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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: Symbols of Freemasonry. The columns, the all-seeing eye, the checkerboard floor, and the open Bible with the compass and square together with the lights of the Lodge.



In spite of the conflicts in world affairs there is a strong revival of religion, even in areas where Christianity has been sacrificed to political indoctrination. Socialized states are becoming aware that without spiritual values there is no way of bringing peace to this troubled sphere. Faith in God, love, and peace are rising triumphantly from the ashes of war, persecution, and tyranny. The voice of God can now be heard in the voice of the people. Years of materialistic indoctrination have not changed the need for the experience of the Divine Presence in daily life. In fact this need has been strengthened by persecution and the privations of a sorely troubled human society. We may say that prejudice against faith has made that faith more necessary. Out of the political, economic, industrial struggle the human soul rises phoenix-like from the ashes of a ravaged world and seeks consolation in the inner experience of an eternal good at the source of existence. We may say that Santa Claus rides again with his gifts of hope and peace.



Marly V. Hall





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THE THEORY AND PRACTICE OF RELIGIOUS CONVICTIONS

While it is universally believed that we should love God and keep His commandments, there seem to be certain misunderstandings among both theologians and their devout followings. It is assumed, at least theoretically, that we should recognize not only the fatherhood of God, but the brotherhood of humanity. All of the great world religions have preached tolerance and compassion, and scriptural writings abound with admonitions to forgive enemies, return good for evil, and keep the peace. It seems to be an accepted fact, however, that the practice of spiritual convictions cannot be expected in these difficult times. Part of the basic confusion results from the inability to surmount the semantic factor. There seems to be an enduring conflict over the proper name of Divinity.

When the Christian missionaries tried to translate the Bible into the Chinese language, they could find no word that corresponded closely with God. Almost any term derived from the classics was inadequate or conflicted with Christian theology. At last the translators settled on the word "Tao" to which the churches almost immediately took exception. Lao-tse was a heathen and it was inconceivable that the Chinese people could distinguish clearly between heathen "Tao" and Christian "Tao." The matter was still further

complicated for the reason that even Chinese scholars were having trouble trying to understand what Lao-tse meant by "Tao." No one seemed inclined to rise above the tyranny of words and acknowledge whole-heartedly that God and Tao were two words with only one meaning. To admit this, however, compromised the resolute determination to prevent two beliefs from discovering anything in common.

Because the devout person is forever seeking the most exalted term for the deity he worships, it has come to pass that faiths are known by their names and terms rather than for their principles. This is the only way faiths can remain competitive. Denominations are forms that have slightly different names for their hierarchies and their rites. For Western man church history is a continuing account of great distinctions with small differences.

Wars are crimes against God and man and the worst of these are holy wars. We had a feeling for some time that we had attained a condition of cultural maturity which would enable us to arbitrate our differences without violence. It is a genuine disappointment, therefore, to find that the gods of battles are still ravaging the earth. Theology now must accept the sorry fact that religion, which has preached self-discipline from the beginning of time, cannot prevent family strife, national conflicts, and international slaughter. In order to have a holy war, two faiths must become determined to destroy each other. Everyone knows from practical personal experience the tragedies of military conflict and the development of nuclear warfare transcends imagination, although it originated in a nominally Christian society.

Every major religion that has unfolded through the descent of the human race has recognized the God of love. Every scripture of the world preaches or teaches that we should love one another, be kind to each other, and work together for the good of all living creatures. It is useless to say that we have not been taught what it is necessary for us to know. The problem lies within the individual himself and spreads like a cancer throughout all classes of society. The excuse that we know not what we do is not valid. Even primitive people with their local faiths and beliefs have moral codes,

ethical convictions, and spiritual aspirations.

The governments of various countries are manmade structures which can be examined and appraised. The leaders tell us what we must do or what they think we should do, and the United Nations Organization tries to make sense out of the confusion. We know a dictator when we see him, and when we use the word we are fully aware of its implications. Long experience requires that we revise some of our ancient beliefs and create structures of law and order to meet new emergencies. The problem is somewhat complicated by a mass of acronyms or alphabetical designations, but with some time and effort we can discover their meanings. Different political structures maintain their own convictions with energy and resolution, and countries have individualities which they are resolved to protect at all costs. In the midst of our tribulations, we must try to use words and names as the only available means of reducing dangerous differences. Unfortunately we are not too certain of the meaning of our own words, or how others will interpret our remarks. Some time has been spent in an effort to overcome and neutralize the tyranny of words, but they remain as a continuing menace to mutual understanding.

Many anthropologists are taking renewed interest in ancient sources of knowledge. As Deity is the ultimate abstraction, the only way that early culture groups could come to understand the workings of universal law was through personal experience. By trial and error they gathered a body of facts or truths which emerged in the form of the Decalogue or its equivalent. The Ten Commandments reveal to individuals the will of that ultimate source of all life which we have termed "God." It has become increasingly evident that nature rewarded virtue and punished vice. The only way, however, to determine right and wrong was by a contemplation of consequences. Right was that which benefited all and sustained justice; wrong was a series of compromises by which injustice ended in disaster.

In the course of ages, accumulating evidence led to the inevitable conclusion that universal laws existed which could not be compromised without punishment. Gradually, communities came

into existence and it was necessary to establish codes of law in order to protect both the leaders and their subjects. The first codes were based upon tribal experience. There was considerable experimentation and many records of failures, but in the course of time the will of the individual was brought into harmony with the needs of the collective. It is recorded that in those days lawgivers arose to reveal codes for survival. Scriptural books were written and Deity was accredited as bestower of the infinite will which guided the destinies of mundane creatures.

In India the Vedic gods proclaimed the life of virtue; in China sages and mystics arose as benefactors of the empire; the Egyptians accepted their deities as the source of good counsel; and in Greece the philosophers revealed the will of the Infinite through the integration of finite codes of individual conduct and collective cooperation. As we explore these different systems, we must recognize that all the streams of sacred learning flowed from one fountain. The teachings were the same, but the names were different. It is undeniable that happiness in this world and security in the life to come depend entirely upon individual integrity.

As human ambitions grew stronger, it came to be assumed that there were wars in heaven. Jealous gods fought in the sky over the city of Troy, and strife was loosed upon the earth. There is no religion that in its natural form demands destruction. All enlightened codes requiring human allegiance state firmly, "Thou shalt not kill." How does it happen that many nations worshipping a God of love loose the dogs of war upon a hapless earth? Social and political violence are not new. The rule of peace has been broken countless times. The reward has always been the same—from the ashes of one war another rises up. The prophets told us that strife begets strife, but the voice of heaven was not heard.

At last we stand in the presence of an ultimate evil, a misuse of power which threatens to demolish all that mankind has built so laboriously throughout the ages. Why is it not possible for a tired and worried world to unite against willful waste and woeful want, to borrow the words of Ben Franklin? One of the reasons is that religion is not a firm body of dedicated persons with insight and a

fair measure of compassion. The Christians have a hard time overcoming theological prejudices; the Buddhists, Hindus, and Moslems hold their first loyalty to be theological.

In one way or another most religions are more concerned with soliciting members than preventing the collapse of human society. They have permitted language to perpetuate ignorance instead of inspiring wisdom. It is also not exactly appropriate to struggle over conflicting dogmatisms. We must come back to the utilities of faith. Each individual must discover that in the heart of himself is the spark of universal divinity that is never divided or imprisoned within sectarian institutions. We all know enough to correct our faults if we sincerely desire to mend our ways.

The divinity at the source of life does not wish its creatures to wage battles in the name of truth or kill each other to perpetuate sectarian allegiances. There is a saying that God is mindful of each sparrow's fall, and it is becoming more evident that killing sparrows for the glory of God is not condoned in the world of divine realities. This is no time for religious competition. Little is to be gained in the effort to solve the ultimate riddle of life. The problem is here and now and we shall all be judged by how we handle present difficulties. Many terrible deeds have been committed in the name of God: the Spanish inquisition, St. Bartholomew's Eve, the persecution of the Christian martyrs, and the tragedy of the Crusades. Christians were determined to rescue the Holy Sepulcher of Christ from the hands of the Moslems. It was a tragic failure, and like all bigotries created conflicts which have descended even to the present day.

We are due for a meaningful parliament of religion. In this assemblage all haggling over divine favoritism must be left behind. Denominations, great and small, and faiths from all parts of the earth must gather in spirit of complete equality. There should be no converting of one to another, but a unified determination to end the superstitions and bigotries which have prevented the spiritual integrities of the human being to dominate his conduct.

Perhaps from common meditations will come the sacerdotal language; a speech common to all so that Deity can be venerated

with equal devotion without prejudice or conflict. When the theologians rise above their numerous sectarian differences they can get together in the service of world peace, universal education, and the cooperation of all branches of learning—religious and secular. The blessings of heaven will descend upon those who cooperate, and competition will be recognized as a cardinal sin.

In that time we will venerate one God and we will venerate by keeping the divine commandments and bearing witness to divine love and compassion. We got off the track by trying to solve all our own problems without the guidance of our internal soul power. It is incredible that we could have attained a level of scholarship such as is available to the human race today without realizing the importance of personal reformation. We want a better society, but to attain it we must obey the rules by which better societies become possible.

It is not fair to say that we are suffering from some ancient curse. Human beings are by nature friendly creatures who desire to live in peace, fulfill their natural inclinations to become useful citizens, but they have received some very bad advice along the way. They have been told that a successful person is one who has carved out a career in the moral sphere and has advanced his own purposes with little consideration for the well-being of others. Each one has his dream of a luxurious retirement and above all things that he shall be free from the restraints of conscience and character. Materialism is painted in glowing colors whereas idealism is pictured as an impossible dream. Every day we see the consequences of intemperance and collapsing morality.

The Pharaoh Akhenaten used the sun as the symbol of the infinite light, life, and power at the source of existence. This sun is the god that shines equally upon the believers of every faith. It is the sun that gives us survival, for if the sun ceased to shed its light for even a few hours the world we know would end. The rays of the sun penetrate all parts of the earth and bring the promise of the good harvest. This sun is perhaps the most perfect image of that infinite power which may not be totally understood, but must be

(Continued on page 68)

BACON ON FALSE GODS

While Lord Bacon was a faithful child of the Church of England, he had reservations about both theology and theologians. Convinced that new problems constantly arising required a general reformation of learning, he found his innovations difficult to implement. He differed from most of the ancients, but quoted them frequently—not always critically. Philosophers in general were a constant annoyance to Bacon and he even found his own name included among them. His high office enabled him to revise sections of the common law of England and voice his distaste for the legal profession, even though he himself was a lawyer. While he had no time for the Grecian belief in the Olympian deities and their revels, he wrote an interesting little book, *The Wisdom of the Ancients*, interpreting the old tales in terms of modern problems. To His Lordship, however, idolatry was not the worship of false gods, but the deification of false opinions.

Bacon was aware that history was the faithful account of the decline of values. Instead of improving through the centuries, noble convictions are adulterated with ulterior motives so that they destroy the original dignities they had once created. Of course, Bacon lived in troubled times. Morality and ethics were at a low ebb, corruption troubled all levels of society, education was a farce, and wars of one kind or another frequent and brutal. If he were alive today, he could probably demonstrate, at least to his own satisfaction, that in the last four centuries matters have considerably worsened. Why does it happen that the boasted progress of which we are so proud brings us to the verge of total ruin?

Among the choicest of His Lordship's apothegms is his discussion on the subject of idolatry. If he were writing today, he would probably note that the false gods are more numerous and unpleasant now than at any other time in history. Nearly all of the old pagan pantheons had deities of noble appearance, presumed to



Old copper engraved portrait of Lord Bacon.

possess extraordinary wisdom and insight, but just human enough to be appreciated by those who believed in them. To understand why humanity is now trusting its destiny to helpless heroes, we will examine Bacon's opinions on this subject under the general concept of the four great idolatries which together constitute modern heathenism.

According to His Lordship, there are four groups of idols for which he coins appropriate names. There are the idols of the tribe; idols of the cave; idols of the marketplace; and idols of the theatre. These are four great orders of error made up of falsehoods, superstitions, and opinions which have endangered the course of civilization and the unfoldment of the internal potential of human beings from the earliest times. We have not only perpetuated these false beliefs, we have civilized them and dignified their influence by an endless process of rationalization. Our worlds are in trouble because we are determined to prove that wrong is right, foolishness is wisdom, and selfishness is a virtue. We have also created a race of heroes remembered, honored, and venerated because they have become the highest exponents of false beliefs. Somewhere lurking deep in the minds of mortals there is a faculty of common sense, and the potential power to think straight. Every effort has been made, however, to prevent the dissemination of truth.

Having read over Bacon's discussion, I would like to devote some attention to my own interpretation of stray thoughts that it brings to mind. His Lordship is not responsible for my improvisations. The first of his idols originated in tribal life. These were the earliest attempts at communal existence. The tribe began as a brood family. The only sources of instruction were the elders and ancestors living or dead, whose opinions on diverse subjects were perpetuated by their descendants. The tribe was exposed to numerous difficulties involved principally in means of survival. There was a kind of knowledge, however, based upon a limited area of experience and a native ingenuity.

Gradually as tribal life expanded, the ancestral guidance was insufficient. New adjustments could conflict with ancient precepts and confusion was born. The ancient teachers continued to receive their rightful veneration, but young minds gained in influence. It was at this point that errors began to multiply. Actually, all knowledge began with the tribe as many of these brood groups were forced to contend with problems of their own, and diversity was inevitable. There are still some tribal cultures, and anthropologists have been amazed at the integrities these primitive people have es-

tablished and continue to support.

The principal secret of tribal wisdom is its simplicity. There is little or no rebellion against the pressures of circumstances. Theological controversy had not yet arisen, and rules of unknown origin, including the taboos, protected the individual from breaking faith with the tribal life pattern. On this level ignorance was not dangerous, and there was no competition to destroy tribal harmony. This was the first stage which may be likened to the infancy and early childhood of the human being. The parents represent the tribal factor, and the child accepts supervision until it begins to think for itself.

When this happens, Bacon advances the idols of the cave to explain how ignorance becomes complicated much like the spoiled child who has discovered ways by which it can dominate parental authority. The idols of the cave are involved in the dark cavernous regions of the human brain; the skull is the cave, and if we are to believe his Lordship the thoughts that emerge from these dreary depths are often dangerous to the common good. It is assumed that, when we think for ourselves, important things begin to happen. With a curious combination of intelligence, superstition, and ingenuity, the peaceful life of the past gradually faded away.

At this point also there emerges from the cranial depths the beginnings of egoism. Each individual is a person in his own right and he is entitled to his own thoughts, not only for his own credit, but to discredit others. The primitive egotist, presuming himself to be the appointed custodian of himself and his world, was really a dangerous fellow. What he knew became knowledge and it was his moral duty to become the leader in the rudiments of education. Notions flowed out of the cave like bats on a dark night. No one knew why the human intellect was constantly forming and disseminating notions, but it soon became evident that the age of argument had set it. This internal source of infallible erudition was unknown, but gradually developed a defensive mechanism which defended itself at all costs.

The environment was no longer accepted literally, but was subjected to a variety of interpretations. The faculties in the mental

cave began to assert themselves and, from their minglings and interminglings, individuality came to be recognized as a proper justification for egotism. It was a delightful pastime to discover personal superiority which gave the right to influence other persons, often to their detriment. As mental competition was strengthened, individual isolation became a contributing factor to insecurity. The human being as we know him today has those traits of arrogance which have always been victorious over the democratic theory of life. We are still the victims of opinionism which Heroclitus, the classical philosopher, defined as "the falling sickness of the reason."

