well-known events, that it is impossible to reckon Dodona's Grove any thing but an entire failure. Howell has no wit, but he has abundance of conceits, flat and commonplace enough. With all this, he was a man of some sense and observation."

From the above it will be evident why the carefully written parables can transmit knowledge or convictions which might otherwise prove embarrassing or even dangerous to their authors. The ancient sanctuary of Dodona was in Epirus and is first mentioned by Homer in the *Iliad*. It was serviced by an order of priests and was sacred to the god Zeus who was believed to speak through sanctified trees. The grove of Dodona was anciently sacred to the Earth Mother and was later transferred to Zeus and the tree spirits which became his attendants. One is reminded of the Druids of Britain and Gaul who worshiped in sacred groves and venerated the oak tree as the chief of terrestrial plant life.

The frontispiece and title page of Howell's book are exceptional examples of emblematic drawing. The frontispiece itself portrays Charles I, King of England, as the great supporter of the state. The smaller engraving on the title page suggests the sacred grove of ancient times. The oak is being watered and protected and its upper part becomes a radiant symbol enclosing the sacred name IHVH, or Jehovah. Inside the book are two other plates, each picturing six trees of different types not directly identified. We are reminded of a small work published a number of years ago entitled *Cultus Arborum* by Hargrave Jennings, 1890. He notes that the civic crown of the Romans was formed of oak. He also adds that in England it has been believed that the oak tree was mysteriously protected. Grimm in his *Fairy Tales* describes many superstitions



Frontispiece and title page from the first edition of *Dodona's Grove* by James Howell published in London: 1640.

connected with the oak in Germany. The ashes of the oak were used medicinally in a number of regions. Howell tells us that he uses the oak to represent such qualities of the English king as strength, dignity, stability, and divine protection. It is a tree honored among all peoples. Veneration for great trees is recognized as a special cult.

Directly following the title page of *Dodona's Grove* is a short poem, apparently by Howell, which can be summarized in prose as follows: In time of yore the gods were guardians of special trees. Jupiter protected the oak; and Bacchus, the vine. Minerva bestowed her favors upon the olive; Venus, the myrtle; and Apollo became guardian of the laurel. This arrangement is derived largely from astrology and inspired Howell to assign trees also to earthly

monarchs. He assigns the oak to the king of England, the vine to the king of France, the olive to the king of Spain, the cedar to the emperor of Germany, and ivy to the pope of Rome.

The kingdoms of the earth provide the forests over which the great trees have rulership. Appropriate names were given to each country. *Druina* was England; *Ampelona*, France; *Elaiana*, Spain; *Rhenusium*, Germany; and *Bombycina*, Italy. A number of other nations and their rulers are referred to under curious pseudonyms, but the above mentioned receive the greatest amount of attention in the text. In his introduction to his *Vocal Forest*, Howell notes that in past times trees spoke, moved about, and met one another. Their whistlings and soft whispers became articulate sounds, mutually intelligible, as if the soul of vegetation together with sensitive faculties and powers of the intellect had been infused into them. In the nonage of the world, men's voices were indistinct and confused and, living principally in forests, they copied the sounds of the trees conversing in this way until, in the course of time, they transformed sounds into syllables and so by degrees into language.

With considerable ingenuity, Howell conferred upon persons the attributes of the trees with which he had associated them. Being an Englishman, he assigned the oak to King Charles I, of unhappy memory, but then reigning. The oak was a noble and majestic tree, spreading its protective branches over the British Isles. That the British Druids worshiped the oak and the mistletoe that clung to its branches supported Howell's concept. Calling the king *Rocalino*, Howell devotes many pages to the study of the royal character and conduct. Not only the trunk of the tree but even the leaves, twigs, and roots testify to his majesty's wisdom and charity. Attention is given to the union of Scotland, Ireland, and Wales under the English crown. It was this unification which changed the name of the country from England to Great Britain.

Appropriately enough, France is likened to the vine. To Howell it is an amiable region "daintily watered, with such great navigable Rivers whereof some are said to be *pav'd* with Trouts, *bordered* with crevices, and *embroidered* with Swans." His majesty, inspired by the beauty of the countryside, lives luxuriously in his palaces; but for one reason or another is burdened with wars, sedi-

tions, and revolutions. There is something about the description that might suggest that the fruit of the vine flows somewhat more generously than is best for all concerned. The vine is no great enemy of the oak, but may annoy its roots upon occasion. It also provides further defenses against the east and must carry the brunt of the ambitions which afflict feudal princes and jealous tyrants.

Elaiana, or Spain, borders upon France. In comparing these two regions, Howell writes: "The nature of the one is debonnaire and aco'stable; of the other retired and supercilious; The one quick and spriteful; The other slow and saturnine; the one *bushy* and *tufted* on the top; The other *lop'd short*. . . ." There is also considerable discussion of olive oil. It is described as slow, smooth, and solid; and the policies of Spain move according to the motion of Saturn. It is also noted that oil does not mix with other liquids and, whenever an effort is made to combine them, the oil rises to the top by nature rather than by effort. The olive is the plant sacred to Pallas Athena who is associated with prudence and peace, and the Spanish king can often pour oil on troubled waters.

Howell calls Germany Rhenusium and it is likely that he derived this appellation from Rhenus, the Latin name for the Rhine River. The ruler of Germany is represented by the cedar tree. Here Howell becomes almost rhapsodical. "The time was that the *Cedar* stretched forth his Imperial *branches* as far as the Mountains of the Moon, and that the *King of Birds* nested within his leaves, thick feathered, and with fulsomed wings fastening his Talents East and West; but now I know not by what fate or fortune tis come to pass, the Eagle is become half naked, and the *Cedar* very *thin leaved*."

In the course of time, Rhenusium had trouble with Bombycina, which represents Italy. In this country the principal city is Petropolis, the home of the pope to whom is assigned the ivy. At the time of Howell's writing, Urban VIII was pope; and he fulfills very neatly the habits of ivy. This plant spreads widely and quickly, covers anything with which it becomes attached, and has a tendency to impoverish the soil.

Through the contrivances of Urban, much of Europe was in a state of turmoil. There was division within the Catholic world and

the pope, on some occasions at least, had to support the Protestants or jeopardize his own future. Aided and abetted by Cardinal Richelieu, he spread his activities through France, Germany, and Spain. He used every possible means to influence Great Britain, but Henry VIII had successfully prevented the ivy from creeping over his domains. Urban fortified the city of Rome and strengthened the defenses of the Vatican, at that time known as Petropolis.

The rise of public sentiment against excessive dogmatism was opening the way for the reformation of learning. Ingeniously enough, Howell bestows the poplar tree as the signicator of the popular mind. It is not as strong as the oak nor as reliant as the fir, but it adjusts to the various winds of heaven and survives all efforts to stunt its growth. Our author pins great hope upon the survival of the human beings in spite of that internal strife by which they might seem to destroy each other and themselves.

As a prophet, Howell was no great success. Perhaps he should be regarded as a philosopher specializing in the lore of trees. By assigning the planetary rulerships to members of the plant kingdom, he discovered tendencies and processes which carry over into human life. He admits that there may be small imperfections in his conclusions but assures the readers that he is unprejudiced and without malice. Perhaps *Dodona's Grove* should be reprinted, for in our present day we are afflicted with weeds and poisonous shrubs which are contributing to our miseries. It might be interesting to find the racial and national equivalents of marijuana, opium, and cocaine.

From a different perspective it is observable that we are cutting down trees to have more space for condominiums, factories, and petroleum research. If the great trees like the sequoias stand for the basic integrities of human life, we should not destroy wisdom in order to spread the tragedies of urban existence. Like most satires that have descended to us as part of our literary heritage, important lessons are dressed in fantasy and fable. Some years ago *Gulliver's Travels* inspired the political satire *Gullible's Travels*, and the title of *Alice in Wonderland* could be adapted to contemporary situations as *Alice in Blunderland*.

*In
Reply*



A Department of Questions and Answers

Question: A number of mystically minded persons take the attitude that reading religious and philosophical books is a waste of time or a strain upon the tired brain. How do you feel about this?

Answer: Many persons today are inclined to believe that the thinking equipment of the human being is seriously overtaxed. There is a report that Dr. Benjamin Jowett (1817-1893) of Oxford was the last man who knew everything. Perhaps the secret of his success depended upon the definition of knowledge. If we eliminate conjecture, hypotheses, interpretations, and suppositions, the burden of knowing might be considerably lightened. Even so, new words are added to the language every few days, and new devices challenge the mental energies. There seems to be no end in sight, and we wonder how school children in the future will be able to be adequately educated. It is assumed that it will soon be necessary to ration the ideas, notions, and opinions which the brain is expected to evaluate and classify.

Actually the facts are not as dismal as the symptoms may suggest. It is doubtful if the brain is on the verge of exhaustion. It can accept a large quantity of information and still enjoy proper rest and relaxation. One department of the brain is set aside for the instant recall of information accumulated over the period of a lifetime. It does not follow that this requires a vast filing system and a skillful crew of research specialists. The brain is placid, relaxed, and quietly free from all attitudes and anxieties until it is stimulated by the desire for some special association mechanism.

