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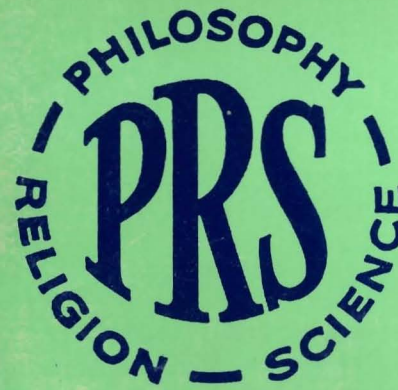
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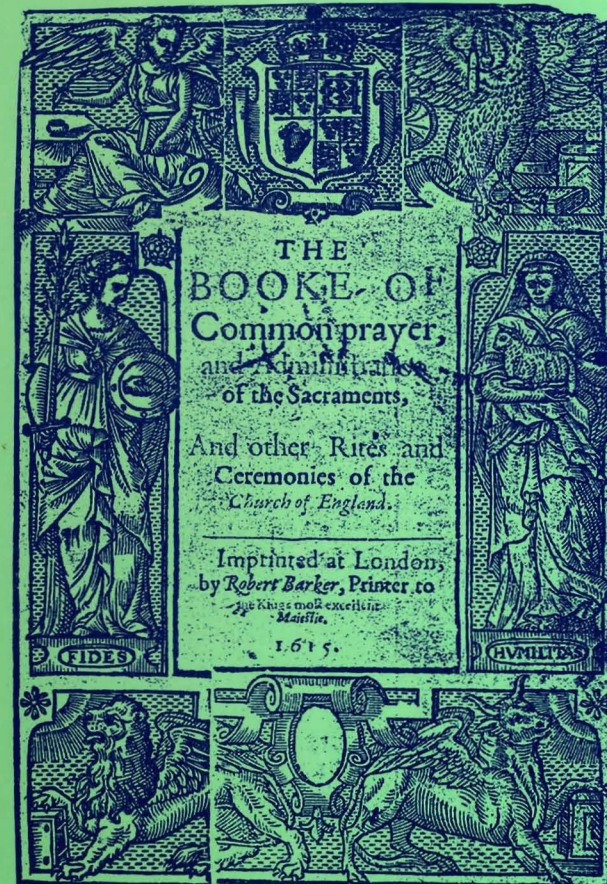
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Most of the reproductions of the early books, manuscripts and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Title page of the 1615 edition of *The Book of Common Prayer, And Other Rites and Ceremonies of the Church of England*. Featured are two figures symbolizing Faith and Humility, and in the four corners are the symbols of the Four Evangelists. In upper center is the Royal Crest of England.



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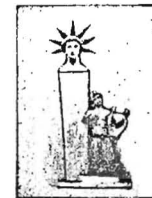
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THE CHALLENGE OF MATURITY



have always been interested in the fact that in the old days, back four or five thousand years, the Greek institutions of religions—the Mysteries—were the most powerful organizations of their time. They were the church and the state. They were the sciences and the arts. They were the universities and the shrines. They were the instructors of the living, and created the memorials for the dead. All knowledge and all learning were vested in these institutions. Those who were initiated into Mysteries became the leading citizens of their time, and most of the honored names which we remember out of the classical periods were initiates of these Mysteries, bound by the most solemn obligations. There is no doubt in the world that many of the metaphysical disciplines that we have today were known to these people; among these self-discipline and the cultivation of internal extrasensory perceptions were part of the curriculum.

Under that policy, society honored the best, although of course no generation was ever able to live up to its principles completely, but there was a greater approximation and there was a stronger leadership toward spiritual things, toward education. There was respect for the arts and sciences and a heavy penalty for desecrating them. If a musician composed an inharmonic or discordant piece of music, he was subject to punishment. He might be exiled from the state and he might lose his citizenship if his music could

by any estimation contribute to the detriment of society. The same was true of architecture and of painting. Physicians and lawyers made no charges. Conduct was dominated by a magnificent system of ethics. Today we can say to ourselves "what a pity it is that such a system faded away, destroyed by the rising ambitions of individuals who corrupted, destroyed, and desecrated the shrines of ancient learning." But apparently this was part of the Divine Plan and, if we think a moment, we can understand the real reason. It was because, like a child growing up, there had to come a time when we stood on our own feet.

The home might be likened to one of those Mystery temples. Here the small child learns to adjust itself to the physical world in which it lives. The home is responsible for the education of the child, for the disciplining of the young. The home protects its physical needs and, to a large measure, its psychological needs. But after the child is grown up, if the family continues to dominate it, then we are apt to have corruption and tyranny. We are apt to have relatives who step in and try to control the lives of their children to the very end. They will break up potential marriages; they will interfere with every possible step of the individual's life if they are permitted to become tyrannical. So the time comes when the individual steps out on his own.

In the history of civilization the decline of the Mysteries which was never complete—there have always been secret organizations which survived—but, in general, the decline of the Mysteries occurred in order that the individual would develop the personal strength to regulate his own destiny. It was done because he had to gradually take hold of his own integrities. He could not be good because he was browbeaten into a state of virtue. He had to be right because right was right. He had to control himself from within himself and develop those virtues through his own insights which had previously been supplied and formed by parental or environmental protection. Thus gradually emerged a new form of learning, a learning in which the individual became the master of his own destiny. This type of learning resulted in the rise of idealistic humanism, the code of individual rights. Each person

had to provide for his own needs and gain the insights necessary to protect his own character. He also had to supply with his own integrity those rules and laws which had previously been administered by the Mystery institutions.

Our own national existence is a case in point. We were required to move from a colonial state to a free and independent people which meant that we had to take over the administration of our own destiny. Nature wanted this. Nature was not going to permit us to be forever adolescent, but if the individual faced with the responsibility for his own destiny remains an adolescent then the system falls apart. We must all face the challenge of maturity.

No one seems to know how to define the state of maturity. Maturity to most individuals is the attainment of voting age. When a person is old enough to vote, old enough to get into the army and die for his country, he is an adult. Also, as soon as he begins to look like an adult he is mistaken for one. After he becomes a little more adult and shows a few patriarchal propensities, he is then mistaken for a wise man, or woman. We assume that age has something to do with maturity. It has, but only under one condition: the years which it took to get older were used to become wiser. If self-improvement is completely neglected, the individual can pass to the grave at ninety or a hundred, having never progressed beyond an adolescent. An adolescent is a person of any age who lives without the realization of his own responsibilities, without knowledge or acceptance of his own place in the community in which he lives. And the most adolescent of all is the one who thinks he is here merely to get what he can. When adolescence of this kind dominates conduct, the possibility of maturity is remote. We all have to accept the privileges and the responsibilities of maturity. Maturity is vision and thoughtfulness. It is the willingness to sacrifice freedom for right and, if necessary, to give up our personal privileges for the protection of our common good.

Consider our gasoline situation. Although there are many conflicting opinions about the world's petroleum resources, this is certainly the time to pause and consider available facts. We

have become overly dependent upon our fuel supplies. There was little or no thought of conservation until the actual crisis arose. Why science and industry have made no adequate provision for shortage and have not economized to meet the day of reckoning when it came is incomprehensible. Although the unpleasant facts are apparent to everyone, there is slight tendency to conserve the use of gasoline. This will be a good opportunity for self-discipline; if motorists and users of utilities in general do not voluntarily conserve, other means must be found to prevent waste. Intelligence must curb pleasures whenever and wherever natural resources are involved.

