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

ABOUT THE COVER: The Apostle Paul. A woodblock print by Lucas Cranach which served as a bookplate. See p. 26.

WINTER, 1976

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A CHRISTMAS MESSAGE

Gratitude is an important medium of exchange. It is the only reward that most of us receive for our kindly or gracious action. Some may hold the attitude that good deeds reward themselves, but experience has proven that thoughtful solicitude for the well-being of others should be appropriately recognized. This is especially true now because the prevailing self-centeredness is damaging many lives. As the Christmas Season approaches we should be especially mindful of the benevolence of heaven and the countless blessings we all enjoy. Deeply concerned over current problems we forget our many happy experiences, exaggerate our dilemmas, and demand more from our world than we have any right to expect.

There is the story of a prominent labor leader who was trying to convince the members of his union that he had served them long and faithfully. He described the benefits that he had conferred upon his constituency. He told of the better working conditions, higher wages, shorter hours, and fringe benefits which he had gained for them through the years. At the end of his talk, one of the members rose with the following observation: "All that is true, but what have you done for us today?"

There are a great many individuals who are too proud to be grateful. They consider it an indication of personal inadequacy. They confuse the word gratitude with charity, forgetting that the basic meaning of *charitas* is not philanthropy but love, and in re-

cent editions of the King James Version of the Bible, especially in the Pauline Epistles, the word "charity" is replaced by "love." Most human beings are by nature inclined to be considerate of the needs of their associates. The Parable of the Good Samaritan still inspires noble and unselfish sentiments. In moments of disaster, we come to the aid of those in distress regardless of their colors, creeds, or social estates. When we hear that some distant nation has suffered from a catastrophe, we are proverbially generous and compassionate. Such spontaneous evidence of practical helpfulness should be recognized and appreciated, and this is equally true in more intimate personal relationships. There is nothing more difficult to bear than a lifetime of unselfish service that passes unnoticed. A good deed should never be taken for granted, and even if not verbalized, should be revealed through mutual faith and esteem.

In those long gone days when there was much less to be thankful for, people were grateful for small favors, and there was far less loneliness than there is today. We did not suffer from "great expectations." Expensive gifts were out of the question. Most Christmas presents were homemade. Time and thought went into them and they were cherished, not for their commercial value, but for the overtones of affection which accompanied them. To gather around the Christmas board and look into the smiling faces of those near and dear inspired gratitude. It was an appropriate moment for prayer to that Unseen Power that brought them all together again in a sacrament of good fellowship.

Perhaps gratitude must begin in religious convictions. In simple fact we all enjoy the blessings provided by the universe. There is never a moment in which the bounty of infinite life is not shared by us all. We live in a beautiful world which, unfortunately, we have damaged by our own thoughtlessness. The food we eat, the air we breathe, and the quiet joys of our inner lives are possible and available because of a power greater than ourselves. It often appears as though we must earn our blessings after we have received them. We pay our debt to life by making proper use of the resources at our disposal. To betray our divine birthright must certainly result in misfortune to ourselves. To me this has always been

the true meaning of the Last Supper, for we are all nourished by the wine of life and the bread provided by nature. It is good for all of us to accept with humility of spirit the continuing generosity of what the Chinese call "Father Heaven" and "Mother Earth."

The habit of gratitude is well worth cultivating and it gives us a more constructive relationship with our environment. We begin to notice values which we may have long ignored and the sooner this experience comes to us, the better. It would be difficult, if not impossible, to unite the various factions of human society without sincere friendship, so we may properly ask, "What is a friend?" We may assume that it is a person who understands us, who can be depended upon in an emergency, and who will accept us in spite of our imperfections. A friend is more than an acquaintance from whom we expect little. We are not inclined to recognize friendship unless it is accompanied by genuine concern for our well-being and this thoughtfulness must be mutual. Unless we are grateful for friendship it will fade away, and in early Christian doctrine friendship was elevated above blood relationship. Brothers may quarrel and, without friendship, no other relationship can succeed. The Neoplatonists considered friendship to be one of the noblest of all human bonds. Love of parents, love of husband and wife, and love for children cannot be complete without such relationships being founded on friendship.

It is rather common to find generous people who find it comparatively easy to give, but exceedingly difficult to receive. When someone tries to do them a favor, they are embarrassed and may actually become offended. In this life, gratitude is not complete without gracious acceptance. If we enjoy being generous, we must also rejoice when generosity comes our way. Other people grow through their generosity the same as we do, and we should never deny them the opportunity. The Confucian Code was built upon family deportment. Every member of the household had certain inalienable rights which had to be respected and each was inspired by example to recognize the various strata of family hierarchy. The highest gratitude was reserved for parents and the eldest living ancestor was honored by all. Affection was expressed

through established formalities and courtesies of deportment. It was proper for youth to venerate age because it personified departed ancestors whose labors were the foundations of the present generation. Gratitude to the illustrious dead helped to mold the character of each generation. There was to be no contention in the household. Voices were never to be raised in discord, for these brought grief to both the dead and the living. Sons and daughters were to be proud of their parents, and should so deport themselves that in due time their children would venerate their memories. There was gratitude to the spirits for their protection, to the living for the mutual sacrifices by which they had maintained the home, and to the unborn who would carry on the good tradition. In these cases, gratitude was equated with loyalty, an emotion deficient in our contemporary culture.

It has been my experience in working with people that those who have most to be grateful for are not always the most grateful. If the mind is too self-centered, there is a tendency to become hypercritical and the concept of duty takes on tragic implications. Affection has been misinterpreted to imply that it is a natural responsibility for one person to sacrifice his life to the whims of another. There are natural responsibilities which most persons accept with fair grace, but even these should be acknowledged by the beneficiary. In matters of duty, selfishness can be a cardinal sin. In older families, especially, there was usually one member who was expected to carry the burden of the entire group. There is an old Jewish proverb to the effect that it is easier for one mother to care for twelve children than it is for twelve children to take care of one mother. Usually the burden finally falls upon one gentle soul, seldom the favored or spoiled child. I have known a number of cases in which such dedication to duty was little better than martyrdom. Worst of all, there was little, if any, gratitude.

Looking back over the years of our own lives, we should pause and consider how other persons have contributed to our security and happiness, and have given us deeper insight and understanding. Memory has a tendency to overlook pleasant events and to cling tenaciously to misfortunes. In pastoral counseling, we have noticed that those neurotically inclined tell the tale of their personal woes at the slightest opportunity. With each repetition these stories become more deeply etched in the subtle substances of the subconscious mind. Such individuals usually ignore their personal contributions to their own unhappiness. The Pythagorean discipline of retrospection is useful in such cases. Wherever possible we should orient all occurrences which concern us in the larger framework of cause and effect. To do so may transform a difficult experience into an important lesson which will benefit us if we accept it wisely.

The human being is suspended, to borrow a phrase from Goethe, "twixt heaven and earth, dominion wielding." While we inhabit the physical body, we rely upon the sensory perceptions and their mental coordinator for both experience and the evaluation thereof. The primary objective of the physical faculties is to protect the body from natural hazards. The emphasis is upon creature comforts such as food, shelter, and protection against rigors of climate. Over vast periods of time, humanity has come to accept material existence as the sovereign reality. The imminent takes precedence over the eminent simply because immediate happenings are an almost continuous challenge. Even prayer is largely a petition for health, happiness, or prosperity. We are most grateful for such assistance as furthers our material purposes and needs. When a workman is promoted to a better job with larger pay, he may hasten to thank his employer or, if he be religion oriented, to express his gratitude to God in his prayers. If he is exceedingly practical, he will do both.

In troublous times such as we are passing through, today man's spiritual heritage is likely to be overlooked. Yet it is the divine endowment within ourselves that is our only hope of solution. Most scientists are well aware of the immutability of Universal Law, but they gain very little consolation of soul from their convictions. We should all be grateful that the ultimate management of our affairs is in the keeping of an insight far greater than our own. Even though we may not understand the operations of Divine Law in the material world, its acceptance as conviction is of the utmost utility. Buddha explained that man's first step to enlightenment can be sustained only by faith. Once this step it taken, realities

become increasingly obvious and we gain an apperception of our personal places in the Infinite Plan. We have no proof that Divinity has ever failed in its long range purposes and, as we gaze out upon the constellations clustered in the midnight sky, it would seem evident that infinite love-wisdom is sufficient to meet an immortal emergency; for this realization, we should be eternally grateful.

It is said that Martin Luther, the great Protestant reformer, bestowed upon us the symbol of the Christmas tree. He was the first to decorate it with lighted candles to symbolize the planets and constellations. The evergreen was almost universally venerated as natural evidence of immortality, and Luther's brightly lighted tree can also stand for the human soul ornamented with celestial light. Regardless of the weaknesses and imperfections which burdened mankind, the ultimate victory of the Divine over the human is inevitable. Evolution is nothing more or less than an unfolding revelation of the divine potentials now clothed in mortal fabric. The essential purpose was that the human being shall outgrow the illusions and delusions of material existence and thus claim his inevitable birthright. Because we must all learn through our own actions (and the corresponding reactions thereto), we should be grateful for the inalienable right to grow. So far as material existence is concerned, Job in his afflictions cried out, "Man cometh forth as a flower and is cut down." In the Egyptian Ritual of the Dead, the human soul standing in the Hall of the Twin Truths cried out: "O Great God, Lord of the Quick and the Dead, Let me not perish with the king who ruleth for a day." Egyptian philosophy would imply that the "king who ruleth" for a day is the human ego or personal self, that syndrome of ambitions and intemperances which we mistake for the real being within us. If we are satisfied to perish with the world king, we are not worthy to enter the Fields of the Blessed, but must be reborn in the realm of Typhon, the keeper of the karmic records. We resent sorrow as we do pain, but they are both protectors and faithful servants demanding from us greater strength of character. Most religions have disciplines which are imposed upon their members, and the universe has its disciplines which it imposes on all living things. We should be grateful that "whom the Lord loveth, he chasteneth."

At the Christmas Season, we should give special thanks for the lessons we have learned through past years. We may have conquered a bad habit, been reconciled with a former enemy, or liberated our hearts and minds from a lingering grudge. We would have special cause for rejoicing if we have come to understand and accept the frailties of human nature. Having labored to improve our own character, we know what it means to struggle against the pressures of ulterior motives and innate resentments. An old clergyman whom I knew many years ago summarized his conclusions after fifty years in the ministry in these words: "'Most folks are doing the best they can considering what they are. It's what they are that gives trouble." Someone will say, "If I were you, I would do it differently." It is more likely, however, that if I were actually you, I would do as you have done. Each builds his life from materials available to him, and some seem to be better architects than others. All we can ask of any person is that he live the best he knows. This was the American Indian creed.

Religious festivals have always been close to the human heart and, in classic civilizations, they were largely expressions of gratitude. The deities presiding over the various departments of life were honored with processions, tournaments, and athletic events. There was always music and the rites were climaxed by banquets and personal pilgrimages to temples and shrines; it was assumed that gratitude should be expressed through joy which would bring delight to the Olympian deities on their lofty thrones. Many of these festivals have continued into modern time and there is scarcely a hamlet or village in Europe that does not still have holidays mostly based upon the old agrarian ceremonies corresponding with the planting and harvesting of food products. In countries where festivals are still common, the citizens are in better mental and physical health. The encroachments of industrialism have resulted in the abolishment or curtailment of public celebrations and may be a contributing cause to outbreaks of destructive violence.

The most important of Christian religious celebrations are Christmas and Easter and they are still kept by nearly one billion human beings. The old street pageants have been largely discontinued because of traffic problems and, in this country particularly, are

perpetuated through church services and private family assemblage. In recent years there has been a strong revival of the religious aspects of such gatherings. For some time the drift was toward the secularization of religious holidays. The trend is now in the opposite direction. Prevailing anxieties have contributed to this change, and materialism as a philosophy of life has fewer followers every day. Even in Communist countries, places of worship are now accessible to most of the citizens.

Many people have liked to conclude that Christmas is a merchant's holiday. While there is evidence to support such a point of view, I think this aspect of the subject has been considerably exaggerated. Some simply object because they resent buying gifts for other people; others do not wish to give the time or thought to the conventional requirements of the Holy Season. It may be good for us to expend a little effort in spreading good cheer as a form of penance. If members of other religions can pause in their daily routine to preserve the gracious custom of thoughtfulness, there seems no good reason why we cannot do the same.

In ancient Britain, solemn festivals were usually held out of doors. Some gathered in mountainous places, others in deep secluded valleys or groves of stately trees where the spiritual realities gained significance. Even now many might find refreshment by closer communion with the spirit that lives in all things, both animate and inanimate. Each finds his Chistmas joy according to his own inclinations. Some are happiest when surrounded by children and grandchildren and others by a temporary retreat in some quiet sanctuary. All religious celebrations should include an appropriate release of affection and mutual regard. We should not view ourselves as repentant sinners, but as grateful children of a gentle and benevolent power which we venerate through simple expressions of genuine affection.

In one Roman festival, slaves and servants became guests in the houses of their masters. The members of the family prepared the meal which was served with full formality accompanied by gifts and other symbols of appreciation. A long shadow of this practice is found in several European countries, especially France. Retainers in their best clothes are formally received at the door and given

seats of honor around the fireplace. In one house which I visited at this season, two dogs and a cat joined the assembly and had their share in the banquet. In England the carol singers often joined in the family festivities. The original intention was to symbolize the fatherhood of God and the brotherhood of men. The barriers of rank or wealth were forgotten and there was special consideration for the stranger without the gate, for he might be an angel in disguise.

When I was quite young I knew an elderly Scottish lady. Her family had all passed on and she lived alone in an old-fashioned frame house. On Christmas Day she set a formal table with her good china and slender silver candlesticks. She also put on her best dress which, from its appearance, might have been an heirloom. There was always a second place setting and the most comfortable chair reserved for the unseen guest. Probably this idea originated in the legends of *King Arthur and His Round Table*. There was always an empty seat called the "Siege Perilous" for one of the invisible keepers of the Holy Grail. Again, the unseen guest might be the presence of Christ in a mystery, for his presence could be everywhere and he had waited long at the door of many a house. I suspect that with the Scottish lady, the seat might also be available for the spirit of her husband who predeceased her by many years. To many the whole incident would seem a little sad, but she was one of the happiest persons I have ever known, and she expressed her gratitude in this quiet and gentle way.

The human soul has been described as a radiant field enthroned in the metaphysical structure of the human being. It is of the nature of beauty and within abide the noblest of human sentiments. Moral beauty manifests as enlightened love, compassion, generosity, sympathy, graciousness, and gratitude. These are considered to be constructive rates of vibration contributing to the individual and the collective well-being. These sentiments make civilization possible and personal living a constructive and meaningful experience. The natural authority of the soul is often obscured by negative attitudes such as self-centeredness, self-pity and anxiety mechanisms. These also have their vibratory rates which interfere with the harmonious functions of the mind, the emotions, and the

physical body. Jesus reminded his disciples of a fundamental truth when he said: "Blessed are the merciful, for they shall obtain mercy." The impulse to be merciful is a manifestation of soul power. The words of Christ remind us that mercy is most available to us when we bestow it upon others.

To have a happy and well adjusted life we must all give the fullest possible expression to our powers of the soul for our strength abides in them. The victory of soul power over brute force is our hope of salvation. Gratitude is one of these soul powers. It transforms and transmutes and is twice blessed, working countless small miracles in the lives of those who give it and the recipients thereof. When exchanging gifts at Christmas time, let us share our soul resources together. We are all in need of understanding. We want someone to realize our good intentions and to appreciate the services that we render. With a little constructive encouragement the soul gains leadership over our lesser faculties. The soul is indeed the Star of Bethlehem, and those who are wise enough to follow it find in the end what all the world is seeking.

Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and misrepresentations which are uttered against him.

—Henry Ward Beecher

The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.

—Thomas Paine

A thought is an idea in transit.

—Pythagoras

The stomach is a slave for it must accept everything that is given to it, but which avenges wrongs as slyly as does the slave.