When it says to itself "that reminds me," something long on file suddenly comes out of the everywhere into the here. There has been no great stir, and, if by some chance an occurrence has not been recorded in the memory, it is easy to admit that we have forgotten the circumstance in question. There is no evidence whatsoever that thinking is necessarily painful, exhausting, or confusing. We can never know all that the brain recorded through the lifetime of its owner; but if the mind is properly fed, kept in a hygienic condition, given proper exercise and rest, and subjected to occasional housecleanings, it can serve us well as long as we live.

As a collector of oddments, the memory may be an accumulator of dubious information. Much that it takes in can be untrue or uncertain, but this in no way becomes a burden on its energy resources. It likes to be amused as well as enlightened, and some of the most delightful minds that we will ever know are curiosity shops. The owners are usually popular and sprightly persons whose anecdotes add color to almost any occasion. Lord Bacon paid tribute to a full mind but did not moralize as to what its filling might be.

In the present generation, facts are often unpopular. It is more pleasant to assume that man is a free agent entitled to do as he pleases without any moral anxiety about consequences. He does not like to be told, therefore, that he must discipline his conduct. He is especially irritated when some informed individual proves conclusively that certain courses of action lead to trouble. To give many proofs out of history that corruption punishes itself is especially annoying to ambitious persons who wish to be regarded as rugged individualists. Frequently they merely point out that, while their ancestors brought miseries upon themselves, this has no bearing upon a new and more enlightened generation. One contemporary solution to the prevailing moral decadence is to forget five thousand years of human suffering and the causes thereof.

In many fields of modern thinking, there appears to be a remorseless determination to downgrade the achievements of the past. Obviously, as Newton pointed out, if we can see further than our forebears, it is because we are standing on the shoulders of giants. Instead of being grateful to the past, we prefer to believe that we now live in the most enlightened era ever recorded. Rea-

sonable doubts about this are passed over with dignified silence.

The brain is naturally honest. It wants to remember promises we have made and resolutions we have affirmed. When we have decided to break our word or violate a contract, the brain is supposed to wipe out all of the original records. It cannot be forced, however, to forget what it has known and plagues us with qualms of conscience. Many alcoholics, narcotic addicts, and overusers of sedation pills are trying to forget things which were best remembered. The human being has gained control of the planet with the aid of memory, and now he is trying desperately to forget the way of life which made him great.

The mental equipment causes a further inconvenience when it strongly demands diversification of interests. Sad to say, the thinking organism is seeking not wealth or fame but its own proper maintenance. Some persons are born to be scientists and are never happier than when exploring the secrets still lurking in the fields of biology and physics. Others cherish the steel guitar or prefer the drums. Those less impelled by psychic drive are content to watch television or do an occasional round of golf. The structure of the brain is such that it serves us best when we have a good sense of humor, deep and sincere affections, inspiring hopes and dedications, and have mastered the secret of relaxation and detachment from the confusion of contemporary culture.

Without a certain amount of pleasure, thoughts become sterile and the individual loses his *elan vital*. When we are too busy to laugh, too concerned for friendship, and overburdened with vast projects we can do nothing about, the intellect is apt to sulk and become peevish. The mind is more interested in fulfillment than in frustration. It does not accept the validity of the rather prevalent notion that heaven is especially mindful of the miserable. Up to recently the average clergyman feared sin more than he loved God, and good persons were required to refrain from those activities which contributed to personal enjoyment.

It does not follow that the brain is immune to sickness caused by the inclemency of man's disposition. In its own way it can suffer from indigestion, palpitation, constipation, arthritis, and other assorted miseries. As unhealthy habits endanger the physical body,

the damage may also extend to the brain. Destructive mental habits are even more likely to react unfavorably upon the brain mechanism. The mind may be considered autocratic; the brain, democratic; and the physical body, socialistic. This may result in a conflict of ideologies. When the personality is divided within itself, proper coordination is damaged on all levels.

Mentation under stress is a common cause of trouble. Scholarship flourishes in a peaceful atmosphere, and the labors of learning cannot be hastened without damage. Printing is the noblest of the graphic arts and in most countries the earliest examples of printing are sacred writings. When literary works began to appear in published form, they were derived from earlier manuscript copies for which there was constant demand. When scribes grew weary, errors crept in, but once a printed page was established it could be copied with confidence. It is useless to say that printing was a luxury which the world might have rejected without loss. In a few centuries, thoughtful persons were able to share the hopes and aspirations of all mankind. The past lived again, the present became more meaningful, and there were foundations upon which the human being could build for himself a brighter future. Oral tradition could easily be corrupted and bards could alter their songs to meet the challenge of changing social orders.

For several hundred years after its invention, printing was dedicated to the advancement of learning—both sacred and secular—and, broadly speaking, it maintained its prestige until the beginning of the nineteenth century. From that time on, books became more numerous and, for the most part, less significant. The commercialization of the publishing field has been responsible for the decline of literary ethics. In the United States especially, there is a serious lack of discrimination in the production of reading matter. Technical publications are devoted largely to texts setting forth the advancements of science. There is a thin layer of religious writing, a trace of poetry and essays, an expansive section on politics for and against, and an avalanche of fiction. One bright spot, however, should not be overlooked. A considerable number of readers are beginning to suspect that there are early texts of solid worth still available to the thoughtful.

As in most other fields, the selection of reading matter must be guided by discrimination. Each reader must find his own way through a maze of trivia. He may first learn to beware of best-sellers on the reading list. If everyone declares a volume to be tremendous, it is almost certainly catering to untutored minds. I looked over several collections of popular volumes in beautiful bindings and found them seriously deficient in mental nutrition. The publishing trade is in the same doldrums that is destroying the significance of radio, television, and news commentation. Those who are disillusioned, disappointed, and discouraged with contemporary books are essentially right in most cases. Fortunately however many of the great books of the past have survived, and useful copies can be found if diligently sought.

Those who have found consolation and inspiration in various religious doctrines would like to share their new-found teachings with friends and associates. If such well-meaning individuals are not reasonably well-informed in comparative religion and idealistic philosophy, they may frustrate their own endeavors. The tendency of mystically oriented persons is to depreciate other fields of learning. It is always necessary to cope with a variety of dedications if we hope to make converts. Convinced that we have become wiser than our neighbors, we alienate those whom we most wish to assist. About the best way to censor your own conviction is by well selected reading.

It is not likely that we can become well-informed in every field of learning, but there are some shortcuts that will prove useful. Most encyclopedias have condensed versions of the principal theological and philosophical systems. By scanning these it is possible to avoid unfortunate statements. Years ago I shared an evening with a number of serious-minded individuals. For some reason the discussion was steered into Kantian philosophy. In the desperate effort to appear well informed, there were a number of opinions and virtually no facts. One metaphysically oriented gentleman expressed himself very vehemently. He made it clear that he did not understand Immanuel Kant and had no interest in pursuing the subject further. Having clearly indicated that he had never read the *Critique of Pure Reason*, he was in a position to state emphatically

that the book was not worth reading. In the presence of this obvious prejudice, the man damaged his own cause. A lady who was present did better when she announced with a quiet smile, "I'm sorry, but I have never studied Kant's philosophy and therefore cannot pass judgment on it."

In the old days when communities were mostly of one opinion, theoretical conflicts were infrequent. Today however there are many individuals who have accumulated beliefs which they regard as important. There is increasing tendency toward mental freedom. We are learning that, if we expect to live at peace with our neighbors, we must understand the convictions which influence their lives. The democratizing of our culture requires increasing familiarity with the hopes and aspirations of many different points of view. Prejudice is at the root of most of the misunderstandings which disturb our daily living. Even our economic involvements must be handled diplomatically. We cannot understand the inner life of a stranger unless we can share in his hopes and aspirations and strengthen friendship through mutual understanding. Increasing world travel has been helpful, but for broader and deeper insight we must depend upon books and journals.

It is a serious mistake to depend upon television news analysts to do our thinking for us. We may gain a little surface reporting, but depth of meaning would violate prevailing policies. Even prominent educators often disagree in their interpretations of vital issues. The cultivation of foreign friendships may result in useful exchanges of the common facts of living.

A number of persons have asked me to pass judgment upon contemporary historical or biographical novels. For the most part, authenticity has been sacrificed to reader appeal. To read one of these inaccurate publications can easily prejudice the mind against a nation or a race or destroy the reputation of a distinguished citizen. The only way to evaluate this type of literature is to be well-read in reliable source material. Even honored historians can get into trouble, however, if they lack philosophical insight.

Self-help literature is usually doctrinal in one way or another. The textbook becomes the substitute for individual intelligence and common sense. Publications in this area have become a flood

upon the market. New ones appear every day and a suffering humanity eagerly attempts to follow their instruction. Most of the facts that such volumes can contain are already well-known, and variations on the themes are of slight merit. One book I remember emphasized the importance of constructive attitudes. It was widely circulated, but there was no evidence that the disposition of the average reader was improved.

One reason perhaps why we are inclined to downgrade the contributions of antiquity is the almost fanatical determination to prove that intelligence originated in the middle years of the nineteenth century. This makes it appear that the present generation is the noblest birth of time. Such a concept is also convenient for those who crib generously from earlier authors and take the credit for themselves.