We can see the inconvenience which attends the short supply of fuel. For some days pandemonium caused by the petroleum crisis interfered with almost everything to which we had become accustomed. Somewhere along the line we must realize how vulnerable we are and that we have this vast, complicated structure of civilization which can be ruined by a little pollution in the air, contamination of water, and by lack of fuel. We have built a completely vulnerable structure and now face the fact that the survival of our way of life has never had a secure foundation. The answer, of course, has to be that we will adjust as graciously as possible to the needs of our vital resources. We will have to recognize that programs of expansion and exploitation cannot go on forever. The sooner we realize this, the less painful it will be. If we wait until a common emergency forces it, the result may be devastating. Self-discipline, here and now, is becoming mandatory—self-discipline against the impulse to profit from emergencies, self-discipline to prevent us from trying to exploit prevailing confusion, self-discipline in the moderate use of whatever we have so that values and virtues can be extended as long as possible. The constant ignoring of values, the shoddying of goods, and the progressive building in of obsolescence will work an increasing hardship upon the public in general. When materials of all kinds are made to wear out as soon as possible, we are basically wasting many of our most important natural resources.

Every person has a right to live as nearly adequately as possible, but above adequacy he must begin to discipline himself. When he has what he needs and reasonable luxuries which are not dangerous to his survival, this is as far as he can go for beyond this point he is tearing down the structure of his entire social order. Here again, freedom must be controlled. Freedom to do as we please must mean that we please to do that which is right. In small things we can all strengthen personal character even though we may not be able to change immediately national or international extravagance. In China Confucius died of a broken heart, and among his last words were that he had found no prince who would accept his teachings and apply them in the management of his state. After his death came others who greatly revered and venerated his teachings and the Confucian code became a priceless heritage; even communist China today has found it necessary to reinstate the ethical philosophy of this ancient teacher. Under existing social conditions it is difficult to influence large groups of people to practice those essential integrities which we know to be right, but we can have greater influence than we suspect. We should not support that which is not good. We have no need to pass through a violent revolution or some other type of massive upheaval but, when it is obvious that we are wasting, we can stop wasting. When we are being deceived or exploited we can decline to cooperate with our own undoing. This may mean that we will have to go without something that we want but, if enough people go without material luxuries, we will ultimately have a way of life which is better for us. This is true in all fields in which we are supporting wasteful policies.

Another form of bondage to freedom results from the conflict of ideas and ideals within ourselves. Within each of us we find a number of different governments functioning at the same time. Each of us is a theocratic type of monarchy established upon a spiritual power which seeks to govern by divine right. We are an oligarchy in which various functions of the body have limited autonomy, and these various functions, like communities within a state, have certain authorities. Physiology teaches us that the

major systems of the body govern with the authority of natural law. The body is also under the guidance of its spiritual overseer. In this case, the king is also the high priest. The theocratic system requires that the life principle within man should be regarded as a divine manifestation of a Divine Being, and under this Divine Being the personal self becomes the material ruler. We are also a democracy arising from the different levels of our own interests and our own abilities. Democracy does not bestow equality upon us; however, it does bestow equal opportunity to fulfill our own natural destinies. Democracy is also a government through the permission of the governed but, when we study man, we are not sure we find this program working successfully. In many cases we are governed with the consent of the capillaries, and there is some question whether we are ruled by the consent of the heart or the liver. When it comes to sober facts, we are under the tyranny of self-will which becomes an ambitious and arrogant dictator impelling us to destroy ourselves. Among the forms of tyranny, one of the most unpleasant is ambition through which we may destroy the body, the mind, and the heart. We also have a communalism in our own bodies, and this leads to an industrialized state in which all the parts of the bodily economy are held in slavery under the dictatorship of industrialism. In other words, what we are really doing is using all our faculties and powers industrially to support the purposes of the will, or the mind. The mind encourages us to work and, in turn, the mind enjoys the material benefits of our labors. Everything except the mind becomes a slave and exists primarily to provide that which the intellect demands.

It follows that our bodies individually and collectively are subject to revolutions. Periodically, the prevailing system is so badly abused that a revolt is inevitable. Examples of such outbreaks are the French Revolution, the Russian Revolution, the Chinese Revolution, and the American Revolution. Weary of tyranny, all systems rebel. When this happens within the body of the individual we call it a breakdown, and he goes to the hospital as a nervous wreck. No longer able to stand the intemperances of

its ruler who has constantly exploited its physical resources to gratify the divine right of inordinate ambitions, the body loudly proclaims its exhaustion and mistreatment. If the person recovers he may come out of the hospital with a strong resolution to live more wisely, but three months later the valuable lesson is forgotten.

We also have a socialism in the body based upon the concept that man is intended to produce all that is necessary, and this should be distributed throughout all the parts of the body so that nothing which is needed is lacking. Above a certain point all production by the individual parts should be pooled or made into an available reservoir for the advancement of internal personal culture. In other words, there would be a limit upon the industrial expansion of the individual or his institutions. He should produce a certain amount for his own use and the overage should go into a common fund for the common good. There is a single taxer and a mugwump in each of us, both of which are hard at work finding fault with existing conditions. Every once in a while a situation arises that may be defined as anarchy. An anarchy is the rebellion against the pattern of natural function within the compound constitution of man. An anarchist takes the attitude that he should do as he pleases regardless of costs. He may destroy his own health, break his home, alienate his children, and destroy his country in his revolt against disciplined living. This individual is going to find his anarchy falls apart because, in the last analysis, the only person he can ever actually dominate is himself. When he tries to dominate others for any reason, then comes the revolution.

Revolutions have been the way in which human beings have tried to escape from bondage of various types of oppression. In many instances, revolutions have been completely unnecessary. Nearly every end that revolution seeks to accomplish would have occurred of its own accord within fifty to a hundred years because of the inevitable motion of civilization itself. The tyrannies we rise against would have destroyed themselves, not immediately, but in the natural course of time growth would have

overcome. Instead of considering having revolutions as constructive means of change, we are gradually learning that we cannot afford them. It used to be that we could not afford internecine strife for moral reasons but, when morality ceased to dominate, other contingencies came along. Now we cannot afford them because we have not the energy resources to sustain them. Future revolutions will take more petroleum than we have. They are going to destroy more than the victors can hope to gain. Nuclear warfare can make our land unsuitable for tillage for centuries. Little by little, the revolution theory is destroying itself. It is a monster like the serpent of old which swallows its own tail. Instead of that we must have the next step, the only positive step—that is not revolution but revelation. We must begin to understand the facts of life; and to attain this desirable end, we must find some way of creating within ourselves the capacity to understand. We can increase inner comprehension in various ways. We can gain much by simply reading history and considering what has happened to those who did not or would not understand. We can find the answers to many current problems by reading Gibbon's *History of the Decline and Fall of the Roman Empire*. I strongly advise the study of this book because it so accurately parallels our present situation. It is a saddening account of the consequences of widespread corruption. The Roman Empire fell for the same reasons which are threatening to destroy our modern way of life. Another valuable text which inspires thoughtfulness is Spengler's *Decline of the West*. In fact, there is no shortage of worthwhile reading material if we can tear ourselves away from television for a few evenings. We come to realize it is not through violence or helpless dependence upon political reforms that constructive changes will come about. The only answer is: the average individual must attain a state of greater insight. In order to have an enlightened government the level of the public insight must be raised. Each citizen should earnestly try to elect good leaders. Each person should also cultivate the proper sense of responsibility should it come about that he himself should be elevated to a position of greater authority and influence.

Revelation comes through the waking up of the individual's inner life. In a sense, it is an awakening to the realization of his true place in that larger universe to which he belongs. It is the beginning of a responsible cooperation with the Divine Plan. Revelation shows us what is expected, what is demanded, and what is inevitable in a universe governed by a benevolent and absolute law. Revelation further reveals that universal law contains in its very nature divine wisdom and divine love. Law is not only a legal code but it reveals the basic relationship based upon love of God and love of our fellowmen. Love is truly part of all, and without love law can never be fulfilled in heaven or on earth. Without law love can never be brought to fruition, and it is only self-discipline which protects our well being in a lawful universe. It is also self-discipline that perfects love, for both law and love are aspects of truth itself.