—Emile Souvestre

PROBLEMS OF LONGEVITY

PART I

Considerable attention is now being focussed on the problem of longevity. It might seem that the most direct approach to an understanding of this problem would be to question those who have reached advanced years. Some time ago Dr. Logan Clendening, as described in his book *The Human Body,* questioned a considerable number of nonagenarians and centenarians in the hope of discovering useful information. He discovered one pertinent fact—no two agreed. One declared emphatically that his continuing good health was the result of a strictly vegetarian diet, while another of equal age ate meat three times a day. One enthusiastic oldster attributed his vigorous health to the fact that he always voted the Democratic ticket straight, while another noted that he had avoided the polls throughout his entire lifetime. One felt that he had been sustained by conversion to religion, but his testimony was contradicted by a man of equal age who proudly announced that he had never darkened the door of a church. The only conclusion seemed to be that peculiar personal idiosyncrasies were credited by most long lifers who could find no other reason for their survival. It has also been my habit to ask those of extraordinary age the secret of their survival. One centenarian told me that he always wore two suits of woolen underwear, summer and winter. Another explained that he was born and raised in Ireland, and his early diet consisted of boiled potatoes and cottage cheese. Dispositional factors brought the same confusing testimony. One individual who had passed the century mark had a peaceful nature; another admitted under some pressure that he had carefully nursed a disagreeable disposition for the best part of a century. Reports of longevity bring the case of Javier Pereira into clear focus. In 1956, the Republic of Colombia issued two commemorative postage stamps to honor Pereira who had reached his 167th year. His portrait shows him to have been a kindly faced

old man, and it is supposed that he was a habitual drinker of good Colombian coffee. While extreme dates such as this are hard to verify, it may be assumed that the government investigated the case with some thoroughness.

Cases of extreme longevity recorded in older writings are usually doubtful. Some errors may be due to the fact that sons often took their fathers' names and the John Doe who passed away in 1910 may not be the same man who was born in 1790. It is usually very difficult to verify an age of over 115 years. In various regions where extreme length of life has been reported, natural environment may have played a considerable part. Those living from the products of good soil probably receive better nutrition, but the inhabitants benefited from good fortune rather than better habits. In this area of research all findings have their exceptions.

It has been long pointed out that human life expectancy should be far greater than it is today. Considering the number of years required to attain physical, emotional and mental adulthood, we should live with reasonable efficiency for 150 years. After the passing of the Patriarchal Age, the Bible tells us that man's earthly span should be three score years and ten. When the number seventy is used, however, the number seventy-two seems to be implied. When the seventy elders were selected, six were chosen from each tribe, and when the Septuagint Version of the Old Testament was prepared, it was actually the work of seventy-two scribes. In biblical times life expectancy was much less than it is today, and it is doubtful if the average person reached the age of forty. On the other hand, nearly three thousand years later, we have difficulty in exceeding the biblical pronouncement. According to vital statistics the average male in the United States has an expectancy of seventy years and the female lives three to four years longer. Everything that has been accomplished by modern scientific methods has not greatly changed the biblical probabilities.

King David, in Chapter 3 of the Book of Ecclesiastes, wrote a little poem which includes the words: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; . . ." It may be reasonable to conclude

that the ancients were guided largely by intuition rather than knowledge. According to Dr. Clendening, "The fact is that the span of life of any individual is largely determined, barring accidents, at the moment when he starts off." This may seem to be a depressing statement, but as no individual is certain of his life expectancy, he may well be among the centenarians. Is there any actual evidence to support the concept that there is really a destiny that dictates our ends? One thing is certain, there are well-authenticated cases of death being predicted long before it occurs. Famous astrologers have prophesied not only the time of death, but the circumstances involved in passing. Ethical astrologers, however, refrain from such pronouncements except under most unusual circumstances. Physiognamists have also found indications of a long or short life span in certain structures of the human body, the shape of the head, and the alignment of the features. Dr. O. S. Fowler who gained wide distinction as a phrenologist declared that in the human brain there is a center controlling vitativeness, or hold upon life. When it is highly developed, longevity is almost certain, but where it is underdeveloped the probabilities are against the attainment of great age. Cheiro, the palmist, was certain that the condition of the life line in an individual's hand was an accurate measure of physical duration. This testimony was combined with several others and Cheiro was considered practically infallible. Each person is born with an energy impulse which may be at least partly determined by hereditary endowments and partly by factors not yet determined.

Practical support for this hypothesis is not difficult to find. Persons survive incredible hardships and live on to advanced years; others succumb to minor ailments. A number of Civil War veterans who went through almost indescribable hardships lived past the century mark. It is not always the robust person who survives. Many have suffered semi-invalidism and outlived their so-called healthy associates. Even epidemical diseases take some and leave others. The secret of survival in exceptional instances has not been discovered. The Greeks considered the eighty-first year as the grand climacteric. Those who passed this point successfully often lived on for a number of years. Plato, one of the great minds of antiquity, passed on at eight-one, but many others, without his en-

dowments, lived even longer. Buddha lived to be eighty years old and in *The Book of the Great Decease,* he clearly stated that the body was tired, and it was time to depart therefrom.

Let us create a hypothetical case based on the belief that each individual has a personal life expectancy. Suppose (whether you know it or not) you are destined to live eighty-five years. You will retire from business at sixty-five with the hope that you will enjoy the well-earned rewards of your labors. You want to be healthy as long as possible, so you follow the recommendations of a reliable physician or a qualified nutritionist. There will be ample opportunity to control your weight, retard the hardening of arteries, and keep your blood pressure within the normalcy range. There will also be warnings that if you disregard such advice, you may die before your time. A reasonable health program may not make it possible for you to live beyond your eighty-five year expectancy, but it should keep you in better condition in advancing years. The health hazards of an elderly person can be considerably minimized if he will cooperate with nature, live moderately, and think constructively. Proper precautions, therefore, should never be regarded as a waste of time, but as a first line of defense against the chronic ailments which too often afflict the aged.

Next, the concept that an individual can lengthen his life should be examined. Most people prefer to believe that they can extend their physical embodiment by various health regimes. Some favor Sunday morning golf, others like to jog, although this could work a hardship on the kidneys. There is a strong trend toward organically grown fruit and vegetables. Others have their favorite food supplements and dose themselves liberally with vitamins and mineral supplements. It is hard to tell how effective these actually are, but they contribute to hope and protect their users from the impoverished food products which flood the markets. My stepfather, recently deceased at the age of eighty-seven, never took supplementary nutrition. He did not have even a head cold in the last sixty years of his life. He came from a short-lived family so this does not explain anything. His favorite food was largely in the starch register with emphasis upon pastry, candy, and doughnuts. He was a very strong

man physically, and a few months before his passing could lean over with his knees straight and put the palms of both hands flat on the floor. He was a little hard of hearing in his latter days, but read without glasses up to the age of eighty-five. He never made any effort to explain his long life. If he had followed any health regime it might have been assumed that it had contributed to his longevity, but as this was not the case, the mystery remains unsolved. However, generally speaking, a moderate standard of living and the avoidance of detrimental habits contribute to good health, and should certainly be cultivated. Violent emotional outbursts, a chronic tendency to worry and anxiety exhaust the resources of both mind and body. The important thing is to live well while we are alive and not suffer early depletion of vitality, or the premature aging of the body. It does no real harm to hope that our life span may be extended by the regulation of our habits and attitudes. Attention should be focussed upon maintaining efficiency after the age of sixty-five. Whatever contributes to this is valuable. If the person whose life expectancy is eighty-five years is addicted to riotous living and undermines his constitution, this does not necessarily mean that his life expectancy will be shortened. It is his expectancy of remaining with us as a happy and well-adjusted senior citizen that is undermined. He may drift along to the amazement of everyone who knows him but his later days are likely to be misery-ridden. The bad disposition may not kill an individual, but as he grows older he will be increasingly crotchety, unpleasant, and a nuisance to his friends and relatives. He will blame others for his troubles, and his physical continuance loses its useful meaning.

Interesting people and those with heavy responsibilities have little time to waste on self-pity. They are less likely to be lonely or neglected. These types always have a strong sense of future accomplishment. There are many cases of lives that falter when certain goals are reached. Take a person who retires early, thus freeing himself from the tedium of useful employment. He has decided that he is entitled to live in a realm of leisure for the rest of his days. He can do as he pleases, but it often happens that he pleases to do nothing. Vacations mean little when they are no longer the rewards of diligent endeavor. Boredom may not be included among

terminal ailments, but it definitely detracts from the importance of retirement years.

When a man retires from business, or a woman's children have married and left home, the élan vital is likely to be markedly reduced. Adequate preparations are seldom made for these circumstances. Life loses its meaning and submerged neurotic tendencies come to the surface with detrimental results. With vitality impaired by emotional stress, chronic ailments develop more rapidly, further lowering the recuperative resources of the physical body. Some authorities have pointed out that there are two forms of death. Obviously, a person dies when his heart stops beating, but it is equally true that he dies when his hopes, dreams, and plans for the future come to an end. Many years may separate these two forms of death, but under such conditions, longevity leaves much to be desired.

Unfortunately, no individual can actually experience the later years of life until he reaches them. He may be surrounded by older people, but he does not identify with them. We are all inclined to live in the *now*. The past is gone forever and the future remains a mystery until it is reached. This short range perspective permits us to drift through the best years of our life expectancy until the limitations of age begin to interfere with what we like to consider our normal pursuits and activities. Those who wish to live long should also plan to live well. In a letter to Aristotle, Alexander the Great observed that his father, Philip of Macedonia, gave him being, but his teacher, Aristotle of Athens, gave him well-being. History proves that Alexander was not able to live the principles which he had learned from Aristotle, for in the midst of his glories, Alexander died at the age of thirty-three before the gates of Babylon.

In these days of rapid transit, many people think of their automobile as a second physical body. This familiar vehicle can provide us with several practical lessons relating to longevity. It is assumed that every car has built-in obsolescence. Even the most expensive model may have congenital defects, some of which can prove to be incurable. On the other hand, things being equal, the

survival of any mechanical device depends largely upon the care and skill of the operator. Troubles may arise from the way in which the car is used, the temperament of the driver and the degree of proper maintenance which it receives. Imagine that a modern motorcar with good care and attention has a life expectancy of about twenty years, and even at the end of this time it can still be useful to someone, or may be exported to an undeveloped country. A car with a good life expectancy may be turned in at the end of the first year because something seems to be wrong. Usually, we attribute this something to the manufacturer, but we may be accusing him falsely. A nervous, irritable driver can ruin a car much more rapidly than one who is better integrated. Complete lack of mechanical insight can cause symptoms of trouble to be completely overlooked. Failure to have the car regularly checked often results in large repair bills; and accidents, regardless of who causes them, usually result in serious damage. We must conclude, therefore, that the family car should be regarded as a responsibility, and those who overlook this important fact, must pay for their thoughtlessness.

The human body is our most valuable means of transportation. In East Indian philosophy, the body is called a vahan, a vehicle or cart which transports us along the road of life. In one case, a cart may be drawn by a mighty elephant; in another, by a spirited horse; and in still another, by a plodding ox. These animals signify the person in the body, whose temperament largely determines the speed of the vehicle. In India, wisdom is associated directly with the elephant. It is the lord of all the beasts and fears no enemies. The intelligence and endurance of the elephant are proverbial, but it is seldom in a hurry and, with majestic stride, it reaches its goal in due time and has a long life expectancy.

It is a popular belief that the individual, by maintaining the best possible relationships between his body and himself, may extend his mortal existence. The question still remains unanswered, however, as to whether or not this assumed extension was a part of his appointed life span. There is an optimistic school of thought

that believes that most persons, under favorable conditions, should have a life expectancy of 150 years. If such is the case, conditions as yet not controllable reduce the average probability of survival by almost fifty percent. Searching for an explanation, it has been decided that the great enemy is environment. The human body was constructed for simple living, but it does have protective mechanisms against occasional stress. According to most ancient legends, man was appointed as the gardener in a wonderful world. By degrees, he has corrupted this environment. The planet has become a vast industrial complex. Persons ambitious for wealth and power have willingly sacrificed health and happiness; while physical conditions obviously leave much to be desired, psychological pressures have caused the greatest havoc. In spite of these social hazards, life expectancy has been nearly doubled in the last two centuries. Unfortunately, the way we live today is crippling us, especially in later years, thus providing further opportunity to develop terminal ailments.

The re-educating of public opinion is no easy task. The right to have opinions, whether they be right or wrong, is one of the major privileges of free people. Every day countless persons contribute to the contamination of their natural resources and the impairment of their own health. They may admit that their conduct is unwise, but they contribute cheerfully to the perpetuation of popular delinquencies. Fortunately, it is quite possible for an intelligent person to live above the level of popular thinking. To do this successfully, he must discipline both his attitudes and his appetites. We must all seek for that which the Neoplatonists defined as the victory of self over circumstance. This may require considerable willpower and persistence. Good resolutions are of little practical value if they are not supported by appropriate changes in conduct. The undisciplined person finds it difficult to remain true to his resolutions over a long period of time. The weaker person drifts back into his old ways because they are usually courses of least resistance and nearer to his heart's desire. Most of us could weed out some bad habits if we made a sincere effort. Crippling ailments and their common causes are being widely publicized. Much of this

information is highly instructive and should be taken seriously by those who wish to preserve health and efficiency.

To go back again for a moment to the automobile, when it begins to look a little shabby, we will give it a new coat of paint, add whitewall tires, and polish the chrome finishings. If the car looks well, we drive it with greater pride. It may be that we should have started the rehabilitation project with the engine, for paint alone cannot keep a car running. We are all trusting too much on appearances. While it is perfectly proper for an individual to look his best, it is a mistake to accept without question the slogan made popular some years ago in the advertising of a manufacturer of house paint, "Save the surface and you save all." We cannot prevent the aging process by the use of hair dye. There is no objection to its use if it builds up self-confidence, but it may also be an unfortunate substitute for proper health procedures. A nutritionist with whom I discussed this problem observed, "If a person really desires to improve his looks, he must restore as far as possible his normal bodily function—especially elimination." The tendency to proscrastinate the correction of detrimental bodily habits certainly contributes to premature aging. We mentioned these generalities because the ghosts of our mistakes in younger years come back to haunt us as we grow older. The best time to delay the aging process is while we are young. Actually, aging begins in the cradle, or as one philosopher put it, we start to die the day we are born. As the body structure crystallizes, it gradually makes possible the maturing of the physical person. He seems to get healthier every day but after middle life this crystallization brings about a slowing down of vitality and recuperative power until the body itself is no longer habitable by the being which it was fashioned to serve.

The eating habits of small children today leave room for considerable improvement. A diet of soda pop, candy, fried foods, doughnuts, and ice cream pleases the child's palate, but does nothing to solve geriatric problems which will arise in the future. I noticed a rather woebegone, youngish woman standing at the checkout counter in one of our supermarkets. Her wire cart contained two cartons of cigarettes, two six-packs of beer, a package of potato chips, and a bottle of whiskey. She was obviously on a reducing

diet without benefit of professional guidance. We cannot say with certainty that she is shortening her life, but she is certainly undermining future efficiency.

Many persons have discussed with me their plans for the future, and I have lived long enough to be aware of how some of these plans work out. All kinds of projects were envisioned for those wonderful days of leisure that lay ahead. One couple was going to buy a camper and spend their golden years traveling about the country visiting places of interest and camping in national parks. Both were already suffering from eye trouble, and shortly after the husband quit work, neither one of them could pass the driver's test. A widower decided that he would go back and complete his college education. He began with enthusiasm but found the program far too intensive for his limited vitality. In both cases mentioned, early planning could have made future activities quite probable. The couple who wanted to travel had been warned years ago that their vision was becoming impaired, and the man who wanted to continue his education had depleted his energy reserves by many years of moonlighting.