The world family is much like a private home. The grandparents are the ancient elders in whose keeping is the wisdom of the tribe. The husband and wife can be compared with the dawn of modern thinking in the sixteenth and seventeenth centuries. The children are the present generation that is suffering from various degrees of spoilage. From the children's point of view, parents are a necessary evil, forever frustrating the rights of the young to do as they please. The grandparents are kindhearted old fogies inhabiting a remote, antique universe with unreasonable superstitions about good and evil. In emergencies however the children are uncontrollable, the parents are hysterical, and the elders must step out of their generation and meet these emergencies with the wisdom of long years.

The religious crisis can be analyzed in much the same way. The ancient faiths still stand against the terrors of the times. The reforms that followed the Protestant Reformation provide a moderate liberalism in which parents hope to survive. The epidemic of recent cults has an adolescent quality about it and the cults seldom survive the pressures of hard times. There is considerable innovation, but stamina is lacking. Nearly all recent sects are seeking to simplify and hasten the way of salvation. There is no need for tedious self-discipline, conscience is a nuisance, and ethical policies are simply frustrations upon free will. The wisdom

of antiquity is conveniently ignored. The reward of the new philosophy is unabashed corruption and an intricate pattern of soulless competition. A little selective reading would reveal the fallacy of the brave new world which is neither brave nor new.

As the present difficulties deepen, intelligent people are exploring the long memory of nature. Modern politicians could learn much from *The Decline and Fall of the Roman Empire* by Gibbon, the kindly morality of Francis of Assisi, and the philosophies of Socrates, Bacon, Descartes, Buddha, and Confucius. All these wiser mortals and many others have pointed out clearly and demonstrated scientifically that selfish self-centeredness, despotic competition, and ruthless ambition have destroyed every civilization they infected; and it is evident they are hard at work today. In periods of moral decay, it is convenient to ignore doctrines and beliefs that have idealistic overtones.

The human being has only two sources from which he can derive ethical directives. He must either call upon his own internal resources or study the wisdom of his forebears. Unfortunately the internal nature of the average person is not well integrated. It has been described as a tumbling ground for whimsies and, while there are exceptions, it is most often true that we must censor our intuitions by means of judicious study and reflection. It is noticeable that there is a tendency to reject the common knowledge of humanity if it conflicts with our private opinions.

There is also a broad tendency to cater to ulterior motives. This inclination is especially noticeable in the field of science. Discoveries that might benefit all mankind are betrayed by exploitation. In personal living, man's higher sentiments are seldom allowed to interfere with prosperous enterprises. The Chinese who were keen observers of human frailties came to the conclusion that most advancements of knowledge were merely improvisations on ancient themes. In some cases we have overlooked the responsibilities which attend increases of skills and advancements of knowledge. The more a person knows, the greater his obligation to the world in which he lives.

In his essay "Of Studies," Lord Bacon writes, "Some books are to be tasted, others to be swallowed, and some few to be chewed

and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention. . . . Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend.”

Little by little, what the Chinese called *the proprieties* are fading away. We have not only lost the taste for good literature but also appreciation for worthwhile music and the graphic arts. It appears at the moment that prospects are brightening in a number of areas. Many conscientious objectors who rebel against traditional values have discovered that the new approach is no improvement—in fact, a long step in the wrong direction. As always, natural law has the situation well in hand. Those who could not live with society are now unable to live with themselves, but the spirit of reformation is also bringing with it a renewed interest in good books. Important volumes which have been unavailable for the last fifty years or more are now coming back into print. Although some of them are expensive, they are selling well and publishers are convinced that they have found a profitable market. Among favored subjects are alchemy, Hermetic philosophy, Neoplatonism, Gnosticism, astrology, and ancient systems of medicine. Most of these reprints have idealistic philosophical overtones, broaden religious understanding, and encourage improvements of character and conduct. As it has become obvious that the bulk of modern literature does not satisfy those who are seeking inspirational insights, the older books are gaining in popularity.

Good reading is a valuable aid against the neurotic pressures which are undermining health and peace of mind. If we become aware of the depth and breadth of available knowledge, we can usually find something that can be applied immediately to personal difficulties. We are all being constantly bombarded with dramatized misinformation. There is a tendency to feel that it is no longer possible to live the principles which in our hearts we know to be right. If we settle down quietly and become better informed about the great motions forever operating for the preservation of living things, we will become stronger and happier.

THE VINEGAR TASTERS



his article first appeared in the Autumn 1953 issue of our journal. As it is no longer available and has been out of print for nearly thirty years, we are including it in the present magazine as the result of a number of requests. The original printing did not include the illustrations, and those interested can secure from our Society an enlarged print of *The Vinegar Tasters* painting suitable for framing.

The Chinese with their flair for sacred symbolism have always enjoyed combining philosophy and sly humor. Centuries of tribulation strengthen the philosophic instinct and many troubles reveal the pressing need for humor. The cultural life of China has been deeply influenced by three streams of ethical thinking. The first of these streams was the mysticism of Lao-tzu, the second the moralism of Confucius, and the third the idealistic philosophy of Buddha. These systems have mingled and separated and mingled again until they merged in an undissolvable unity. The elements are no longer completely distinguishable, but the consequence of this philosophical alchemy is obvious in most aspects of Chinese culture.

Religion and art have always been closely associated in the Oriental mind. The various schools of Chinese thought have been represented in several artistic media by many skillful artisans, a few of whom are remembered by name; but the majority have survived only in the productions of their genius. Just who first composed the delightful picture generally called *The Vinegar Tasters*, we will never know. The concept, however, has been perpetuated through the centuries by many able interpreters. Today, the most familiar form of the picture depicts three distinguished elderly gentlemen standing around a vinegar vat. Two of the august per-

sons are bearded and venerable, and the third has a halo about his head. Incidentally, the nimbus is large enough to at least partly include all three persons.

The Vinegar Tasters are Lao-tzu, Confucius, and Buddha, and the vat is life. Each one had stirred the vat with his finger, tasted the contents, and then reported his opinion according to the grand concept of his philosophy, giving his impression of the flavor of the vinegar. After Buddha had put his finger to his lips, he de-



The traditional and most popular representation of the three sages and the vinegar vat from a Japanese painting in Sumi-e with light tinting.

clared the vinegar to be bitter. Confucius performing the same task then solemnly stated the vinegar to be sour. Lao-tzu, presented in semihumorous form, after estimating the beverage and rolling it about on his tongue, announced with finality that the vinegar was sweet. From this point on the interpretation of the picture ascends to the rarified atmosphere of esoteric psychology.

To Buddha the philosopher, life in the material world was closely identified with karma. It is punishment for the mistakes of the past, discipline for the perfection of character, and a perpetual invitation to depart from the burden of illusion into the distant bliss of reality. All these rather unpleasant burdens upon daily existence the Chinese summarize in their concept of life as bitterness. Buddha also taught that those enlightened mortals who transcend the errors of mortality depart from this cycle of existence leaving only the imperfect to inherit the earth.

The Chinese, while inclined to share in Buddhist pessimism, do find a measure of enjoyment in the realms of illusion. Each person has his moments of success, pleasant interludes of prosperity, and time to exchange verses in the bamboo grove. The mind, eager to fulfill its more common hopes and aspirations, is inclined to exchange the blessedness to come for peace, power, and plenty here and now. The citizens of Cathay are by nature realists, and to them reality must have visible and physical dimensions.

The realism cultivated by the farmer, the merchant, and the aristocrat was more than justified by the conclusions of Confucius who tried the vinegar and called it sour. This was the nearest to an accurate description, and Confucius was nothing if not accurate. He accepted the world as it was and, free from illusion arising from abstractions, sought to improve existing conditions. There was little overoptimism and less overpessimism in the convictions of the great sage. He expected little and sometimes found more than he expected. Such occasions proved that the way of heaven was just. The Chinese have a profound respect for one who can tell the truth without enlarging or expanding the theme. They also take it for granted that a certain number of human beings relish the bitterness of vinegar. It gives them something to complain about.

The most subtle of Chinese humor was reserved for Lao-tzu. The old legend-makers put into the mouth of Lao-tzu exactly what he would have said. Only a Taoist would have made such an appraisal of the vinegar. Lao-tzu was a mystic who refused to accept anything on the level of appearances—or flavors. It was part of Taoism that the alchemy of consciousness should transmute the base substance of worldliness. Therefore, Lao-tzu tasted the vinegar and declared it to be sweet. Some would have said that he was mad; others, that he was simply a liar; and still others would decide that he had lost the sense of taste. All these critics would be wrong, for the sly old sage was well aware of the wisdom of his findings.

The realities of life are beautiful and good. Because such is the case, it is not the vinegar that is sour but the mind of the one who tastes it. It is the acidity in our own souls that makes living appear acid. Actually, when the human being learns to love life instead of clinging to death, learns to live simply instead of surrounding himself with complicated discords, and understands the laws which govern him instead of confusing himself with his own misunderstandings of everything—for such a one, life is no longer bitter. Lao-tzu was tasting from conviction. He knew before he put his finger to his lips that his first instinct would be to complain against the flavor, but he also knew that this complaint was essentially false. Good vinegar has the flavor of good vinegar, and therefore it must taste as it should. If it tasted otherwise, there would then be cause for complaint.