In our search for a solution to the problems of our time, we must begin with the rectification of our own natures. There has been an endless stream of dictators who have drenched the earth with blood, and they have always been usurpers of some kind. They have been either obsessed with dreams of power or possessed with ambitions of world conquest. Napoleon was one of those who suffered from a divinity complex and believed that God had appointed him to save the world. There is no doubt that Mussolini suffered from the same type of aberration, and so did Hitler. They were strangely unbalanced pseudo-mystics who believed themselves selected by destiny to subjugate the earth. Of course, we can hardly say that Karl Marx was dominated by a God complex, but he also regarded himself as a man of destiny without benefit of deity because he probably gravely doubted the existence of a Divine Being. All these leaders and many others at various times in their careers believed they were qualified to lead their followers into some kind of a promised land.

This brings us to the thoughtful consideration of our internal convictions. Somewhere in ourselves there is often a dictatorial pressure. It is usually located somewhere between the ears. This mental faculty determines what is good. Most people start out in families, and in their relationships really want to do what is right.

They want to help people to be better, but it is hard to help others to improve when we do not know how to better ourselves. Too often the reformer demands others conform with his ideas and accept his leadership without question, even though it may be unreasonable. This type of domination is tyranny. It may be only one superstition imposed upon another. When the blind lead the blind, all fall into the ditch together. This is also the case with the tyranny that is in ourselves. We have to educate our own attitudes. Nearly all dictators have been poorly educated and have very little experience with world affairs. An individual who is educated and locked within his own attitudes can be especially dangerous to himself. Although he had a proper background for learning, he never took advantage of the opportunities which have been given to him. He has subjected his background of learning to the foreground of his own opinions.

When we earnestly try to solve these problems which beset ourselves and are common to the society of our day, we must come finally to this realization: each human being has to open up his own internal life. It is obvious that whatever is necessary becomes available through Divine Grace. In the last ten years the world in general has changed its attitude toward knowledge in many ways. It has been a period of astonishing renaissance. More and more people have turned to some kind of faith. Twenty-five years ago religion was regarded as little better than an antique superstition. Today religion is spreading in every part of the world because revolutions are beginning to inspire revelations. The individual and the collective have come to realize violence is no solution to the present emergencies. The answer to all problems lies in the recognition of the spiritual foundation of society. One of the reasons, perhaps, that we have some new attitudes on these things has been the infiltration of other religions from distant parts of the world. We have at last come to the realization that no one religion is the only one, also from other religions we can learn much and at the same time stay within our own if we so desire. It does not mean that we have to be a traitor to one belief in order to appreciate another. This influx of foreign religions has brought

with it a strong mystical overtone, for most of these faiths are far more metaphysical than ours at this time.

Another important factor, science, having come to the end of its physical resources so far as physical explorations of the universe are concerned, has finally considered that it would be useful to systematically explore the internal life of the human being. Science is now beginning to work with the extrasensory perception bands. It is studying many types of human internal experience phenomena; it is beginning to dawn upon physicists and astronomers that until they understand man's invisible constitution they can never produce a valid psychotherapy. Man can never be understood until it is possible to classify and explore the internal phenomena of human consciousness. Unfortunately, ulterior motives are involved in many research projects. Experts are probing the resources of the human mind primarily for purposes of exploitation. Some groups are already claiming that their ends are the advancement of industrial materialism. The major overall pattern however is accomplishing considerable good. Human beings are beginning to realize what they knew three thousand years ago and gradually forgot—namely, the mystery of their own inner lives. Groups are beginning to restore the structures of the old Mystery doctrines with their philosophies and mystical overtones. A simple example of such rediscovery is acupuncture which returned as a superstition and is already established as a valid form of science. There is an increasing tendency to realize that older civilizations were wiser than has been suspected.

Albertus Magnus (1193-1280) wrote a book in which he attempted to expose the miracles of pagan antiquity. He assumed that all miracles outside the Church were fraudulent; but, in order to explain them and maintain his own point of view, he had to assume that antiquity was as highly advanced in science as we know it today. To produce spiritual phenomena without metaphysical means required some incredible hypotheses. In his zeal the good saint caught himself in his own trap. He pointed out, for example, that the ancients had androids—statues which spoke,

moved, and performed services. They had talking heads which could add up complicated digital numbers. In other words, they had a primary computer long before we believed there were such things. One of the earlier kings of Rome who lived more than a thousand B.C. was killed by an electrical experiment in his own laboratory. These older races also knew drugs. They had many of the drugs that we now use in psychotherapy. They had all kinds of magnetic and electric devices. In order to prove his point, Albertus Magnus had to assume the ancients were so skillful that it would still be some time before we could catch up with them. It may well be that the amazing precocity of the wise men of old was possible because in those days knowledge was concentrated in a group of persons bound by spiritual obligations who were able to control and direct it for the common good and prevent its misuse. While the arts and sciences were under spiritual leadership, there is little evidence that they were exploited as modern science is exploited in our time.

It is again a question of the individual gradually making the necessary changes in himself. The modern change in metaphysics could result—and probably will—in the gradual unfoldment of those parts of man's own internal nature which will ultimately free him from all pollution, from all exploitation, from the dangers of nuclear warfare, and from many other sorrows of modern life. He can release from within himself everything which is necessary for his physical security and, at the same time, free his consciousness for the advancement of true knowledge. This was Lord Bacon's dream, for he hoped that in the end science would free all peoples from the tragedies resulting from abuse and ignorance. Science could then rescue the person from the dilemma of his own mistakes. This can only come when science stops making the mistakes also, and it can only be a truly constructive force when it becomes ensouled. Modern science, exploring into the mysteries of light, energy, time, matter, spirit, and mind, is approaching the primary wisdom of humankind—the realization that all science must discover the nature and function of Deity. When this time comes and things are seen in

the right way, each of us will be able to accomplish much more than we have ever accomplished before. The first step we should take is to realize what is intended and whether, in this present embodiment or in some future life, each of us has to be part of this great plan of human regeneration. In order to do all which is immediately possible, we can start now in the process of disciplining our faculties and gaining the freedom that comes from being free from our own mistakes. Doing this we will have a very much better time because all true values are immortal and indestructible and the only thing which we can destroy in the long run is ignorance. We can only end destructiveness itself, and with better insight will come the answers to all reasonable or relevant questions. When we become citizens of a better world, we must of necessity be better citizens for we cannot administer the fairness, the equality, the integrity which are gradually unfolding through humanity unless, as individuals, we can stand firm for principles at all times and become worthy of the securities that we hope to attain.



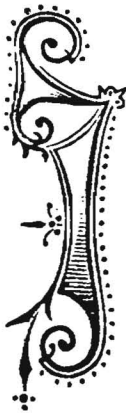
Life is full of golden opportunities for doing what we do not want to do.
—Lisle de Vaux Matthewman

We are made for cooperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to Nature, and it is acting against one another to be vexed and turn away.
—Marcus Aurelius

As a bee gathers nectar without injuring the beauty or the fragrance of the flowers, so should a wise man live in this world.
—Buddhist Saying

There are many thyrsus bearers, few mystics.
—Andrew Lang

THE GOOD SHEPHERD



In the gospel according to John, tenth chapter, fourteenth verse, Jesus says, "I am the good shepherd, and know my *sheep*, and am known of mine." The original meaning of the word *pastor* was "shepherd," but it also comes from *pascere* meaning "to feed." Other terms such as *pastoral*, *pastorate*, and *pasturage* have the same root and general meaning. Those gathering in a place of worship came to refer to their church as a sheepfold. One of the earliest symbols of religious authority was the shepherd's crook or crosier—to signify pastoral labors. A shepherd was often accompanied by his faithful dog; and to the Egyptians Sirius, the Dog Star, was made to stand for virtue and wisdom, the faithful servant of the good shepherd.