At the present time we are all deeply concerned over the depletion of natural resources. Industry is dependent largely upon petroleum, and the Arab States are in a position to endanger the economic stability of many countries. Wood is a self-replenishing material and fortunately for all concerned, so are most of the basic foods upon which we depend for survival. In human society, man himself is the principal source of vital power which also renews itself from generation to generation. Thoughtful persons are now regretful that we have been so extravagant and wasteful with the earth's natural resources. These should have been carefully conserved—at least until additional means have been found to maintain our enonomy. Again we can make a comparison between the human body and the automobile. By careful planning we could have markedly reduced fuel consumption and with a little thoughtfulness and self-discipline could have restricted wasteful and unnecessary driving. Such economies may still be necessary, but will probably meet strenuous opposition. It is quite possible that in the

forseeable future the human being may have to reorganize his living to insure his survival. In a modern industrial society, a large part of human energy is dedicated to the perpetuation of the economic system. In a sense we are killing ourselves to keep business alive. Of our remaining stock of vitality, more is drained off by labor disputes, competition, and the resulting personal anxieties. While we may not be able to bring about drastic changes in personal living, we can learn something from the automobile industry. Smaller cars are being built, engines redesigned, and fittings are somewhat less luxurious. Inefficiency is a heavy drag on our economy and is equally unfortunate in personal affairs. As individuals grow older, each must face an energy crisis. He must decide the best uses to be made of his available supply and live within the requirements of his constitution which can be considered as his retirement fund. While pensions and social security checks are useful and helpful, they cannot compensate for depleted energy reserves. Fifty years ago young people were taught to save, even from their meager early earnings. As the result of a paternalistic government, thrift has more or less passed out of style, but unfortunately no administration can guarantee the health of its senior citizens. This problem each must solve for himself. Anyone who is living beyond his financial means is also endangering his internal resources.

The human body has a built-in speedometer which measures with remarkable accuracy the tempo of activity suitable to the individual. This is noticeable in the driving of a car. If it is driven too rapidly, tension arises in the driver, and if the speed is too slow, a sense of frustration sets in. When the speed limit in this country was reduced to fifty-five miles an hour, there was a remarkable drop in fatal and disabling accidents. There was also a noticeable saving of fuel. Many years ago, when the Earl Li Hung-chang visited the United States, he was invited to ride on a new train that was expecting to establish a speed record. When they came to the end of the run, he was informed that five minutes had been saved. Blandly, the Chinese statesman inquired, "Now, what shall we do with the five minutes?" Hasty thinking results in mistakes that must be corrected with a considerable expediture of energy. Hasty conclusions are often regretted, and work done too quickly

may be defective. Each of us must adjust to the natural rhythms of the body, otherwise there is unnecessary wear and tear upon the system. A lifetime of pressured efforts will result in damage, both organic and functional.

Humanity is divided into what may be called two extremes and a point of equilibrium. At one end of the scale is the pessimist and at the other end, the optimist. Between these are the persons who take moderate attitudes. To live in anticipation of the worst is to live in an atmosphere of self-generated gloom which damages the digestive function and builds up toxicity in the body. There is nothing in natural law that requires pessimism, and it is a poor substitute for thoughtfulness. If the tendency to be cynical or critical takes over in the first half of life, the older years may become almost unendurable. Even if a pessimist is correct on some occasions, the price is too high to justify the damage that is done. The optimist, on the other hand, is often considered irresponsible. He can be difficult to live with, especially if there are pessimists in the family. Man functions best when he is cheerful, open-minded and good-hearted, and for many years the advantages of positive thinking have been broadly publicized. The Sermon on the Mount includes many health hints. It tells us that the meek shall inherit the earth, that we should forgive our enemies, practice good deeds, and hunger and thirst after righteousness. The person in the body may choose to ignore these admonitions, but the various internal organs live by the golden rule and suffer when it is broken. The moderate position is to realize that we live in a realm of fortunes and misfortunes and must adjust to them as graciously as possible. There is no virtue in allowing a pessimistic attitude to create imaginary hazards, conversely it is most beneficial to have the insight which will enable us to move quietly through unpleasant situations. Energy should always be used to solve problems rather than to complicate them.

With a little well-directed effort the majority of human beings can reach retirement years in good condition. It is no act of fate that others may be happier than ourselves. Perhaps they have better energy endowments, but each must do the best he can with

his own allotment. It has been my good fortune to know many well-adjusted oldsters. They are looking forward with confidence to the long evening of life and that which lies beyond. As we grow older and the lights upon the further shore shine more brightly, religion makes an especially valuable contribution. In several cases that I know of personally, there is no morbid fear of death. Socrates drank the hemlock with no misgivings. He told his grieving disciples that there were many questions for which he could find no answer in this world. He would either discover the inevitable immortality of himself or else go quietly to sleep free from the burdens of the flesh. It was those that he left behind him who must still struggle with earthly problems for whom he had the deepest sympathy.

Religion and philosophy are medicines for the troubled heart and mind. They bring peace and help to prevent the waste of vital energy. There are cases on record in which a presumably dying person received extreme unction. After he had been given the full consolation of his faith, he promptly recovered. If religion has been neglected for the greater part of a lifetime, it may be difficult to revive it in moments of emergency. As one World War II veteran observed dryly: "There are few atheists in front line trenches." Most elderly people today had some religious contact in childhood or in their early adult years. When parents bring children into the world, they feel the responsibility to give their offspring some type of spiritual or moral instruction. Then come the busy years and, unless tragedy restores faith, religion is accepted nominally—if at all. In spite of our beliefs and non-beliefs, we must finally come face to face with the ultimate mystery. The church we belonged to long ago is vividly remembered and much that lies between is completely forgotten. Perhaps the thoughtful individual has sought fuller experience and has sought out some religious philosophy which he has found more acceptable. Regardless of the course he has followed, he is increasingly dependent upon faith and this helps him to fulfill his life expectancy with dignity. We can never understand just why a particular conviction bestows inner security, but if it is devoutly believed and practiced, all parts of the human compound constitution are benefited: It has been said of nations that

they are created by warriors, sustained by statesmen, but when they die the funeral oration is given by a philosopher. We do not wish to overburden this aspect of the subject, so will pass to other matters.

Older people should remain independent as long as possible. It is wise for them to maintain their homes as long as they can do so with reasonable comfort and efficiency. It may take a little more energy, but it also gives a pattern of regular activities. If an establishment is too large, a smaller domicile can be selected. When intimate association is only with older people we are cut off from members of other age groups. Nature has so arranged things that persons of all ages mingle freely in an intricate pattern of interdependencies. The young do not live in a different world and separation of this kind is mostly imaginary or, at best, only psychological. I do not believe that the younger generation rejects older people because of their age. It is the crystallization of attitudes that creates the barriers. The "establishment," as it has come to be called, is a symbol of inflexibility—the desperate effort to maintain changeless concepts in an ever-changing world. I know several grandparents and great-grandparents who are extremely popular with young people. They have earned this regard because they have never lost what Mencius, the Chinese philosopher, called "'the child heart." Many oldsters have told me that they are not consciously aware of their own age. They still have the thoughts, interests, and activities of their younger days. It was only when they looked in the mirror that they were aware of any change in themselves, and that was of appearance only. It takes very little energy expenditure to perpetuate the child heart, for happiness is a vitalizing state of mind. The joys of children, like their passing griefs, are comparatively simple. They are active little creatures, full of the joy of being alive. They look out upon a world of wonders which they do not understand and will probably never fully comprehend. Every day brings with it new adventures, discoveries, and revelations.

The fact that the being inhabiting the physical body does not actually experience age is strong evidence to support the survival

of consciousness after death. Even when the corporeal structure is subject to numerous infirmities, the personality remains comparatively unchanged. There is no proof that the dweller in the flesh is older at the end of life than it was at the beginning. Changes occur around it, but it seems to remain unchanged. We may realize that the mortal garment is wearing out, and we regret the encroachment of infirmities to which we must adjust. It is as though the house in which we are living is no longer a pleasant abode but we are observers of these changes, and not participators in them. The most reasonable conclusion seems to be that the person himself has a much longer life cycle than is apparent from a single embodiment. This inner realization has led to the wide acceptance of the doctrine of reincarnation. While there are many philosophical supports for this teaching, it originates in the human being's inner conviction that he endures, continues, and goes on in his journey through time.

On many occasions I have observed the benevolent results from the acceptance of the law of metempsychosis, or periodic reimbodiment in progressively higher vehicles. One of the most common bad habits of older persons is to live in the past. What they all need is faith in the future. It must be obvious to most people that the present life span in no way exhausts the potentials locked within themselves. Only a few of our hopes are realized. Most of our projects are left incomplete, and the learnings we have suffered so much to accumulate are essentially purposeless unless these survive the grave. The theological explanation of man's after-death state leaves much to be desired. Very few of us depart from here good enough for heaven or bad enough for hell. Regardless of advancing years, we should occupy our time with purposeful endeavors which in the due course of time will make us better citizens in the kingdom of eternal life.

This article will be continued in the next issue.

THE LITTLE WORLD OF EX LIBRIS
PART II

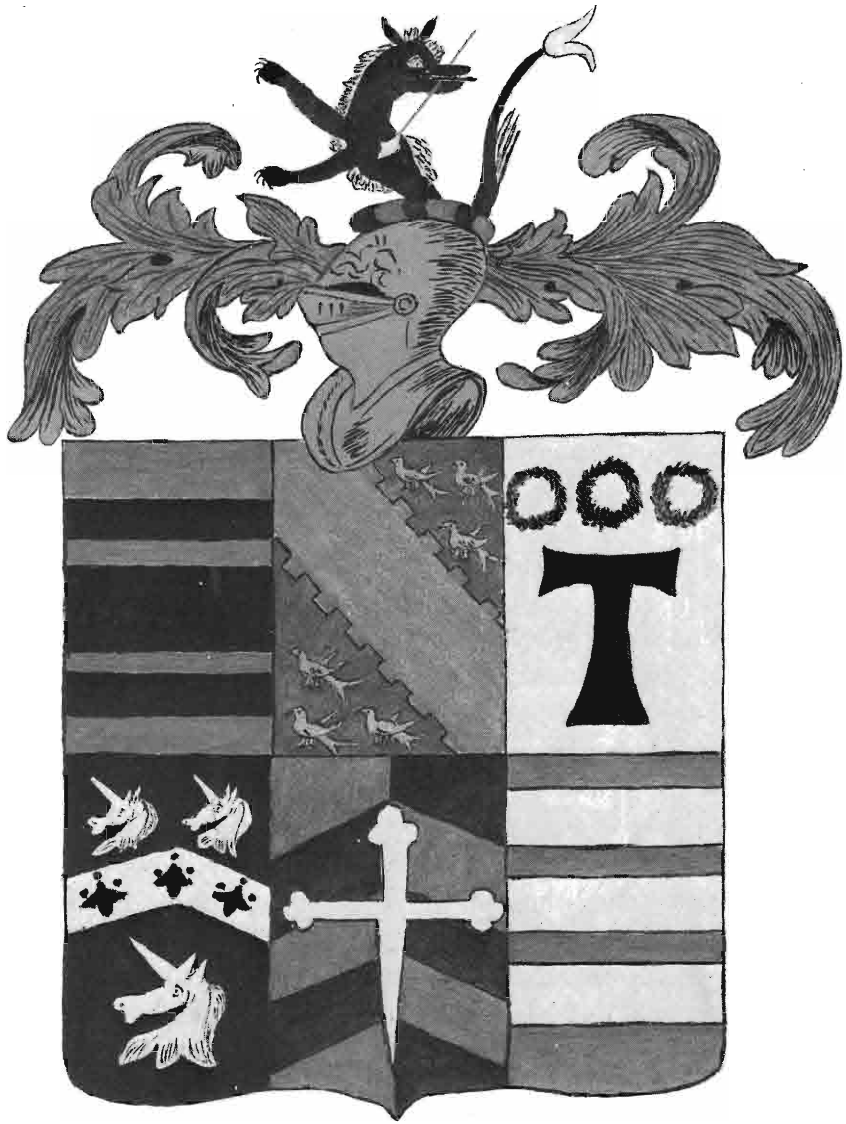
RENAISSANCE IN BOOKPLATE DESIGNING

Before proceeding to that period with which this article is primarily concerned, it would be useful to recap our earlier notes. Sixteenth century designers of ex libris were artists in other areas, and only occasionally devoted their skill to bookplates. A good example was Lucas Cranach (1470-1553). He did a magnificent woodblock of the Apostle Paul, and it is known that this design served as a bookplate. He engraved a companion piece honoring St. Peter. The vitality of Cranach's print is almost breathtaking. The Apostle holds in his hand the symbol of his martyrdom, a two-edged sword. This attribute also has heraldic import, for each of the apostles is represented in art accompanied by a special symbol, in most cases associated with his death. It was work of this quality which has led the cognoscenti to maintain that these early engravings have never been surpassed and rarely equalled.

The seventeenth century produced a number of skilled engravers, most of whom were associated with printing and publishing houses. They designed and executed the magnificent frontispieces and title pages found in many volumes of this period. The ornate title page of the first edition of the King James Bible is a good example of their skill, and the title page of Sir Walter Raleigh's *History of the World* is also outstanding. These talented artisans provided numerous illustrations for works on various subjects, from classic poetry to the aborigines of North America. At this time emblem books were most popular. One of these, *Wither's Emblems* (1635), contains two hundred extraordinary designs, many of which could easily have been adapted to bookplates. So far as we know, the illustrators did not contribute much to the field of ex libris.

Perhaps it would be appropriate to mention hand-drawn and painted bookplates which are found in a number of old volumes. They are seldom referred to but were certainly forerunners of the more modern ownership labels. Early libraries were small for the most part, and some collectors drew their own bookplates or entrusted the work to secretaries. The accompanying illustration of

a handmade bookplate is the colorful and flamboyant ex libris of George Oakley Fisher which is drawn on the inside cover of *Mosaicall Philosophy* by Robert Fludd, published in London in 1659. The date of this plate is uncertain, but it may have some claim to age.



Handmade bookplate of George Oakley Fisher on inside cover of book published in 1659.

During the seventeenth and early eighteenth centuries the esoteric arts had many enthusiastic patrons. Alchemy was a most popular subject and some of the old chemists collected books in this field. We have a humble little hand-drawn plate ornamented with the Rosicrucian wreath, cross, and roses design, found in early

Hand-drawn plate of Rosicrucian design. Early seventeenth century.

seventeenth century Rosicrucian tracts. No owner's name appears—a most practical precaution as those suspected of knowing the secret of the transmutations of metals were often in jeopardy and were sometimes imprisoned by avaricious noblemen. This example was pasted into the front of Barchusen's *Elementa Chemiae.* The book itself, incidentally, contains a large number of splendid copper engravings of alchemical symbols and laboratory equipment. It is possible that a fascinating collection could be made of hand-drawn bookplates.

In the eighteenth century, skilled engravers made copies of famous paintings and works of art to illustrate the treasures of large private and public collections. Most of Rembrandt's masterpieces were reproduced by line engraving. Gradually, however, fashions changed and stone lithographs gained in popularity. By the middle of the nineteenth century, wood engravings were used to illustrate newspapers, periodicals, and popular novels. Incidentally, the later Japanese artists of the Ukiyo-e School were forced to make a living by providing crude woodcuts for the Western style newspapers and magazines which became fashionable in Japan in the early years of Meiji, after the country was opened to the West. One very good artist, Yoshitoshi, eked out a precarious living catering to the tastes of "foreign barbarians."

Armorial bookplates were still produced, but for the most part

they were little better than those which appeared in the standard textbooks of heraldry. It seemed for a time the skilled craftsmen were content to monogram silver plate, snuff boxes, and signet rings.