Thus, a type of idolatry arose in which each individual bowed down in adoration to his own notions. He was that little god, and as Goethe pointed out "still his stamp retains, as wondrous now as on his primal day." As a divinity, the human being is a distinct failure, but what he cannot accomplish by merit, he seeks to attain by aggressions against the common good. In modern society there are still holy wars during which countless deluded mortals die for causes that they invented in their own minds, and then sanctified by the power of numbers.

The next idols against which Lord Bacon turns his logic are what he called "idols of the marketplace." As populations increased beliefs on every level multiplied and came into conflict with each other. Every citizen felt it his moral responsibility to save his neighbors from their superstitions. In a sense this resulted in a stalemate, but smoldering antagonisms broke through the civilities of conduct with disastrous results. Nearly everyone was stoutly defending his own uncertainties, and in their minglings in the marts of trade a general bewilderment prevailed. Caravans from the East brought both their merchandise and their convictions. In most cases trading was the first consideration, and those with natural dislikes for each other rose above their disagreements in favor of quick profit. Thus, what Omar Khayyam refers to as "the two and seventy jarring sects" had one thing in common—the rules of barter and exchange.

The idols of the marketplace also revealed that false beliefs

were more prevalent than had been at first suspected. As religions gathered in great centers of commerce, there were new temptations, but also greater opportunity for enlightenment. Essentially, however, the tendency was to cling to traditional beliefs which successfully prevented the recognition of mankind's spiritual needs. There was a certain distinction which could result in the contemplation of the wisdom of far places and, by degrees, the boundaries of education were enlarged, but remained mostly sectarian.

It should be remembered that in all this confusion no clear guidance was available. Each person was forced to live with his own confusion. On this broad foundation primitive systems of education came into existence. The perpetuation of tribal traditions was not enough, and the rugged individualism which Bacon described in the idols of the cave was assigned to the distant background. In the marketplace the shifting prejudices were deified and a curriculum was established for their perpetuation. This state of affairs aggravated Lord Bacon who found it flourishing in the great universities of Oxford and Cambridge. Students of good families were high livers and low thinkers and Aristotle's teachings were so dissected that no flesh remained on the bones.

But what do we have today? Essentially the same thing. To paraphrase a thought of Bacon's, we are trying to solve the difficulties of modern living by perpetuating policies that have always failed. Solutions, if they were actually found and rigorously applied, would hazard the complacency of the earth's population. The popular hope is to succeed by the perpetuation of convictions that have never succeeded. There is a new dimension of danger, however. When a person becomes more skillful, but remains without adequate moral convictions, he hazards his own survival and the continuance of his social system.

Bacon was reticent to discuss theology, although he affirmed on several occasions that he was a devout supporter of the Church of England. One of his first essays was directed against atheism. The idols of the marketplace are curiously involved in economics. Many continue to affirm their faith in a divine principal, but, at the same time, give high allegiance to wealth, fame, and power.

This provides them with a tendency to worship each other with a new hagiology of sanctified athletes, entertainers, and artists. There is an interesting anecdote relating to Laplace, who was presenting his masterwork on philosophy to Napoleon I. After the Emperor had scanned the manuscript, he remarked, "I see no mention of God." Laplace answered with high dignity, "Sire, I have no need of that hypothesis." Another philosopher, Leibnitz, hearing this anecdote, murmured with a sigh, "After all, faith is comforting in emergencies."

At this time world markets are being given considerable priority, but unfortunately sincere processes of exchange are endangered from political corruption. The idols of the marketplace will continue to embarrass world leaders until the ideals of the marketplace are considerably improved.

It might be expected that Bacon's idols of the theatre would be concerned with drama and stagecraft, but such is not the case. He takes the attitude that life as we know it today is largely a theatrical performance. His world is the stage and men and women merely actors on it—to quote the Bard. Looking out of the window from a tall building, we are aware of the great metropolis with its skyscrapers, bridges, parks, estates, and freeways. To Lord Bacon such a panorama is a glamorous facade with little or no substance behind it. It is like the painted scenery of the theatre, but far more insidious in its impact upon human consciousness. The child comes into the world now to become a member of an incredible conglomerate. Progress, as we interpret it today, is a vast complex of arts, sciences, philosophies, industries, and highly expensive recreation. How can such an impressive pageantry be anything but wonderful? Who would dare to question its success? Even moderate improvements seem to question unchangeable reality. The child will grow up and receive such available education as will increase his respect for the incredible achievements of mankind.

As far as Bacon is concerned, this all would be the sound and the fury which signifies nothing. Day by day we are caught in an economic quicksand with slight hope of rescue. By degrees common sense fails under the pressure of a progressive concept that

seems to be going nowhere. When we glorify and deify commerce and its by-products bowing humbly to wealth, research, and ingenuity, we forget that humanity is born, suffers, and dies much as it did in the stone age. Behind the grandeur are the unsolved problems which very few dare to face. If they have the courage, they are penalized for their audacity.

The cost of education is a heavy burden upon both young and old and, when the student graduates with honors, he faces a career that will deprive him of peace and security and burden him with unsolvable dilemmas. Bacon is credited with being the founder of modern industrialism, but he evidently had reservations about his contributions to the future. In his *New Atlantis* he described the wonders that science would make possible, but he also warned that all depended upon individual integrity. All that science discovers, all that education confers, all that the arts bestow, must be dedicated to the common good of humanity and never be permitted to become corrupted by selfishness and exploitation.

The purpose of skill is not to make great instruments of war, but to so ennoble a culture that war is no longer possible. It is not profit that solves the world's dilemma, but dedication to the enlargement of vision and wisdom to use wisely and lovingly all the devices that human research can discover. What we now call enlightenment is merely a gradual destruction of natural resources and scientific revelations that lead only to disaster. In simpler words we do not know the difference between growth and bloat.

Bacon was a man for all seasons. He was a statesman, second in authority only to his king. He served a monarch who recognized Bacon as the glory of his age. In philosophy he was one of the great reformers who weeded out vain theories and replaced them with workable formulas. He was a man of letters, and his *Essays Moral and Civil* is one of the noblest productions of his genius. He advocated educational reform, rewrote in part the common law of England, was a jurist of distinction, and Lord Chancellor of his country. He was six times advanced in office and three times ennobled, yet as his chaplain Dr. Rawley carefully recorded, Bacon's wisdom came not from books, but from a deep source within himself.

As he envisioned the land to rise beyond the sea (the new Atlantis), Bacon talked of great laboratories, observatories, schools, and research institutions that were to be the glory of all time and release the human mind from the superstitions that had set up an idolatry for the worship of wealth, fame, and military aggression. If this is true, and it is generally assumed that his contributions to progress were in the full spirit of science, it should also be remembered that he believed in a conscious universe and that the body of the world was ensouled by a Divine Power. Here the scientist had a noble faith within himself, but those who have come after him have become so fascinated with their mechanical accomplishments that they have forgotten and even denied the Universal Mind which fashions all things according to just and immutable laws.

Those gazing upon the greatness of modern sophistication should never forget that they are watching well paid actors playing their various parts. There are comedies and dramas, historical performances, music and the dance, but when the performance is finished, the curtain falls on a world of make-believe. The present condition of television is a case at point. One of the greatest mediums of modern entertainment is little better than a comedy of errors, corrupting morals and wasting time at public expense. This would support Bacon's conviction that discoveries are only useful when they are properly used and contribute to the lasting benefit of mankind. He quietly warns those who come after him not to be deceived by the products of human ingenuity.

When we become excited over a man landing on the moon which is already a dead world, we are neglecting the practical needs of daily existence on the earth. Young people in awe of computers, racing cars, and rock bands are wasting valuable time. Their attention is being directed away from a purposed existence to fads and fantasies that can never contribute to real growth. These are the idols of the theatre; the glorification of the inconsequential. It is not necessary to build shrines and temples for these idols. We worship them by accepting their leadership in shaping the patterns for our living.

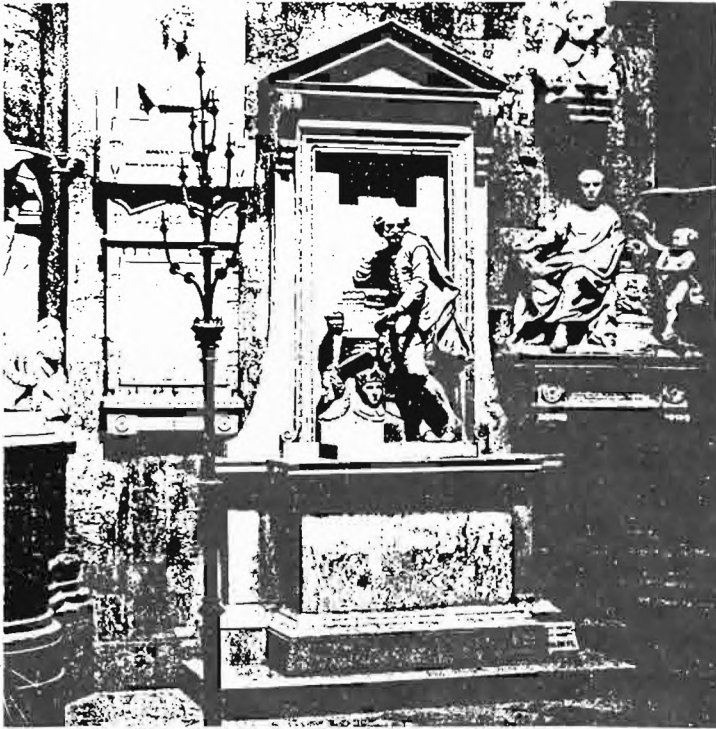
There is no doubt that Lord Bacon was deeply involved in the universal reformation of mankind. He sincerely believed that

knowledge would relieve the pressures of poverty, crime, and moral decadence. If the world cooperated and if resources were available without profit and competition, we could have an environment conducive of common good. Part of his great experiment was the establishment of plantations in America. Here in a region that had not been corrupted by the delinquencies of European nations a utopian vision could find actual fulfillment. The fact was that ten thousand years of war, poverty, crime, and frustrated ambitions simply moved westward. There was talk of freedom, but the selfish person can never be free. Those who came from religious intolerance, were intolerant of each other.

We are now struggling to regain essential principles, and we have the educational means necessary to accomplish much, but only if we restore the rules which we have long neglected. The idolatries must go: The false gods of fame and fortune exist only in our imaginations. The great program of essential growth must be supported by a realization of the infinite love and wisdom which bring forth worlds, races, and nations. All forms of knowledge must help us to prove factually and realistically that creation is ensouled by a purposed principle, the edicts of which must be obeyed. Materialism transforms the solar system into a vast graveyard over which death rules supreme; idealism is established upon the firm foundation of eternal life. The great work of the ages is to prove the validity of life everlasting and the restoration of the Golden Rule to take the place of the rule of gold.

In the Poet's Corner at Westminster Abbey there are monuments of various types, among them an elaborate statue honoring William Shakespeare. He is presented standing, leaning slightly toward a stack of books and pointing with the finger of his left hand to a sheet of paper inscribed with the following lines from *The Tempest*:

*The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind.*



Memorial to William Shakespeare in the Poets Corner of Westminster Abbey. The verse quoted in this article is contained on the scroll toward which Shakespeare is pointing with his left hand.

This quotation is strongly reminiscent of Bacon's discussion of the idols of the theatre.

His Lordship was fully aware of the impermanence of all mundane things, and that man's little life "is rounded with a sleep." While advancing one's fortunes in the mortal realms, one should never forget the ennobling of character and obedience to the Divine Will. Divinity bestowed upon the human race a garden and over this beautiful realm, man was to serve as gardener, but never as proprietor. Gradually selfishness and arrogance have transgressed the divine edict and mankind has proclaimed ownership of

(Continued on page 70)

SELECTED BOOKS AND MANUSCRIPTS RELATING TO
FREEMASONRY FROM THE LIBRARY OF THE
PHILOSOPHICAL RESEARCH SOCIETY



Engraved title page of Anderson's *The Constitutions of the Free-Masons*.
London, 1723.

Freemasonry has often been considered as the most important and influential of fraternal organizations. While the origin of the modern Order is obscure, there is no doubt that much of its symbolism and ritualism originated in the sacred institutions of antiquity. The Society has a membership of approximately six million

and its lodges are scattered throughout the free world. Wherever and whenever nations come under the influence of tyranny, all Masonic lodges are closed. Although Freemasonry is not actually a religious sect, those entering the order must proclaim their belief in the existence of a divine power at the source of life. Vestiges of the rites and symbols now associated with Freemasonry are found among nearly all of the world's religions and are prominently displayed in the architecture of shrines, temples, cathedrals, and mosques.

Masonic scholarship is deeply concerned with the esoteric arts and sciences of ancient times. These include alchemy, Neoplatonism, the hermetic tradition, and the mythologies of India, Persia, Egypt, and Greece. Because of this conspicuous trend it can rightly be assumed that most of the religions, sciences, and philosophies of antiquity have contributed to Masonic research and symbolism. If it be insisted that the existing organization originated in the early eighteenth century, there can be no doubt that it has become a repository for the mysticism and esoteric doctrines of earlier times. Freemasonry was one of the Orders of Liberation which have contributed to the emancipation of nations and individuals from mental and physical enslavement.

It seems appropriate, therefore, that an exhibition of Masonic material in the Library of our Society should be considered as an integral part of the knowledge and idealism which have contributed strongly to freedom of thought and the dissemination of useful knowledge throughout the modern world. This exhibition is respectfully dedicated to the memory of General Albert Pike, one of the greatest scholars of the nineteenth century and the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction.

Albert Pike was born in 1809 in Boston, Massachusetts. When he was thirteen years old he shook hands with the Marquis de Lafayette. He was an outstanding pupil and hoped to enter Harvard University. He passed every academic examination, but was refused because he could not pay for two terms in advance. In 1831 he joined a party of traders headed for Santa Fe, New Mexico.



General Albert Pike as Sovereign Grand Commander of the Ancient & Accepted Scottish Rite of Freemasonry in full regalia.

Later he settled temporarily in Taos, New Mexico. In 1833 he taught school and began the reading of law. In August of 1834 the Superior Court of Arkansas Territory licensed him as an attorney.

In a courtroom he observed a beautiful young lady whose suit was being heard and shortly thereafter, Mary Ann Hamilton became Mrs. Albert Pike. He built an impressive home in Little Rock which I photographed while researching the life of General Pike some thirty years ago. He had ten children, seven of whom predeceased him.

Albert Pike was raised to Master Mason in Western Star Lodge II, Little Rock, Arkansas, in 1850. Two years later he became Master of Magnolia Lodge No. 60, Little Rock. In 1853 in Charlestown, South Carolina, Pike received the degrees of the Ancient and Accepted Scottish Rite from the fourth to the thirty-second and they were conferred upon him by Albert G. Mackey. It has been noted that when Pike came to the Scottish Rite its entire membership in this country was less than one thousand. In 1859 he



A picture of General Albert Pike's home in Little Rock, Arkansas, taken by Mr. Hall.

was elected Sovereign Grand Commander of the Scottish Rite of the Southern Jurisdiction. From that time on he devoted most of his life and genius to the revision of the rituals of the Scottish Rite. It is said that he found the Southern Jurisdiction in a log cabin and left it in a palace. In the *Bibliography of the Writing of Albert Pike*, Ray Baker Harris, Librarian of the Supreme Council 33°, Washington, 1957, tells us that the rite today has separate valleys in all the separate states and the District of Columbia.

In the last years of his life Albert Pike had rooms in the old house of the Temple in Washington, D.C. and was attended by his daughter, Lilian. He departed from the realm of mortality on April 2, 1891 in the fourth month of his eighty-first year.