One of the most important aspects of practical Christianity is pastoral responsibility. The pastor must feed the sheep—that is, provide a unique kind of service on behalf of his parishioners. As social conditions become increasingly complex, the minister is called upon to perform a variety of services. If he serves an orthodox congregation, he is expected to be "sound in the doctrine"—that is, fully capable to give moral and spiritual help according to the teachings of the sect to which he belongs. Clergymen attend theological seminaries where they receive appropriate Bible studies and gain some proficiency in Greek, Latin, or Hebrew. Those entering the missionary field may have special courses on the principal teachings of non-Christian faiths. Pastoral duties will also be emphasized, and courses on psychology are obviously useful in the present period of social confusion.

Nondenominational religious organizations may ordain individuals who are not seminarians but have been called to the religious life by their own personal dedication. Such leaders are becoming increasingly numerous, and must depend heavily upon their own internal resources. For these, pastoral responsibilities

sometimes present difficulties. Liberal organizations serve members of different faiths and a wide variety of spiritual experiences. Freethinkers have rejected orthodoxies which can no longer hold their allegiances. They are seeking to follow God according to the convictions of conscience. Pastoral labors under such conditions require much insight, understanding, and a wide acquaintance with the basic teachings of many faiths and philosophies. Instruction in modern psychological techniques is not as helpful as might be supposed. Many of those seeking help resent scientific materialism and have turned to inspirational teachings or other compassionate sources.

In my own endeavors I was inclined by nature to a pastoral career, and I soon recognized the fundamental importance of an idealistic philosophy. Every problem that was brought to me called upon forms of knowledge beyond the scope of denominational ministries. It soon became apparent that sectarianism placed unreasonable limitations upon pastoral counseling. What was most needed was a simple statement of principles which could be applied to the troubled human being. The search for self-improvement is universal, but deliverance from suffering requires meaningful changes in character or conduct. It was hazardous to claim extraordinary learning or to gain a reputation for infallibility. It was the better part of wisdom to give credit where credit is due—to those great teachers of the race whose wisdom has survived the test of ages. I gradually discovered what the Chinese had learned long ago—that there is nothing new under the sun. Every question which we can ask today has been answered somewhere in the sacred literature of the world. In fact, the answers may be the same in all enlightened systems of older sages and prophets.

Veneration for a Divine Person or Power at the source of creation is universally accepted. The brotherhood of man is unquestioned by the theist or the atheist. Equally fundamental is the admonition that we should practice what we preach. No matter how lofty our allegiances, they avail nothing if we do not justify them in our own relationships with those around us. All religions have made certain adjustments according to time and place.

Ideals grow and bear their fruits in different climates; that which is right and proper to one generation may not meet the needs of future generations. Every age and each person has new needs with the passing of time. Principles do not change, but their applications often require a different approach to pastoral counseling. The scriptures admonish us to temper the wind to the shorn lamb. If a teaching is too abstract it can defeat itself; on the other hand, most ministers discover that they cannot successfully talk down to a congregation. I spent an afternoon once with a superannuated clergyman with a crotchety disposition which he had nursed from childhood. He always said what he thought, and his sermons bristled with ill-tempered remarks. His bishop had pointed this out to him but it was no use. His final observation was: "If they don't like what I say, they can go to another church." Such dispositions are ill-suited to the ministry.

Locality has something to do with pastoral duties. In a small farming community the eloquence of a Henry Ward Beecher is wasted. The sincerity of a small-town minister determines the success or failure of his labors. In the last century the most important community leaders were the minister, the doctor, and the schoolteacher. When emergencies arose the good people gave full allegiance to this earthly trinity. The doctor had brought most of them into this mortal world and the minister bade them an affectionate farewell. The teacher contributed to the improvement of the mind, the clergyman to the security of the spirit, and the physician to the maintenance of the physical body.

There was very little commercialization in religion in smaller communities until the beginning of the twentieth century. The first proof of religious integrity was the life of poverty. As one clergyman said to me his career was marked by veneration, affection, and destitution. If he taught the full gospel he was heavily dependent upon local charity; in fact, poverty was the badge of all his tribe. If he had sufficient means to live in reasonable comfort, he was an object of suspicion. The Buddhist priest chose to wear a patched robe, but the village clergyman wore patched garments by necessity. Under such conditions proud and ambitious young men seldom chose the ministry.

There were better opportunities but often heavier responsibilities in large city churches. To succeed on this level the pastor had to be affable and flexible. He was constantly under the thumb of the church board which in turn was dominated by wealthy donors. Nothing could be said or done that would offend these pillars of the church which usually meant that basic religious truths were unpopular.

As the architecture grew more impressive, the worries of the rector multiplied. There was little time or energy left for pastoral guidance. There might be an associate pastor who was approachable in an emergency, and the parishioners drifted away to outside sources of help. To meet the lassitude of the congregation sermons were also gradually shortened. In an old New England church the members were expected to sit on hard wood benches for two hours to gain refreshment of spirit. When I took over the Church of the People a one-hour sermon was considered superabundant. There has been a growing tendency to consider twenty minutes to one-half hour sufficient. The message also was apt to be involved in politics and even scientific speculation. Attendance was a moral obligation and the subject matter of the sermon was definitely secondary.

A retired New England preacher explained to me how he prepared a sermon. He started out on Monday writing the complete text by longhand. He edited it on Tuesday, and read it to himself on Wednesday. On Thursday he read it to his wife. On Friday he memorized it and stood in front of a mirror to decide on the appropriate gestures. On Saturday he rested, and on Sunday gave his message from the pulpit. I decided to eliminate this procedure at the very beginning of my career. It appeared far wiser to have an adequate reference frame and speak extemporaneously.

Problems for which pastoral advice is solicited come under a few simple headings, but there are numerous variations on each of the themes. Domestic problems are the most frequent. Some seek help in finding a marriage partner and others want to know how to dispose of one. Still others seek spiritual strength to endure their marital difficulties. Health matters are a great cause

of concern but must usually be referred to a physician. Financial difficulties bring many to the pastor's office to solicit divine help. More recently metaphysical quandaries are brought to the minister. These include various types of psychism, mediumship, obsession, and esoteric malpractice. There are still some who wish the secret of instantaneous wealth and a dominant personality. As the minister is the last resort, these types of counseling place a heavy burden upon the conscientious practitioner.

For the majority of human beings religion is still the ultimate authority and the ever present help in time of trouble. One of the most important labors of the clergyman is the consolation of the bereaved. The death of a small child is difficult to reconcile with the concept of a loving and compassionate Deity. Here it becomes evident that those of little faith are at a serious disadvantage. Words must be found which average persons can understand. Sometimes it is possible to point out that birth into this troubled sphere brings with it much pain and many troubles, and that a wisdom beyond our own decides how long we shall abide in this mortal world. If the parents believe in the doctrine of rebirth, they are better equipped to stand the loss. When grown children are taken away by accident or sickness, parental pain can be very acute. The self-sacrifices that have been made to educate young people, the long years of companionship, and bright hopes for the future are suddenly taken away. With older persons separation confronts the survivor with the prospect of lonely years. It would seem that these considerations should have been anticipated and a philosophy of life suitable to meet such emergencies should have been given serious attention.

Those who have gathered to honor a deceased relative or friend are most likely to be receptive to religious instruction or inspiration. For the moment, at least, they are mindful of the impermanence of physical existence. This opportunity is too valuable to be ignored. Well considered remarks are comforting to the bereaved and others assembled to show their respects. I decided long ago not to follow the traditional funeral service and give at least a part of the time to idealistic philosophy.

There are a few verses in the beautiful East Indian book of psalms, the *Bhagavad-Gita*. Some of these I have freely translated and have found them universally acceptable.