Then, something happened which has been difficult to explain. The artisans had matured into full-fledged artists and revealed a creativity which was to restore the fading glory of the ex libris. The pioneeer in this revival was Charles W. Sherborn (1831-1912), an English engraver. He was highly skilled with a remarkable knowledge of heraldry. Charles Dexter Allen, in his book *Ex Libris*, London, 1896, writes, "Of recent workers, we may mention the excellent, almost unequalled work of William Sherborn. Very rich and elaborate in all details, beautifully brilliant in the cutting, and when well printed, wholly delightful, these plates have ranked for some years above all others." Sherborn was past middle life

Bookplate of Field Marshall Viscount Wolseley by Sherborn.

when he directed his attention to the designing of ex libris. Like most artists in this field he suffered occasionally from the requirements of his clients. If their demands were excessive the plates could become rather too complicated.

A good example of a crowded design is the ex libris of Field Marshall Viscount Wolseley, and those interested in the details of his lordships life will find the article in the Encyclopaedia Britannica even more complicated than his bookplate. Wolseley is said to have inspired the character of the "modern major-general" in Gilbert and Sullivan's opera, *The Pirates of Penzance.* Sherborn made two bookplates for Lord Wolseley which were identical in design but when the General was advanced to the estate of Field Marshall, crossed batons were added at the base to commemorate this elevation. It is the second form of the plate which we reproduce here. The coat of arms is surmounted by the coronet of a viscount

Bookplate of the Library of the Abbey of St. Gregory the Great at Downside in England, by Sherborn.

and pendant from the coat of arms are the various decorations, honors, and insignias of rank awarded largely for military campaigns in which he played decisive roles. All these medals, though very small, are correctly drawn.

A fine ecclesiastical bookplate was prepared by Sherborn for the Library of the Abbey of St. Gregory the Great at Downside in England. In 1605 a monastery to St. Gregory the Great was established at Douai in France. During the French Revolution, the monastic center was transferred to England. It remained for some time at Acton Burnell, and in 1814 was permanently situated at Downside. Its buildings are impressive and show a considerable trend toward modern architecture. In this plate, Sherborn uses small coats of arms to orient the Abbey historically. The central coat of arms of a cross on a dotted field is surmounted by an episcopal mitre, decorated with a standing figure of St. Gregory in full pontificals. The fleur-de-lis at the upper left with the date indicates the French foundation, and the rose at right with a later date commemorates the transference of the Abbey to England. There is elaborate mantling, including fragments of vestment and a handsome crosier, symbolical of St. Gregory's pastoral responsibility. This is not only an outstanding bookplate, but a noteworthy artistic composition.

Sherborn's plate for "The Worshipful Company of Merchant Taylors" is worthy of special attention. Such organizations originated in the medieval guilds which at various times received special privileges from the Crown. These trade unions not only protected the members from unfair competition, but regulated the quality of their numerous products and provided financial assistance to disabled members and their families. Many outstanding persons were honorary members of these guilds, though not actively engaged in merchandising. We learn that the late King George VI was a freeman of the Grocers', Drapers', Fishmongers', and Merchant Taylors' companies, honorary freeman of the Needlemakers', Permanent Master of the Shipwrights', and Admiral of the Master Mariners'. Sherborn's bookplate is from a design in the Merchant Taylor's Hall on Threadneedle Street, London. The heraldic form has been established by tradition and sanctioned officially by appropriate authority. The shield shows the British lion in the upper part, and below, a royal canopy with ermine-trimmed robes of nobility at right and left. Above this is a helmet from

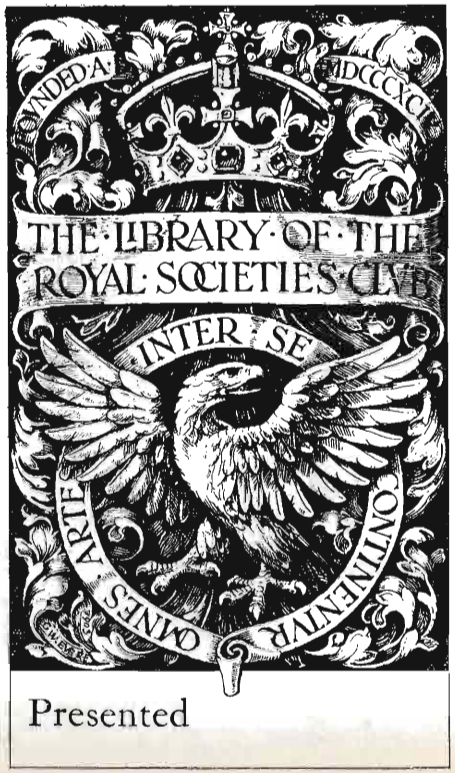
Heraldic form of bookplate designed by Sherborn for the Merchant Taylors' Company.

which flows elaborate mantling. The crest is "the Lamb of God" in a radiance, honoring the wool from which garments are fashioned. Two camels acting as supporters suggest the camel's hair from which expensive clothing is often made. The plate was intended to be used in the library of the company, and the school which it supported, and where apprentices learned their trade.

George W. Eve was a contemporary of Sherborn, but a younger man. He also had a good knowledge of heraldry, but objected to the conventional forms which were devoid of all creative imagination. The crests rising above the shields or surmounting the helmets he found especially annoying. The various animals, griffins, and other supporters lacked vitality, and Eve devoted much attention to dramatizing heraldic zoology. He was fortunate in creating a style similar in many respects to that of Sherborn, but with elements of originality uniquely his own. We reproduce here his presentation plate for the Library of the Royal Societies Club. The upper section shows the royal crown, and below is a spirited

representation of an eagle with wings outspread encircled by a band suggesting the Order of the Garter, but without the buckle. The composition is comparatively faultless. The plate is dignified without ostentation, and highly suitable for the purpose for which it was intended. Very few examples of Eve's work are in American collections, and naturally, books in which they appear, seldom find their way to a book dealer's shop.

In the year 1900, a collection of fifty-five bookplates engraved on copper from designs by W. P. Barrett was issued in London. All of the ex libris reproduced in this volume were printed from the original plates, and the edition was limited to 260 copies, all of which were signed by Mr. Barrett. The publishers of this volume were "Booksellers to H. M. The Queen," and as a result received many commissions for bookplates from members of the nobility. The majority of Barrett's designs were armorial, but there was a definite trend toward the inclusion of scenic material. His plate for Queen Alexandra of Great Britain was designed in 1901. Across the top of



Presentation plate prepared by George W. Eve for the Library of the Royal Societies Club.

the plate is a band of musical notation. Immediately below this is a view of Windsor Castle. The lower vignette is a nocturnal scene of clouds over water. In the lower register are three dogs, a number of books, and a panel for the Queen's name. This composition may have inspired American artists who are not much given to formal heraldry.

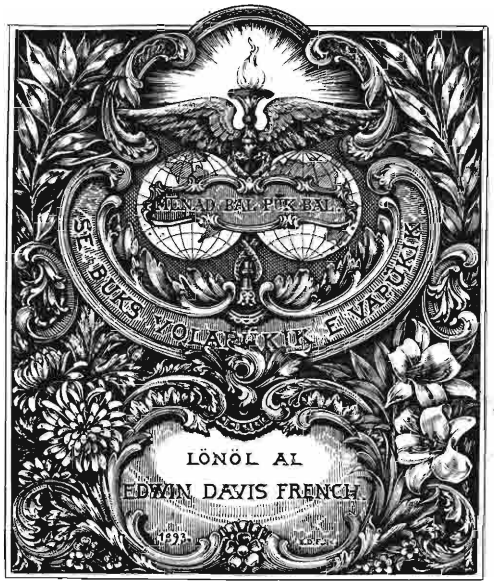
One of Barrett's outstanding armorials was that designed for Gerald Anthony Shaw-Lefevre St. John-Mildmay. Here the coat of arms supports three helmets, each with its own crest and elaborate mantling. This very difficult subject is handled with great dignity and skill. Gerald Massey, a London bookseller, issued a number of catalogs of ex libris which he could supply to collectors. In a catalog Mr. Massey points out that for a number of years Barrett only designed his bookplates, and they were actually engraved by a Mr. Osborne. He adds that Osborne is still accepting commissions for bookplates from interested persons.

The most distinguished American bookplate designer was Edwin Davis French (1851-1906). He has often been referred to as the

Bookplate designed by W. P. Barrett for Queen Alexandra of Great Britain, 1901.

Armorial bookplate designed by W. P. Barrett for Gerald Anthony Shaw-Lefevre St. John-Mildmay.

American Sherborn. French was an artist from childhood, but did not design a bookplate until 1893. At this time his sister-in-law, Miss Brainerd, was making a collection of bookplates and he quietly designed an old-fashioned armorial with humorous embellishments and a motto "u-sepe-ars-so-ap." French printed copies of his fictitious plate and surreptitiously inserted one in his sister-in-law's collection. It caused a considerable flurry of excitement, especially concerning the language used on the motto. At last the mystery was solved when the words were correctly separated to read "use pears soap." By way of apology he then designed a very handsome ex libris for Miss Brainerd. Between 1893 and the year of his death, French engraved over three hundred bookplates. He was a natural linguist and he developed a sincere fondness for Volapuk, a constructed language devised by Johann Schleyer (1831-1912), a German cleric. French loaned a number of Volapuk

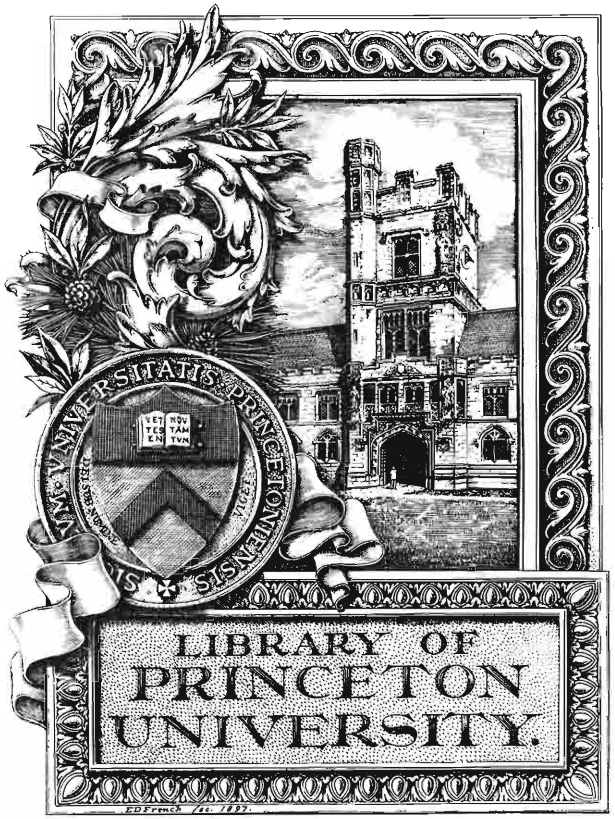


Volapuk bookplate designed by Edwin Davis French for himself.

Bookplate designed by Edwin Davis French for the New York Yacht Club Library, 1900.

books to the Chicago Exposition of 1893. Volapuk was not successful with the general public and it was replaced by Esperanto (also a constructed language) created by a Russian linguist who wrote under the pseudonym of Dr. Esperanto. This so-called "universal language" is still popular in over thirty countries, and is now believed to be spoken by more than half a million persons. At the height of his enthusiasm for Volapuk, French designed an ex libris for himself featuring a winged torch, a union of the two world hemispheres, and an inscription in Volapuk.

Many collectors feel that French's plate for the New York Yacht Club Library was an outstanding achievement. It features the stern of a stately galleon with sails set. Through the central window of the galleon an anchor is visible, and in the background, sailboats and a lighthouse are attractively arranged. Two heads representing the winds decorate the upper corners, and in the lower corners are sea monsters. The plate was designed in 1900 and there is a vacant



Bookplate designed by Edwin Davis French for the Library of Princeton University.

Bookplate of Charles E. Goodspeed, designed by Sidney L. Smith, 1904.

space at the bottom in which can be inscribed the library number of the volume in which the ex libris is placed.

Another fine example of French's style is his bookplate for the Library of Princeton University. The seal of the School is prominently displayed and takes the place of a heraldic device. The Princeton Library Building is featured, and a floral composition takes the place of mantling. Although French handled armorials in a satisfactory manner, the demand for them among American book collectors is limited. They preferred views of their homes or estates, interiors of their libraries, or miniature reproductions of rare old volumes which they treasured. Ladies had a strong preference for floral designs and garden scenes.

In 1905, French went to England where he had the pleasure of meeting Charles William Sherborn who was then in advanced years. In spite of failing health French engraved fourteen bookplates in 1906 before his death on December 8. These last productions show no decline in skill, and his line is clear and sharp, as before.

Among the American contemporaries of French was Sidney L. Smith who designed a large number of bookplates on a wide variety of subjects. He did many institutional ex libris and seems to have specialized in public libraries. He made a very interesting bookplate for Charles E. Goodspeed, a Boston book collector whose library was destroyed by fire. The design features Paul Revere's picture of the *Boston Massacre.* There is a neat colonial type frame, and at the top what appears to be a vase which contains the artist's name in very small letters and the date, 1904.

Another sentimental bookplate was engraved by Smith for John S. Bartlett. One may assume that the composition features the theme of the guardian angel. While the belief in such a protecting spirit is noncanonical, it has been described as "of the mind of the Church." In other words the concept is mildly condoned. Here the angel is holding the lamp of wisdom, protecting the child under the shadow of its wing. The motto at the top reminds us that life is short and art is long. This statement is attributed to the Greek physician Hippocrates of Cos. A number of instruments and imple-

Bookplate designed by Sidney L. Smith for John S. Bartlett.

ments are suspended from the tree at the left, from which the young boy may choose the career most suitable to his endowments. Mr. Smith frequently made use of symbol and allegory which he handled most successfully.

Several American designers of distinction produced excellent work during the first three decades of the twentieth century, but few could compete with Sherborn and French. They were the undisputed masters, and this fact in itself probably contributed to the gradual decline of bookplate art. Unless younger designers could surpass the leaders in the field, they lost heart and sought to develop new trends in the style of ex libris. It must also be noted that World War I and the great depression that followed in 1929 had adverse effects upon both American and European cultures. Many great libraries were donated to public facilities, and others were broken up and sold under the auctioneer's hammer. There was still considerable demand for bookplates, but the public mind was set in a course of rugged individualism. Personal preferences were diverse and not always especially admirable. Reference books on the subject trace the development of this great art in such European countries as Denmark, Germany, France, Italy, and Austria. These are illustrated with hundreds of designs, many highly original, but few were especially outstanding. Large numbers of bookplates were exchanged by avid accumulators, and it inevitably followed that new designs were constantly made largely for exchange.

The younger artists had not the long training or experience of the patient engravers who had preceded them and turned to simpler and less expensive media for the reproductions of their designs. Cost may also have had an important bearing on this trend. Finely engraved copper plates were always expensive and their actual use was largely restricted to persons of means who had important literary holdings. Nearly all of the artistic and cultural clubs and associations gradually fell upon evil times. The level of literature dropped rapidly, and most books were not worthy of great labels. Another difficulty which appeared, especially in Europe, was the increasing size of bookplate designs. They were actually pictorial works of art, and the ex libris factor was incidental. Such productions might best be described as simply large pictures which could only be inserted in quartos or folios. Taste also

wavered and risque compositions appeared which were frequently objectionable to cultured persons. As might be expected, bookowners also used their plates to express their own opinion on nearly every subject including political propaganda and higher criticism of existing conditions. Humorous ex libris became more prevalent but were only suitable to volumes of an appropriate nature. There is substantial difference between a great work of art and a pleasant picture, and the average amateur has long had a tendency to enjoy Maxfield Parrish more than El Greco. There seems to have been a major division among bookplate enthusiasts. One group was resolved to preserve the practical utility of the bookplate with appropriate labels, and the other (possibly larger group) was given to the artistic characteristics of the hobby.

The most available and readable account of bookplates will be found in the Encyclopaedia Britannica. In the late nineteenth century, a number of valuable reference works were published, and these provided the information necessary to assist those who might desire to assemble personal collections of these interesting labels. Such volumes were larded with anecdotes that intrigued readers and gave special meaning to the field. It is believed that these texts were largely responsible for the renaissance of the ex libris. The Encyclopaedia article goes on to say that societies and clubs were formed in Europe and the United States, and some of these groups lasted for many years. The article closes with the following observations: "After World War I there were several efforts to revive interest in published periodicals, but they were nearly all short-lived. Collectors often exchanged their own bookplates with others to swell their collections. Two large collections are to be found in the British Museum, London, and Yale University Library, New Haven, Connecticut."