In 1921 Henry Ridgely Evans, Litt. D, 33° Hon., wrote a paper, "Materials for a life of General Albert Pike." This was first published in the *New Age Magazine* and then reprinted in brochure form. Evans was an outstanding scholar and able to estimate the scope of Pike's learning. He tells us that General Pike was deeply versed in the philosophy of the Vedanta. With all his studies in the mysticism of the Orient he ever maintained his mental equipoise and his fine discriminating powers. Evans tells us, "Pike, the philosopher, philologist, Orientalist, and poet, is known through his works. The biographer will find a wealth of material regarding this 'True Master of the Veils' in the Library of the Supreme Council. In his later years 'He betook himself,' as Brother Joseph Newton said, 'more and more to that city of the mind built against outward distraction for inward consolation and shelter.' Then it was that he mastered many languages—Sanskrit, Hebrew, old Samaritan, Chaldean, and Persian—in quest of what each had to tell of beauty and of truth. By these he was led on to a study of Parsee and Hindu beliefs and traditions, and he left in the Temple library his fifteen large manuscript volumes, translations of the Rig-Veda and the Zend-Avesta—a feat to rival Max Muller."

The PRS Library has the following texts in published form based upon Pike's manuscripts:

Irano Aryan Faith and Doctrine as contained in the Zend-Avesta, published in 1924 from a manuscript of 1874, 624 pages,

plus digest index, a frontispiece of a map of Persia and a few line cuts in the text, bound in three quarter leather, stamped in gold.

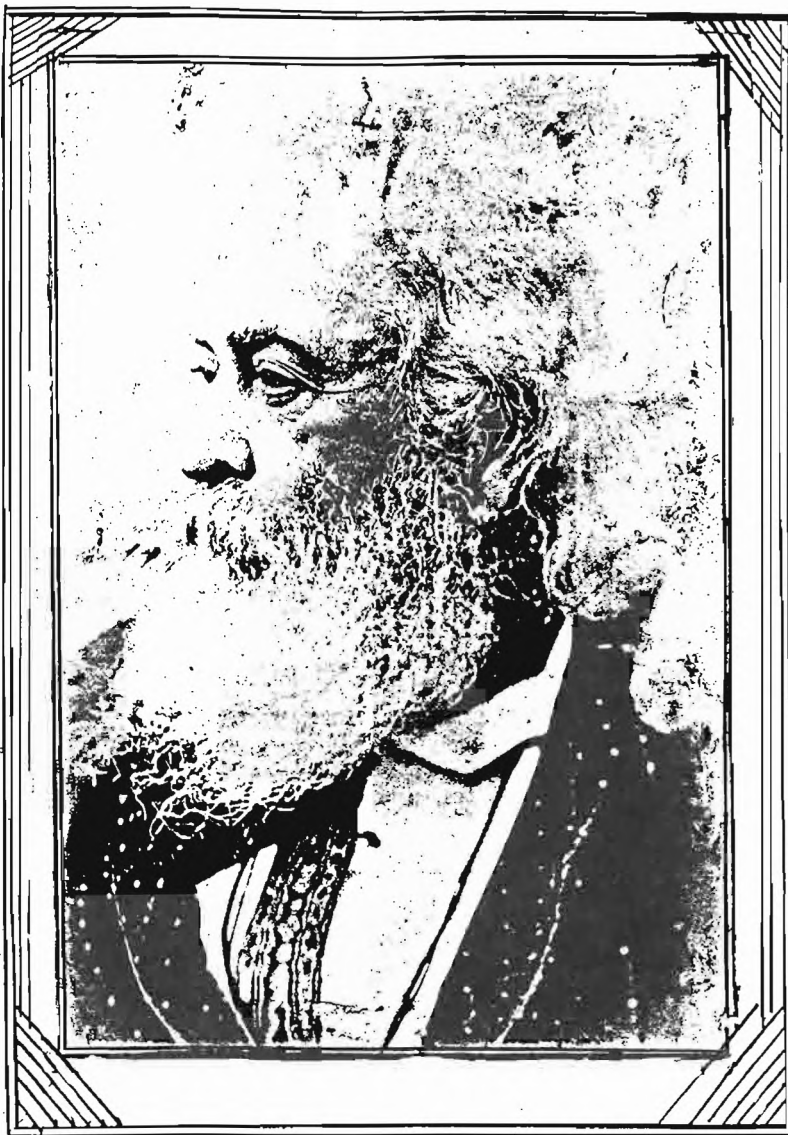
Lectures of the Arya, written in 1873 and printed in 1930, published by the Supreme Council, 340 pages, including subject index. Bound in three quarter leather, stamped in gilt, and dated 1873 on the spine.

Indo-Aryan Deities and Worship as Contained in the Rig-Veda, 650 pages, including subject index. A symbol of interlaced triangles on the second leaf, from Albert Pike's manuscript of 1872 and copyrighted 1930 by the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America.

These are an extraordinary accomplishment when we realize that the manuscripts are in Pike's small handwriting, done with a quill pen. The value of these publications to students in related fields has never been generally recognized.

In the centennial edition of the *Bibliography of the Writings of Albert Pike*, a section is set aside for his poetry. Possibly the most important is a collection published under the title *Hymns to the Gods*. It is stated that Pike wrote these poems before his twenty-second year but they did not appear in book form until some time later. The first complete edition was privately printed in New York in 1872. This was followed by another edition, also privately printed in New York, 1873. We have a fine copy of the 1873 edition, autographed by General Pike, and presented to General Marcus Wright with "Very kind regards and good wishes, Albert Pike, January 21, 1883." This edition also has a photograph of Pike in profile, facing left with a decorative hand-drawn border. The binding appears to be contemporary with a new label on the spine.

In our Library are two copies of *Gen. Albert Pike's Poems* with introductory biographical sketches by Mrs. Lilian Pike Roome, daughter of the author, published in Little Rock, Arkansas, by Fred W. Allsopp, 1900, 532 pages, octavo. Both of the copies in our Library carry the word "illustrated" on the title page, but all the pictures are absent from one of the copies and from its condition it seems unlikely that they have been intentionally removed.

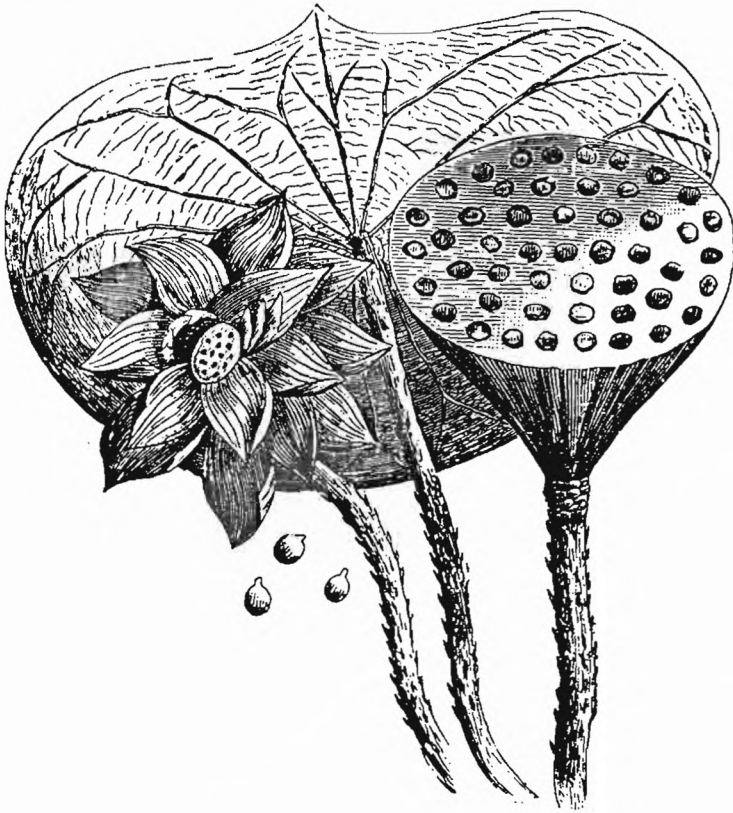


Frontispiece portrait of Albert Pike in an autographed copy of his *Hymns to the Gods* published in 1873. Our copy includes a fine photograph of Pike with decorated border and an inscription to his friend, General Marcus Wright.

One of the most interesting of Pike's writings was his *Ex Corde Locutiones, Words From the Heart Spoken of His Dead Brethren by the Grand Commander of the Supreme Council of the 33rd Degree for the Southern Jurisdiction of the United States*, 1860 to 1891, portrait, eight plus 358 pages, octavo. In many ways this collection of obituary notices strongly emphasizes the spiritual foundation of Pike's career. He was thoughtful and compassionate and also quick to recognize the integrities of the departed brethren. The work was edited by Joseph C. Taylor, 33° Hon.

Albert Pike's greatest contribution to the Scottish Rite was the *Magnum Opus*, or the great work. It was issued in Philadelphia in 1857 and consisted of 604 pages quarto. It seems that Pike paid for this printing himself. There is no title page and a considerable part of the text is in Masonic cipher. It covers the rituals of each degree from the fourth to the thirty-second inclusive. This is the first Pike version of the esoteric work and lectures of the ritual of the Scottish Rite. This volume is extremely rare; only one hundred copies were printed and it has not been reissued. Each of the degrees is separately paginated and there is an errata on the last page.

One of the least known of Pike's writings is the *Sephar H'Debarim: The Book of the Words*, 176 pages, large octavo, published in 1878, the edition limited to 150 copies, numbered on the title page, our copy 20. The text begins with extracts from a work entitled, *Long Livers*, published in London in 1722. The volume is devoted to Pike's researches on the cabala and various inscriptions in early languages with numerous examples of ancient writings. A. E. Waite makes the following reference to this book, "I can find no Mason, of what grade or right soever, who has ever heard of Pike's *Sephar H'Debarim*." The volume in which that statement occurred is *Devil Worship in France*, London, 1896. This is one of the few occasions where Waite is enthusiastic. He quotes a private letter referring to Pike's scholarship from a Mason of high authority, but does not name the writer: "He was one of the greatest men who ever Adorned our Order. He was a giant among men, his learning was most profound, his eloquence great, and his wisdom comprehensive; he was a scholar in many



The seed vessel, leaf, and flower of the lotus. From *Sephar H'Debarim* by Albert Pike.

languages, and most voluminous writer. He was an ornament to the profession to which he belonged, namely Law; he fought the cause of the red man against the American government many years ago, and prevailed in a large degree. I believe he was a true and humble servant of the One True and Living God, and a lover of humanity.”

Among the most treasured of Pike's writings are two volumes with the titles *Lecture on Masonic Symbolism* and *A Second Lecture on Symbolism*. The first lecture was published about 1875. Of each volume only one hundred copies were printed. Both are illustrated with various symbols and designs and our copy of the first

volume has a fine photograph of Pike facing the title page. There is also a special page naming the person (Robert H. Waterman 33°) to whom the copy was assigned and stating clearly that the work will never be sold or come into the hands of any person who is not a 32nd or 33rd degree Mason. This statement is signed by Albert Pike as Sovereign Grand Commander and is ornamented with a gold seal. On the reverse of this sheet is the statement signed by Robert H. Waterman passing the volume to William E. Fitch 33° according to the conditions specified by Pike. The entire book is printed in italics. The second lecture is not signed, but there is a prefatory introduction dated August, 1875 which also states that only one hundred copies have been prepared, and could be passed on only to Brothers of the 32nd or 33rd degree. It is likewise printed in italics and is concerned largely with the meaning of the sacred monosyllable of the Hindus A.U.M. or OM. The first lecture has 188 pages and the second 292.

The best known and most widely circulated of Pike's writings is *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. This was first published in 1872. The edition from new plates and including Hugo's digest index appeared in 1921. After this edition the work was reprinted "as needed." Our copy includes the Hugo index.

In 1866 Pike published a work on *The Masonry of Adoption*. There is no date or publisher's name and it was issued anonymously. *The Masonry of Adoption* is the title given for a series of degrees for women arranged in France about the year 1765 and administered regularly under the patronage of the Grand Orient of France for many years. "*The Masonry of Adoption* especially flourished under the Empire, the Empress Josephine being at the head of the Order, and many noble and illustrious women being members." Small octavo with one diagram, 234 pages variously paginated.

Of special Masonic interest is *The Statutes and Regulations, Institutes, Laws, and Grand Constitution of the Ancient and Accepted Scottish Rite* by Albert Pike, first edition, New York, 1859, 168 pages, rubricated title page and two pages of printed facsimile

of a written preamble by Albert Pike countersigned by Albert Mackey. This work is described as having been printed from authentic documents for the use of the Order and beginning with the constitution of 1762.

Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry, four volumes, three first editions, and Part II reprinted by L. H. Jenkins, with plates, in black and white, in octavo. Part I—223 pages, Part II—213 pages, Part III—187 pages, and Part IV—291 pages. These liturgies provide additional historical and philosophical material relating to the rituals and symbolism of Freemasonry.

In 1873 Pike published a paper, *The Holy Triad . . . Jah: Baal-Peor, the Syrian Priapus: The City of Idolatry and Iniquity*. This was a reply to the Grand Chaplain and the Grand High Priest of The Grand Royal Arch Chapter of Massachusetts. It was reprinted in Mackey's *National Freemason*. There is no author's name on the title page, but on page thirty-four, Albert Pike's name is appended at the conclusion of the text.

In addition to the above material we have *Legenda and Readings of General Pike* and various items scattered through Masonic journals and several unusual portraits of the Sovereign Grand Commander.

Also present in the PRS collection is the *Funeral Ceremony and Ceremonial of a Lodge of Sorrow of the Ancient and Accepted Scottish Rite of Freemasonry*, Charleston, S.C., 1868. Two plates, 95 pages, octavo. Although there is no author's name on the title page or elsewhere in the book, it is by Albert Pike. In this rite the Worshipful Master is made to say, "Our Brother is not here. This body over which we mourn, is not he. But only that which was his human and mysterious part, until God laid His finger on him and he slept. He was mortal; but has now put on immortality."

According to Albert Mackey, J. M. Ragon was one of the most distinguished Masonic writers of France. He was the founder in 1805 of the celebrated Lodge Les Trinosophus. Ragon delivered a course on philosophic initiations before this Lodge which was composed of many of the most learned Masons of France. It conferred

only the three symbolic degrees preserving the spirit of the earliest Masonic tradition. In the PRS Library is a first edition of Ragon's *Orthodoxie Maconnique* published in Paris in 1853. This includes a nicely engraved portrait of Ragon. In 1861 he published *Tuileur General de la Francmaconnerie ou Manuel de L'Initie*. The title page is not dated, but it is probably a first edition. *Cours Philosophique et Interpretatif des Initiations Anciennes et Modernes* published in Nancy, Masonic date 5842, a first or early edition, in-



Frontispiece portrait of J. M. Ragon from the first edition of his book *Orthodoxie Maconnique*, Paris, 1853.

cludes a Masonic calendar of important dates associated with the Fraternity and references to initiation into the mysteries of Greece, India, Persia, and other Eastern nations.

The most interesting item in our Masonic collection of French Masonry is *Adele Initiee: Roman Maconnique*, a manuscript on paper. This work consists of 333 leaves in the autograph of Ragon and is apparently unpublished. Like most of his works, the manuscript compares the ancient systems of initiation with the rites and rituals of recent organizations. There is an extensive comparison emphasizing philosophy and comparative religion. It is undated but written about 1860. The manuscript is handsomely bound in full morocco with gold tooling and is enclosed in a slipcase.

One of the rarest items in the PRS Library dealing with Freemasonry is *Le Veritable Lien des Peuples ou La Maconnerie rendue a ses vrais principes* by N. C. Des Etangs. Initiations: Grade de Rose Croix, Manuscript on paper, 53 ll. written in red and black, signed by the author on title, red calf gilt, g.e. 4to (266 mm. by 203 mm.). Ecrit par le Frere Fayet, Paris, c. 1838. The verso of the leaf before the title is occupied by a holograph note in the author's hand recording the gift of this copy (which is numbered 26) to the Chapitre des Enfants d'Hiram, Lyons, on condition "de ne le preter, ceder ni vendre a qui que ce soit." Des Etangs's signature also occurs on the last page of the text and the last entry of ownership is dated 1840.