We often refer to the mortal world as a vale of tears where we can only wander about pining for some lost paradise. We are inclined to assume that human life is full of trouble and man, few of years. All is tears. We weep when we are born and others weep when we die. In this strange arena, we are like gladiators engaged in mortal combat to amuse some phantom emperor we cannot even see. We bewail our ignorance, complain about the weakness of the spirit, and regret the strength of the flesh. By some curious mishap everything that is good for us is unpleasant, and all that we enjoy corrupts our morals.

It remained for Lao-tzu to realize that the supreme illusion lies in the belief in the supreme illusion. We become realists when we discover that things are neither good nor bad, but that we make them good or bad by our own wisdom or stupidity. There is little wrong with nature, but much wrong with human nature. Man, however, who is never willing to accept personal responsibility for his own conduct, declares himself to be sweet and all else to be sour. Yet, sweet as he is, he leaves behind him a monument to bitterness. This inconsistency he blames upon the numerous agencies in the midst of which he exists. When his gardens are overrun with weeds, he blames the weeds. When his crops are burned up by the sun, he blames the sun. When his villages are inundated by water, he blames the water. It seldom occurs to him to blame himself for neglecting his gardens, his crops, or his villages.

Equipped by nature with foresight, man is too indolent to use it and then curses the gods for his misfortune. Or, if he is more religious minded, he prays for his gardens, his crops, and his villages and expects heaven to labor for those who have no mind to labor for themselves. When that which is inevitable occurs, he recognizes himself as the most abused of creatures and complains that his cup runneth over with vinegar.

The more troubled we are, the more we envy those of untroubled minds. Each man who succeeds in his search for contentment is another thorn in the flesh of the discontented. Probably we realize that if others succeed there is less excuse for our failure. Rather than to better ourselves, we secretly wish that others would do worse. We say that the unselfish man is foolish, the quiet man is weak, the disciplined man is indifferent, and the wise man merely a sophist. All the time we secretly wish that we possessed those qualities which we publicly condemn. The examples of those that are good and wise prove that life is sweet even though it may have its misfortunes and disasters. The human race secretly loves those who have sought for and found the good in mortal life and have served that good generously and lovingly. These are the ones who have found the vinegar sweet and who have been able to endure the peculiar kind of vinegar which they themselves have generated.

Here art plays an important part in the interpretation of Taoist mysticism. The painters of this school have always been able to extract a gentle, kindly, and slightly humorous content from the world about them. They have painted serene landscapes which soothe the soul, bright and colorful flowers and birds which gladden the eye, and intimate absurdities which intrigue and amuse the mind. They have captured the goodness of life, and have revealed in a thousand ways the sweetness of the vinegar. One of the great ministries of art is the training which it bestows upon the faculty of appreciation. The trained eye of the artist surveys a landscape and selects instinctively the lesson and the message which it contains. Out of fifty trees it chooses one that tells the story of them all. It shows the tree standing strong against the storm of life, or offering blessed shade to the weary traveler. It finds the nest of the bird hidden deep amidst the branches, and causes us to realize how the old and the strong shelter the new and the weak. Everywhere there is goodness growing from the earth and falling from the bounty of heaven. The earth loves the rain and reveals its affection by an increase of the harvest. With man, when it rains, he longs for sunshine; and when the sun shines, he prays for rain.

In the teachings of Lao-tzu the truth seeker is inspired to attune his mortal mind with the all-ensouling power of Tao. A universal good, eternally present and everywhere manifesting, sustains the world with infinite wisdom and eternal love. When the human being learns to experience and appreciate the subtle beauty abiding in space and flowing into creation, there is no longer a bitter flavor in the conditions of living. Sorrow is dissolved and the true purpose of the vinegar is revealed. It is a kind of solvent which accepts into itself the dross of ignorance, thus purifying conduct, enriching understanding, and sublimating all intensities.

There is another similar painting in which the three sages are represented as engaging in conversation as shown in the accompanying picture. There is also a version showing them standing in the center of a bridge. By this we are to understand that their teachings bridge the interval between ignorance and wisdom. We must learn from each, and find within ourselves the power to reconcile all differences that distinguish the various doctrines of



The Three Wise Men of Asia. Numerous Japanese paintings depicting a Buddhist priest, center, a Shinto priest, left, and a Confucian scholar amiably arguing the merits of their faith while standing on a bridge across which mortals must pass from the regions of illusion to the blessed lands of reality.

humankind. It is not possible to practice all the faiths of mankind or join every sect. If we become vinegar tasters, we realize why there are differences and how we can reconcile them within ourselves. Every faith has its useful message, and each denomination has something to give if we do not allow personal prejudices to blind our hearts and minds to the revelations which, like flowers of the field, contribute to eternal beauty.

In 1973 we issued a Christmas card based on the theme of the vinegar tasters. In this case, the sages were represented as small children, which is also good Taoism. The card was designed by our friend Mr. Carl Wahlstrom and was much appreciated, but is no longer available.



A Christmas card designed for our Society by Carl Wahlstrom presents the Vinegar Tasters as small children first tasting of life.

The Chinese recognized also the ministrations of Buddha and Confucius and from these elements—the three schools—they have compounded the mystical medicine of human regeneration. The three great teachers all tasted the vinegar, and each in his own way sought to understand and share the wisdom resulting from thoughtful living. It is appropriate, therefore, that we should muse in the presence of this picture and discover, if we are wise, the symbolism made available to us through the teaching ministry of art.



Happenings at Headquarters



Manly P. Hall's Sunday morning lectures included: *Some Reflections on the Subject of Earthquakes, Dangers of Psychic Self-Deception, Diversification of Activities as a Secret of Mental Health, A Planned Reading Program as a Help to Personal Growth, Making the Best Possible Use of Available Time, and Christian Gospels that Were Never in the Bible.*

Other Sunday speakers and their topics were: Lew Ayres, *World Religion in the Coming Age*; Dr. Robert Gerard, *Integral Psychology and Tibetan Yoga*; Keye Luke, *Some Philosophical Aspects of Chinese Art*; Stephan A. Hoeller, *The Tao of Freedom*; and Roger Weir, *King Arthur's Christmas Story.*

Fall Open House was held on Sunday, October 24. After Mr. Hall's lecture, refreshments were served on the patio by the Hospitality Committee. At 1:30 *An Allegory for Adults and Children*, a filmed documentary by Helen English, featuring the underseas of California, was shown. All facilities of the PRS were open for viewing and browsing.

On Wednesday evenings at 8:00, Dr. Stephan A. Hoeller presented two series of lectures—*The Secret of the Golden Flower* in four sessions and *The Art of Tarot Meditation* in six.

On Thursday evenings at 8:00, Roger Weir presented *Spiritual Classics of the Early Middle Ages* in ten lectures.

Pearl Thomas hosted the Friday *Lyceum Programs*. Guest speakers and their topics were: Marie Filatreau, *On Basic Awareness*; Lolita Lowell, *In the Wake of Alexander the Great*; William Eisen, *The English Cabala*; Cynthia Sesso, *The History of the Art of Printing*; Brenn Hellerud, *Living Foods for Health, Beauty, and Youthfulness*; Kay Herron, *Astrology*; and Dr. James W. Forsyth, *Sixty Years upon the Path.*

Saturday lectures included *Nutrition and Homeopathy* by Dr. Evarts Loomis; *Transformation through Color and Sound* by San-

dra Elton-Howard; *Using Right Brain Techniques to Unlock Creativity* by Joan Percy; *Chang-An* by Roger Weir; *Staying Connected* by Judy Rich; *The Meaning of Life on Earth* by Rene Querido; and *Analyzing the World through Astrology* by Dr. Zipporah Dobyns.

On October 3 a reception was given for Lew Ayres and Ned Rebard; the affair was under the capable direction of Lolita Lowell who had other library assistants for her helpers. Lolita brought us mountain-grown apples from Northern California, along with other seasonal fruits—grapes, pears, and several kinds of melons. Interesting cheeses and punches completed the fall seasonal array. Our guests of honor, Ned Rebard and Lew Ayres, mingled with the visitors. One could surmise that a “good time was had by all.”

This was the opening day of Ned Rebard’s art exhibit in the PRS Library, which will remain up until December 24—with Christmas



Lew Ayres and MPH.

decorations adding a different festive note for the last month. Mr. Rebard, a registered engineer and collector of Orientalia, studied under the well-known Santa Barbara artist, Don Buck Paulson. Mr. Rebard's dominant interest is seascapes.

YET TO COME:

SPRING OPEN HOUSE will take place on Palm Sunday, March 27, with Manly P. Hall lecturing both morning and afternoon. He will continue his series about Chinese Astrological Animals and, 1983 being the "Year of the Smooth Water Boar," that will be his afternoon topic.

The FIFTH ANNUAL BOOK SALE will be held Saturday and Sunday, April 23 and 24. See inside back cover for further information.

The improvement in the landscaping on our premises is due to the efforts of Gerow Reece who studied gardening in Japan. He has some very enthusiastic and willing student helpers but can always use more. The gardening is done on Monday and Friday mornings. We are working toward the goal of having sufficient plants and greenery as part of the PRS grounds so these may be used on the stage.