Bookplates have been closely associated with the history of printing, and when books were scarce and expensive there was considerable pride of ownership. Rare editions were passed from one generation to another as part of the family heritage. In recent years the market has been flooded with catchpenny publications, many of which have slight enduring value. Fine volumes are still produced, but they are the exception rather than the rule. In spite of this unfortunate situation first editions, fine bindings and the products of private presses increase in value and gradually disappear

from the shelves of antiquarian book dealers. This trend has been especially noticeable in the last ten years. Rare volumes often fall into the hands of speculators and those seeking hedges against inflation. A number of bookshops with which I am personally acquainted have virtually ceased to deal in literary treasures and have turned their attention to the more expensive contemporary works. The serious collector is hard pressed to find suitable items to enrich his library. The average reader is inclined to fill his two or three available shelves with remainders, close-outs, and the items offered by bookclubs. Under such conditions, fine bookplates are scarcely appropriate. Ownership labels are superfluous if there is no pride in ownership. If bookplates are used at all they are decorative rather than protective.

Those of specialized interests may assemble small collections to meet some particular need or preference. These may serve as handy reference materials associated with profession or trade. One occasionally finds an interesting medical accumulation, or some effort to bring together all of the works of a certain author. Biography has become a favorite, and provides insight into the private lives and more-or-less public delinquencies of notable personalities. Fiction is a passing whim, but most of these volumes return to the pulp vat in a few years. The older collectors had similar preferences but were spared involvement in modern detective stories. The Tibetans, for example, had no fictional literature for they held it to be a simple truth that if a story was not true it had no value. Many distinguished authors never had bookplates but inscribed their names on the flyleaf or title page of their favorite books. In this way rare literary works autographed by their authors or owners are especially valued. Recently an official document signed by Napoleon I brought eighteen hundred dollars at auction. Twenty-five or thirty years ago an item of this kind could have been purchased for twenty-five to fifty dollars, according to quality with few perspective customers. Several writers on bookplates have mentioned shops in London which had kept boxes full of bookplates for the convenience of an occasional customer. One could rummage through these boxes and take his pick at a penny a piece. The knowledgeable collector might come across an original by Durer, Holbein, Hogarth, or Blake. These good old days are long past but

an occasional discovery adds zest to the pursuit of these elusive scraps of paper. It has been strongly recommended that a dealer cataloging rare books in his stock should always mention an ex libris if it is present. To the right person, this might lead to a quick sale. Volumes are known with their endsheets, front and back well covered with the bookplates of earlier owners.

The serious bibliophile receives a rude shock if he finds in some rare and handsome volume a modern label produced on a printing press on shiny coated stock devoted to such a theme as fishing, photography, or the family cat. The only remedy is to have an appropriate bookplate of one's own with which to cover such an offending plate. On the other hand, most contemporary publications can carry the present day ex libris with reasonable dignity.

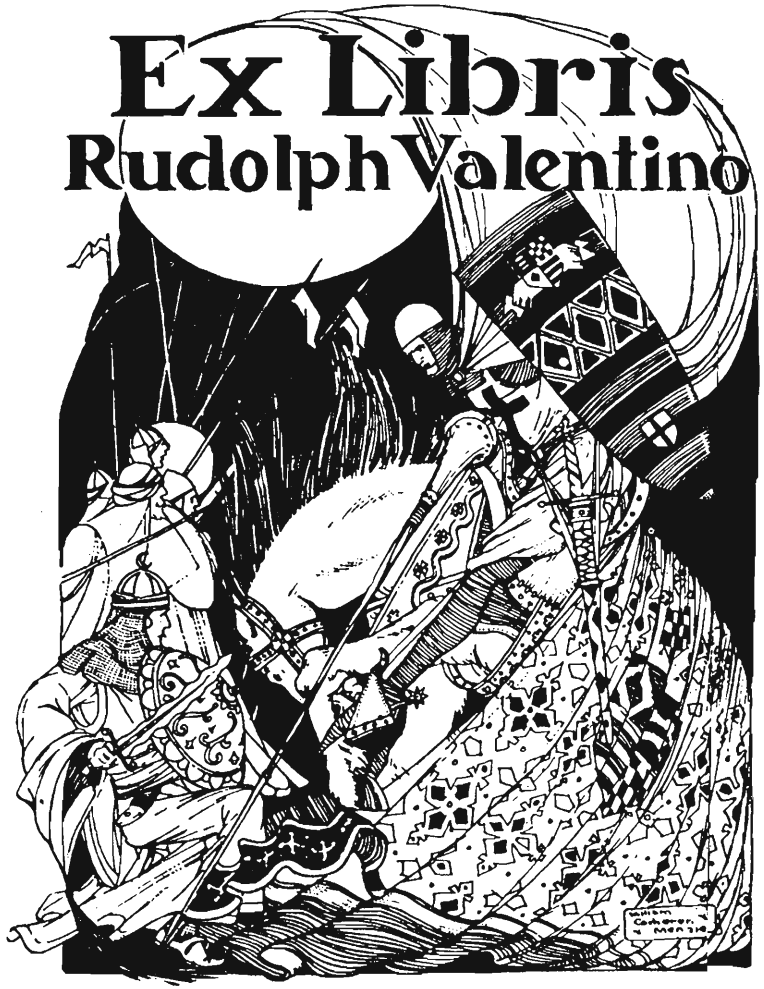
As engraving has become an expensive artistic medium, the original drawing for an ex libris is now transferred by photographic process to copper or zinc suitable to the requirements of the modern printer. Designs on wood or linoleum blocks can be very effective, and even stenciling can be used to advantage. The majority of collectors may never have heard of the person whose name appears upon the label, but if it is artistically acceptable it

Bookplate of Rudyard Kipling.

can be regarded as desirable. Names do play an important part, however, and the ex libris of a celebrity is especially welcome. The accompanying illustration is one of the bookplates of Rudyard Kipling and is likely to cause a slight emotional stir. Here a prancing elephant with a decorated howdah is surrounded by Oriental motifs that bring to mind the story of *Kim* and the glamour of the Far East. One collector of Kipling's writings also had a bookplate made specially for this group of books, and appropriately enough it also features an elephant. Nearly everyone is aware of the stories of Booth Tarkington, and his simple but ingenious plate will bring back memories of the pleasant hours of vicarious acquaintance with *Penrod* and *Seventeen*. There is a streak of nostalgia in human nature which gives special meaning to old memories.

Bookplate of Booth Tarkington.

The flamboyant personality of John Barrymore is rather inconsistent with the ex libris which he designed for himself. A psychologist might find hidden meanings in the composition. The final printing was entrusted to a Hollywood shop which found Mr. Barrymore a difficult customer. Rudolph Valentino's bookplate features knights in armor. The finished product was rather too large to be placed in the average octavo. So many of them are in poor condition. Our copy is in a book purchased at the auction of Mr. Valentino's personal belongings. The volume in question was *The Buddhism of Tibet* by L. Austine Waddell, with a handsome full morocco binding by the famous house of Riviere and Son. The



Bookplate of Rudolph Valentino.

actor had considerable interest in Oriental subjects, and he may have acquired this book at the time he made an almost forgotten film, *The Young Rajah*. This was a metaphysical motion picture inspired by the Bhagavad Gita, based upon a book titled *Amos Judd* by John Ames Mitchell.

The plate of Charles Wakefield Cadman clearly indicates his interest in the American Indian. Two of his songs, *At Dawning* and *The Land of the Sky Blue Water,* are world famous. One of his operas, *Shanewis* (The Robin Woman), was produced at the

Bookplate of Charles Wakefield Cadman.

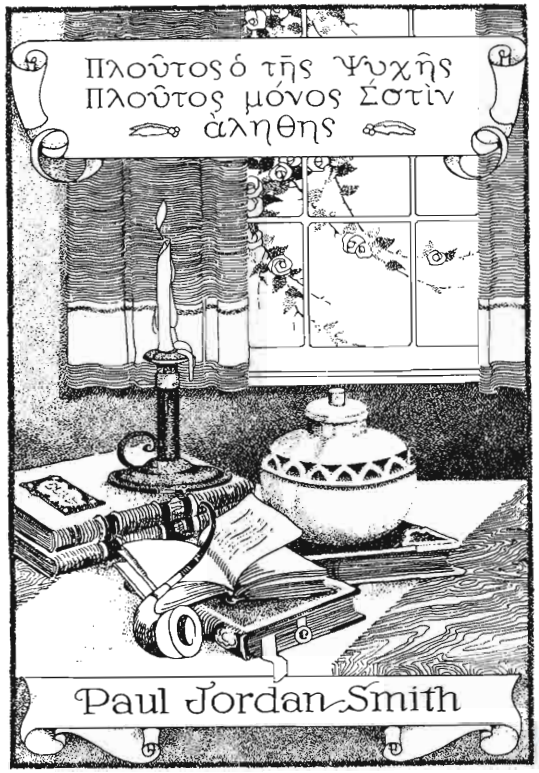
Metropolitan Opera in 1918 and 1919. Incidentally, Cadman was one of the founders of The Hollywood Bowl. His bookplate is made more interesting by the fact that it was autographed by the composer. Also worthy of note is the symbol of the Theosophical Society at the lower left corner. A bookplate of this kind is meaningful to several types of collectors, especially those interested in music.

The work of Margaret Ely Webb of Santa Barbara is especially pleasing. She was a very sensitive artist, appealing to younger people, and her plates are most effective in collections of poetry, fairy tales, and mystical books. She was a deeply religious person, and her idealism shines brightly through her work. Miss Webb hand-colored many of her designs with such delicacy that the result is a genuine work of art. The accompanying plate by M. E. W. (as she signed herself) seems to be outstanding. Her original drawings

Bookplate of Rosemary Lick designed by Margaret Ely Webb.

were reproduced as copper line cuts and printed on a satisfactory grade of paper. Miss Webb was active among bookplate collectors during the 1930's. She traveled extensively in Europe, visiting principally centers of religious culture.

My old friend, Paul Jordan Smith, was long associated with the Los Angeles Times. He is best remembered, perhaps, for his complete English translation of Burton's *Anatomy of Melancholy*, one of the great classics of the seventeenth century. There are many edi-



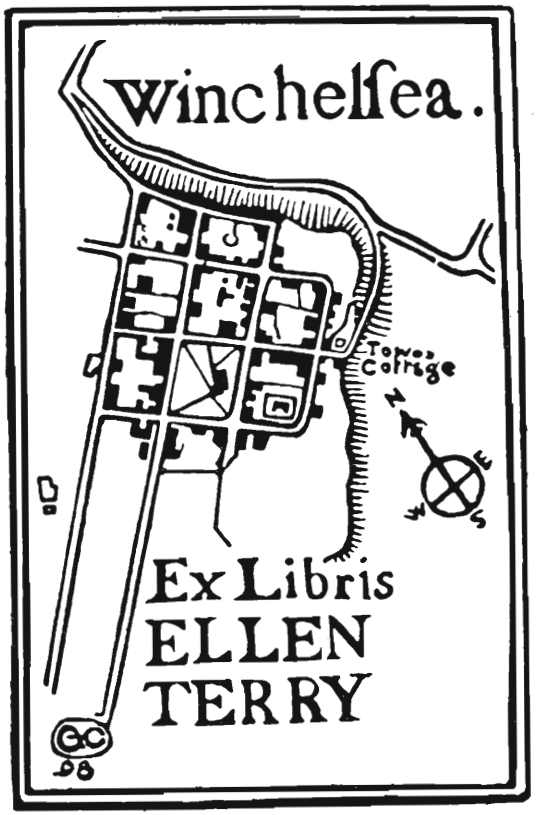
Bookplate of Paul Jordan Smith.

tions in English before the time of Paul Jordan Smith, but the text was burdened with numerous and extensive quotations in Latin. The fact that he translated all of these entitles him to the claim of being the first to anglicize the whole work. He was an art critic who held most of the moderns in low regard and differed strongly from *The Dial,* the outstanding journal of higher artistic criticism. His wife was an artist of the more traditional type whose labors were downgraded by the surrealists. This in large measure explains Paul Jordan Smith's feud with *The Dial.* His bookplate is quite conservative and adorns an early seventeenth century edition of Burton's *Anatomy of Melancholy,* now in our collection.

Our copy of the bookplate of Dame Ellen Terry is pasted in the front of one of the books of Rabindranath Tagore. It is unusual in that it is a map showing the location of her home. She had a long theatrical career and played on several occasions with Sir Henry Irving. After her stage jubilee, which was celebrated in 1906, she

made an extended tour including the United States. In 1925, Ellen Terry received the grand cross of the Order of the British Empire. In 1928, there were appropriate festivities to honor her eightieth birthday, and she passed on a few months later. The accompanying bookplate was prepared for her in 1898.

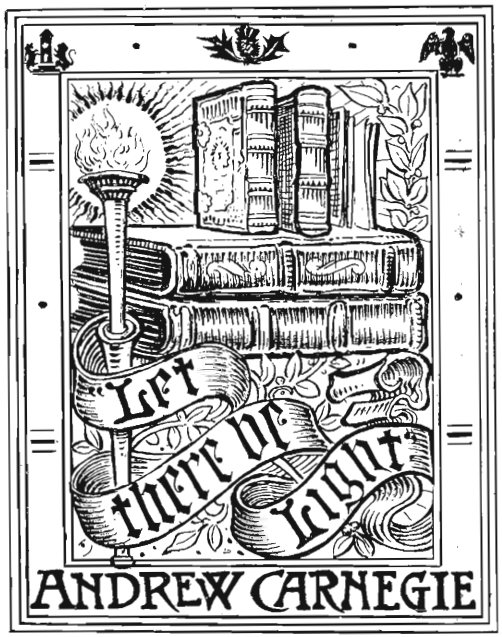
The ex libris of Andrew Carnegie is not exactly an artistic masterpiece, but it sets forth accurately the principal interests of his later years. It was Carnegie's philosophy that the life of a wealthy man should be divided into years of accumulation and years of distribution. He was convinced that the principal end of money is that it should contribute to the general welfare. He built numerous public libraries in the United States, Great Britain, and other English-speaking countries. In 1900 he founded the Carnegie Institute of Technology. He was a generous benefactor of the Tuskegee Institute and donated funds for the Temple of Peace at



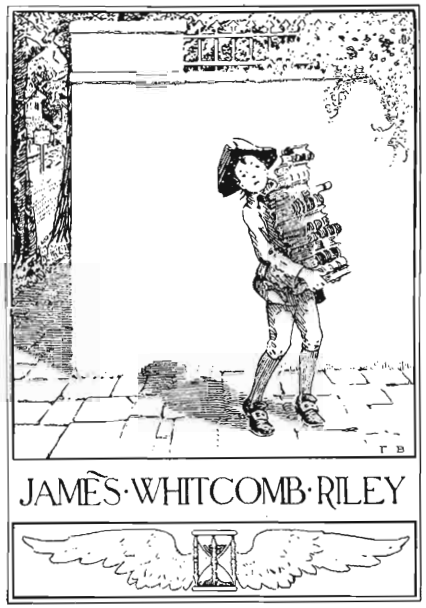
Bookplate of Ellen Terry.

the Hague. He also expanded a pension plan for his former employees and for other worthy groups. Carnegie died in 1919. His ex libris is of what is called the "book pile" type. There is a flaming torch and a ribbon with the inscription, "Let there be Light." This is a case in which the person for whom the plate was designed makes it an important association item.