According to Albert Mackey, Des Etangs was born in France in 1766 and died in 1847. He was initiated into Masonry in 1797 and in 1822 he was Master of the Lodge of Trinosophs which position he held for nine years. Mackey adds, "In the system of Des Etangs, the Builder of the Temple is supposed to symbolize the Good Genius of Humanity destroyed by Ignorance, Falsehood, and Ambition, and hence the third degree is supposed to typify the battle between liberty and despotism." Laid in is a Lodge card with a printed seal of the Lodge of the Infans of Hiram.

Two curious manuscripts of interest to Masonic researchers involve the mysterious Comte de St.-Germain. The first is a treatise of ceremonial magic written on vellum in cipher. The text consists

N^o 26.

Au Chap.: Des Enfants D'Hyram,

Val.: De Lyon.

Val.: De Lyon, le 5 ybr 9428 (E.: 4.:)

D'après l'estime conçue pour le Chap.: Des Enfants
D'Hyram, priés par le Ro.: fr. Godemard, junivouselle.

Le Présent cahier² De Ro.: +.: faisant partie De
la Maçon.: rendue à ses vrais principes a été donne
au dit Chap.: aux clauses et conditions de n'y faire ni
laiser faire aucun changement; De ne le prêter, céder
ni vendre à qui que ce soit, sans la permission par écrit
du Souverain qui en est l'auteur.

De ne s'en servir que d'après les instructions imprimées
qui ont été remis au Chap.: Les Dénom.: de qui il
transmettra à ses C.C.: S.S.: successifs, afin qu'aucun
s'en perde jamais.

Et ensuite à la charge par le même Chap.: de faire
quel qu'acte remarquable de charité envers les pauvres De
Lyon, dans les six mois qui suivront l'acceptation de dit
Cahier.

Et tout sous la foi sainte et sacrée De la Confiance
et Du Serment, et sous les auspices De q.: a.: d.: l'a.:
qui a mis le bonheur dans la conscience d'avoir bien
fait.

à la Val.: De Lyon, les jours et au susdits.

L'auteurs Du véritable bien Du peuple

N. C. DesEtangs

of twenty-six leaves, cut to a triangular shape. On the first page is a wyvern proper. The title translated into English reads, "By the Gift of the Most Wise Comte St.-Germain who passed through the circle of the earth." Though not dated, expert examination leads to the conclusion that it was written about 1750.

The second related manuscript is also of triangular shape, but an introductory leaf has been added with an inscription which reads,

"N^o Soixante & seize"



An introductory leaf in a handwritten copy of St.-Germain's treatise on ceremonial magic. This copy is of special interest to American students of Freemasonry.

“From the masonic collection of the F.: illustrious F.: Antoine Louis Moret founder, and venerable.: honorary of the R.: □ .: Sincerity No. 122 Ex president of the Souv .: Chap. .: the triple union No. 5946, member of several G .: — Now .: master, Elu, chevalier commander, patriarch, Prince and Governor.: Prince of all the masonic orders .: and of all the Rites: French, Scotch, English, Irish, Prussian, etc., etc. Gov.: G.: insp.: Gen.: of the 33rd degree S.: P.: D.: S.: E.: Now.: of.: New York, U.S.A., 5810.” (5810 is the Masonic date equivalent to 1810).

This manuscript passed from the collection of Moret to the famous library of occult books and manuscripts formed by the late Mme. Barbe of Paris. In the interval it has belonged to Stanislaus de Guaita, French transcendentalist, who purchased it at the sale of books belonging to Jules Favre, the French statesman and bibliophile.

Moret was one of the heads of Masonry in Europe and America. He came to America and settled here for some time. The manuscript, therefore, is of greatest importance in the literature of early American Masonry.

The name of the Count Cagliostro is curiously involved in the history of Freemasonry in France. In the Library of the Society is a contemporary manuscript of the Mother Lodge of Adoption of High Egyptian Masonry, founded by the Grand Cophte (Cagliostro). The Rite of Adoption by which women were initiated into Freemasonry was popular in the eighteenth century. The title page of the PRS manuscript is addressed to Dear Brother Robelin, Member of the Royal Lodge of St. John of Scotland, from the friend of Nature and humanity.

In connection with the establishment of the Egyptian High Masonry, Cagliostro was examined by a committee appointed by the Grand Orient to interrogate the Grand Cophte. The Court de Gebelin, the outstanding authority on Egyptian philosophy among French scholars, interrogated Cagliostro. It is recorded that M. de

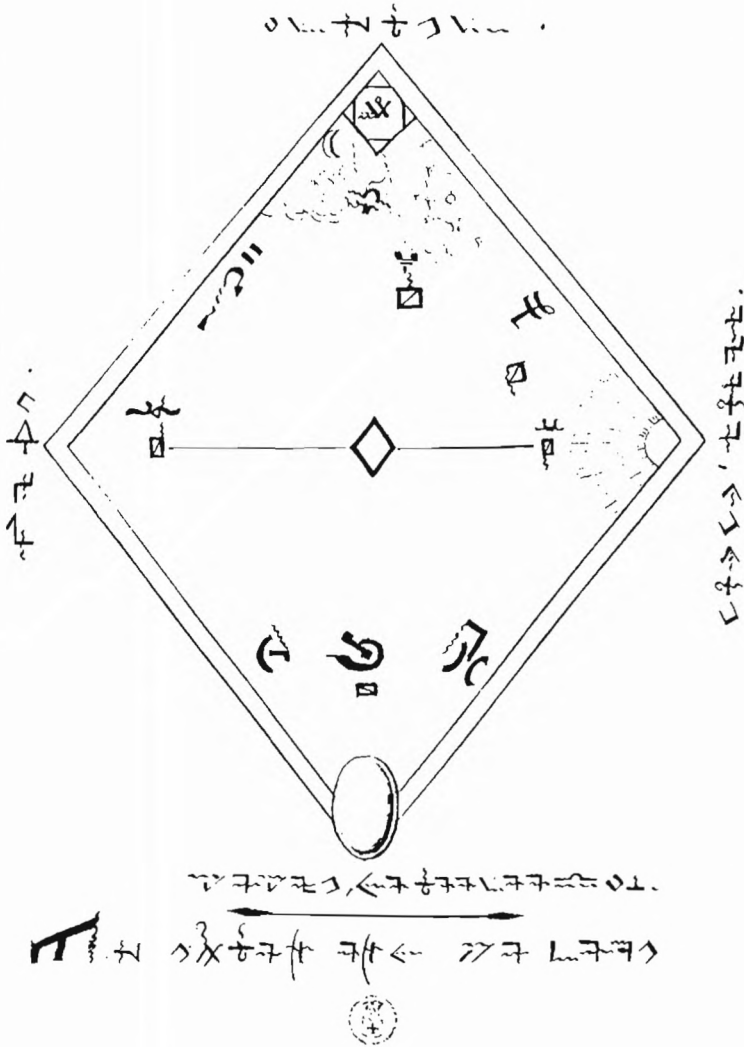


Count and Countess Cagliostro. From *Compendio* published in Rome, 1791.

Gebelin realized almost instantly that he had met his master and so remarkable were the Count's replies and remarks on this occasion that the whole assembly was speechless with amazement.

Another entry follows, *Ritual of the works of the different degrees of the Masonic Rite of EONS, Zoroastrian Masonry*. French MS of the eighteenth century, composed in part, of secret symbols, in 4vo., 57 pages, bound in brown calf—accompanied with two documents on parchment in folio. This important MS giving the detail of the works of a Masonic Rite remained unknown to most historians of the Order. Thory (*Acta Latomorum*, I-p.311); Ragon (*Tuileur general*, pp.186-187 ' 359) mention it briefly without any detail; only Marconis Rameau d'Or d'Eleusis, pp. 307-308, gives it brief historical notice—without, however, revealing the place where it functioned.

The volume bears upon the front page the seal of the Chapter "The Triumph of Friendship," founded in Draguignan by the Order "Grand Orient of France" in 1784, which would indicate that the Rite of Zoroaster was practiced in that Chapter. This Rite is both gnostic and magic, based upon the cult of fire and invocations; it seems, upon study of this ritual, as the superior degree of the Hermetic Initiation represented by the works of Martines de Pasqually and of Dom Pernety. To this ritual are joined two parchment documents set up in secret symbols and accompanied with their translation; one containing the authorization to establish



A page in cipher from the manuscript on Zoroastrian Freemasonry.

a meeting and working place for the Rite in the kingdom of France; the other—a ritual of the two highest degrees of the Zoroastrian Masonry: the degrees of EON and Noah. It is the translation of these two documents, closely related to the originals, which made it possible to re-establish the alphabet and the series of




secret words necessary to translate the Ritual MS. It is believed that this Rite was established in Marseilles.

Alexandre Lenoir, a celebrated archaeologist of the eighteenth century, was commissioned by the National Assembly in 1790 to collect and preserve the works of art from churches and convents suppressed during the revolution. He was a member of the Society of Antiquities of France and lectured on Masonic subjects from 1777 to 1789 when the activity was discontinued because of the political difficulties of the time, but was revived in 1812 by Lenoir. In 1814 he published *La Franche-Maconnerie rendue a sa veritable origine, ou l'Antiquite se la Franche-Maconnerie prouvee par l'Explication des Mysteres Anciens et Modernes*. According to Lenoir the mysteries of Freemasonry are based upon the rites of antiquity but, in spite of his scholarship, his labors were criticized by the profane.

This rare and beautiful work is illustrated with exceptionally fine engravings, large fold-in plates including astrological diagrams, the signs of the decans, panoramic views of initiation into Egyptian Freemasonry, and the processions honoring Isis and other deities of the ancients. Although Lenoir was a firm believer in Freemasonry, his membership in the Fraternity is not reported, possibly because of the political complications associated with the French Revolution.

A most curious Masonic certificate in our collection has considerable historic interest. A miner by the name of Hermann F. T. Scheel was raised to the fourteenth degree of the Ancient and Accepted Scottish Rite on the twenty-third of April, 1874, in Virginia City, Nevada. The certificate of miner Scheel is signed by Albert Pike as Sovereign Grand Commander, Albert G. Mackey as Secretary General, and Henry Buish, Grand Chancellor. It is possible that the fourteenth degree, or the perfect Elu, was the highest which could be conferred locally. The certificate is written in red with the hand-written insertions in black, the script in an excellent penmanship, and the document is countersigned by J. C. Bakeman, Deputy Sovereign Grand Inspector General. There is a large gilt seal of the Scottish Rite. In the 1870s there was a popu-

Dei Optimi Maximi, Verum Omnium Fontis ac Originis, ad Gloriam.

Omnibus et Singulis qui has Literas Videant, Salutem:

Magna Deo, That our Brother **Hermann J. T. Scheel** unto whom we have given these Letters, resident of **VIRGINIA CITY** in the State of **Nevada** of the age of **42** years, and by occupation a **Miner** hath been duly invested with the Degrees of the Sacred and Accepted Scottish Rite of Freemasonry, from the Fourth to the Fourteenth, inclusive, and is a Grand Master, a Deputy and Pallbearer, Master of the Fourteenth Degree of that Rite, of the character of the Supreme Council for the Southern Jurisdiction of the United States, and member of **SILVER LODGE of Perfection, No. 1** working at **VIRGINIA CITY** in the said State of **Nevada**; that he is in good standing, and entitled to all the rights, benefits and privileges that to the said Degrees do belong.

And therefore, the Supreme Council of the said Degrees for the Southern Jurisdiction of the United States, doth authorize and empower the Three Masters, Grand Master, and the Grand Wardens of the said Lodge of Perfection, to sign and deliver to him these Letters, and to cause the said Brother to sign his name in the annexed receipt.

In Testimony Whereof, the Nevada Grand Commander of the Supreme Council aforesaid doth sign these Letters, and hereunto affix the Seal of his Arms, and doth cause the same to be countersigned by the Secretary General of the said Council, and the Great Seal of the Supreme Council to be hereunto affixed, this **6th** day of **May** A. M. 5634, answering unto the **23rd** day of **April** 1874. W. E.

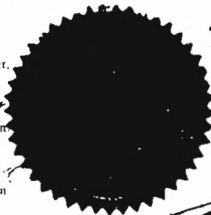
Issued and granted this **sixth** day of **May** A. M. 5634.

[Signature]
Ed. P. G. Master.

[Signature]
Wm. G. Warden

[Signature]
J. G. Warden

[Signature]
Sec. of the Lodge.



[Signature]
Job. G. Comm.

[Signature]
Sec. Gen. W. E.

[Signature]
Chancellor W. E.

J. C. Mackey
 Dep. Sec. of the Lodge
 W. E.

Masonic diploma issued in Virginia City, Nevada and bearing the signatures of several important Masonic leaders including Mackey and Albert Pike.

lation of thirty thousand which was served by six churches and one hundred saloons. There was a most unusual happening on February 3, 1863, for on that day Samuel L. Clemens signed his pen name, Mark Twain, for the first time. Those were rough and ready days and, after some of Mark Twain's newspaper stories resulted in righteous indignation, he left for California. With the end of the mining boom, the population dwindled to about six hundred, and the principal industry now is tourism.

Wolfgang Amadeus Mozart appears to have been initiated into Freemasonry in 1784. The fact that he was a Mason is clearly established. Later he participated in the initiation of his own father. In the National Library of Vienna there is a Masonic manuscript friendship album containing seventy pages. Obviously the original book cannot be privately owned, but a remarkable facsimile in full color with numerous silhouettes and Masonic sketches is in the PRS collection. The title page is dated 1783 and includes an elaborate design of Masonic symbols and an inscription in cipher. It has been noted that the inscription by Mozart includes



Title page of a Masonic album in the National Library of Vienna which includes the signature of Wolfgang Amadeus Mozart with his Masonic affiliation.

two lines in English and that he had a strong fondness for England and its people.

Mozart was proposed as a candidate for Freemasonry by Baron von Gemmingen. At this time Maria Theresa was violently opposed to Freemasonry, and on one occasion actually forced her way into one of the Masonic Lodges. In Mozart's opera "The Magic Flute" the Queen of the Night is a thinly veiled representation of Maria Theresa.

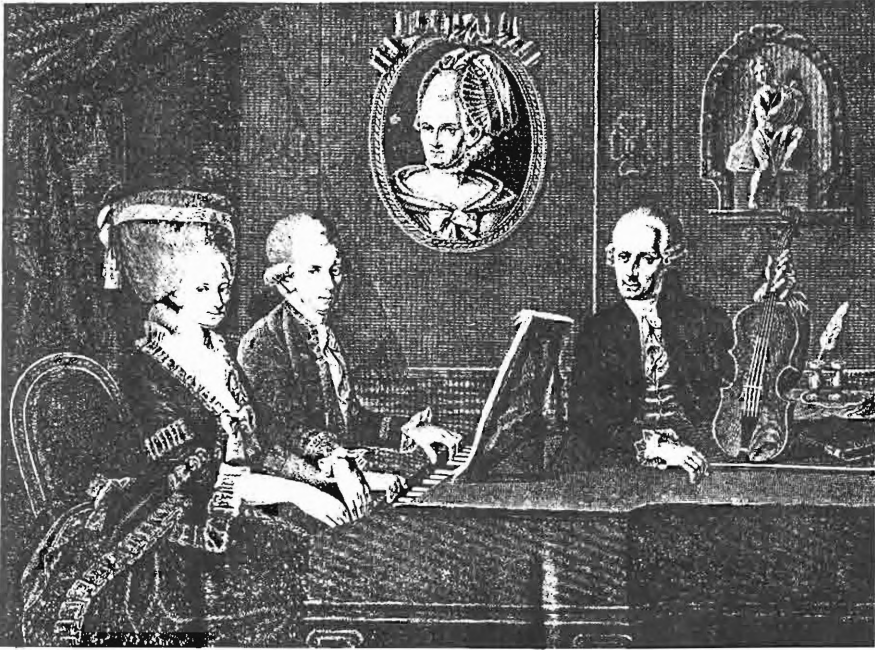
Mozart died in 1791 and was buried in the black dress of the Masonic Brotherhood. His last cantata was published by his Masonic Lodge for the benefit of his wife and children. He will always be remembered for his music, but was only thirty-five years old at the time of his death.