Several of our good friends have been serving most admirably in seeing that flowers are on the stage every Sunday. Phyllis Lawther and Virginia Hembree have taken most of the responsibility for this project and have given us beautiful displays.

Kay Herron, a library helper and current Lyceum speaker, has taken over the Birthday Club letters for the various signs and by the time this goes to press the little problems will all have been resolved.



Books by Adele Davis beneath the bough
A cup of lecithin, soybeans, and thou
Beside me counting calories and grams.
Ah! Wilderness is sugar free—and how!

—MPH

PEOPLE, PLAIN AND FANCY

The recorded history of the human race covers the interval between the invention of the sling shot and research on the possibility of perfecting the doomsday bomb. Our remote ancestors accepted war as a necessary evil. It is also noteworthy that religion condoned strife and contention, if these were motivated by spiritual conviction. Homer tells us that the Olympian deities battled in the clouds above the walls of Troy and, in the midst of conflict, gathered up the heroic dead and included them among the constellations. Even in those days there were a few conscientious objectors; however their voices were raised but briefly and in vain.

Western civilization gave us Alexander the Great who was seeking new worlds to conquer, but died young because he had never conquered himself. Caesar led the Roman legions to glory, but died at the foot of Pompey's statue with the dagger of his nearest friend in his heart. Then there were the Goths, the Visigoths, and the Vandals, to say nothing of Attila the Hun. Shortly after their departure, Europe was devastated by the three evils against which the Church prayed for deliverance, "the plague, the Turk, and the comet." Those who survived the many visitations of the bubonic plague developed a great determination to rescue the Holy Sepulcher from the hands of the infidels (Turks). The result was a series of Crusades that lasted off and on for nearly two hundred years. The flower of European nobility led their helpless serfs into the Near East where a large number of them perished. It was assumed that the hand of heaven had rested heavily upon the widows and the fatherless.

When this program failed utterly, the French and the Germans developed a feud which is now usually referred to as the Hundred

Years' War. It actually lasted longer and the consequences have endured for ages. The Medici and the Borgias kept the blood flowing among the dukedoms of Italy and quietly disposed of the occasional heretics who dared to criticize the conduct of their rulers.

The advent of the Renaissance contributed to the broadening of culture but failed to keep the peace. The *divine right of kings* was not seriously questioned until the Protestant Reformation. Martin Luther caused quite a stir. Those liberated from the domination of a militant church took the opportunity to persecute each other and, for a time at least, the burning of heretics continued as a blight upon the land. Protestantism provided excellent opportunities to establish new sects and cults, and released mysticism from the control of the Holy Inquisition.

By the beginning of the seventeenth century, a new spirit was loose in the land. Thoughtful persons awakened from nightmares that had disturbed their sleep for ages and began to have more pleasant dreams about the future. The new passion was revealed through the utopian literature, but it should be remembered that these communal commonwealths existed only in books. For the most part, the plans for the perfect society were burdened with insurmountable imperfections. The pioneers of human rights still found it advisable to be cautious in assailing the establishments of their times. In those days the mystics, psychics, visionaries, and somnambulists found it safer to preserve anonymity.

In the early years of the seventeenth century, the alchemists, cabalists, Rosicrucians, hermetists, and astrologers who could no longer be controlled by the Church were subject to the displeasure of their rulers and lesser public officials; but Pandora's box had been opened and could never again be closed. A number of the dissidents increased rapidly, affecting nearly all religious groups and breeding a new philosophy of equality. Nearly all denominations had their dissenting clergymen. They were heavily penalized in most cases, but adversity tempered their spirits and they grew stronger by the day.

The rebels had a cause—in fact, three causes. Their first goal was religious freedom. The second was political autonomy, and the third was the finding of a way to distribute wealth more fairly.

As can be imagined, every possible obstacle was set in their paths, but every obstacle was a test of courage and conviction.

Religion played a very large part in the Universal Reformation. Nearly all the reformers were devoutly Christian, and they were convinced that Jesus taught by example the way of salvation for mankind. The Messiah was a poor man. He had no worldly goods, made no pretension, built no cathedrals, but preached in the open air by the side of the road to commoners of the Holy Land. The apostles were plain people with no airs or pretensions. They sought no worldly honors; and all but one, John the Beloved, died as martyrs to their faith. The only way to escape from the corruptions of society was to become a separatist, and to depend upon inner guidance and mystical reveries for inspiration and encouragement. Almost inevitably, mysticism became involved in psychism, which in turn led to superstitions and magical practices. Many small groups arose under the leaderships of pious persons who believed that they had received revelations from deity. Women played an important part in the dissonant sects and, like the sibyls of old, spoke in tongues and beheld the mysteries of the afterlife.

Second Adventism developed a large following. Patriarchal personalities announced the date of the millenium, and it was generally assumed that Christ would appear surrounded by angels and would judge the quick and the dead. Some groups also believed that faithful disciples might ascend into the higher realms in the physical body. This belief also endures to the present time, and I have known of two people personally who claimed to have received revelations promising physical immortality. In neither case was there even any unusual longevity.

Those sincerely desiring to live the natural Christian life were convinced that they should leave Europe and seek secluded places where they could build Christian communities. Only by a program of separatism would they escape the pressures of a corrupt society. In the long course of history, the only commune which was even partially successful was the Essene community in Judea. Some believe that it was inspired by Pythagorean philosophers, but it became in due time an order of strict observances. Having cul-

tivated complete simplicity of conduct and preaching no controversial doctrine, the Essene Fraternity lasted for several centuries and was probably ultimately absorbed into early Christian monastic orders.

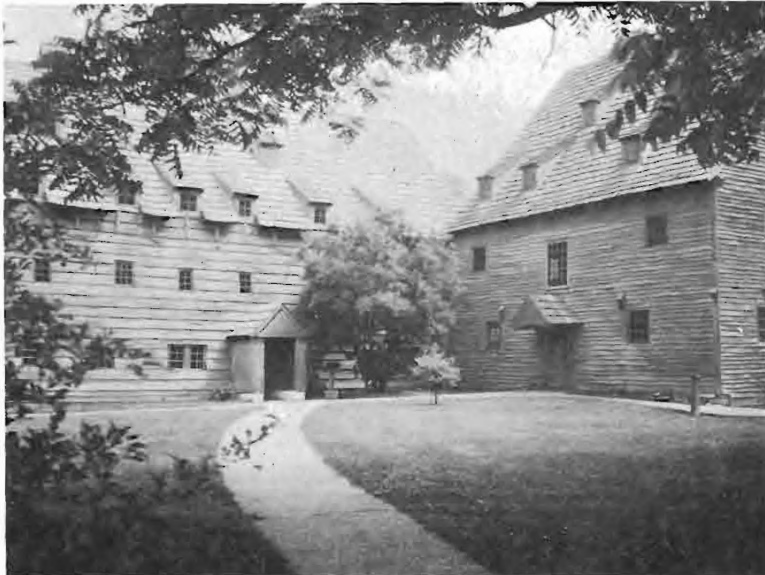
The colonization of the Western Hemisphere appeared to be a God-given opportunity for those who longed for solitude. Finding a secluded corner in a sparsely settled land, both the God-loving and the God-fearing might be given the opportunity to convert the wandering Indian tribes to the Christian faith. William Penn, himself a Quaker and a Quietist, had established a background suitable to those who desired to live peacefully with mankind in general.

It should be noted, however, that most of the antiestablishmentarians were persons of considerable education who had lived in the sheltered communities of Germany and the Low Countries. The exodus to the West began with the Pietists under Johannes Kelpius. They were sober people and they brought with them many skills which they had learned in their homeland. In addition to approved beliefs, a number of metaphysical arts flourished in the hills and valleys of western Pennsylvania. The Second Adventists built a tower to study the stars and watch for signs of the millenium. There were astromancers, alchemists, and dowsers who sought water with a willow branch, physicians and faith healers, and some especially qualified to protect the community against witchcraft and evil spells.

In the early eighteenth century the Amish people also felt the call of the New World. They were an offshoot of the old Mennonite Church and were originally among the most conservative of the plain people. Jakob Ammann had a great enthusiasm for excommunication. Even today the Amish are "uncommon orthodox." Both the men and women dress in black and do not have buttons on their clothes. The men have beards but no moustaches; and in their communities there are no telephones, electric lights, radios, or televisions. They consider automobiles much too worldly, will not take an oath in court, never vote on any political issue, and are most reluctant to allow their children to attend public schools after they are fourteen years old.

The Pietists, Mennonites, and Amish groups are extremely honest and many of them have accumulated considerable wealth, usually from agriculture. They firmly believe that they are set apart to live according to the commandments of God and prepare themselves to inherit the kingdom. A few years ago, I decided to visit the area in western Pennsylvania where the German and Dutch Pietists created a homeland in the New World. The Ephrata community is located close to the Pennsylvania Turnpike, and the surrounding area is dotted with attractive farms having well kept fields and gardens. Those religious groups that flourished here two and a half centuries ago included the Pietists, the Dunkers, and the Inspired. The surviving buildings of the Ephrata commune are outstanding examples of Medieval Dutch and German architecture. The most important is now called "the Cloister." It is a small museum devoted to the preservation of relics of the early settlers.