Although he is generally referred to as the poet of the common people, James Whitcomb Riley was elected to the American Academy of Arts and Letters and was given several honorary degrees. Riley had a strong sense of humor and introduced whimsy into most of his works. This quality is evident in his bookplate depicting a small boy carrying an armful of assorted volumes. There are a number of ex libris of this type. One represents an old man returning a book borrowed in his youth. Many book lovers have chosen to caricature themselves and their interests. There is a bookplate showing an irate Samuel Johnson beating some unidentified person over the head with a rare and ancient volume. An ex libris showing an emaciated Don Quixote and his faithful Sncsho Panza is suggestive of some of the drawings of Gustave Dore.



Bookplate of Andrew Carnegie.



Bookplate of James Whitcomb Riley.

There is no end to the field, and infinite opportunity for those who appreciate subtle humor.

It would seem that bookplates still offer a fascinating hobby, and that interest in the collecting of them could be revived with a moderate amount of effort. The main difficulty is a source of supply. The older plates are scarce and many have disappeared into public collections. Dealers who used to specialize in this field seem to have faded away. It could well be, however, that appropriate notices in periodicals devoted to hobbies would produce good results. Many bookplates command very slight premiums and groups of them can be mounted in photographic albums, especially those with cellophane pockets. Exchange clubs were an attractive part of this hobby. The collector can research the field to his heart's content. He can improve his mind in the areas of history, archaeology, literature and art. While the educational aspect should not be stressed, much can be learned from the interesting little world of ex libris. Under prevailing conditions it might benefit many confused and dispirited individuals to turn off their television sets for an adventurous hour with such a hobby.

◑

THE "UNWORTHY" ONE

MR. NAKAMURA'S GOOD DEED

ON THE FIRST DAY of the Horse, Mr. Soto put a tall bamboo pole near the front door of his house. To the top of this pole he attached a huge paper balloon, shaped and colored to represent a golden carp. He had the right to fly the likeness of this symbolic fish because there was a son in his house. He hoped that his wife who had died in childbirth would look down from the Buddha World and see the golden fish flying in the air, and that joy and pride would likewise fill her heart. His neighbors all made it a point to drop by and congratulate him, and several of his best customers, including a member of the nobility, sent their felicitations.

On the third morning, the paper carp was missing from the pole. Often heavy winds blow from Lake Biwa and it was assumed that the great fish of courage had broken loose from the slender cord that held it. The whole village joined in the search, but the balloon could not be found. Mr. Soto was not a superstitious man, but the occurrence troubled him. Then, two days later, his infant son also disappeared. He always slept beside his grandmother and was far too young to have wandered away. There seemed no possible reason why anyone should steal the baby. While he tried to maintain his

composure in the presence of his sympathetic friends, it was evident that Mr. Soto was deeply troubled.

The next afternoon he tried to work on a small stone monument with a figure of Jizo carved on the front. Such markers are customarily placed over the graves of children. He drew back in horror, for painted on the back of the memorial tablet in large black letters was the name of his missing son. The father, now thoroughly frightened, turned to religion for help. He consulted with the venerable Buddhist monk who lived in lonely dignity in the local Kannon temple, and with the Shinto priest in the nearby Inari shrine. They could offer only spiritual consolation, but the elderly monk remembered that he had a good and learned friend in Kyoto who was informed on many strange subjects.

It was in answer to a desperate father's appeal that Mr. Nakamura and I took the train for Otsu that fine May morning.

"Mr. Soto comes from a very good family," explained the little art dealer as we rolled along. "Before the Restoration his father was the honored retainer of a powerful daimyo. Deprived of his income by the abolishment of the feudal system, he took up the trade of stonecutting, and in due time his son followed in his footsteps. Mr. Soto is a very fine craftsman, dedicated to his work, and a devout Buddhist."

As Otsu is only a few miles from Kyoto, we soon reached the station where Mr. Soto met us and guided us to his home. It was a charming little thatched cottage set in a pleasant garden, at one side of which were a number of stone lanterns, miniature pagodas, and religious statues in various degrees of completion. Mr. Soto's mother awaited us on the veranda of the house. She had a pleasing countenance and bowed repeatedly when we were introduced.

It was obvious that Mr. Nakamura had something on his mind. He asked to see the pole from which the paper fish had so strangely vanished, and made special note that the balloon could be raised or lowered by a halyard passing through a pulley. He next examined the inscription on the back of the Jizo tablet. He took a small black notebook held together with a rubber band from the inside pocket of his coat and made several entries with a stubby lead pencil. About this time, Mr. Soto's mother appeared with some light refreshments

and Mr. Nakamura asked her several questions and duly recorded her answers.

My friend then announced that he wished to take a walk in the direction of Otsu to make some discreet inquiries. His figure, topped by his Homburg hat, soon disappeared around a turn in the road.

It was late afternoon when he rejoined us, and it was evident that he was the bearer of good tidings. "I am happy to inform you that your son is alive, in good health, and receiving most tender care. It immediately occurred to me that no witchcraft was involved in this curious incident. The most simple explanation was that your child was substituted for one that died. From the town records I was able to learn that a prominent citizen in a small community near Otsu passed on a few months ago. A son was born to him posthumously. The widow lived alone and had no close relatives in the area. This fact was essential; otherwise, it would have been virtually impossible for the substitution to be made. As an old friend of her father, I made a short visit to her home and found her to be a very gentle and kindly woman. Realizing her desperate need to confide in someone, it was not difficult to persuade her to tell me the complete story. Her child was born dead, possibly due in part to the shock of her husband's passing. She secretely buried the body of her son in the sacred ground of the Ishiyamadera Temple. Under the emotional stress of the double tragedy through which she had passed, she came at night and took your son, hoping that because of the supernatural circumstances which she had contrived the baby's disappearance would be laid to witchcraft."

Mr. Soto was silent for a moment and then demanded, "Tell me the name of this wretched woman who has stolen my son."

The little art dealer replied: "She is Mrs. Matsudo."

Groaning piteously Mr. Soto covered his face with his hands and rocked back and forth with tears running down his cheeks. We waited quietly until he regained a measure of composure, murmuring in an almost inaudible whisper: "My son is lost to me forever." He then explained, "In the civil wars that followed the fall of the Tokugawa Shogunate, my grandfather and Mrs. Matsudo's grandfather fought side by side in the cause of the great Emperor Meiji. In one of the fiercest of the battles, her grandfather received eleven

wounds to save my grandfather's life. On the battlefield my grandfather took an oath that to the end of time his family would defend the life and honor of her family and all its descendants. This vow was sanctified before the altar of the Ishiyamadera temple. What can I do?"

Mr. Nakamura observed sympathetically. "A very unusual situation. If I understand correctly, to take formal action to recover your son would disgrace Mrs. Matsudo. She would be left friendless and alone, and would certainly be forced to leave the community. The only honorable course open to her would be suicide."

Mr. Soto nodded his head. "Considering the high position of her family, it is quite likely that she would take her own life. My own future would also be ruined. Everyone in the community knows that my family is obligated to protect hers in every way possible. A vow taken in a Buddhist temple cannot be broken, and I would become a social outcast. I have no choice then—I must remain silent, protect Mrs. Matsudo's good name, and lose my son."

My Japanese friend smiled benignly. "It has occurred to me that there is a more fortunate alternative. In an emergency of this kind, one must sometimes make an heroic decision."

A glimmer of hope crossed Mr. Soto's face. "I am listening most attentively."

Mr. Nakamura took a deep breath. "To state the matter simply and directly, I recommended that you marry Mrs. Matsudo."

"You mean that I should take the woman who has stolen my son and make her my wife?"

Mr. Nakamura leaned back with his hands on his knees. "Can you think of a happier ending? Your son will be returned to your house. You will gain a very fine wife who will realize that you know the truth. Both of your families will be united in even deeper mutual regard."

Chancing to glance up, I noticed that Mr. Soto's mother who had been listening discreetly smiled and nodded her head vigorously. After the first surprise had worn off, Mr. Soto bowed to my Japanese friend. "After the tragedy in my own life, I think I can forgive Mrs. Matsudo."

"Excellent," murmured Mr. Nakamura, returning the bow. "Now that this is settled, I will be delighted to approach Mrs. Matsudo on your behalf, and I am reasonably certain that she will accept."

On the way back to Kyoto, I congratulated the little art dealer on the insight which he had displayed. He smiled a little sheepishly. "Actually, Haru-san, it was Mrs. Matsudo's idea, and I also suspect that Mr. Soto's mother knew who had taken the baby."

Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE BAKU

Our Cro-Magnon ancestors had considerable trouble with their environment. They were predatory, but were surrounded by predatory animals far more powerful and skillful than themselves. The hunter often became the hunted and had little opportunity to admire the beauties of nature. It was difficult enough in the daytime, but at night he had no defenses against the strange shadowy forms which formed a circle around him, and whose shining eyes seemed to be suspended in the impenetrable gloom. Worst of all—he had to go to sleep, and it is likely that he seldom rested in peace. The whole psychology of dreaming may have evolved from the terrors of the nocturnal world. Needless to say, the Cro-Magnon man was unaware of the learned findings of Freud and Adler, and it was easier for him to assume that the dream state was another world, mysterious, dark, and dangerous. The land of sleep was the abode of strange monsters with supernatural powers, ogres, ghosts, and demons conspiring together to keep an ordinary mortal in a condition of anxiety. This same realm, with all its mysteries, was also the abode of the dead, and someday, every man would pass from this realm of light into the shadowed realms of their dreams to remain their indefinitely.

Somewhere long ago, probably in China which contributed many fabulous creatures to metaphysical zoology, came the concept of the Baku. This composite has been described as having a short trunk

which may have originated in an effort to depict an elephant, but recent authorities believe it to have been derived from the tapir. It has the mane and body of a lion, the ears of a cow, and short curved fangs. The body is spotted, and each of the feet has four claws. Various writers have pointed out that traces of many members of the animal kingdom are to be found in the bodily structure of the Baku. It was a predator, and its favorite foods were the dreams and nightmares of human beings. It roamed about in the misty depths of slumber, and was equipped with teeth strong enough to chew rocks. Though far from prepossessing in appearance, it had one noble characteristic—it wanted mortals to sleep well. The concept passed to Japan where it secured a firm foothold and seemed to provide a psychotherapeutic solution to the problem of nightmares. It may even have brought relief for insomnia. The Baku was highly ethical, and if the sleeper was not worthy of assistance, he had to endure the fantasies of his sleep.

It has long been pointed out that insomnia can be worse than a nightmare. Tossing about in wretched wakefulness the afflicted person becomes the victim of his own distorted imagination. Before dawn comes he may have turned against his best friend, questioned divine providence, and developed complexes that could burden his waking state for many years. It is wiser to allow the Baku to dine on these perturbations which are evidently his favorite food. In order to be benefited by the Baku one must first believe in it, and this is often a serious stumbling block. To strengthen the attitude of acceptance innumerable pictures, paintings, woodblock prints, and sumi-e drawings are always available. When folklore comes to the aid of the belief, there is scarcely an uneasy sleeper who has not experienced the timely intercession of the devourer of dreams. The average dreamer has never met, even in his nightmare, anything that closely resembles the Baku. Its ferocious characteristics belie its kindly heart. Perhaps this is a reminder that the creatures of the sleep world are not as terrible as they seem, and really have no intention of damaging human beings. As the Japanese people also interpret dreams much in the same way as in the West, they realize that many of these portents indicate good fortune, or serve as protectors against dangers and calamities.

The accompanying picture is a true and faithful likeness of a Baku. Anyone denying this has never seen one. There is certainly an amiable and whimsical quality, and there is an even more practical physical factor. It is not necessary to make offerings to a Baku. It is not interested in rice, tea or incense sticks. It prefers its own diet, and will accept a nightmare with gratitude. Those who happened to dream overfrequently or had nightmares with some regularity were advised in olden times to hang a picture scroll of the Baku in their sleeping apartments. It was best to place it where it would be easily seen by a person on his bed of quilts. Even children are very fond of the Baku if his functions have been properly explained to them. Needless to say, those following the instructions closely are usually relieved of their nightmares. Perhaps it is faith, but in any event it is better than lying awake.

The old Chinese Baku, after it had immigrated to Japan, fitted well into the natural psychism of the people. It took its place with the enchanted badger and the frolicking Tengu. Many members of the proletariat felt that it was safer to honor the Baku than to risk the dangers of a bad night. With the shifting of styles the full-length portrait of the dream-eater disappeared, and a scroll inscribed with its name was considered equally efficacious. Still later, small charms symbolizing the Baku were slipped under pillows when it seemed likely that members of the family might not rest well. This would gravitate against the idea that the relief was psychological, but very few statistics dealing with the Baku are available. If someone doubts its existence, the Baku might depart in a huff. This amiable monster has some features in harmony with the trolls of Scandinavia. If one believes in them his sanity may be questioned, but if he does not, he may be pitied by his associates.

Those with a psychological turn of mind are likely to insist that the Baku is a symbol of some aspect of man's unconscious or sub-

conscious mind. There is a defense somewhere against sleep phenomena dominating the waking state. Many dreamers report that although their sleep experiences appear authentic, that they have a continuing awareness that it is all a dream. The nightmare is a little more difficult but certainly originates in a pressureful combination of symbolic elements. Most nightmares gain their intensity from material carried into sleep from the waking state. An individual under exceptional tension involving worries and anxieties meets the personifications of his troubles and may battle with them into the small hours of the morning. The Baku can suggest the gradual waking of the sleeper, a process which reorients him in the objective world. Comprehension, insight, or interpretation, gradually restored, causes the delusions of darkness to be devoured by the light of reason. The least we can say is that the Baku guarantees the happy ending. Its lion-like overall appearance relates it to the sun-god, and the lion is the undisputed leader of the jungle empire. In mysticism the lion, with its shaggy mane, is the orb of day rising to scatter the shadows of night. The Westerner may not appreciate the Baku as a symbol of understanding, yet wisdom must always be the devourer of doubts. It not only dispels them but nourishes itself from them. By seeking out the meaning of experience, the nightmare of unenlightened living is transformed into soul power. As knowledge devours ignorance and faith is strengthened by the fears which it transcends, so the Baku is a benefactor. Wisdom is not always of prepossessing appearance—it may be gained through suffering, tragedy, disappointment, and frustration, but in the end, it protects mankind from the terrors of mortality.

The Chinese realized that truth is born of pain, that life is often a forlorn journey, but the rewards are invaluable. The soul grows by its own reverses, gaining strength from its own weaknesses, and is the protector of essential values. There is a saying in China that in those ancient days when the earth was peopled by sages, poets, and mystics, men slept without dreams. Until this golden age is restored, the Baku may protect the ecological balance of our sleeping state.

In Reply

A Department of Questions and Answers

EARTHQUAKES AS RELATED TO CRISES IN HUMAN SOCIETY

QUESTION: The number of disastrous earthquakes which have occurred in recent months impels me to ask the question: Is there any possible correlation between these natural upheavals and the present crisis in world affairs?

ANSWER: While is is doubtful that the average modern seismologist would accept such a theory, I feel that it should not be dismissed without sober consideration. In ancient times it was widely believed that earthquakes and other natural upheavals were sent by the gods to punish wayward humankind. Such thinking was still prevalent during the Middle Ages when most people felt that their personal delinquencies deserved some kind of a reprimand. A bad conscience undoubtedly supported this assumption. If man would not enforce the rules of morality and ethics, a Superior Power would find ways to enforce its will. The classical tradition on this point is the sinking of Atlantis by which a degraded culture was destroyed forever.

Prior to the rise of the scientific age, religion and philosophy depended heavily upon the law of analogy as it was recorded on the Emerald Tablet of Hermes. Assuming the human being to be a microcosm or miniature of the larger world, man himself was regarded as the measure of all things. The physical body of the individual seemed an appropriate symbol of the corporeal constitution of the earth itself. The clinics of Hippocrates discovered that human

infirmities bore witness to defects of character. The flesh did not sicken of itself, but was debilitated by that being which inhabited the physical structure. Various ailments originating in the mind and emotion could bring down the body to ruin and dissolution. This concept is not in variance with the idea of earthquake faults. The human being also has areas where stress is most likely to reveal itself, and psychic pressures break through where resistance is weakened through irresponsible conduct.