Certain is death for the living;
 Certain is birth for the dead.
 Over the inevitable thou shalt not grieve.
 As a man casts off worn out garments
 And taketh others that are new,
 So the spirit casteth off worn out bodies
 And taketh others that are new.
 Never the spirit was born;
 The spirit shall cease to be never.
 Birth and death they are dreams,
 And life is eternal.

The sacrament of marriage while generally a happy ritual is sometimes attended by unusual complications. Today it frequently occurs that the parties involved belong to different sects or denominations. If a minister of neither creed will solemnize the rite, young people must resort to a secular marriage by a judge or a justice of the peace. The memory of a religiously oriented wedding ceremony is very important and seems to be especially cherished by the bride as she begins a new life which may not always run smoothly. Most liberal ministers recognize this need for spiritual strength, but the rules of their churches force them to go against the conviction of their conscience. If there is no reason other than sectarian, I see no good excuse why they should be denied a sacrament which they earnestly desire. In some cases elements of both faiths can be appropriately included.

Unless it is especially required I do not follow the text of *The Book of Common Prayer* except those sections which are required by secular law. In recent years the tendency has been to modify the "love, honor, and obey" clause to "love, honor, and assist." In a few cases, however, both parties want "obey" and we proceed accordingly. In the course of the ceremony it seems appropriate to explain that the minister cannot sanctify a marriage unless the contracting parties are united by their love for each other and are inwardly resolved to share together the joys

and sorrows which must lie ahead. The vows taken in their own hearts can be legalized but are not sanctified except by the spirit of God whose blessing abides with them as long as they keep His laws.

Such are the labors of the good shepherd. He must serve lovingly, counsel wisely, and lead his flock toward a fuller and nobler life. Those who by nature are impelled to devote their lives to this type of service are becoming fewer every day. Sincere clergymen cannot think in terms of a fashionable congregation, large salary, or luxury living. In a sense at least, dedicated ministers are not made at a theological seminary. They are born with special endowments. If their hearts and minds are unselfish and sincere, in due time they receive the "call" and become faithful shepherds over their flocks.



There was an old preacher once who told some boys of the Bible lesson he was going to read in the next morning. The boys, finding the place, glued together the connecting pages. The next morning he read on the bottom of the page: "When Noah was one hundred and twenty years old he took unto himself a wife, who was"—then turning the page—"one hundred and forty cubits long, forty cubits wide, built of gopherwood, and covered with pitch inside and out." He was naturally puzzled at this. He read it again, verified it, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as an evidence of the assertion that we are fearfully and wonderfully made."

—Henry W. Grady

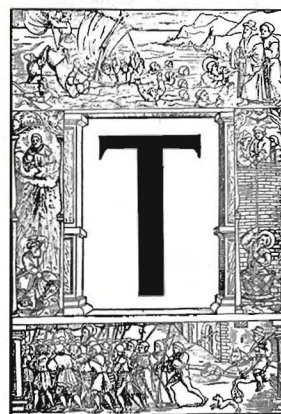
Once Quite Enough.—"Did you ever," said one preacher to another, "stand at the door after your sermon, and listen to what people said about it as they passed out?" Replied he: "I did once—" a pause and a sigh—"but I'll never do it again."

—*Modern Eloquence*, 1900

In this presence, and at this time, I can thoroughly appreciate the feelings of a would-be Sunday-school orator, who, when he asked his audience of hopefuls what he should talk about, was disconcerted by the ready reply from a precocious youngster, "About ten minutes, if you please, sir."

—George E. Martin

ENGRAVED TITLE PAGES AND FRONTISPIECES



he evolution of Western printing is a fascinating subject. The first European press was established by Johann Gutenberg about 1445. As his original intention was to deceive the public, he added hand-painted decorations to his printed pages so that the final product would look like a hand-illuminated manuscript.

The practice of adding multicolored initials, many of them touched with gold, made the old volumes more attractive and justified a higher price. Gradually, however, wood-block initial letters became customary and many distinguished craftsmen designed beautiful alphabets appropriate to the contents of various books. In these early days title pages were printed from handset type without embellishments. Publishers created trademarks, often in the form of complicated monograms, and these were added to the title page or placed after the text. The early craftsmen became very skilled in decorating printed works, and the dignity of their designs has never been excelled and seldom equalled in modern times.

In the early sixteenth century title pages frequently bore a woodcut portrait of the author. The first folio of the Shakespearean plays is a good example of this practice. At a slightly later date borders became fashionable, probably influenced by book purchasers who added hand-drawn rules in red to box in the wording on title pages. In the early years of the seventeenth century a pattern was adopted which endures to our time. At the beginning of a book there was a type-set title, often placed within a decorative border, and this was faced by an engraved frontispiece which was likely to be a rather stodgy portrait of the author. It seems as though public taste favored this arrangement; those who read the words of a celebrated person also liked to gaze upon his visage. The arrangement was particularly attractive in larger sized volumes which could carry complex engravings.

Book collectors like to have a rare volume in perfect condition or as near so as possible. They want the title page in clean condition; if there was originally a frontispiece it should also be present. The average modern reader is satisfied with the text alone and is happy to purchase, at a reasonable price, a copy lacking the engraved visage of its author. There is a charm to these older productions which cannot be captured by modern mass production methods. The beautiful old paper, the clear-cut lines which distinguish early engravings, and the sturdy hand-tooled bindings are really works of art.

The modern collector of seventeenth and eighteenth century books, in particular, should read carefully the bookdealer's description of the copy which he is offering for sale. Even some shopkeepers with a substantial reputation can be unaware of minor details which can affect the commercial value of a volume in question. The listing should tell whether the book was issued with or without a frontispiece. Some works have double title pages, one with engraved decorations followed by a simple printed title. Rare books are most likely to be defective in their opening or closing pages. This is due to age or the loss of an original binding. Some books are so exceedingly rare that only a single imperfect copy will appear in the book trade during the lifetime of a person seeking this particular item. He must take it *as is* and be grateful. The number of imperfect books is beyond calculation, and it is quite natural that a new owner may wish to improve the appearance of his literary treasure. This results in a continuous demand for facsimiles.

Not too many years ago there were artists of ability who specialized in this work. A highly detailed title page with many artistic elements could be completely copied by hand and, when such reproductions were compared with the original, no detectable differences could be seen. Copyists of this quality usually regarded it as an ethical responsibility to conceal their initials in some inconspicuous part of the design. Those specializing in this work usually resided in the vicinity of some great national library such as the British Museum in order to find the necessary page. This type of reproduction was time-consuming and expensive. To

improve the appearance of his copy, the artist had available original paper of the proper quality and date; when his masterpiece was properly placed at the front of the volume, it was difficult to believe that it was not genuine.

In some cases parts of the original title page or frontispiece may have survived in a most dilapidated condition. This calls for the delicate technique of restoration. Margins can be restored, tears invisibly mended, holes carefully filled, and stains faded out. Here again an expert restorer can do his work so perfectly that the repairs are not visible even when the leaf is held up to the light in an effort to discover the patches. Usually light shining through the paper reveals little or nothing of the repairs that have been made. At the present time facsimiles are often made by a photographic process. These are seldom deceptive because the smoothness of their surfaces shows that they are not engravings or wood-block prints. There used to be a man in London who kept on hand a number of title pages for which there was constant demand. The effort was neither intended to deceive the public nor cause the restored volume to be sold at a higher price. It was only that the book was wisely cared for and was better protected to survive the ravages of time.