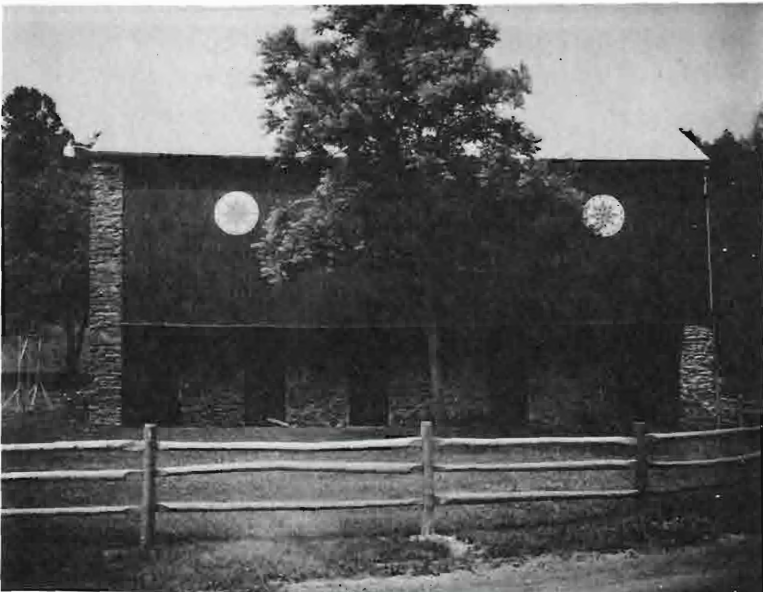
These devout persons divided their time between labor, meditation, and prayer. Those visiting the Ephrata Cloister can secure an interesting publication resulting from the combined efforts of the



The Cloister at Ephrata. In this fine old building is a collection of artifacts relating to the Pietist community.

Ephrata Cloister Associates and the Pennsylvania Historical and Museum Commission. On page 4 it is noted that Ephrata probably drew inspiration from the Rosicrucians and perpetuated their occult studies, symbolism, and mystical disciplines. Here are attractively displayed a number of early books brought to America by members of the European sects. It is because of such writings, mostly published in the early eighteenth century, that it has come to be assumed that the Pietist communities were involved in the mystery and magic which flourished on the Continent—particularly in north-central Europe.

A curiosity which soon meets the eyes of visitors is the practice of adorning buildings—especially barns—with curious designs known as *hex signs*. Today, they are mostly decorations to brighten up the long, dark walls of stables and storehouses. There are few persons who like to appear superstitious; but Julius Sasche, the principal historian of the Pietist movement, takes it for granted that the early settlers regarded hex signs as protections to both man and beast. These ornaments are also found in Virginia



An Amish barn with hex signs, probably for decoration but possibly with deeper meaning.

and West Virginia where Dutch communities have maintained their old traditional cultures. Visitors in the area nearly always visit Hex Barn which is located on Hollander Road adjacent to a large Amish farm. The Hex Barn features modern copies of symbols still found on Pennsylvania Dutch farms. I photographed this curious establishment which is painted in the dull red favored in the region and displays a number of the hex symbols. Another photograph favors two unicorns prancing on their hind legs colored orange, red, and black. Its traditional meaning is *peace and contentment* and, while its efficacy is not guaranteed, it is a popular item in these troublous times. I took another photograph of the Hex Barn featuring this design in large size.

Among the most spectacular of the hex signs is the double *distelfink* which is strongly reminiscent of the two-headed eagle of the Hapsburgs, Hohenzollerns, and Romanovs. It was first used by the Romans to symbolize the western empire seated in Rome, and the eastern empire seated in Byzantium. It could signify protection, authority, and cooperation.



The Hex Barn which now specializes in souvenirs of the area, especially the old hex symbols.



A closer view of prancing unicorns which contribute to harmony in the home and bestow cheerful good humor in moments of stress.

The designers of hex signs seem to have a special fondness for double distelfinks. The two birds gazing fondly at each other appropriately signify love and marriage. The heart above promises lots of love and the scalloped border, smooth sailing in marriage. This design is available in three sizes—and with world conditions as they are today, the large size is recommended.

The Dutch-Irish good-luck hex sign is a great conversation piece. The shamrock is featured banked by the double distelfink. At the bottom is a triple tulip to represent the Holy Trinity. The snake emerging from the central tulip symbolizes the ones that St. Patrick caused to depart from Ireland. The open heart above might indicate an abiding affection between the Dutch and the Irish.



The double distelfink.

Although most of the Pietist groups in western Pennsylvania hold many of their convictions in common, it has been estimated that there are over thirty variations among their beliefs. They divide humanity into two grand divisions: the *plain people* and the *fancy people*. The Divine Power favored the plain people because they lived according to God's commandments and practiced the homely virtues of honesty and brotherly love. The fancy people were so busy accumulating wealth and power that they had strayed far from the ways of piety and devotion to truth. It might be thought that Pietism would have a small chance for survival in a highly organized industrialism, but groups like the Old Amish are "wonderful resistant" to what is generally called progress.

The first line of defense is language. Most of these people speak an argot combining Dutch with eighteenth century English. In the course of time, the idiom has become increasingly complicated. The feeling seems to be that the preservation of the true faith depends largely upon complete separateness from their environment. To make sure that their minds are not polluted, they refrain from everything which they consider *worldly*. The younger generation is hard to control, however, and has discovered a number of ways to experiment with contamination. The plain people in general are pacifistic and refuse to engage in any military activity. They would



The two distelfinks that protect love and marriage.

not fight in the Civil War, but some of them paid for a substitute. Any who enlisted and took part in a battle were excommunicated when they returned home.

These people also have strong communal ties. If an emergency arises, they cooperate without hesitation or reservation. Barns have a tendency to burn and are immediately rebuilt with the united effort of the entire community. Most fancy people consider the plain people as hopelessly out of step with the spirit of modern times. In certain respects however, they may have something rather important to teach affluent outsiders. We are all worried about the petroleum supply and can only hope for the best while Near Eastern plutocrats exploit the market. The Pennsylvania Amish are completely unconcerned. They have never used any petroleum products. Their horse-drawn buggies and wagons require no fuel except that which is grown in the back meadow. Inflation passes them by with little effect. They get more for what they sell, but buy very little. As a result, they get richer every day and purchase new tracts of farmland to further protect their way of life.



The Dutch-Irish hex sign.

Newfangled monstrosities—such as electric lights, radio, and television—are considered too *fancy* for those who live according to the letter of the scriptures. They dress according to a style that never changes; cosmetics belong among the transgressions, and luxury is a temptation which must be resisted at all costs.

The black buggies of the Amish are used for family transportation, but young men over sixteen years of age are permitted to use an open buggy which is referred to as the *courtin' carriage*. The furnishings of the Amish home are completely utilitarian. Decorations are frowned upon, but for the most part the families are happy and no one is embarrassed by the fancy people who live nearby.

Almost every day we hear about someone who has decided to get away from it all. One has bought an acre somewhere in the forest primeval, and another has chosen to build his new home on a hillside overlooking Death Valley. According to statistics however, eight out of ten return to community living within two years. Small isolated groups do not fare much better. The human being is gregarious by nature and likes to mingle with his own



A dinner plate featuring Amish emblems. In the center is a closed buggy, still the approved vehicle for an Amish family. At the top and bottom are scenes of farmlands, and the man and woman are in typical Amish costume. Corn and other grain provide the border which also includes a cow and a segment of cheese.

kind. He wants to share the news—even though it be distasteful. The women of the family miss the shopping centers and the children are in difficulties over their education. The Amish people of western Pennsylvania communities have their own world and enjoy a strength of numbers. These people find numerous ways of enjoying themselves. They are busy with their farms which they keep in wonderful condition. Strangers are amazed at the well cultivated fields and attractive houses.

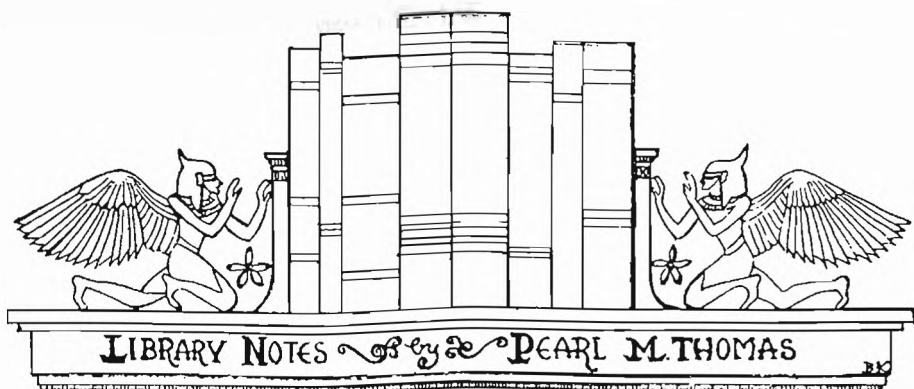
Religious groups in Lancaster County can be divided into two general types. One approaches the scriptural writings mystically, much in the spirit of the followers of Jacob Boehme, the German theosophist. Those of the other persuasion accept the letter of the law exactly as it appears in German or Dutch editions of the Bible. The metaphysicians and the fundamentalists have an easy truce however. Each assumes that the other does not fully understand



A prosperous Amish farm. The buildings are finely kept, the windmill provides water, and three closed buggies serve the needs of the family.

the meaning of a complete dedication to God's will. At a comparatively early date, those Pietists who followed the leadership of Johannes Kelpius became known as the "Fraternity of the Woman in the Wilderness," as described in the *Revelation* of St. John (see chapter 12, verses 14-17).