The invisible parts of man's complex nature were the links between universal energy sources and physical activity. Paracelsian thinkers recognized at least four zones of specialized energy which contribute to the existence of the human being. In addition to vital energy, emotional and mental energy were considered and, beyond and above these, a causal energy which can be defined as spiritual or soul power. We recognize the presence of these energies but have made little effort to explore them systematically. As man derives nutrition from the physical earth it seemed probable that the invisible parts of his constitution were sustained in a similar way. Vitality arose from a vital sphere which interpenetrated matter and quickened it. The emotional nature was fashioned from the substances of an emotional world, and mental activity was only possible because there was a mental realm in nature, forever supplying the mind with appropriate nutrition.

It may seem extravagant to assume that these invisible realms are in themselves worlds through which creatures are evolving—which may never appear on the physical plane. If the center of awareness is focussed on one of these higher environments it might prove to be a vast region, as real as the physical plane on which we live. It was Socrates who declared that there are races of beings dwelling along the shores of the air as men dwell along the shores of the sea. Theologies postulate a heavenly universe populated by the souls of the blessed dead. There were overworlds and underworlds and these were regarded as real places, and not figments of the imagination. It should not be assumed, however, that the orders of life inhabiting the auras of the physical earth are malevolent or desire in any way to disturb mortal creatures; in fact,

they may not even be aware of our existence any more than we are consciously aware of theirs.

All energies are circulatory. They not only flow into physical manifestation through the composite body of man but also return to their own proper regions for repurification. The energy fields, therefore, are like oceans, where the physical wastes are cleansed by a kind of alchemy. We are all aware of pollution but we may not suspect that it can occur in the invisible sources of mental and emotional nutrition. As long as our energy resources are used constructively, natural law maintains our mental and emotional health. Nature also provides for occasional tempermental emergencies, just as the physical body can bear a certain amount of stress and strain caused by thoughts and emotions.

We are now in a period in human affairs in which pollution has become excessive. We note this in the adverse effects of the contamination of our water supply. Many of the great rivers of the earth have become sewers, and these flowing into lakes and oceans endanger the health of us all. Imagine what may happen if the entire physical earth becomes an arena of physical and psychic conflicts all bearing witness to the abuse of energy resources. We were intended to live together in relative peace, solve our problems intelligently, and resolve those pressures in ourselves which are likely to interfere with the evolutionary program. Indifference to these major objectives also works serious hardships on the thoughtless individual. He destroys his own peace of mind and wastes the opportunities offered by his present embodiment. When fish die in polluted waters we may suspect that hopes and aspirations have sickened in man himself.

Astrology gives us many keys to universal biology. Mundane horoscopes indicate critical times in human affairs which in due course affect every individual. Planetary placements also indicate danger of earthquakes and the building up of those pressures which lead to terrestrial upheaval. Here is a possible link between celestial and terrestrial affairs. A person who accepts the guidance of his nativity and tries conscientiously to live above the negative placements in his chart has a practical defense against unpleasant occurrences.

As Ptolemy pointed out, the stars impel but do not compel. There are no bad aspects in the heavenly plan of things, but there are retributional effects for every destructive cause we set in motion. Until we understand universal law and order, we will have corruption in our own affairs. No one can deny that the last few years have witnessed a dangerous lowering of our spiritual threshold. Today, bewilderment is obvious in government with a corresponding decline in the integrities of both individuals and nations.

It is difficult to compile reliable statistics bearing upon earthquake cycles. The most obvious reason is that hundreds of earthquakes are recorded every year. Many occur, however, in sparsely inhabited areas or beneath the oceans. Some years ago I compiled a list of major earthquakes, part of which was published in the Vol. 20, Nos. 1 and 2, Summer and Autumn, 1960, issues of the PRS Journal. One of the most glaring examples is the Pompeian disaster, which occurred in A.D. 79. At that time corruption in the Roman Empire is amply recorded by Gibbon in his *Decline and Fall of the Roman Empire*. The recent earthquake in China was of horrendous proportions and occurred at the time when most of Asia was locked in a power struggle and the rest of the world was similarly afflicted. Nor must we overlook the fact that pollution is a gradual process. All undisciplined individuals contribute to it, and by degrees an overload is built up. It is the same in human life. A man is not killed by his first temper fit or a few hysterical outbreaks. These accumulate in his nature however, and suddenly he is stricken and regards himself as a victim of outrageous providence. The years between 1916 and 1923 were probably more stress laden than any other period in world history. In the Western Hemisphere World War I involving America devastated much of Europe. This was followed almost immediately by the influenza epidemic which took over twenty million lives including over twelve million in India. Germany and Hungary suffered from an inflation in which their currencies became virtually worthless. The Russian Revolution brought Nikolai Lenin into power which he retained until his death in 1924. The seeds of revolt were growing rapidly in India and the Chinese situation became of concern to the whole world. Yuan Shih-k'ai died in 1916 and Dr. Sun Yat-sen assumed the presidency

of the first Chinese Republic. He was in trouble from the start and the militarist faction created disturbances throughout the country. The United States failed to support Woodrow Wilson's plan for the League of Nations and the prohibition amendment opened the way for gangsterism. In the midst of this sorry state of affairs came the great Kansu earthquake, the most destructive since the Pompeian disaster. The death toll in China was probably in excess of two hundred thousand, but accurate figures are not likely to be available. The Chinese Civil War began about 1917 and lasted for thirteen years.

The tensions continued to rise, especially in Asia, where ambitious leaders ravaged the lands and decimated the population. It became obvious that the great conflicts of that time did little or nothing to remedy the social tragedies which they had caused. Then in 1923 came the Tokyo earthquake. Yokohama was leveled and a large part of Tokyo left in ruins. The death toll approached one hundred thousand and it seriously curbed the ambitions of Japanese militarists. While Japan was planning the annexation of Manchuria, the Honshu Island earthquake took over two thousand lives and caused much property damage. This may all be coincidental but it also might seem reasonable that a worldwide demoralization with its vast suffering could have affected the magnetic field of the planet. In 1950 the People's Republic of China invaded Tibet, a defenseless country between India and China. In the same year the Assam area in China was struck by an earthquake which devastated thirty thousand square miles. As the region was sparsely populated the death toll was small. It was at this time also that the People's Republic of China decided to support North Korea, establishing a policy which was to extend into North Vietnam and to threaten the autonomy of the other Indo-Chinese nations. The recent massive earthquake in China was followed almost immediately by the death of Mao Tse-tung which may change China's political structure for all time. One might gain the impression that nature does not approve of prevailing human policies.

The Japanese have had more experience with earthquakes than the people of any other country. Between 286 B.C. and 1923, Japan

passed through sixty-one major seismic disasters. Their whole culture was influenced by the volcanic activity with which they learned to live without demoralization. They developed ingenious ways of predicting earthquakes, and most of their evidence indicates that troubles usually started as a result of disturbances in the magnetic field of the planet. The Japanese also considered the prophetic meaning of seismic disturbances. These they estimated by the duration of the shock and the hour of the day or night in which it occurred. Experience proved to them that crops were affected and the social attitudes of the people themselves were profoundly altered. They point to the Tokyo earthquake of 1855. At this time the city was completely destroyed. It was the seat of the shogunal government, and within twelve years the shogunate fell.

The psychic factor in earthquakes is just beginning to receive public attention. We are becoming aware of the human being's extrasensory faculties. Animals, in which these remarkable instincts have long been recognized, left to their own devices, are seldom in the area where an earthquake occurs. The possibility of thought transmission over long distances has been of great interest to Russian scientists, and the concept is moving westward. Several books have appeared lately testifying to the effect of prayer and meditation on the growth of plants. If benevolent thoughts have such constructive powers, it seems reasonable that evil thoughts might have the reverse effect. It does not follow that individuals can exercise sufficient mental energy to affect world events. But when over four billion human beings hold selfish and destructive attitudes, it seems possible that this vast collective psychological depression might contribute to natural disturbances—including not only earthquakes, but droughts, floods, powerful climatic changes, and pestilential epidemics. If the vital energies of the earth are contaminated, the food supply could be threatened. Physical selfishness brings with it countless problems and psychological selfishness only adds to the burden.

There has always been a mysterious factor behind plagues. The majority of epidemics are not solved by medical skill as can be shown from those which occurred prior to the advent of modern

science. Pestilences seem to end of themselves. They run a certain course and then fade away. If this had not been true, humankind could not have survived.

We have long believed in the efficacy of world prayer. Most religious groups unite in programs to bring about peace and restore the spiritual balance in human society. This faith has endured for thousands of years and gains new authority as human means prove unavailing. A wise old doctor that I knew was not ashamed to pray for the recovery of a patient who was desperately ill. He went so far as to say that he had witnessed miraculous results. When science fails there is no recourse but religion.

The old cabalists considered the whole human race as one person and they called this person Adam Kadmon (the being fashioned from the red earth). Every separate entity was a cell in this vast body. No part can sicken without endangering the survival of this archetypal man. The old sages told us that it was both our divine and our natural duty to dwell together and cooperate for the common good. The cabalists also considered the macrocosm as a great being within whose constitution all the worlds of nature were parts. The magnetic field of Macroprosophus sustained the planets in their courses, established the laws which govern everything that exists in what the Hindus call the body of Brahma. We are beginning to recognize the relationship between the infinite and the finite, but we are reluctant to accept the moral import of this vast analogical concept.

Even space can become ill. When this occurs a remedial program is immediately necessary. Even if we do not wish to accept such a hypothesis, it is evident that the more closely we cooperate with universal laws the happier we will be here and now. It may appear to us that we are victims of disasters beyond our control and that calamities fall upon both the just and the unjust. The scriptures tell us, however, that the just man shall not be moved. What we seem to need is more just persons. Intuitively we accept the thought that all things work together for the greater good. Humanity was created to survive and it must redeem itself to meet the requirements of survival. When we break the law we must endure the conse-

quences, but at the same time resolve to correct our own mistakes.

Earthquakes are no more dangerous than the wars, social and political disturbances, and similar misfortunes that we bring upon ourselves every day. More lives were destroyed in World Wars I and II than in all the earthquakes of history. It is time to resolve that we will bring an end to man-made catastrophes, and in doing so we may find that earthquakes will also subside. What is good for humanity is also beneficial to every other form of life. Among the labors of Hercules, a personification of the solar power, was the cleansing of the Augean Stables. Each of us is also a unit of the universe and among our labors are those concerned with physical and metaphysical sanitation. The very troubles through which we are passing invite us to accomplish as rapidly as possible the reformation of human society. There is a legend that Mt. Sinai upon which Moses received the Ten Commandments among fire and combustion was an active volcano.

The eruptions of Vesuvius and Etna may help us to understand and obey those rules which we have refused to accept from our saints and saviors.

It is good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.

—George Horace Lorimer

I envy the beasts two things—their ignorance of evil to come, and their ignorance of what is said about them.

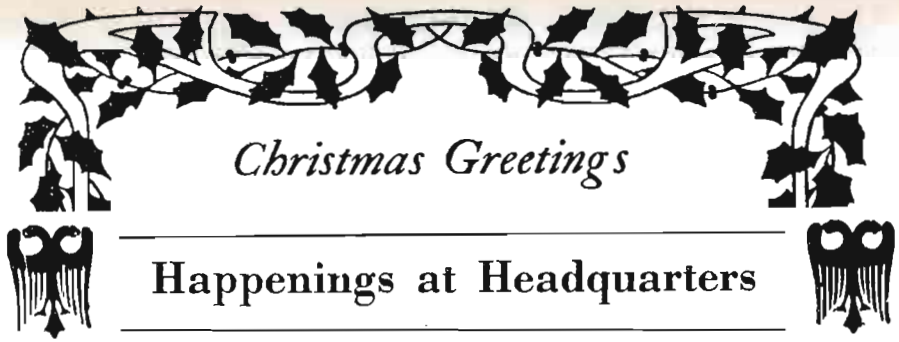
—Voltaire

The ladder of life is full of splinters, but they always prick the hardest when we're sliding down.

—Wm. L. Brownell

Wit consists in knowing the resemblance of things which differ, and the difference of things which are alike.

—Madam de Stael



Christmas Greetings

Happenings at Headquarters

In the Fall Quarter, Dr. Henry L. Drake opened the Sunday morning lectures at Headquarters on October 3, with the subject *Your Dreams as a Guide to Well-Being—The Jungian View.* He also spoke on October 24 on the subject *The Value of Esoteric Philosophy for the Student of Metaphysics.* Manly P. Hall, speaking on October 10, discussed *Viewpoints on Longevity—Can the Human Life Span Be Extended?* On November 7, he considered *The Conflict Between Human Purpose and the Divine Plan,* and on November 21, he talked on *The Road to Reality Never Changes —A Study of Buddhist Metaphysics.* On December 12, Mr. Hall evaluated the *Wonders of the Modern World—What Has Humanity Actually Accomplished?* His lecture schedule for December 19, is especially appropriate for the Christmas Season—*Can the Kingdom of Heaven Be Established on the Earth?—Eternal Hope for a Better World.*

On October 17, Dr. John W. Ervin (a Trustee of the Society) chose as his theme *Holistic Health.* He gave a second lecture on the same subject on October 31. Dr. Ervin is deeply interested in spiritual healing, and explained several of his conclusions on better health for the body, mind, and spirit. On November 14, Dr. Robert Gerard (a Trustee of the Society) described *The Mantra of Unity—Its Deeper Meaning and Effect for the Expression of Consciousness.* On December 5, Dr. Everett L. Shostrom, a Diplomate in Clinical Psychology, described *Actualizing Therapy,* based on his most recent book.

On Monday evenings a series on the interpretation of *The Twelve Labors of Hercules* was presented by Vivienne Pierce. Our good friend, Dr. Framroze Bode gave ten talks on the general theme *Prescriptions for Understanding* on Tuesday evenings. Dr. and Mrs.

Bode arrived from India recently and plan to be in this Country for several months. Among his interesting subjects were *The Journey to Enlightenment—The Teachings of Prophets, Sages and Philosophers, The Message of Zarathustra—A Master of Wisdom for Modern Man,* and *The Goal of Human Endeavor—The Definition and Expansion of Consciousness.* On Wednesday evenings, one of our most popular speakers, Dr. Stephan A. Hoeller, presented two series of discussions. The first was devoted to *Great Prophecies for the Future of Mankind* and the second to *Western Psychology and Eastern Yoga.* The latter series was an interpretation of Jung's lectures on Kundalini.

On Saturday mornings, Dr. Robert Constas repeated his Introductory Course on *The Ageless Wisdom Study Program* in four sessions between October 16 and December 11. On alternate Saturday mornings, he presented his Intermediate Course *Towards Transformation.* He used a number of Mr. Hall's publications as reference material.

On Saturday afternoon, October 23, Mrs. Vida McGaughey, a leading exponent of Graphology and Graphoanalysis, gave a two and one-half hour discussion on *You Are What You Write.* On Saturday, December 4, Frank Goble, President of the Thomas Jefferson Research Center in Pasadena, discussed *Self-Actualizing —Creative Discoveries of Abraham Maslow.* Mr. Goble's book *The Third Force* is now a textbook in a number of college's and universities.

On Sunday, October 10, from 10:00 A.M. to 4:00 P.M., the Fall Open House was held at the Headquarters of the Society. At 2:00 P.M., Manly P. Hall gave an informal talk, *Notes on the Horoscope of the United States.* The substance of his remarks may be published in the PRS Journal at a later date. The event drew a large and enthusiastic audience, and the Hospitality Committee served light refreshments which were enjoyed by all. The offices, Library, and Gift Shop were open, and there was ample time to view the art exhibit in the Library.

The September and October exhibition in the Library featured *Bookplates As Miniature Works of Art.* It is believed that the insertion of ownership labels in books and manuscripts originated in

Japan in the ninth century. Bookplates appeared in Europe shortly after the invention of printing and have continued to be popular among fine book collectors. The Library Exhibit included ex libris of many well-known persons, including Lord Byron, Charles Wakefield Cadman, and William Makepeace Thackeray. We have a request to exhibit a number of our bookplates in the Santa Monica Public Library early next year.