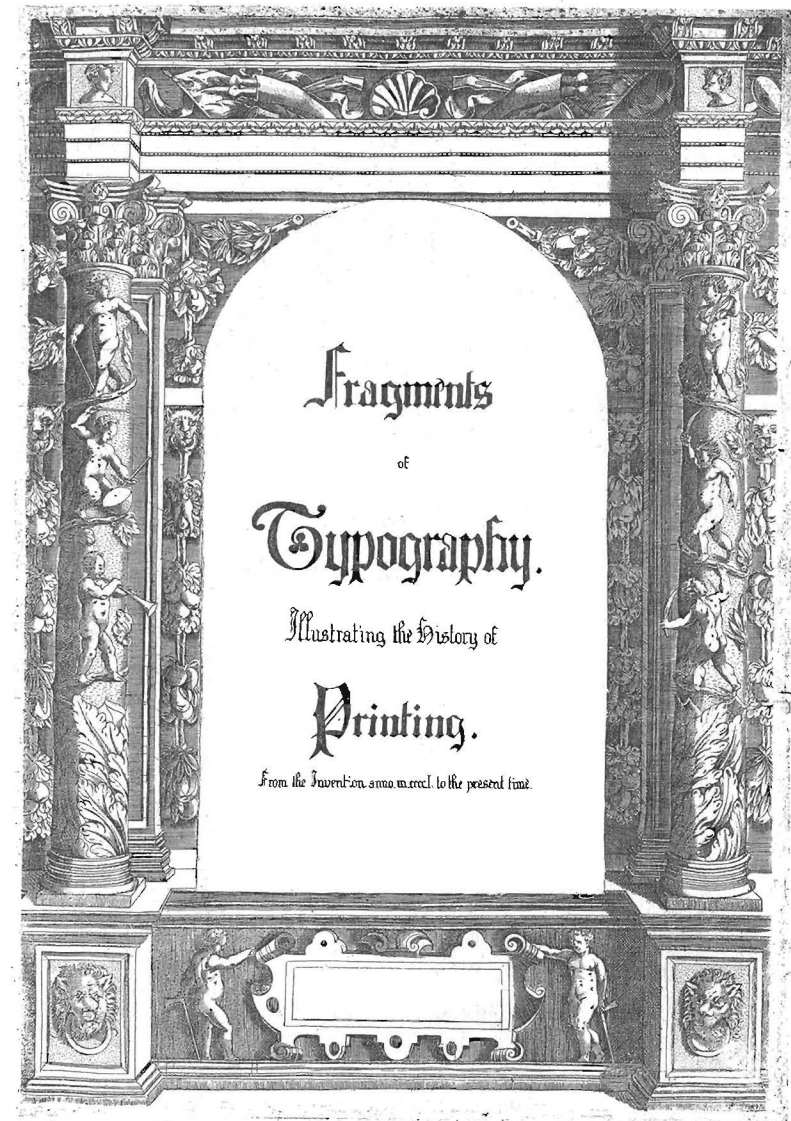
This brings into focus another side of this problem—what has happened to bring about the loss of beautiful frontal engravings? There are several answers.

If books were in such poor condition that they could not be restored, the title pages might still have been intact. These were removed to complete otherwise perfect copies. An alternative explanation would be acts of vandalism. A collector wishing to perfect his own copy might be able to surreptitiously remove the sheets which he desired from a volume in a public collection. Again, we know that volumes were occasionally broken up and the leaves sold separately. If the title pages were in good condition they could be disposed of at a considerable premium. The purchasers might sell them later to persons needing these leaves to complete their own copies. Old engraved portraits of literary celebrities were appropriate decorations for the walls of private libraries.

There is another possibility sustained by a curious item which I secured many years ago. It was a scrapbook in which fragments illustrating the history of printing have been mounted separately. This album has a handwritten annotation on the inside of the front cover reading "Phillipps M.S. 24429." This suggests that the work had originally been part of one of the largest private accumulations of the nineteenth century. The scrapbook has an interesting title page which is reproduced herewith. The inscription has been bordered with a decorative frame from an unidentified work. Here we have an example of the intentional accumulation of fugitive fragments from rare books.

In recent years many dilapidated tomes have passed into the hands of booksellers; this provided the opportunity to offer separate pages to their clientele. There have also been available to the public collections of book leaves from old manuscripts and famous printed works. Separate pages of early Bibles, the first edition of the Shakespearean plays, and even leaves from important modern presses have been arranged to present a panorama of printing. To those who can never hope to own the complete book, even a single page becomes a cherished keepsake. Boxed collections vary in price and are more expensive if leaves are illustrated or title pages are included, and have special appeal to printers and libraries featuring exhibits of the descent of European printing.

While portraits can be grouped together due to prevailing similarity, title pages require more careful classification. One of the most interesting groups—and closest to our own interest—are the allegorical engravings, many of which are obviously the work of competent artists. Religious texts were more valued by our forefathers than secular designs. Old Bibles usually select figures representative of the Old and New Testaments. Saints may be included, also angelic figures, and representations of the Holy Trinity. Curiously enough, obviously non-Christian elements may be included among the ornamentations of theological works. A title page from the *Commentaries on the Four Evangelists* by R.P. Cornelius of the Society of Jesus published in 1670 is a case in point. In the upper section of the plate Christ is represented



A curious collection containing numerous early woodcuts, pages, and cuttings from early printed books; patterns of vignette borders; and finely engraved title pages by English and foreign artists.



Title page from the *Commentaries on the Four Evangelists* by R. P. Cornelius of the Society of Jesus. Printed in Antwerp in the year 1670.

riding in a chariot drawn by figures signifying the four apostles. The composition is completely classical and very well delineated. Below at left and right are shown the Church and the Family, both personified, standing on pedestals ornamented with sphinxes. The lower tablet also has sphinx ornamentations.

A work on architecture by Pierre le Muet published in Paris in 1647 is completely allegorical. At the viewer's left is a female figure holding a rod and an astrolabe, obviously the Muse of Astronomy. On the right is a similar figure holding in one hand a rule, compass, and square, and in the other the ground plan of a building. She represents the Muse of Architecture. Above in the center are the royal arms of France upheld by angelic figures.

An example of an engraved title page embellished by portraits shows a popular trend. It appears in *The New World of Words* or *A Generall English Dictionary* printed in 1678. The panel at top left presents a general view of the University of Cambridge; below are small portraits of Spenser, Lambard, Selden, and Bacon; and below them is a figure personifying the Cambridge Scholar. The right side of the engraving has a general view of Oxford; and below are pictured Chaucer, Camden, Spelman, and Sidney, with an Oxford Scholar appropriately gowned. Both scholars are pointing toward a pedestaled globe which represents the *New World of Words*. The principal function of this dictionary was to set forth words from foreign languages which have come to adorn the English tongue.

In addition to a separate example of this engraved title page, we have a complete copy of this work in the same edition in our permanent collection. The initials E. P. stand for Edward Phillips who was born in London in 1630. His mother was a sister of John Milton. His dictionary was first issued in 1657 and the engraved plate is found in the fourth edition. Phillips was a prolific writer and on the title page of his dictionary he assures the reader that the scope of the volume includes rhetoric, magic, chemistry, astrology, chiromancy, physiognomy, navigation, and fortification. There is also an appendix of foreign words including Greek and Latin.



Ways to Build Strong Roads for People by Peter the Mute, Paris: 1647.