In the accompanying illustration the Mozart family is represented reading from the viewer's left to right: Maria Anna, Mozart, his mother Anna Maria in a framed portrait, and his father Leopold holding a violin. The original of this picture is in the archives of the Mozart Museum in Salzburg.

In the PRS copy of the libretto of *Die Zauberflöte*, or The Magic Flute, a grand opera in three acts, the engraving of the title page is a scene from the opera with the hero being pursued by a serpent. There is an owner's signature and date written in the upper right corner of the title page and dated 1842.

Henry C. Clausen, Past Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction, is a good friend of many years standing of the Philosophical Research Society. Illustrious Brother Clausen has made a number of important contributions to the literature of Freemasonry. In 1974 he published his commentaries on *Morals and Dogma*, a much needed abridgment emphasizing the most important Masonic teachings as set forth by Pike. *Clausen's Commentaries on Morals and Dogma* has had a wide distribution and contributed substantially to the philosophical background of Freemasonry. Like all of Illustrious Brother Clausen's writings, the books are beautifully illustrated and have artistic bindings.

In his book *Emergence of the Mystical* the emphasis is upon

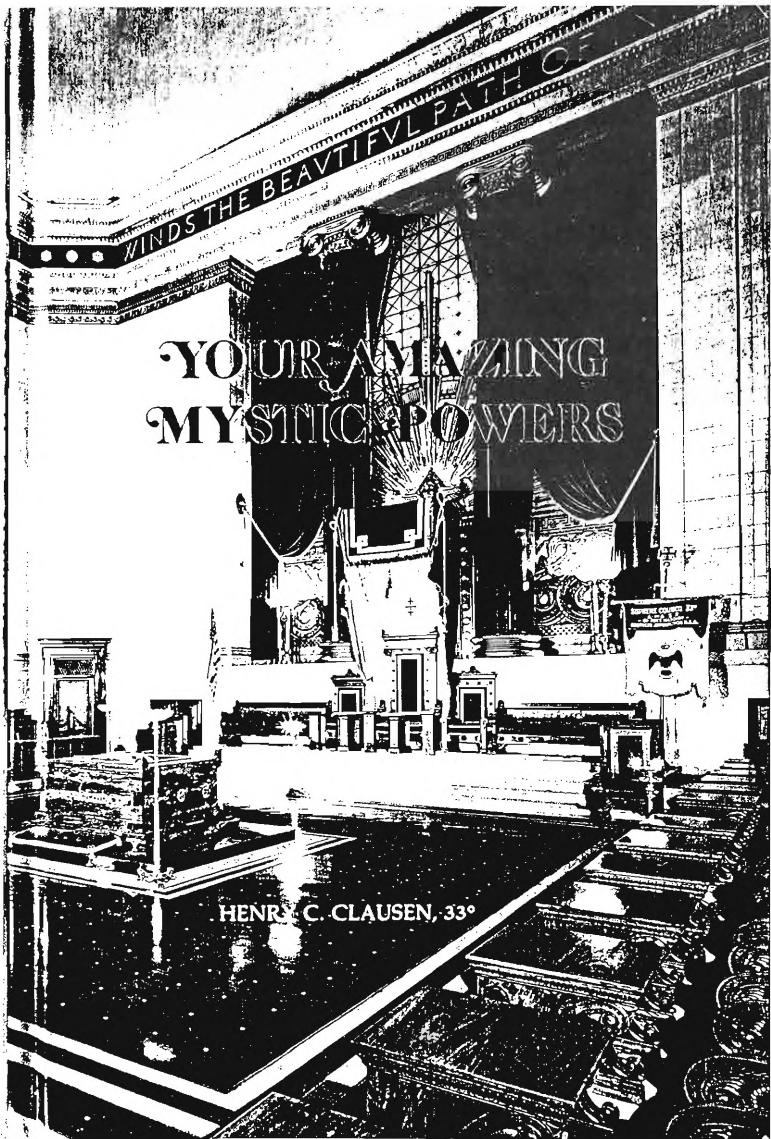


The Mozart family.

practical idealism and the contemplative life. Portraits include Ralph Waldo Emerson, Nicholas Copernicus, Thomas Carlyle, Michelangelo, Pythagoras, and a little known portrait of Albert Pike. A second edition was needed almost immediately.

In 1985 Illustrious Brother Clausen published an important work, *Your Amazing Mystic Powers*, dealing with an aspect of Freemasonry that has been generally neglected. Like other works issued by the Past Sovereign Grand Commander, the volume is beautifully illustrated and includes a twenty-seven page introduction by Manly P. Hall.

The *Sketch for the History of the Dionysian Artificers, A Fragment* by Hippolyto Joseph Da Costa, Esq., London, 1820, is one of the rarest of Masonic monographs. The author intended it to be expanded, but the larger work, if actually written, was never printed. The Philosophical Research Society arranged through the courtesy of the Masonic Grand Lodge Library at Cedar Rapids,



The Temple Room in the House of the Temple where the Supreme Council of the Scottish Rite holds its Biennial Sessions. This beautiful picture appears on the binding of Illustrious Brother Clausen's book, *Your Amazing Mystic Powers*.

Iowa for a reprint of this classic. Some years later a copy of the original edition was added to our collection. The work was published in London in 1820 and the book is elegantly bound in full morocco with elaborate gilding as a gift copy and is inscribed "The gift of His Royal Highness, Augustus Frederick, Duke of Sussex to Charles Kemeys Kemeys Tyute MP, February 2d. 1821."

The *Crata Repoa* appeared first in Germany in 1770 and was translated into English by Dr. John Yarker. The text is built up from fragments of ancient sources and the compiler had access to Porphyry, Herodotus, Iamblichus, Apuleius, Cicero, Plutarch, and several others. Madame Blavatsky's opinion on the *Crata Repoa* will be found in her book *Isis Unveiled*. The PRS has published this curious ritual with illustrations from Lenoir's *La Franche-Maconnerie*.

TO
HIS ROYAL HIGHNESS
AUGUSTUS FREDERICK, DUKE OF SUSSEX,
EARL OF INVERNESS, BARON OF ARKLOW,
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,
COLONEL OF THE HONOURABLE ARTILLERY COMPANY OF LONDON,
PRESIDENT OF THE SOCIETY FOR THE
ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE,
AND MOST WORSHIPFUL
GRAND MASTER OF THE UNITED GRAND LODGE
OF
ANCIENT FREEMASONS OF ENGLAND;
A PRINCE
HIGHLY ENDEARED TO EVERY FRIEND OF HUMANITY,
BUT IN AN ESPECIAL MANNER
TO THE ANCIENT AND HONOURABLE
FRATERNITY OF FREE AND ACCEPTED MASONS,
ON WHOM HE HAS CONFERRED INDELIBLE OBLIGATIONS;
THIS NEW EDITION
of a Popular Treatise on Masonry
IS INSCRIBED, WITH PROFOUND RESPECT,
BY
HIS ROYAL HIGHNESS'S
MOST DEVOTED HUMBLE SERVANT,
THE EDITOR.

The Masonic associations of the Duke of Sussex are clearly set forth in a dedication to him in *Illustrations of Masonry* by William Preston.

No discussion of Freemasonry would be complete without mention of the Reverend George Oliver, an outstanding exponent of the Craft in England. He was born in 1782 and in 1813 took on holy orders in the Church of England. He graduated as a doctor of divinity in 1836 and died in 1867.

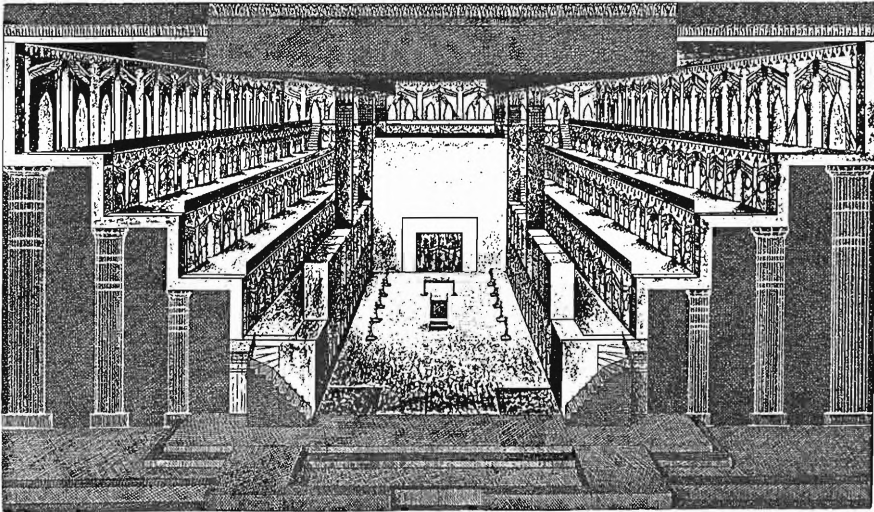
Dr. Oliver was a learned Mason and was initiated into the Fraternity by his own father in 1801 in St. Peter's Lodge in the city of Peterborough. In the Library of the Philosophical Research Society are three of Dr. Oliver's works: *The History of Initiation and the History and Illustration of Freemasonry*, New York, 1855; *The Discrepancies of Freemasonry*, London, 1875; and *The Pythagorean Triangle*, London, 1875. Dr. Oliver is considered to have been the founder of the literary school of Masonry. He was a good scholar, an excellent research historian, and devoutly dedicated to



The Reverend Dr. George Oliver. From: *The History of Freemasonry* by Albert G. Mackey, M.D. 33 Volume III.

the biblical account of the beginnings of Freemasonry. As a gentle, quiet, devout person combining archaeology and theology, he is warmly remembered by his Brethren of the Craft.

Christoph Friedrich Nicolai (1733-1811) was the author of a curious and interesting essay on the origin of the Society of Freemasons. He believed that Lord Bacon either contributed considerably to the philosophy of modern Masonry or was himself involved in pre-Masonic fraternities. The principal evidence is found in Lord Bacon's *New Atlantis* in which his Lordship supposed that a ship driven far from its course reached an island called Bensalem, which had been ruled over in ancient times by King Solomon. On this island was a large and wonderful academy called The House of Solomon, or the College of the Six Days' Work. Nicolai expands his beliefs in a work, *Origin and History of Rosicrucianism and Freemasonry*. He associates Elias Ashmole with the Masons and assumes that the objectives of the Craft included a general reformation of human society and an extensive advancement of sciences, education, and politics.



The interior of Solomon's Temple (detail). From: *Solomon's Temple and Capitol, Ark of the Flood and Tabernacle* by T. O. Paine, LL.D., Boston, 1886.

Elias Ashmole was born in 1617 and died in 1692. In his *Diary* Ashmole states that he was made a Freemason on October 16, 1646. Ashmole was outstanding as an antiquarian and the founder of the Ashmolean Museum at Oxford. He had intended to write an extensive history of Freemasonry, but became so involved in the compilation of his best known work, *The Order of the Garter*, that he was unable to perfect this project. There is no doubt that Ashmole perpetuated Bacon's program for a universal reformation of knowledge, and was associated with most of the intellectual leaders of his time.

In his book *The German Sectarians of Pennsylvania (1708-1741)*, Julius Friedrich Sachse notes that Benjamin Franklin in 1734 printed by special order of the Pennsylvania Grand Lodge *The Constitutions of the Freemasons* for distribution in the colonies. Sachse received a special award from Columbia Lodge No. 91 F. & A.M. honoring his fiftieth year as a Freemason. Sachse was also librarian and curator of the Rt. Worshipful Grand Lodge of Pennsylvania. In his essay relating to Masonic history he states that the Grand Lodge of England established in 1717 ranks first; the Grand Lodge of Ireland ranks second, 1729; and the Grand Lodge of Pennsylvania founded in 1731 ranks third.

The Library of the Philosophical Research Society has a considerable section devoted to the esoteric orders of antiquity which have contributed to modern Freemasonry. We have sections on the Jewish and Christian cabala, Rosicrucianism, the philosophical speculations of alchemy, and the histories of secret societies that have contributed to the advancement of humanity. At this time the esoteric orders of both the East and West are coming to be recognized as systems of idealistic philosophy, morality, and ethics desperately needed for the advancement of a universal reformation of modern peoples in all parts of the world.

New books are being printed almost daily dealing with Neoplatonism, Pythagorean and Platonic philosophy, Alexandrian mysticism, and the alchemy of human regeneration. These subjects have directly inspired Masonic scholars such as General Albert Pike, George Oliver, D.D., and Albert G. Mackey, M.D. In addi-



Elias Ashmole, Esq. From an engraving in *The Lives of those Eminent Antiquaries Elias Ashmole, Esquire, and Mr. William Lilly*, written by themselves, London, 1774.

tion to symbolic studies and researches, Freemasonry is a benevolent fraternity contributing in many ways to charitable and educational facilities throughout the nation.

The PRS collection includes four facsimiles of old Masonic constitutions prepared by F. Compton Price for the Lodge Quatuor Coronati No. 2076, London. Of these reproductions, only one hundred copies were printed privately.

No. 1: Grand Lodge No. 1, Manuscript roll of the constitutions of Masonry.

No. 2: Grand Lodge No. 2, from the original in the Library of the Grand Lodge of England.

No. 3: The William Watson Manuscript Roll of the old constitutions of Masonry.

No. 4: The Buchanan Manuscript Roll of the old constitutions of Masonry in the Library of the Grand Lodge of England.

These charges that we have declared
 & sworn unto you shall with and truly keep
 to your power, do help you God's command
 & keep of holy contents of the books.

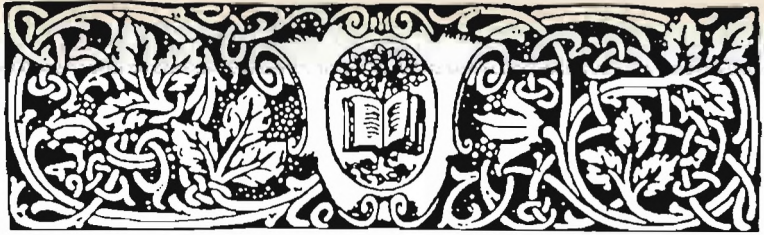
Edward Thompson
 ANNO
 DOMINI
 1687

The closing lines of the William Watson Manuscript Roll of the old constitutions of Masonry. The original dated 1657 is in the collection of the Library of the Province of West Yorkshire.

These rolls were originally written on vellum with the sections held together by thongs. They vary in length between eight and twelve feet and are dated between the sixteenth and eighteenth centuries.

It may be appropriate to conclude this article with a little known Masonic fact among those compiled by John R. Nocas of the *Utopian Masonic Digest*. "Frederic A. Bartholdi, designer of the Statue of Liberty, convened his lodge to view his work even before it was shown to the U.S. Committee in 1884. Bartholdi was a member of Lodge Alsace-Lorraine, Paris, which was composed of prominent intellectuals, writers, and government representatives."

*In
Reply*



A Department of Questions and Answers

Question: My son is uncertain as to whether he wants to go to college or develop his natural talent for a business career. How important is a college education?