Julius Sasche tells us that to the Pietist the apocalyptic vision prefigured the "Great Deliverance" which was to come and transform the Christian Church. While I was in the home of Dr. Sasche's daughter, she showed me another curiosity of the Ephrata community which does not seem to be noticed by historians of the Pietist movement. The item in question was a pendant, somewhat similar in appearance to a medal. Visible through a small piece of glass set in the front of the decoration were two or three mustard seeds. She referred to the symbolical pendant as the insignia of the Order of the Mustard Seed. This was the spirit of God hidden in the human heart which from a very small beginning increased manifold, bringing with it the blessings of salvation.



SOLD TO THE HIGHEST BIDDER

There is one exception to the negative connotation of the word *maniac*. Lovers of books are usually not at all loathe to be called bibliomaniacs. Jerome Kern, often called the Father of American Operetta, claimed that his feet were incapable of walking past a bookstore. They just automatically turned in and he just naturally bought. For a number of years, he particularly invested in rare first editions of English literature, in manuscripts, and in autograph letters. Many of his books had notes written in the margins by the authors which gave them unusual significance. Among the items at the Kern auction, was a first edition of Fitzgerald's *Rubaiyat of Omar Khayyam* which had, much earlier, been a remainder book selling for twopence. Kern's copy brought \$8,000.

With Kern as well as with many other collectors, the fun was in the collecting and, all too often, once a collection was as complete as it could possibly be made, the desire to keep the books was gone. They were then sold or auctioned, and usually the collector started over again gathering books in some other area with the same enthusiasm. When Jerome Kern had gone through several experiences like this, he came to the conclusion that he should put his money into something of more stable value. He sold all his books, some 1,428 separate items which brought in close to \$2 million, averaging about \$1,100 for each item—a nice profit for books that had cost him approximately \$.5 million. In early 1929 he put his gains into stocks and bonds; the rest is history.

In discussing book auctions—and we are limiting them mostly to those held in the United States—it seems appropriate to relate a little about those who had accumulated great libraries. Many preferred their collections to be disposed of under the auctioneers hammer. While we are about it, we should mention some people or dealers deeply involved with buying and selling books.

The first important book auction in this country went on for a year and a half, starting in April of 1911 and ending at Thanksgiving time in 1912. There were seventy-nine sessions, eight full catalogs, and some 14,000 items including both books and priceless manuscripts.

This impressive collection was the property of Robert Hoe III (1839-1909), the third generation of a newspaper family. Robert's uncle was the outstanding inventor among the Hoes; his development of the rotary press and other inventions brought newspapers into prominence, producing wealth for the family.

Young Robert had limited schooling but, while he was apprenticed to the newspaper world with his uncle, he would save his lunch money to buy books and always had several set aside at his favorite book store. When Robert turned twenty-one, his father informed him at the breakfast table that he was being taken into the firm as a partner. Years later, when the collection had become a vast array of fine books, the principal cataloger set aside a number of nondescript items to check if he wanted them included in the catalog. In his quiet way, Hoe said: "Yes, by all means. I have gone without many lunches in order to buy them."

After fifty years of collecting, Hoe had in his possession manuscripts of vast importance, including original letters written by Christopher Columbus in 1493 and one of four existing copies of letters written by Amerigo Vespucci in 1503 or 1504. He likewise owned a copy of the first book printed in the Western Hemisphere in Mexico City (c. 1539); and in a number of locked cases he owned manuscripts by Washington Irving, letters by Edgar Allan Poe, and many others of equal worth.

In the strict sense of the word, Robert Hoe could not be called a bibliophile—he loved collecting rare books and manuscripts, but it is doubtful that he did much actual reading in them. Oddly

enough, he also collected rare cattle with the same enthusiasm.

The Hoes were of moderate means, living in their simple but large brownstone house. Their neighbor across the street, J. P. Morgan, lived in the grand manner. At the time of Hoe's sudden death in 1909, he left a modest estate of only \$8 million!

When Hoe made out his will, he had two attorneys—one of whom was Phinneas Chew. He had a brother, Beverly Chew, a kindly bibliophile whose opinion on books was in constant demand. When the book world discovered that Mr. Chew considered that the Hoe books should be worth somewhere between \$1 million and \$1.5 million, the book world sat up and took notice.

Hoe left his money and his businesses to his family but stipulated in his will that his books and art must be sold at auction in London, Paris, or New York. If any of his children wanted books, they had money enough to attend the auctions and buy what they desired. Naturally, many auction houses vied for the collection, but eventually the Anderson Galleries in New York were selected. For the first time, such dealers from England as Bernard Quaritch, the reigning king of booksellers, Maggs, and others attended an American auction together with buyers from France and Germany. From Philadelphia came the Wideners, father and son, as well as A. S. W. Rosenbach; and from New York, George Smith attended with a "new one"—a Mr. Jones.

For the many sessions of the Hoe auction, space in the ballroom of the Hyde mansion could seat 400 guests who were assigned their places. The first day, the *piece de resistance* was a magnificent vellum copy of the Gutenberg Bible in mint condition. The Wideners from Philadelphia wanted it, and were willing to pay a good price. Bernard Quaritch had bought it before and sold it (probably to Hoe) but wanted desperately to have another chance at it. George Smith, the famous New York bookdealer who was always seated in the front row, was also in the running; his new friend with him—a fine looking older gentleman in full evening array—was quite in contrast to Smith who always looked like he was on his way to the racetrack.

The bidding on the Gutenberg started at \$10,000 and went up in \$10,000 jumps. Quaritch stopped at \$30,000; Widener went on to

\$40,000. Smith, whose way of indicating that he was bidding was to wink an eye at the auctioneer, was still in at \$50,000. With no further bids, the auctioneer brought down his hammer and the book was sold. A clamour went up—people wanted to know who the new owner was. Smith, quite elaborately, introduced Henry E. Huntington of San Marino, California, the white-haired gentleman beside him. This was the highest price up to that time that had ever been paid for an auctioned book.

A friend of Huntington's wrote to him upon hearing of the Bible purchase and good-naturedly chided him for spending so much money. Huntington replied that it was only after the sale that he discovered he could have purchased the same book for a few cents, adding "it probably would have done me as much good."

By the end of Part I of the Hoe sale, almost \$1 million had been paid out for rare books, and Huntington had purchased more than half of them with Smith doing the bidding. Huntington stood out clearly as the most prolific buyer. Among other outstanding items he purchased was an exquisite copy of Caxton's *Canterbury Tales* which along with the Gutenberg are always on display in the Huntington Library in San Marino.

Belle Greene bid heavily against Smith and Huntington at the sale when the only perfect copy known of Caxton's folio of *Morte d'Arthur* was being auctioned and she was able to get it for J. P. Morgan at \$42,800. She wanted this more than any other book for her boss, but at this sale Huntington was the first to exceed Morgan as the number one buyer of books.

Hoe had most cosmopolitan tastes in books so there was something for almost every great bibliophile. B. Quaritch took back to England the paper copy of the Gutenberg (\$27,500), but very few of the outstanding items offered returned to Europe. In haste the German and French bookdealers opened shops in New York. The grand total from the four parts of the sale amounted to \$1,932,000—a record that was not broken until 1966.

The Grolier Club of New York—named for a fifteenth century bibliophile and friend of Aldus Manutius (1450-1515), noted early Italian printer—has been considered the most prestigious of all such clubs. It was founded in 1884 by Robert Hoe III (who was its

first president) and eight other lovers of rare books. A. Edward Newton called the Grolier "the most important, successful, and authoritative book-club in the world." To be a member of the Grolier carried with it a mark of rare distinction.

The Grolier had its own printing establishment and the books it put out were of the very finest. Jean Grolier (1479-1565) himself invariably had fine bindings put on his acquisitions and even those with excellent leather covers were improved upon by distinctive designs added. He was the first to select bindings done especially for him. Grolier's *ex libris* read: "Grolierii lugdunensis et amicorum" or "Books for Grolier and his friends." This could possibly explain why not all of the Grolier books can be accounted for.

John Pierpont Morgan was a hard man to deal with. He had been educated in Europe and his tastes were more European than American. Living in a grand manner was part and parcel of his upbringing and he took to it naturally. Someone has observed that JP's life closely paralleled the life of Lorenzo de' Medici. In art Morgan loved small things—ivories, medieval reliquaries set with precious gems, and magnificent illuminated manuscripts.