From November 7 to December 30, Mr. Hall exhibited *Religious Postage Stamps Commemorating the Life of Christ* from his personal collection. For a number of years these displays have been most popular, and each has featured stamps issued in the preceding year. In addition, an interesting group of Christian Bibles in foreign languages including Hindic, Arabic, Persian, Korean, and Armenian were outstanding.

Due to the increasing interest in alchemy and related subjects, it has been strongly recommended to us that we prepare an adequate catalog of our extensive holdings in this field. We are happy therefore to report that we are now at work on this project and have secured the services of Mr. Bennett Bruce Gilbert who is qualified to compile such a work. Mr. Gilbert holds an M.L.S. Degree from the School of Library Science at Columbia University. He also holds an M.A. Degree in Philosophy from the University of Chicago, and a B.A. Degree with magna cum laude from Yale University. He was impressed by the exhibition of illustrated alchemical manuscripts at our library last summer, and feels that the cataloging of our material is especially suitable to his abilities as he is also familiar with the Greek, Latin, and French languages. The plan is to provide learned institutions and private scholars with basic bibliographical information covering complete translations of the title pages, collation of the texts, and the listing of illustrations. There will be a brief biographical note on each of the principal authors, and the book will be illustrated with rare and unusual diagrams. Manuscripts will have a special classification; for the sake of completeness, early Rosicrucian writings with alchemical interest and the works of Jacob Boehme, the German alchemistical philosopher of the seventeenth century, will be incorporated in the publication. The catalog will deal primarily with

works of the sixteenth to the eighteenth century, but a few volumes of more recent date considered of unusual significance will be mentioned.

Plans are in progress for an exhibit of Mr. Hall's rare collection of Japanese surimono (miniature woodblock prints), at the Pacific Culture-Asian Museum, early next Spring. Several displays of these prints have been held in our Library in recent years, but this will be the most comprehensive exhibition to date. Approximately two hundred prints will be shown, many by the most famous artists of the eighteenth and early nineteenth centuries. Few of these prints have come into private collections in the United States, and they are all becoming extremely difficult to obtain.

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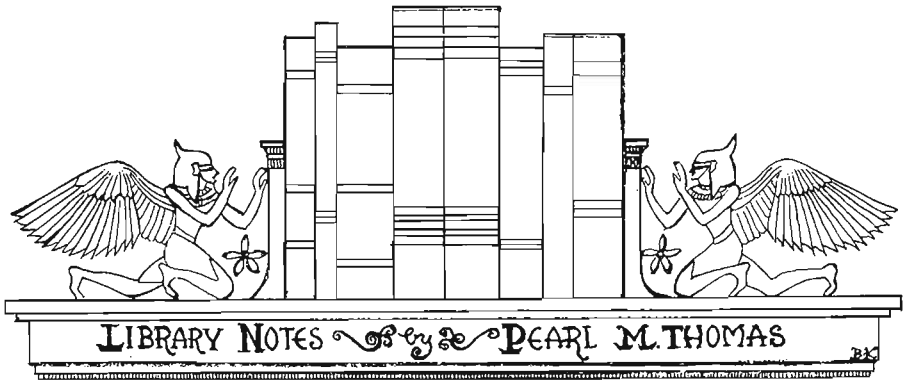
MANLY P. HALL, Editor



The attractive new heading for the Library notes has been specially designed by Barbara Kimball, a good friend of the Philosophical Research Society. Twice a week for a number of years, Mrs. Kimball has volunteered her much appreciated services for the advancement of the work of the Society. The new design is based upon the figure of an Egyptian phoenix in Mr. Hall's large book on Symbolical Philosophy, and is a testimony to the artistic ability of Mrs. Kimball.

CHEIRO—A Modern Seer

Count Louis Hamon, better known in his day as Cheiro, was born in Dublin, Ireland, under the sign of Scorpio in the year 1866. He died at the age of seventy in Hollywood, California. He was a descendant of a fine old North Irish family that traced its ancestry to the time of Rollo, the first Duke of Normandy, about 500 A.D. Hamon had a brilliant and varied career. Undoubtedly most people today know of him as a renowned palmist, but he had other areas of interest which likewise occupied his time and his many talents. Several of these interests or careers should be mentioned in passing.

Hamon owned at least two newspapers printed in France, one being the oldest newspaper on the Continent published in English. This journal enjoyed a very fine reputation even at a time when

things English were not especially appreciated. He also founded a paper which was the official organ for the *Entente Cordiale,* the alliance between England and France set up primarily by Edward VII of England. Hamon engaged the best editorial staff he could assemble; the goal was a "Journal in the Interest of International Peace." It was widely read but was forced to close down in just a little over a year when Hamon was no longer able to finance the project. He came to the conclusion that peace is something people like to talk about but have little interest in doing anything about. Also, while living in France, he carried on a highly successful champagne business and, to cap it all, it has been claimed that he was a secret agent most of his life.

Various interests held Hamon's attention for a time, his study of palmistry finally dominated his thinking. He firmly believed that the study of the structure of the hand and its markings was an important key to character and career. Looking back over his adventurous life, it is easy to see forces at work guiding him into courses of action calculated to enlarge his capacity as a seer. Some of these at the time appeared to be obstructions, but all were means to a definite end.

Count Louis Hamon, 1866-1936
Photograph, courtesy of Paula Andree

From his mother who was of Greek and French stock, Louis Hamon inherited his great love for poetry, mysticism and philosophy. She was deeply interested in many subjects related to occultism, and had an excellent little collection of books dealing with astrology, palmistry, numerology and mysticism. When Louis was ten years old, she gave this entire collection of books to him and in her notebook commented that she felt he would make good use of them, adding that he had in both palms the sign of the "mystic cross" which should guide his life into a foreordained mystical pattern. A year later, young Louis wrote a book on palmistry, replete with diagrams and unusual information. His mother was well pleased, but his mathematically-posited father was aghast, and promptly sent his son to a strict boarding school where such nonsense would be quickly removed from his activities. Here Louis made a close contact with one of his teachers who fortunately was interested in palmistry and was able to further encourage the young man in his work.

Shortly thereafter, Louis Hamon's father lost his money through unfortunate speculation and Louis was aware that he must start out on his own. He felt a "call to London" which he promptly heeded. Several times in his lifetime he entered strange, large cities, completely alone and unable to know which way to turn, but an inner something always seemed to guide him and to tell him what to do. One day in London, on a particularly dreary, dull and rainy afternoon, he felt an urge to go to the waterfront. He had an overwhelming desire to see other ports, other unknown regions. His attention was suddenly focused on a battered old freighter being readied for departure by an angry captain shouting orders to his motley crew. Louis wandered aboard and was hardly noticed until the boat left the dock. When well out of the harbor, Louis was able to persuade the captain to let him stay on and take charge of the book work which utterly dismayed and confused the owner of the boat. The ultimate destination was Bombay, another large, distracting city where Louis entered a new world completely strange to him in both language and customs, but destiny had propelled him there. Once in Bombay, suffering from a desperate sense of aloneness, he met almost immediately a fine old Brahman gentle-

man who surprisingly addressed him in excellent English and promptly invited him to come live with the Joshi caste which he represented. This sect for centuries had kept alive the studies of astrology and palmistry. For almost two years Louis lived with these devoted people, absorbing their ideas and applying them to his own work. Hamon hints in his biography that his life in India held much excitement and, although he assured his readers it would relate like a novel, he did not write extensively about it. Somewhat later, while still in Bombay, Hamon received notice that a relative in London had died and left him considerable money. He returned to England and there spent most of his time collecting hand imprints, going to asylums, hospitals, and even prisons, thus assembling an important reference collection. While on a pleasant jaunt to Egypt, which he did write up quite extensively, he was informed that the party to whom his funds had been entrusted had embezzled them and he found himself penniless.

In his *Confessions: Memoirs of a Modern Seer* (London, 1932), Hamon recalls that when it became necessary to earn his own livelihood he instinctively turned to palmistry—it was the one thing he enjoyed above all others. Not wishing to use his own name, he sought a suitable nom de plume. He was impressed by *cheir,* the Greek word for hand, and added an "o" to signify one who was an exponent of the art of the hand. A good looking brass plate was placed at the front door of his abode with his new designation "CHEIRO" on it, and that was all. Within the hour, a fine looking gentleman who understood Greek climbed the three flights to Cheiro's London apartment and had his palms read. Cheiro told his first client many fantastic things about his future. Before his client departed, a guest book was produced which was willingly signed with the initials A.J.B. It was Arthur James Balfour, President of the Society for Psychical Research, a distinguished leader of the Conservative Party for the House of Commons, and later Prime Minister of England. At a dinner party that same evening, Mr. Balfour talked glowingly of Cheiro and his abilities, with the result that a steady stream of people sought him out. He established a fine reputation immediately—certainly a good example of being in the right place at the right time.

Cheiro's guest book, where patrons were invited to express their thoughts, was a veritable Who's Who, ranging from European royalty to aristocracy of the motion picture world.

A few Guest Book excerpts:

"Who are blind? Those who do not see the invisible world."
—Prof. Max Muller, Chairman of Oriental Lang., Oxford

"To Cheiro—The mystery of the world is the visible, not the invisible."
—Oscar Wilde

"Cheiro has exposed my character with humiliating accuracy. I ought not to confess this accuracy, still I am moved to do so." —Mark Twain

"The study of people gifted with occult powers has interested me for several years. I have met and consulted with scores during these studies. In every respect I consider 'Cheiro' the most highly gifted of all. He helps as well as astonishes.'
——Ella Wheeler Wilcox

"I waited long to meet the Great Cheiro, and I can't tell how wonderful this meeting has been to me." —Mary Pickford

Many people of prominence made certain that Cheiro would not recognize them. As a matter of fact, he himself preferred not to know whose hands he was reading. It could color his reactions. For this reason, he never cared to interpret the hands of his personal friends, and as a general rule even refused to look at their palms. With clients, he instructed his secretary not to ask for their names. Considerable mystery surrounded an early reading given for one man who requested that Cheiro should read his palms through a drapery, with holes actually cut into the material for the palms to be viewed. The reading was going very well, the hands were highly interesting. Suddenly the makeshift curtain fell and Cheiro found himself face to face with England's Prince of Wales, later Edward VII. The two men became friends, with Cheiro reading for the Prince on a number of occasions. A monarch's request is considered a command. These sessions were always attended with certain diplomatic secrecy, but nevertheless the news of Cheiro's talents spread rapidly. It was the popular thing to make a visit to the great seer. At one time, through a misinterpretation by the English press of an ancient law, Cheiro was given a week to finish up his palmistry and complete his readings, and go out of business. However, prominent people with authority saved the day for him and he was permitted to continue with the blessings of those in power.

When Cheiro read the palms of Ella Wheeler Wilcox, he had no clue to her identity as a renowned poet. He saw revealed there a very talented person, and told her that she could undoubtedly make a name for herself in any branch of literature. Her hands revealed a peaceful home background and atmosphere of great placidity and contentment, which proved to be true. However, if he had realized that this was the author of *Poems of Passion,* a definite forerunner for Women's Lib, this realization could easily have colored and altered his general impression of her. As it was, he read the hands as he saw them, adding that "the soul . . . writes its biography in the lines of the hand." Manly P. Hall, in the Summer 1962 *P.R.S. Journal,* states that Cheiro believed, too, that character is revealed even in the lines on the soles of the feet, also taking into consideration the general shape of the foot, the length of the toes, etc.

There can be little doubt that Cheiro brought to his understanding of palmistry, astrology, and numerology a great deal more than a thorough reading of his sources of information. There was an extra something that gave him a clearer insight into the workings of destiny. Whether this was clairvoyance or clairsentience, ESP, or whatever, it definitely contributed to his pronouncements.

Through a system of "fadic" numbers, Cheiro was able to predict the outstanding dates in the lives of his clients. He delved into their childhood and early years, emphasizing the periods and often the actual months when certain occurrences had taken place. These dates about events from the past were so startlingly accurate that people naturally felt inclined to believe Cheiro could also foretell what was in store for them in the future. Surprisingly enough, he even told many people the year, sometimes the very date, of their demise. This was true in the case of Edward VII of England. The Czar of Russia was told by Cheiro in 1904 of the fate which caught up with him in 1917, along with the fate of Rasputin. For Lord Kitchener the exact date of death was given, and when King Humbert of Italy engaged Cheiro's services, the one question he wanted answered was: "When will I die?" The answer was: "Within three months." And this proved true!

Cheiro was not always so brutally frank with his clients, but

where Heads of State were concerned it was of real value to them to know what the future held and what they had to accomplish in the meantime.

With few exceptions, the press of Europe, England and America was most generous in reviews of Cheiro. It was members of the press who urged him to write his life story. When he was lecturing in Boston to a totally new audience and in a completely new medium—the lecture field, the *Boston Herald* reported:

> "Chickering Hall was crowded yesterday with distinguished audience to hear Cheiro, who is now making a tour of the world in the interests of his science . . . He held his audience to the last, and at the end was greeted with unstinted applause."

At a later time, the same newspaper had this to say:

> "Cheiro delivered a most instructive and entertaining lecture on his art . . . In spite of hot weather, the large hall was filled to the doors with fashionable and distinguished people, and at the close of the lecture Cheiro was greeted with enthusiastic applause."

Cheiro had a beautiful, flowing way of expressing himself in his many books, on the lecture platform, and with clients who came seeking his advice.

When Samuel Clemens (Mark Twain) visited with Cheiro, he became intensely interested in palmistry and the lines in the fingers. Cheiro explained some fascinating details to this total stranger. On departing, Mark Twain identified himself, saying that he had received some excellent ideas for a new book. Very shortly thereafter, his novel, *Puddin' Head Wilson,* was published, an enormously successful story dealing with thumb-prints.

Before Hamon was willing to write about certain experiences in his long life of varied activities, he wanted to receive "a call." He felt this way about first going to London, to India, particularly Bombay, and then to Hollywood. Several times in his *Confessions: Memoirs of a Modern Seer* he expressed the thought that certain of his stories were being lightly glossed over, but he could and would write them up more fully if time and interest warranted and if he had "the call" to express them.

Cheiro came to the movie capital, Hollywood, in the late 1920's seeking to renew his health which had suffered considerably from his constant drawing upon his energies to aid others. He enjoyed the movie world and stayed on with the avowed intention of resting, relaxing, and writing. It is doubtful if any of these plans was accomplished as fully as he had intended. So far as resting was concerned, his presence became known and he was a popular addition to many gatherings. He had an infinite capacity for making friends and instilling in them great affection and admiration for him as an individual. When Madame Blavatsky met him in London, she personally invited him to become a member of the Theosophical Society but he graciously declined, not wishing to be affiliated with any organization.

Manly P. Hall knew Cheiro during the late Twenties and up to the time of Cheiro's death in 1936. He, too, had a sincere regard for the man as an individual and as a friend. Quite a number of the Cheiro books in the PRS Library are personally autographed to Manly P. Hall.

There are many stories in Cheiro's books that could be related here: his stimulating meetings with European rulers, his friendships in the theatrical world——including Sarah Bernhardt, Lillie Langtree, Louella Parsons, Mary Pickford, Samuel Goldwyn, and Louis B. Mayer. A fascinating chapter in his life was an audience with Pope Leo XIII and a meeting with the future Pope Pius X. These stories are all exhilarating, almost unbelievable in some instances. In the Conclusion of his *Memoirs,* Cheiro made the statement that, while the reminiscences and interviews are all basically true, nonetheless he had made "use of the author's privilege of description as an artist uses his brush—not to obscure or deform, but to bring out the lights and shadows of the picture."

It is now 110 years since Louis Hamon was born. The books he wrote under the name of Cheiro are still very popular both in hardback and in paperback. In England and in India they are considered to be "best sellers."