Answer: Browsing through a newspaper a few days ago, I came upon a reference relating to the cost of educating children by Thomas Espenshade, an economist with the Urban Institute in Washington, D.C. He notes that it would require approximately \$34,274 to bring a child born in 1960 through his seventeenth year. Dr. Espenshade continues that for a child born in 1981 the parents would have to spend just under \$150,000 in the same period of seventeen years. This statement seems to suggest that prices will continue to rise throughout the foreseeable future. As this is a very heavy financial burden for upper middle class parents, there are a number of suggestions to lighten the load. Of course, it is noted that economy is difficult because it may involve curtailment for both parents and the child.

The cost of getting born is the initial expense. A fair estimate would seem to be something over \$2,000. It can be more if prestige physicians handle the situation; even those are hard to get due to the danger of expensive lawsuits. There are ways of cutting the cost, however. The child can be born at home if a doctor can be found who is not afraid of financial complications. The midwife is coming back into fashion and is considerably less expensive, but these services will rise in cost substantially if there is sufficient demand. Parents are warned, of course, that without the best of professional care the baby may suffer from a variety of birth defects. This is usually enough to frighten the parents into the higher cost bracket.

The time to finance the baby is immediately after its first

breath. A fund should be set up for its college education eighteen years later, and some type of insurance to cover cataclysmic ailments that may arise in childhood. There is a slight saving if there are two or three children, but problems are also multiplied with all kinds of difficulties. A nutritionist is the only way to be reasonably certain that the infant or infants are not allergic to baby food. The layette is usually an impulse to sentimental extravagance. Some attractive baby wear is usual, but it is also commonly reported that the baby never wears it.

To meet the high cost of birthing, it may well be that both parents find employment. This usually does not double the income, but can add substantially. There is now the sad fact that the mother may be unemployed for a period of time extending from six weeks to the seventeenth year. Usually, however, at least six months out of work is mandatory. We are then assured that this six months must be considered as a substantial loss of income, or as an expense. We could go on with this almost indefinitely, but our primary concern is the matter of education. In one way or another a child will require about \$4,000 a year in early childhood and more likely \$8,000 a year by the time it reaches high school. Prospective parents should not view this situation with alarm or take further dependence on birth control.

Years ago I knew one family in which a very small son developed a complex infection of the mastoid processes. In older days this cost the family over \$5,000; today it would be three or four times that. No notice is made to cover the fact that at sixteen the adolescent begins to need a car with which to entertain his classmates; and the young lady of similar age has become style conscious and finds it impossible to wear anything that is not in the height of fashion. If we throw in a few accidents, possible unemployment to one or both of the parents, union strikes, and personal insurance not entirely covered by the employer, the high cost of living rises noticeably.

It is also assumed, of course, that the young man or woman is going to college. State colleges are within reason, but rising in cost continuously, and prestige institutions may charge up to \$100,000

for four years if you do not select the top four or five. All through this discussion are the threats that the cost will double within the next twenty years. The propaganda to the effect that for lack of college education a young person is doomed to mediocrity is the result of a conspiracy. Unless those attending colleges and universities expect to be doctors, lawyers, or athletes, there are other ways to go. If we bought any article or commodity costing \$100,000 with a high upkeep, there would be considerable thought to determine its true value.

It seems that some effort should be made in which some of the educational headache could be lifted from parents and placed squarely on education and the educators. There is no actual proof that graduates from expensive schools have gained a type of education that is worth paying for. Is the young person who graduates cum laude a real credit to himself, his family, and his community? Has he come to understand and accept the responsibilities of good citizenship? Has he risen above the temptations of alcohol, narcotics, and tobacco? Does he keep the speed limit when he drives his car? Does his curriculum include courses that he will never use, systems that will be obsolete before he graduates, beliefs and opinions which will be disproved or amended while he waits? To these doubts should be added the collegiate body of doubtful ethics and morality which takes it for granted that a college man or woman should waste part of his time in riotous living. These qualities can be acquired much more cheaply by those determined to become wastrels.

Lord Bacon believed that each individual should be a complete person. He should have strength of character, live simply but genteelly, conserve his resources, and prepare himself for a world that has little time for sophistication. What can the schools themselves do about all this? In the grade schools and high schools, education should build character, develop common sense, and emphasize the need for integrity. We no longer have classes in basket weaving or amateur furniture making except in manual schools. Looking over the books selected by the professor for his class on literature one day, it was evident that the texts were worthless, suitable to pro-

duce a glib critic, but adding nothing to literary culture. There seems to be this lurking fear that education might, if properly applied, include morality, defend philosophical idealism, and bestow respect for the great religions of the world.

The question as to who is to blame must also be considered. Many parents are apprehensive that their children will develop a practical ethics and modify the pressure of ambitions which many children cannot hope to fulfill. Some would like a little religion, but end in a squabble over sectarianism and the desperate anxiety that some effort will be made to attack family orthodoxy, or nowadays, family atheism. Is it really worthwhile to turn young people over to the tender mercies of a system which does little to protect the child from drugs and immorality? It is no longer possible to afford to have young people drifting through higher education and coming out by the same door wherein they went. In fact a miseducated person is worse off than an uneducated person. It is pleasant to have a faculty of outstanding educators, and no matter how much a great university accumulates from donations and bequests, we hear little or nothing of passing those generousities onto the parents or the student body.

I have long believed that certification is the best approach in times or under circumstances in which wastes can no longer be afforded. It is perfectly possible that any student can become highly proficient in his chosen subject, pass a proper examination, and be accredited by a substantial institution for any employer who is searching for that kind of talent. If he is in need of a department manager, it is now assumed that he will employ the candidate who graduated from the most expensive school. This is most unscientific because the fringe benefits will have little meaning to the business world. It is all a matter of prestige. If you want the best, however, you really want a person who knows the most about the job for which he has applied. Is it necessary for millions of parents to sacrifice financial security without adequate means to protect their own retirement? If this sacrifice is legitimate, there would be some satisfaction to all concerned, but in too many cases the whole educational program beyond high school can be a loss of

time and money.

A professor told me that his university was gravely concerned by the type of bequests that were coming their way. These bequests were from wealthy men or families who wished the funds to be used to build chapels on the campus. There were several chapels already and more likely to rise, but what the university really wanted was a large donation to finance nuclear research. This clearly indicates the trend. Science must be honored even though evidence is piling up that ignorant intellectuals are more concerned with destruction than redemption.

The computer industry for which a number of young people have a strong fondness is also a poor investment. The instruments become obsolete daily and are replaced by new and improved types which will be obsolete tomorrow. When these obsolete computers are all heaped together in the junkyard, they will stand as a memorial to misplaced confidence. It is to be assumed that those entering the university expecting to remain there until they attain a doctorate, will be told by the sixth year of the curriculum that the first year was largely wrong and the old textbooks will be thrown away. For this type of situation, parents are expected to deprive themselves of the few luxuries that a middle class income can provide and pour their dollars into multi-million dollar educational systems.

Another point in passing is the psychological effect of all this on young people. It used to be that a bachelor's degree was enough, but now it is all changed. A masters is a step in the right direction, but nothing to brag about, and a doctorate is a little more satisfying, but it is actually the programs beyond that which make a great scholar. Two years in Berlin, two years in Italy, and a special field course in Great Britain, followed by apprenticeship to an authority in the field is much better. By that time, however, the student is a middle aged person, gray around the temples, with a future still to be achieved. Under such conditions there is very little room for the biblical admonition to multiply and replenish the earth. This is especially true if the replenishing costs more than the academically adequate individual is able to earn in his present

highly specialized job.

There is something to be said for a classic Greek education in which a group of students gathered in a quiet spot in a corner of the Acropolis and listened to Plato or Socrates with a minimum of expense. An old Hindu guru, surrounded by his chelas, found a pleasant spot on the shady side of a banyan tree and shared the wisdom of ages and the sciences of ancient India. Is education as we know it creating thinkers who dare to dream of an ethical universe, or do the graduates all come out with identical traditional attitudes on academic matters? In other words, is education teaching them to think or merely to remember the instruction they have received? Does such schooling conceal mediocrity and hold back those capable of personal achievement? Perhaps we should give a thought to a rather intriguing possibility. If the young person's mind is not burdened with the curriculum, could it ascend into higher realms of creative thinking and verge toward genius? In trying to strengthen the weak, are we simply weakening the strong?

Take, for example, Thomas Edison. According to the reliable sources, he had exactly three months of formal schooling and was dropped from the class for feeble-mindedness. Had he managed to graduate with the aid of tutors and athletic propensities, he could have amounted to little or nothing. Andrew Carnegie came from Scotland to the United States when he was about twelve years old. From that time on he had a number of jobs, one of which was as a telegraph dispatcher, and a miscellaneous worker on the Pennsylvania Railway. He had very little schooling between jobs, but became convinced that there was a future in iron and steel. He had very little formal education, and in his later years built public libraries in many parts of the United States and some abroad. Because he was not spoiled by learning, he built the buildings but required the local communities to buy the books and supply the librarian. Walt Disney was another person short on academic training, but strong in common sense, courage, and imagination. These are not generally regarded as academic assets, but they did all right for him.

As we come to the frontier of the twenty-first century, it is ob-

vious that our present methodology will be a dead loss when the individual is faced with the challenge of a different world than he has ever known. Education should be adjusting itself to great changes instead of clinging desperately to concepts that have never been effective. By preparing graduates for the highest paying careers, the schools are overloading the professional level and preparing very few to carry on the challenge of a changing world.

By the time a young person graduates from high school, he should understand his own personal potentials. Does he have dreams, and hopes, and visions of being a mature person in the sense of being more useful and valuable to his world? Perhaps he has always wanted to go down to the sea in ships, but his friends, relatives, and school counselors assure him that he can become a successful broker, do very well, have a home in the country, and pay college tuitions for his own children. If every sensible person (so called) insists that he choose a job that pays well, a potential artist, musician, or poet is lost to the world.

We think of the great artists of the past like Leonardo da Vinci, Hans Memling, and Botticelli. They were apprenticed to artists and gave their lives to the perfecting of the natural genius with which they had been endowed. They were not all of spotless nature or reputation, but they did something so well that modern critics cannot successfully demolish them.

A number of young people have come to me to discuss the problems of their education. Most of them have graduated from high school without the slightest idea of what to do next. A few find temporary success in athletics, but in almost every case they want to make a good living, retire early, and be remembered as a success. Sometimes a horoscope will help, but love of learning for its own sake is not strong enough to determine the future.

By the early years of the twenty-first century human society must reform itself and completely revise its theory of knowledge. Materialism has to fade away for there will be nothing to sustain it in a communal culture. The emphasis will be more and more upon the release of internal potentials. The greatest asset that an individual can possess is himself. We must train and dedicate the

resources that for the most part lie dormant in the human soul. As populations increase and the sixth billion comes along, competition will be a tragedy for all concerned. We must find new answers for those seeking to discover the adventure of releasing the resources of the internal life and sharing them for the common good.

It would be most encouraging if educational institutions become leaders in the advance of civilization. It is time to revise the curriculum, emphasize that which is noble and necessary, and forget the rest. The present vital need in education is to produce "safe" citizens. It is assumed that the educated have values of greater constructive utility than the ignorant. Today this is not the case. Few are standing firm against the foibles of the fun generation, probably due in part to the fear that nothing lies ahead but disaster. Everyone wants to dance, but no one knows how to pay the fiddler. The young people with their caps and gowns line up for their diplomas, while their parents look on with a kind of smug satisfaction.

When a country pays for education or subsidizes research institutions, its primary objective should be to create good citizens who will protect the nation in times of need and do everything possible to sustain the principles upon which that country was founded. Young people will not be asked to go out and die for their nations if they stay home and live for their country. The government also has its responsibilities, but in order that legislators may act with integrity, the schools from which they graduate must reveal to them clearly the facts of life. Corruption in high places may all too often be traceable to defective education.

Juvenile delinquency must be faced head-on in the primary grades of the educational system. If the high school cannot teach ethics, the rest of its instruction is in vain.

Of course, no one country is altogether to blame in such a matter. Nearly all civilized states suffer from the same ailments and the first line of defense against corruption is constructive education. If both parents must be employed to pay for a child's schooling, it would seem reasonable that the education they are purchasing at so large a personal sacrifice will provide a knowledge

superior to that which would naturally be available in home training. Most parents have some religious commitments, but these are the source of nothing but controversy in the school system. It has been said that in the kindergarten, children love God; in grammar school, they respect Deity; in high school, they doubt the existence of God; and in college there is no time for such sickly superstitions. The parents of America pay for this, but they would do better if the children were taught at home. The working mother thinks that her added income helps to strengthen the ethical life of her children, when in fact a considerable part of the funds are siphoned off and wasted in the perpetuation of absurdities.

The day will come when a practical schooling can be conferred in a maximum of five years, and a professional education in three or four additional years. Children will gain all they know now and much more in a healthy educational environment, led by teachers who know how to teach and are permitted to teach what they know. Children are very quick to learn and learning should prepare them for a better life. Specialized education may require a somewhat longer time, but schooling should be complete by the time the student reaches maturity. They should go from theory to practice by the twenty-first year. By shortening the curriculum these young people will have an opportunity to learn by direct experience and at the same time develop a variety of personal, mental, and emotional assets.

The great universities of Europe that flourished between the tenth and fifteenth centuries are now mostly museums. If they are still schools, they have been greatly changed, revised, and rededicated. The old monuments now cast their lengthening shadows on the modern halls of ivy. It is obvious to nearly everyone that whatever we are doing in the name of education is not a success. The world is in the worst condition in the history of the human race. We are glorifying our mistakes and pay well for institutions to make sure that we do not improve our ways. Probably the basic mistake is that we have tried to perpetuate civilization by bestowing a ponderous intellectualism upon every generation that comes along. We take over each wave of youth, tell it how to live,

and what to think without ever finding proper answers to these basic dilemmas. Experience tells us that when we refuse to grow of our own free will and accord, a crisis will arise which can be very painful.

The average family today is taking more interest in retirement, and the members look forward hopefully to a kind of comfortable security when their years of labor are finished. Each person plans for his own retirement, therefore society must give thought and heed to its collective securities. Most of the institutions we now cherish will grow tired and fade away, the monuments of wealth are exceedingly perishable, and the ambitious world leaders will exterminate each other proving conclusively that they are in need of psychological counseling. We would all like to be happy but we are paying billions of dollars every year to make sure that we remain unhappy. At last a kind of discouragement sets in and we accept the probability of declining years largely given to boredom at least. We can excuse forty or fifty percent of the public for its despondency, suspicion, and disillusionment, but we are still dependent upon religion, education, and government for mature leadership.

We go to school to become wiser, but in the end we are simply more confused. If we must follow the prevailing law and send our children to public school or the equivalent thereof, we should not have them return to us after graduation as juvenile delinquents. If this cannot be prevented, the great structures for which we pay so heavy a price are little better than helpless. Schools are supposed to lead, but not into temptation. We should not have to wonder what is happening to our boys and girls as they become part of the public school system.

I remember growing up with boys and girls who came home, at least occasionally, with smiling faces and an air of significance to tell us the annual imports and exports of sugarcane from Haiti or the Hawaiian Islands. It is a long time since I have heard a young person mention the curriculum. We don't know what he is studying if anything, but we do hear anxiety and even fear in his voice. A country that cannot prevent this should completely reorganize

its educational system. Education is not a luxury—it is the first line of defense against the corruptions of character, caused by subversive forces of one kind or another. How can we graduate a person who has gone through seventeen years of education and does not know that cocaine is dangerous? The answer seems to be that he doesn't care, and this in turn reveals that education has failed to bring him a vision of the personal significance of his citizenship.