A story often told relates the first encounter of Joseph Duveen with J. P. Morgan. Joseph at the time was very young. It was years before he became the outstanding art dealer for the wealthy. He already had ideas about selling and felt that his uncle, the senior Duveen, was not getting full value from the art purchased from him by Morgan. Joseph asked to try to make a deal and reluctantly the senior Duveen agreed. Joseph set out thirty miniature ivories for Morgan to consider. Scattered in the midst were six excellent pieces and the rest were of only average value. Morgan quite often bought whole lots rather than just a few items, so Joseph gambled on this. Morgan quickly looked over the collection and asked the price for the entire lot. Then he deliberately pocketed the six worthwhile ivories, divided the sum by thirty, multiplied that by six and that is what he paid. Joseph's uncle sorrowfully told the boy that it takes a man to deal with Morgan. That first encounter was a good object lesson.

J. P. Morgan began collecting books in his fifties and, incidentally, Henry E. Huntington was also in his fifties when books

became his great love. Morgan had a particular fancy for books from the press of William Caxton, the first English printer (c. 1422-1491) and today the Morgan collection of Caxton's is the best in the United States.

In 1908, there were fourteen Caxtons to be put up for sale and Belle Greene, Morgan's exuberant librarian, visited the family who owned them, offering a good price for the entire lot. The family (Amherst) wished to deliberate on this and were to let Belle know their answer that evening when she would be attending a dinner with a number of prominent bookmen from around the country who were in the city for an outstanding auction. A number of these bookmen were good-naturedly trying to get Belle to give them a chance at the books. She didn't say yes and she didn't say no, but after the telegram from the Amhersts arrived giving her the sale, Belle suddenly was most willing not to bid against them. After all, she already had the books! Her loyalty to her boss was boundless and she was in a position to spend his money for books as she saw fit.

Belle Da Costa Greene, called by many names but usually "Belle of the Books" or simply BG, was a fascinating person who never allowed Morgan's austere manner or arrogance affect her in the slightest. It was not uncommon to see her walking through the Morgan Library with a copy of the Gutenberg Bible or the *Nuremberg Chronicle* atop her head, or hear her call out at an auction.

Belle kept her private life to herself—no one knew where she came from—some said she came from the Creole section of New Orleans, others claimed her origin was Virginia, still others said Portugal. A nephew of Morgan found her at Princeton University and brought her to his uncle as a possible librarian. And that she became. Morgan gave her carte blanche to spend his money on books for his ever growing library. He wanted it to represent the best original sources the country knew about of European and Byzantine civilizations.

Belle was a rather short person, but carried herself with great dignity and gave the impression to many that she was quite beautiful. When she entered an auction room or a literary function, all eyes rested on her; she had a way about her that spelled glamour.

Unfortunately, there has been no biography written about her, but a friend attempted a book dealing with her contributions to the literary world. Sad to say, Belle died before the book was completed; apparently she knew nothing about it. Princeton University published it in 1954 under the title of *Studies in Art and Literature of Belle da Costa Greene*.

A. S. W. Rosenbach, better known as *Abie* as a youngster and *Rosy* as a grown man, was a true lover of books. He came by it naturally. His uncle, Moses Pollock, was a prominent bookdealer in Philadelphia; his office was a natural habitat for bookmen to gather and talk about their favorite subject. Young Abie loved to rush to the store after school and listen in on their conversations.

Abie's first encounter with the world of book auctions came when he was eleven years old. Stan V. Henkels, the auctioneer, was the first to make auction catalogs interesting—he added bits and pieces to attract the readers. That eventful day Abie found a book to his liking, *Reynard the Fox*, and thought he would like to buy it. He made a bid but, knowing nothing of the procedures of the auction room, he must have made some kind of signs that led the auctioneer to believe he was increasing his bids.

Seldom in book auctions do dealers call out their bids. They would just as soon that their competitors do not know what interests them. Some bidders will lift a pencil, others pull on an ear, or rub their nose, or wink an eye. That day, the book became Abie's for the sum of \$24! This was in the late 1800s, and small boys were not carrying around large sums of money. Abie went to Mr. Henkels, told him he had just ten dollars, that he was the nephew of Moses Pollock, and that he would use all of his allowances to complete the payments. Henkels roared with laughter. He admitted he had known that the love of books ran in families and he had known many a bibliomaniac in his time, but never before had he encountered a baby bibliomaniac. The deal was set up and the two, man and boy, remained good friends until the death of Henkels.

Much later (1923) another experience of Rosenbach took place in England. A small book written in some obscure language was to be auctioned. Various people looked at it—it was simply marked “Published in Cambridge”—and the general consensus of opinion

was that it must be some theological work. Rosenbach knew better and got it for \$250 which shocked his peers that he would pay such a ridiculously high price. Even the auctioneer was curious and asked how high Rosy would have gone. After a moment's hesitation, the answer was: "Perhaps \$40,000!" What he had just purchased was in a North American Indian language. The Cambridge mentioned was not in England but in the colony of Massachusetts and it was the first Bible written in the new country, and was called the Eliot Indian Bible. The following year, Rosenbach cataloged it at \$34,000 and got his price.

The Saturday Evening Post as well as the *Atlantic Monthly* requested he write for them but, when he tried, it came out stilted and awkward. So a free-lance writer, Miss Avery Strakosch, became his secretary. She knew exactly how to handle him—she teased him, got him to work when he didn't want to; she called him "docky" or "docky darling" and she would use the right persuasions to get him to tell her of his many experiences. She would get him started, would listen attentively, write sketchy notes, and then run off to write up the story. In this manner she could get the true essence of his delightful experiences. *The Saturday Evening Post* ran these stories and they were later put into book form—*Books and Bidders* (1927) and *A Book Hunter's Holiday* (1936).

The 1911-12 Hoe auction produced several outstanding situations. It not only brought in the largest price ever paid for a book at auction, but it set a new trend in prices which has endured. Also, at this sale, Rosenbach met Huntington and talked to him about the beautiful etchings of William Blake, a rather new subject for the Californian. HEH later purchased from Rosenbach William Blake's *Paradise Lost* (for \$17,000) and *Thel* (for \$1,000). The business Rosy acquired after that Hoe auction far surpassed anything he could possibly have anticipated.

While Smith was Huntington's dealer, Rosy kept in the background. Quite unexpectedly, Smith died at age fifty and the book world knew that he could never be replaced. Smith, who had been a great leader among book people for twenty years, was the kind of man who would have been a success in whatever field he chose.

Rosenbach then came into the picture. A. Edward Newton, a

noted book collector of his time, said that “Dr. Rosenbach has the distinction of being not only the greatest bookseller living, but the greatest that has ever lived. . . . No other bookseller has ever depended so on his own knowledge. . . . He is his own walking encyclopedia.”

Both Rosy and Huntington wished to see that as many rare books as possible would become part of the San Marino collection. Huntington desired this because he was well aware that he had cancer and had no idea how long he could be collecting. Rosenbach on his part—strictly aside from the profits involved—realized that the rare book market was rapidly dwindling and they needed to be hasty in order to acquire as many fine old tomes as possible. And they were busy! Huntington’s Library was the largest ever collected by one person in the United States. From 1920 until HEH’s death in 1927, Rosenbach was his primary agent and the purchases made during this period amounted to over \$4 million.

As a member of the Author’s Club of Hollywood, Manly P. Hall met and talked with A. S. W. Rosenbach who often visited the club when he was in Southern California. In those days when Rupert Hughes was president of the club, MPH could find the time to enjoy such meetings; still a member, he seldom attends.

An interesting little tidbit about Huntington and Rosenbach shows Huntington’s quick wit. Huntington was a very sick man in a Philadelphia hospital when Rosenbach and Sir Joseph Duveen (the famed art dealer mentioned before in this article as a fledgling youth) came to visit and offer their sympathy. Ill as he was, Huntington still had his sly humor. He asked his callers who he reminded them of. Naturally they had no opinion and Huntington said, “I am like Jesus Christ on the cross between two thieves.” The visitors both smiled, but not with much enthusiasm.

Most of the really important book collections in the United States have become the property of the American people—the Morgan collection in New York, the Huntington collection in San Marino, and the Freer and Folger collections in Washington, D.C. These cultural enrichments have brought a wealth to scholars.

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PS Form
July 1982 3528

(See instruction on reverse)

PRS LOCAL STUDY GROUPS

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

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

ADVANCE NOTICE

PRS LIBRARY BOOK SALE

April 23, Saturday / 9:30 A.M. - 4:00 P.M.

April 24, Sunday / 9:30 A.M. - 2:00 P.M.

This sale presents an opportunity to dispose of surplus books which could be helpful to others.

Manly P. Hall personally goes through all the books that come in for the Book Sale. Some are saved for the PRS Library, some will be sold, and some interesting duplications will be put up for auction. We have a copy of *The Secret Teachings of All Ages* from the original printings of 1928 in good to fair condition; the binding shows signs of wear but the text is in excellent condition. Mail order bids may be submitted. The retail price on this volume, when available, is approximately \$750.

This is our one sale of the year and every cent is used for the Philosophical Research Society—in the library, the auditorium, or for helping to defray expenses in the landscaping of the premises.

We are asking for your help. At the same time, you may very well be helping yourself to clear space for other things—like more books from the April Book Sale.

Bring books at any time. Contact Pearl Thomas for further information at 663-2167.