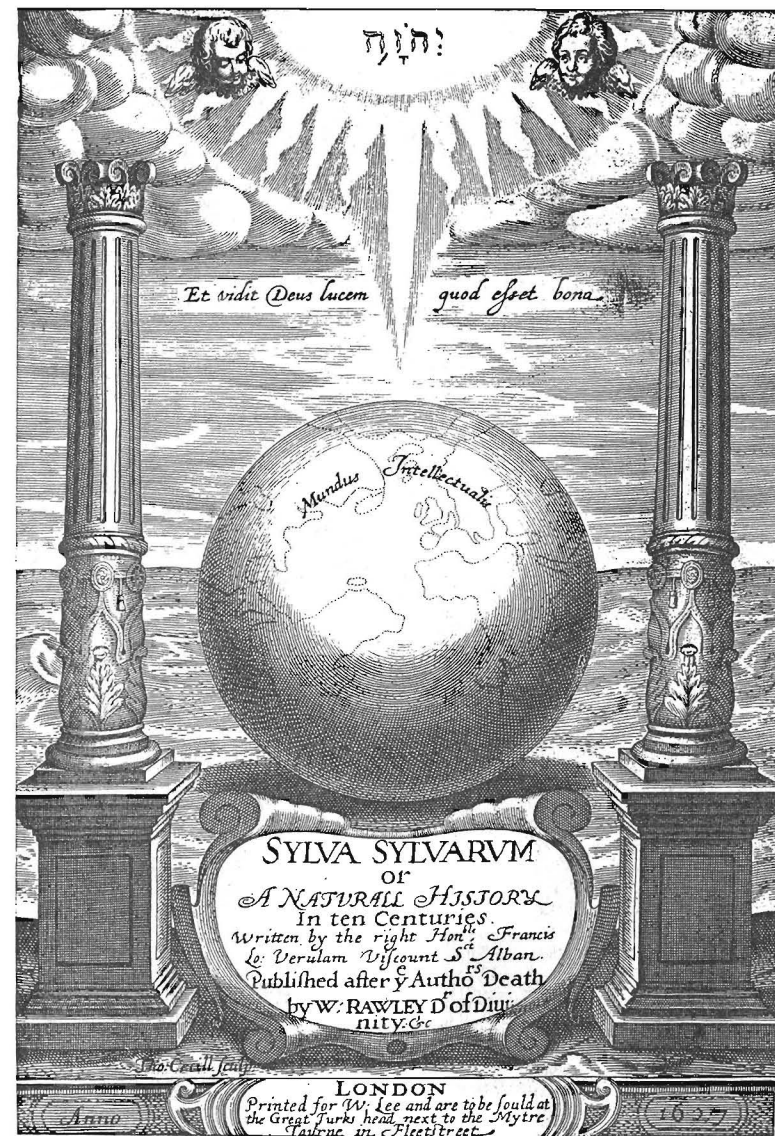
Title page of *The New World of Words, or a Generall English Dictionary*. Printed 1678.

The title page of *Sylva Sylvarum* or *A Natural History* is of special interest because it was written by Francis Bacon and includes his unfinished work *The New Atlantis*. This was published after the author's death by W. Rawley, Doctor of Divinity and Bacon's chaplain. The first edition is dated 1627. There is a central sphere which is called the World of the Intellect, but above is a radiance containing the name of God in Hebrew. The design is bordered at the sides by columns to signify the Pillars of Hercules believed by the ancients to guard the Strait of Gibraltar. Behind is the great Ocean of Knowledge which Lord Bacon sought to explore.

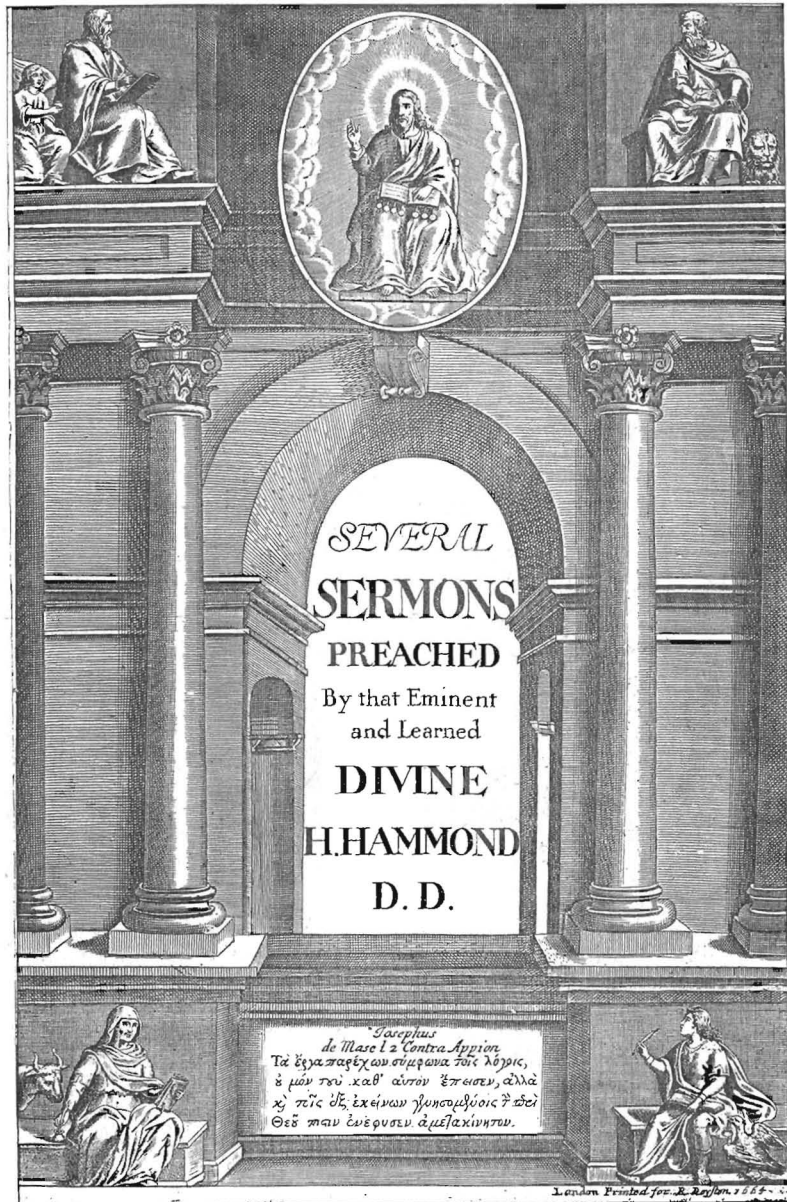
Title pages in which the dominant theme is architectural are numerous. Often the title is placed within an arch and a secondary tablet is placed below. This particular example is the title page from a book of sermons by that eminent and learned divine H. Hammond, D.D., and was printed in London in 1664. In the center above the arch is a seated figure of Christ in glory holding the book sealed with seven seals. In the four corners are the Evangelists, each accompanied by his familiar symbol. The Evangelists hold the four Gospels traditionally assigned to them. This is a simple and dignified design conveying to the reader that the book is a gateway to learning and understanding.

Many title pages indicate the subject matter of the text of the volume. It is a kind of pictorial table of contents. The accompanying plate from *Britannia Magna* sets forth the five nationalities which at one time or another dominated the country. At the upper left is a Roman and below him, a Dane; these are balanced on the right by a Saxon and a Norman. In the lower center is a Briton armed with spear, sword, and shield. The present edition of this work was printed in Amsterdam in 1659. At upper center appear the royal arms of Great Britain supported by a lion and a unicorn. The shield itself is circled by the Order of the Garter. The quality of this engraving is exceptionally fine with much pictorial appeal.