There is some truth in Upton Sinclair's parable of the water tower. In this case everyone is draining off the water as rapidly as possible but doing nothing to restore the supply. Then when the tank is empty, careless and thoughtless people are shocked, disappointed, and disillusioned, and blame it all on the politicians. Actually, everything you can think of is done to filch from the public purse. Everyone is raising salaries, enlarging the property, increasing the rent, doubling the university tuition, raising fees on services, and loading the public market with junk. If we buy it all, the price index says we are successful; if we have nothing left to buy it with, there is a temporary depression. Every service has raised its fees and we are assured that it is merely inflation and what we have inflates with whatever anyone else has.

Very few of us, however, are really convinced that the economic situation is secure. It's not that we just have to save to get the kids through school. Everything we need and buy is more expensive. There are few doctor's prescriptions at the moment that indicate any effort on the part of the pharmaceutical houses to help the suffering public to save a little on the pills. Everything is going up. The banks are figuring new ways to make charges, insurance premiums are now rising into the stratosphere, and children's clothes are just about as expensive as those for adults. Few men can afford to buy suits any more. Dentistry no longer fits into the average budget; rents have doubled.

Into all these and many other overheads it will now cost us \$4,000 or more per year to feed, clothe, and medicate an eight-year-old child. One suggestion is that parents get together and swap clothing. This will help some, but the great misdemeanor continues. Countries, like individuals, should live within their

means. There is one disheartening probability that has been noted in a recent report. A number of women who interrupted their careers to have a child or two are deciding not to go back to work at least until the children are eighteen years old. This could cause an economic upheaval. All the figuring would be out of kilter and in times like these such incidents demolish several groups of strategists.

I think Andrew Carnegie, who was distinctly a self-made man, was right when he recommended that every human being should live rich and die poor. It would ease his own affairs and prevent his children from being parasites living off the inheritances which they have never earned. Well, that's probably enough for now.

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REFLECTIONS OF M.P.H.

There was considerable turmoil in the religious life of the American people during those years now referred to as the "Roaring Twenties." As my own public career began in 1921, I found myself in a frenzied atmosphere of peace, power, and plenty. The more liberal denominations developed a curious mixture of metaphysics, Freudian psychology, and psychic phenomena. Mingling with these were health food advocates, imported oriental beliefs, and a touch of sorcery. Conditions did not improve to any great degree until the depression of 1929, when positive thinking was no longer rewarded with physical abundance.

To a young man starting out with a sincere desire to make some practical contribution to the public good, the outlook was discouraging. It seemed incredible that so many persons should become involved in a common bewilderment. After I thought the matter over, it seemed necessary to establish some kind of firm ground upon which personal idealism could mingle its hopes and aspirations with the wisdom of the ages. Noble concepts out of context lost most of their protective meanings, and it seemed to me that the time had come to convince persons with normal intellectual equipment that Deity was not the overflowing source of infinite abundance or that the responsibilities of life could successfully be cast upon the Lord.

In preparing my large book on symbolical philosophy, I gained a fair comprehension of the available supply of enlightened thinking which had descended to us from ancient civilizations. These flourished while they kept the rules and faded away when they compromised the codes of law which they had inherited from their gods and sages. It was not my intention to question the idealism that impelled the search for truth. For many years I lectured on the great systems of morality and ethics which had inspired the noblest of mortals to the service of human need. It soon became evident

that only a limited number recognized the prevailing need and it was difficult to convince the multitude that nature and nature's God expected them to improve their dispositions, mature their thinking, and carry their proper share of worldly responsibilities. It did not seem at that time that a new religion would solve the problem. All the necessary instructions were already available and it never occurred to me to announce a further revelation.

The most practical procedure was to create a nonprofit corporation without creed, sect, or interference with the normal beliefs of humanity for the primary purpose of perpetuating the ageless wisdom. It was to be a nonpartisan foundation where persons of every belief could bring their questions and mingle their interests on a level of religious and philosophical equality.

One of our most important by-laws provided that we should sponsor no other organization nor condemn the honest dedications of other contemporary groups, sects, or schools. We were to meet to contribute to the well-being of each other. To this end I opened my research library to the public without charge and have spent most of my life writing on subjects about which there are reasonable concerns. If it is assumed that esoteric scholarship implies psychic revelations, secret rites and rituals, or oaths of allegiance in such matters, this is outside of our jurisdiction. Religions, cultural institutions, and benevolent societies have their rituals and symbols and we never question the right to such concepts and practices. We simply do not have them here. The Philosophical Research Society has no membership fees, but is sustained largely by contributions of interested persons, through programs of instruction, and the distribution of publications.

There are always unsettled years after a war. The roaring twenties followed World War I, and World War II with its interminable political emergencies resulted in a widespread psycho-neurosis. The foundations upon which a constructive life should be based have been swept away and hysteria is loose in the land. The rise of science resulted in an intensive materialism which has made bad matters worse. If the average person has his physical security swept away and his religion taken from him, the result is exactly the con-

dition we find ourselves in today. We try to live useful and helpful lives on the shifting sands of continual emergences.

Society is now divided into two basic groups. Private citizens will either drift along from one calamity to another or they will turn their attention to the possibility of a practical solution. There is no doubt that the determination to find answers that are possible and feasible is arising in the public mind. It should not require a prestigious education in the Ivy League circuit to provide the best scholarship. Learning from experience is the most dependable source of social progress.

The ancient system of learning is probably the most successful we will ever have. Young people were taught either at home or by attending the schools of accredited scholars. Here they were given the foundations of astronomy, mathematics, and music. Along with these the young minds were inclined toward the realization that every person is born to contribute his greatest abilities to the service of his community, his nation, and his world. What we now call a university education would have been listed in ancient times as primary schooling.

The secondary grades have been referred to in many countries as the gymnasium, not for the exercise of the body, but for the disciplining of the mind. Those with unusual skills or abilities and with unselfish dedications entered the sacerdotal colleges for priestly instruction. They received a full account of the true sources of learning and the development of their own internal capacities. Those who succeeded in this training became religious philosophers and philosophical scientists. The fruits of their labors have descended in the memory of mankind as the most valuable of all legacies.

For the last sixty-five years I have attempted to restore the classical concept of learning. There is no effort to disparage existing institutions, but it does appear to be essential to human survival that we recognize a level of knowledge or insight above intellectualism. Education can never be complete when those who have received all that the university can bestow are without religious convictions. There must be an emphasis on morality and ethics free

from unreasonable ambition and avarice, and ready to defend the principals of enlightened civilization. I have noticed in recent years an increasing number of honorable men and women who are resolved not to be overwhelmed by the pressures of contemporary mores.

There is a prevailing tendency to compare the worst of the past with the best of today. Even this process, however, is not very inspiring. It should be assumed that we have corrected the mistakes of our ancestors, but such an assumption is difficult to defend. We learn from the classical tradition that initiates of the Greek Mysteries were accepted on terms of equality by the esoteric orders in Rome, India, Egypt, and the Chaldean countries. In the temples, therefore, there was a recognition of the basic unity of all faiths, but this has not survived into modern times. Another point to be remembered is the level of educational instruction. The School of Plato, the cinder track of Aristotle, and the Pythagorean assembly at Crotona were sustained by enlightened leadership. Not one of these great institutions of the past was atheistic, or even agnostic. The final end of learning was to demonstrate the supremacy of religious enlightenment.

When we enter the hallowed institutions of modern learning, we are apt to find pictures or statuary of esteemed or even venerated teachers. Religious scholars are seldom featured in such displays. We are more likely to find Darwin, Huxley, Lister, or Copernicus. The names are honored, but the actual lives of these pioneers are passed over lightly, especially if, as in the case of Copernicus, they viewed alchemy, hermetic arts, or astrology with sympathy.

I have brought together a workable collection of reference material suitable to meet the needs of those who wish to explore the origin and descent of knowledge. We recognize no difference between the East and the West and have long since discovered that some of the most important contributions to the advancement of science were made in China, Japan, Korea, Tibet, and India. The same is true of their arts, ethics, literature, and music. We are today facing grave difficulties as the result of religious intolerance.

There is abundant material available, however, to prove that theological conflict is due to the ignorance and intolerance of all concerned. We have been able to put a man on the moon, but we have failed to provide safe transportation on our own planet. We have been making laws against dishonesty since before the Bible days, but after five thousand years or more the penal system is condemned as a failure by governments that regard themselves as highly efficient and intellectually mature. In substance we have accomplished everything but the correction of our own mistakes.

The Philosophical Research Society is convinced that a foundation such as ours should not become involved in politics. A number of well-intentioned groups have attempted to convert us to their causes, but if they did, our main objective would be sadly compromised. Political groups are heavily prejudiced and constantly mindful of economic expediencies. The moment one makes an alignment with a political party, half of humanity becomes his enemy. There is no political situation that is so unrealistic that it cannot find endorsements and a devout membership. It seems wiser, therefore, to improve the quality of political leadership through the attempt to educate leaders or potential office holders with a better insight concerning the needs of the hour. Strengthen the honor of the individual politician and the condition of a state or a country will show immediate improvement.

We frequently receive requests to pass judgment upon the merits and demerits of religious groups, old or new, large or small. To be perfectly honest, there is no possible way by which such necessary information can be found. In most cases the only answer is common sense and the good judgment of the person considering membership. If he is a sufficiently informed person, if he understands the ancient foundations of knowledge, and has the skill to evaluate the beliefs and teachings of a certain sect, he is not likely to be imposed upon. This is only one of the numerous situations where adequate research of source material is imperative.

Because of my reticence in discussing my own beliefs, I am frequently asked what religion I follow—what spiritual revelation has inspired my activities. The simple fact is that I sincerely believe

that I am serving with the best of my ability the dictates of my own conscience. My daily work is my discipline, and I am making no effort to advance my own spiritual destiny. There seems to be no real need to limit or restrict the normal actions of other human beings. My teacher has been the very public I am seeking to serve. Thousands of troubled persons have sought my advice or assistance and in each case I have gained new and deeper insight into the workings of human thoughts and emotions.

I know opinionated individuals who insisted on going their own way and who came in the end to wish they had followed the advice they had formerly rejected. I have lectured in hospitals, prisons, Christian churches, and Jewish synagogues. I have baptized and christened the new born; performed inter-religious marriages which various churches refused to solemnize. I have been called to the bedside of the sick, comforted the dying, and performed funerals and memorial services. These are the sources by which an understanding of life is enriched and there is very little justification for antagonism, intolerance, or bigotry.

Most of the discoveries that I have made in the course of years have contributed to our publications. Recommendations found in these books and brochures are based on personal incidents interpreted in the light of ancient wisdom adapted to modern needs. It has never seemed to me that I knew enough to arbitrate all the differences which have been brought to me, but I have solutions from those wiser than myself. Somewhere in the words of Jesus there will be pertinent instruction; Moses and the prophets still have many counselings that apply. The problem of retirement may bring the *Analects* of Confucius out of some depth of memory; and Buddha's Noble Eightfold Path has straightened out many crooked roads. The *Bhagavad Gita* is an old favorite and usually gives consolation to the bereaved. All over the world people have had good ideas—some friend, relative, or stranger recorded their advice and it has become a part of therapeutic procedure.

We have assembled here by the side of the road what has been possible for us to bring together of a dateless source of useful information. We like to think that we are not restraining anyone

from the due practice of his own faith. If he becomes a little concerned, however, we like to feel that he can be counseled according to the rules of his own denomination. It is a mistake to disillusion sincere people, and it is even a greater mistake to assume that we can substitute one belief for another. It is hoped that people who come here will find a peaceful religious atmosphere. If this is possible, we can learn together about the parenthood of God and the brotherhood of humankind. The world has talked about such things for ages, but we are now trying to practice what they preach.

There are great institutions in this world to serve a variety of causes. The United Nations Organization seeks to arbitrate the political disputes of nations; the bankers have found ways to do business in fifty languages; the industrialists buy and sell without serious religious complications; American scientists can visit China; Japanese physicists are welcomed to the United States, and no one questions whether the great inventor is a Brahman, a Buddhist, or a Shintoist. The Nobel prize winner is not rejected for any aspect of his faith or lack of it. In all projects involving profit and loss, industrial competition, or the fluctuation of the national debt, we can unite our resources according to our economic hopes.

Why is it then that we cannot bring together the noblest convictions of humankind? Is it impossible for us to outgrow stubborn beliefs that failed long before the beginning of the Christian era? Where is a monument to society that is dedicated to those laws of redemption without which all lesser projects must ultimately fail? At the moment another holy war has broken out on our troubled planet. Millions of young men are ready to march out and die for the glory of their faiths.

I am reminded of a little story of the young man who knelt before his sweetheart and remarked ecstatically, "I would get down on my knees and die for you." The blushing young lady replied, "Yes, John, but will you get up on your feet and work for me?" This story is not new, but it is relevant. Generation after generation goes forth and perishes to fight the war that will end all wars. If these same devout persons would dedicate their energies to

the reconciling of religious and political differences, we would all be far closer to the Golden Age.

From small beginnings great things sometimes grow, a truth well set forth in the parable of the mustard seed. Perhaps the small foundation which I have built, and many devoted friends have helped me to maintain, will grow into an institution dedicated to the arbitration of all differences. This is not a case of peace at any price, but a peace which must result from the reformation of a sick and sorrowing planet. When that day comes we will recognize and esteem those dedicated teachers who laid the footings on which we hope to build a house everlasting. The end of our foundation, to use the words of Lord Bacon, is world peace with equal opportunity to all. Here all the achievements of human skill will be brought to the altar of the Eternal. We shall serve God by protecting the rights of each other and religion will come to its fulfillment when gentleness prevails throughout the earth.



THEORY AND PRACTICE OF RELIGIOUS CONVICTIONS

(Continued from page 7)

obeyed. It does not favor the rich or the poor, but is part of the heritage of all created things.

According to Akhenaten, the sun requires in return for benevolence that we should be kind to each other and so live that our light shall also shine into the dark realms of sorrow, warming the hearts of the heavy laden and touching with its gentle rays the bud of the lotus flower. We may not completely understand love, but we know what it means when affections fail or are destroyed by cruelty or neglect. The time is now for theologians and religiously-oriented persons to transcend the types of sectarianism which for centuries have prevented the union of East and West, North and South, and all that lie between from revealing the great example of divine benevolence which is for the salvation of all that lives.





Happenings at Headquarters



A number of pleasant events occurred during the Fall Quarter of 1986. Perhaps we should mention first our participation in the opening exhibit in the Robert O. Anderson Building of the Los Angeles County Museum of Art. Under the broad title, "The Spiritual in Art," there is strong emphasis upon mystical and esoteric symbolism and the effects of ancient traditions upon the work of contemporary and recent artists. We were among those invited to participate in this extraordinary exhibition and loaned a number of items from the Library of our Society. The very handsome and elaborate catalog of this exhibit includes reproductions from the writings of the seventeenth century Rosicrucians Robert Fludd and Michael Maier, and astronomical diagrams from the seventeenth century Jesuit scholar, Athanasius Kircher. We also loaned volumes two and three of the mystical writings of Jacob Boehme, illustrated by the Rev. William Law, London, 1764. In 1987 the exhibit will be presented in Chicago at the Museum of Contemporary Art, and later in the year it will travel to the Hague's Gemeentemuseum. Beyond question this is the most important public exhibition involving mystical and metaphysical productions of the Medieval and modern worlds.

On Sunday, October 19 in the afternoon, the PRS Library presented a benefit concert. The proceeds of nearly \$1,000 aided the publishing fund of the Society. The performers were all Friends of the Society with recognized professional talents and the program of songs, dances, and instrumental selections was enjoyed by an enthusiastic audience.

At long last the bibliography of alchemical books and manuscripts in the PRS Library collection arrived from the bindery and is

now available to those interested in this aspect of the esoteric tradition. It is a handsome volume in folio size, substantially bound and profusely illustrated. It is gratifying to note that among the first orders for this unique volume were those from the Smithsonian Institution Libraries of Washington, D.C. and the Bodleian Library at Oxford, England. We are also receiving letters of appreciation and some surprise at the thoroughness of the classification and the additional editorial and biographical commentaries. Considering the present interest in mystical chemistry, it appears that this limited edition of our work will be sold out in due time.



BACON ON FALSE GODS

(Continued from page 18)

the planet. He bought and sold the resources to which he never had a proper title. War after war was fought to conquer the earth and enslave its creatures, both human and animal.

Bacon believed that science, fully understood and reconciled with the Divine Will, could restore the beautiful world to which we had been given the rights of tenancy. Wisdom would redeem ignorance; love would be victorious over hate; swords would be pounded into plowshares; and an enlightened race would endure to the end of God's will. Civilization can use the productions of progress with reverence and charity and the idols of the theatre could abdicate their false securities. Bacon gave this vision together with his scientific program for the advancement of learning. The end of learning, therefore, is a realization that an infinite integrity rules all things and judges the labors of humanity with righteous judgment.

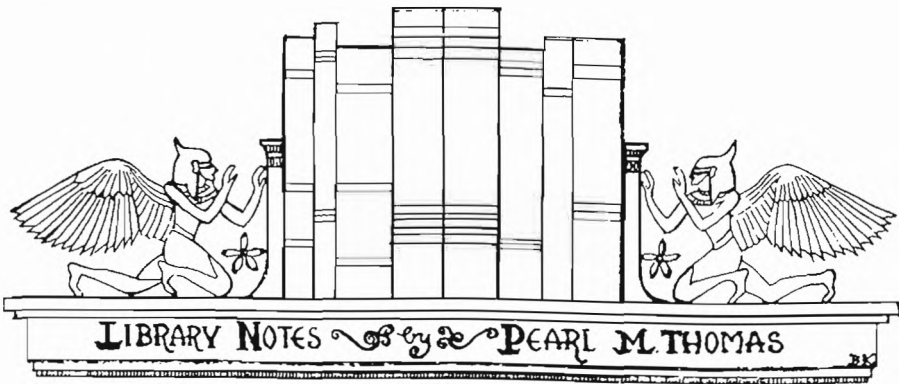


CHINESE PROVERBS

Kindness is greater than law.

Act with kindness, but do not exact gratitude.

Better be kind at home than burn incense in a far place.



CULTURAL CONTRIBUTIONS FROM CHINA

In the Western world we are trained to believe that we have a vast heritage from Babylonia, Egypt, Greece, Rome, and Western Europe—and we do. But we often fail to realize the tremendous impact that the major civilizations of the Orient have also contributed.

In China, paper made from rags originated in 105 A.D.; ink came in 400 A.D.; printing appeared 868 A.D.—all in use there hundreds of years before they put in an appearance on the European continent. Paper appeared in Samarkand over six hundred years after being used in China. The papyrus of Egypt was not in a class with paper made from rags and could never actually compete. Vellum from the west has always been too expensive to seriously consider for average books. Printing started in China over six hundred years before Gutenberg, but without an alphabet and with over eight thousand characters the Chinese language presented a serious problem.

The Chinese produced a thirty-two volume encyclopedia in the tenth century. The first one-volume encyclopedia appeared in Switzerland in the early sixteenth century.

We have a tendency to think the Chinese do everything in

reverse. We say black is the color for mourning; they say white is. We write horizontally from left to right; they write vertically from top right and down. We start a book at the front; the Chinese start at the back and go forward. Who is to say which is right?

Roman matrons as early as the second century B.C. had great regard for the gossamer silks which came from the land of "Seres" or China, and the word actually means "silk." It is even claimed that the demands these ladies made for this finery had much to do with the ultimate downfall of the Roman Empire.

The Silk Road, over six thousand miles, from Peking through Turkestan and Mesopotamia to the Mediterranean Sea and by boat to Rome, was a costly and dangerous route. Lives were lost and much precious goods were stolen.

Ser Marco Polo traveled the Silk Road and planned to remain in China for only a year or two but was so taken by the advanced civilization he found there that he remained for twenty-six years. On his return to Venice in 1295, he came back with so much in the way of precious gems that he was well provided for all the rest of his life. It is believed that Columbus was aware of the travel book by Marco Polo and that it had a considerable influence on him and his decision to travel to the west some two hundred years later.

Through the ages, the Chinese as a race have always had a marked interest in the subject of divination. In his last five years, Confucius (551 B.C.-479 B.C.) lived simply but with considerable honor devoting his time to the work of editing the classics and writing a history of his people. One of the most quoted of Confucian sayings states simply: "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubt. At fifty, I knew the decrees of Heaven. At seventy, I could follow what my heart desired without transgressing what was right."

Of the *Nine Classics* on which Chinese culture is based, it is generally conceded that Confucius either wrote commentaries or edited the first five books. The second of these is the *I Ching*, which has remained a worthy contribution to the field of divination. To these five books were added four texts—one of which was the collected fragments of the great sage, Confucius.



Confucius.

James Legge (1815-1897), a missionary who went to the Orient to convert the "heathen," remained to become absorbed in the teachings of the Far East. He called the sayings of Confucius *The Analects*, and the name caught on. These constitute the remembered remarks of the great Chinese sage and were gathered by his followers for some time after the death of their leader.

While Confucius found it difficult during his lifetime to find a state that would or could follow his philosophic guidance, the influence of Confucius has made a profound impression on the total outlook of the Chinese people. For a time it was called "Confucius mud," but it would appear that the Confucian ideals are again coming into perspective. James Legge has given the Western world a far better understanding of what Confucius was trying to accomplish. He made little attempt to promote new ideas, but was completely content to study and revere the ancients for here he found the answers to current problems.

While he was not appreciated during his lifetime, periodically his precepts are studied anew and reveal the answers that are so sorely needed by a struggling humanity. Confucius died feeling that he was a failure, but nonetheless he had many disciples and it has been claimed that they ran into the hundreds and thousands. These followers were fortunate to have the insight to realize what a great leader they had as a friend; one who taught them that greatness of the nation begins with the individual responding to the best that he knows and living accordingly.

All of the great religions and philosophies of China—Buddhism, Confucianism, and Taoism—are well represented in art by certain symbols. The three friends of winter are the bamboo (also the symbol of Buddha), the pine (Confucius), and the Prunus (Lao-tse). These plants indicate a faithfulness to each other in adversity. These great philosophies can reside happily in the individual human breast without any sense of confusion.

“The Three Vinegar Tasters” have been popular for years, symbolizing the great philosophies of the Orient. There is a small



The Vinegar Tasters.

reproduction here, taken from the copy we have for sale in the PRS Gift Shop. A friend of the Society, Carl Wahlstrom, reproduced the idea using little children to show their outlook on life. Another friend, Rev. Elaine De Vore, captured the essence of the great philosophers in clay. When Confucius said the vinegar was sour, the little figure shows a distinct puckering of the lips. It is more than likely that the vinegar is indeed sour. Buddha, with the figure holding a painful pose and the tongue extended, senses bitterness—as early Buddhism was inclined to see the rounds and races are a bitter battle against circumstance. Lao-tse declared the vinegar to be sweet, which could hardly be factual but might represent a good attitude if one has to be tasting vinegar which everyone knows is more apt to be sour.

A provocative thought about the Orient, especially China and Japan, is that they have not experienced so-called “Dark Ages” as Western civilizations have known them.

In recent years we have begun to appreciate the impact of Eastern philosophy and art upon our way of life. The Western world is experiencing the cultural heritage of China and its artistry is gaining wide recognition among collectors here and in Europe.

In the art of China various forms have had their peaks and low periods, but not all forms experienced them at the same time. Many of the Ming period artists (1368-1644 A.D.), for example, made a deep study of Sung art (960-1280 A.D.) and managed to recapture some of the startlingly beautiful artistic forms from the early Sung period when culture was at its height, particularly in the field of porcelain (celadon, Chun, Ju, and Ting). Ernest Fenollosa called Sung “the ripest expression of Chinese genius.”

In the T’ang Dynasty (618-907 A.D.), Nestorian fathers attempted to bring Western religion to the Chinese. Mohammedanism also tried to gain entry, but the influence they both exerted was minimal considering the vast size of the population.

During the T’ang, various art forms emerged: lacquer, ko-ssu weaving, and especially porcelain. The great kilns at Ching-te-Chin near Nanking, then the capital, were producing superior wares and were the leading exporters of porcelain. The Chinese did

not export their truly beautiful wares to Western nations because they had a poor regard for the "barbarians," so they invariably sent out of the country the heavy and durable items that did not particularly appeal to the Chinese ideal of beauty. Of course the heavier wares were far less likely to be broken on the long, arduous route to Europe.

Tea also became a vital item for exportation. Tea had been known for centuries as an anesthesia to block out pain. Unfortunately, the secret method for this usage has long disappeared.

Another item, probably well worth noting, is that Western influences of all kinds were banned in most oriental countries. When some willful traders from Europe made entry, they were put in their place and not allowed much opportunity to have an impact on the oriental culture.

The early Portuguese and the Dutch were especially restrained in their effort to propagandize Western nations. In the Ming Dynasty (1368-1644) certain Western influences crept in, mostly in the name of converting the orientals to Christianity, and/or for trade, but the actual balance of advantage was mostly in the favor of China. About 1514, Portuguese traders and Jesuit priests became as active as the native ones allowed, but were largely frowned on. The Chinese artists (as well as the Japanese) showed their disapproval by picturing them as large, grotesque, awkward, with either red or blonde hair, blue or green eyes, and prominent noses.

A great favorite with Manly P. Hall among our books in the Oriental section of the Library is a comprehensive tome written by Katherine M. Ball. Its title is *Decorative Motives of Oriental Art*, first published in London and New York, 1921. The purpose of the volume is to assemble and interpret the motifs that consistently appear in the oriental arts. Everything (plants, animal, minerals) used has symbolical significance. Combinations of these also convey definite meanings. As an example, the duck so often pictured with the lotus implies faithfulness in marriage. Again, the willow tree is often placed with the swallow and this represents poets and writers.

Katherine Ball presented an autographed copy of this outstanding work to Mr. Hall in 1941. The lady lived in San Francisco and was much honored and respected among the Oriental art connoisseurs. Solomon Gump, a founder of the original Gump stores in the Bay Area, was a friend of Miss Ball, as were John Howell and Paul Elder, both outstanding book dealers of her day in San Francisco. She knew them all and also derived much information from many of her oriental friends who related stories to her of their remembrances of the myths and folk lore as told to them in their childhood. Consequently, much of the writing in her book had never been recorded before.

In the preface of her work Miss Ball said she also gained considerable information from an early magazine, called simply *Japan*, published in San Francisco by the Toyo Kisen Kaishu Steamship Company. At our PRS Library we have many of these magazines, and they are truly beautiful.

The Katherine M. Ball book has thirty-five chapters, dealing with a variety of subjects including various animals, fish, insects, and plants that play a significant part in the symbolism as expressed in the art of the Orient. The first two chapters make a serious study of the dragon, showing its place in oriental art. There are some thirty-nine illustrations in these two chapters alone, many of which come from the private collection of the author. Mr. Hall attested to her magnificent collection for he visited her apartment. She exhibited great love and respect for the oriental art world and this enthusiasm is revealed in her writings. The many facets of her work show how utterly important are the early art symbols as expressed in the oriental world.

Vignette

Many people have told me that they enjoy reading about my various trips, so here I go again. Last July I had the privilege and delight of taking four family members to visit New York City. It was new to all of them: my son, my daughter-in-law, and their two younger boys, aged seventeen and nineteen—otherwise known as my grandsons. Living in a small town in Southern California, the

boys were unacquainted with buses, cabs, and subways, but in New York they encountered all of them. To make the grand entrance, I contacted the limousine service in New York used by my older son and so at Kennedy Airport we were met by one of those extended limos with a television and drop seats for the boys. We were going to a good address in Midtown and we thought we should go in style. With twelve pieces of luggage we would have had to take two cabs and it would have probably cost as much—and not been nearly so interesting!

We arrived at the apartment just before dark, and very shortly walked over to Fifth Avenue, into Trump Towers, about as elegant a condominium as New York has. Then up to 57th Street where we gawked into shop windows and where we passed Carnegie Hall which is in wraps now for a face lift of some kind. Our destination was a wonderful Jewish delicatessen that my eastern son highly recommends. We had an attentive waiter who, when seeing that we weren't making too much headway with all the food, told us not to worry, he would box it for us to take home. He added pickles, extra bread, etc. and we were well fixed for a grand lunch the next day when we took the Circle (boat) Line Tour around Manhattan. That is a marvelous experience and one gets a feeling of the grandeur of the island.

The picture of the Statue of Liberty shown here was taken by a friend who actually was in the harbor on July 4th and marveled that there was plenty of room for all kinds of craft, from government ships, to large oceangoing liners, "tall ships," and craft of all sizes, and that it did not look crowded.

That evening my eastern son took us all to a very lovely Italian restaurant in the neighborhood and we had a joyous time, taking well over two hours to eat and talk and enjoy.

I had no intention of taking the subway—I thought I knew too much about it. My older son said he rides them all the time, just be careful which ones you go on—so, we did. The next day we left the boys at the Museum of Modern Art which they adored, and we adults went into the Tishman Building down to the subway level and in no time the train came zooming in. Four stops away we got



Statue of Liberty. Photo by Lee Walker, taken July 4, 1986.

off at Harold Square and made our way to Macy's, which is being much upgraded these days (they are also improving the entire neighborhood). I particularly enjoyed "The Cellar," on the lower level where all kinds of interesting foods are on display and beautifully arranged. Macy's lays claim to an enormous volume of business and I can well believe it. Almost everyone I saw was carrying bags with the Macy label on them, and we were right there with them.

I did not see a single supermarket . . . "mom and pop" types of stores were here and there but none of them large. One can purchase fruit, even vegetables on street corners. It is not cheap, but good. We ate our breakfasts at the condo but all other meals were eaten out. The boys favored stands on the corners. We grownups appreciated a little more festive fare at higher prices.

We then went on to the Empire State Building to catch the views from the eighty-sixth and one hundred and second floors. The next day was given over to the Metropolitan Museum, and even the members of my family who didn't think they cared for

museums were impressed and stayed all day, until the warning sound of the closing. That evening we had dinner at the Oyster Bar, located in the lower level of Grand Central Terminal. I have never been in so large a restaurant, but even with the size, the service was personal, good, attentive, and interesting. Incidentally, the fish was great!

Wherever we went we encountered friendly people: on the subway, on buses, and in Central Park. The one exception was the bus drivers in New York, who simply cannot be compared to the operators in Los Angeles. Anyone who rides the buses as much as I do can see a vast difference. Here, it is a common practice for the drivers to wish the patrons a "happy day" and for the patrons to make the same suggestion and add "thank you."

I can't possibly tell about all the wonderful things we did, but outstanding was the afternoon High Tea at the Palm Court of the Plaza Hotel, where the musicians paid us special attention. We naturally took in the New York Public Library and enjoyed the hour-long talk by the docent. United Nations was on the schedule, as well as a day (Sunday) spent touring Connecticut in a very nice rental car. We came back by way of Long Island, over to Staten Island, and on to Manhattan via the Staten Island Ferry. We collected shells along the Atlantic seaboard and all in all had a great time. The grandsons call this New York jaunt the "trip of a lifetime."

On another day I went alone to the Frick Museum, revisited the Roerich Museum at 319 W. 107th, Tiffany's China floor, and still found a little time to enjoy the sights from the twentieth floor of our borrowed apartment. The last night, my eastern granddaughter came into town and the two of us went to a very delightful French restaurant. It was so nice to have a few hours with her. I realize that all granddaughters are talented and beautiful, and she is no exception. She is beloved by her family and that is no small feat with three brothers!

My pictures of the trip are all assembled in a large photo album and it doesn't take too much arm twisting to get me to show them. Try me!

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