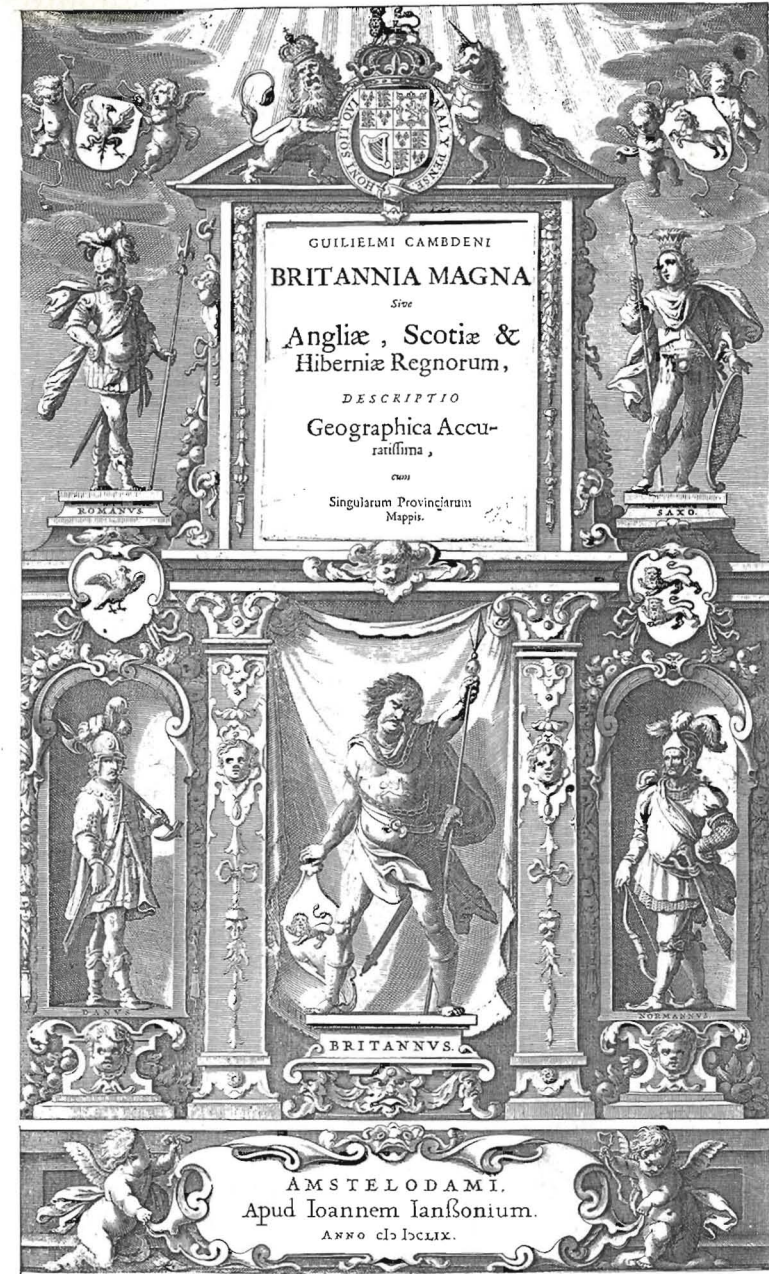
William Camden (1551-1623) has been described as the "British Pausanias." The principal labor of his life was the



Title page of *Sylva Sylvarum* or *A Natural History in Ten Centuries* written by the Right Honorable Francis, Lord Verulam, Viscount Saint Alban, London: 1627.



Title page from a book of sermons by that eminent and learned divine H. Hammond, D.D. Printed in London in 1664.

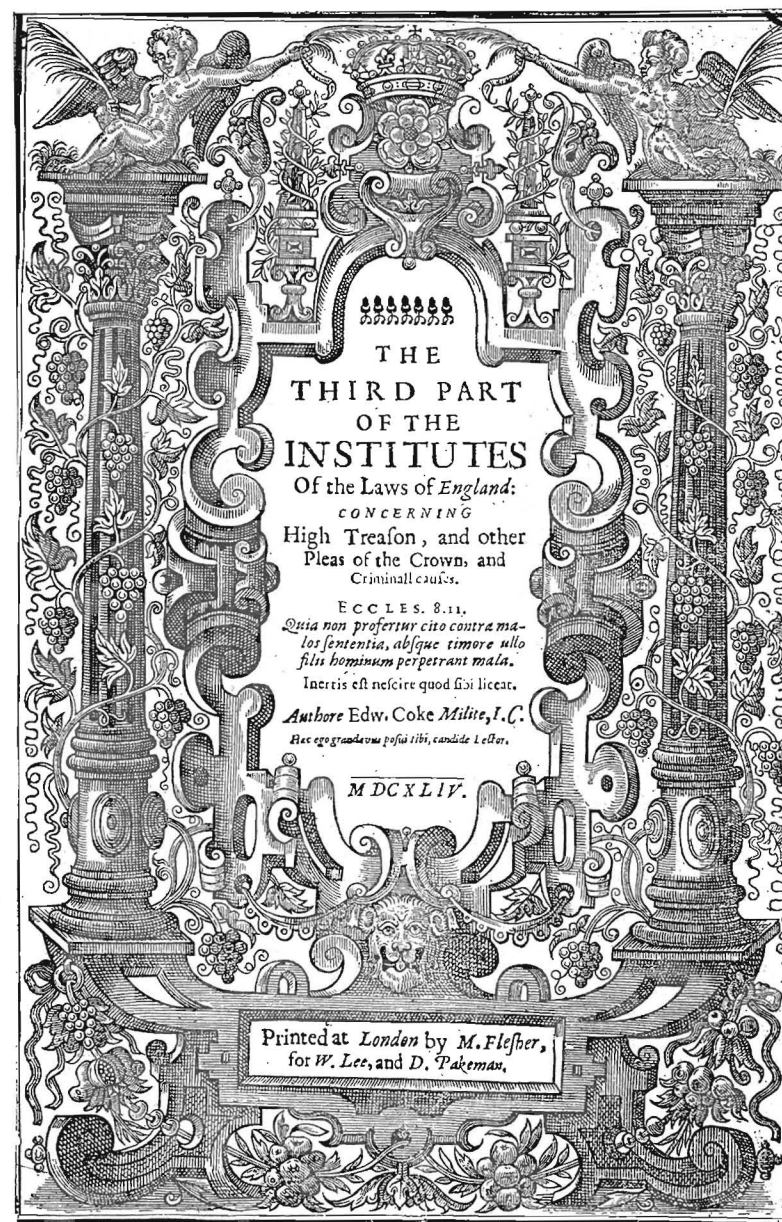


A leaf from *Britannia Magna* concerning English, Scotch, and Irish kingdoms. Printed in Amsterdam, 1659.

preparation of the above-mentioned *Britannia Magna*. This was a massive volume dealing with every aspect of British history, archaeology, and cartography. It has remained to this time the most substantial source book in its field. It was translated into English in 1695, and constantly reprinted down to the present century. He also wrote a Greek grammar and in 1605 published his *Remaines of a Greater Worke, Concerning Britaine*. Later he published an account of the gunpowder plot which was immediately condemned by the Inquisition. It has been said that Camden's *Annals of Elizabeth* and Bacon's *History of Henry VII* were the only two important books which achieved the dignity of important biography during the seventeenth century.

A good example of the ornamental title page is *The Institutes of the Laws of England* published in 1644 concerning high treason to the Crown and criminal causes. The author was Edward Coke, Lord High Justice of England. At first appearance it would seem that the principal objective of the engraver was simply to fill the allotted space. There are columns encircled by grapevines. At the top the Tudor arms are featured, canopied with palm fronds. There is little imagination evidenced in the decorations, but this type of title page appears in a variety of publications. In fact, a number of books make use of the border and merely change the titles and dates of printing.

Sir Edward Coke (1552-1634) was a powerful advocate of English common law and sought to establish its supremacy over the prerogative powers of the Crown and ecclesiastical jurisdiction. His legal abilities have never been questioned, but his disposition has been open to considerable public censure. He was an overambitious, despotic man who seldom tempered justice with mercy. It has been said that he was honorable as a judge but savage as a prosecutor. Coke was a bitter rival of Sir Francis Bacon and took part in preparing the trial of Bacon in 1621. Contemporaries, writing of the two men, have concluded that Coke was the greater lawyer and politician, but Bacon was infinitely his superior in philosophy and science and was by nature more humane and considerate as a judge.

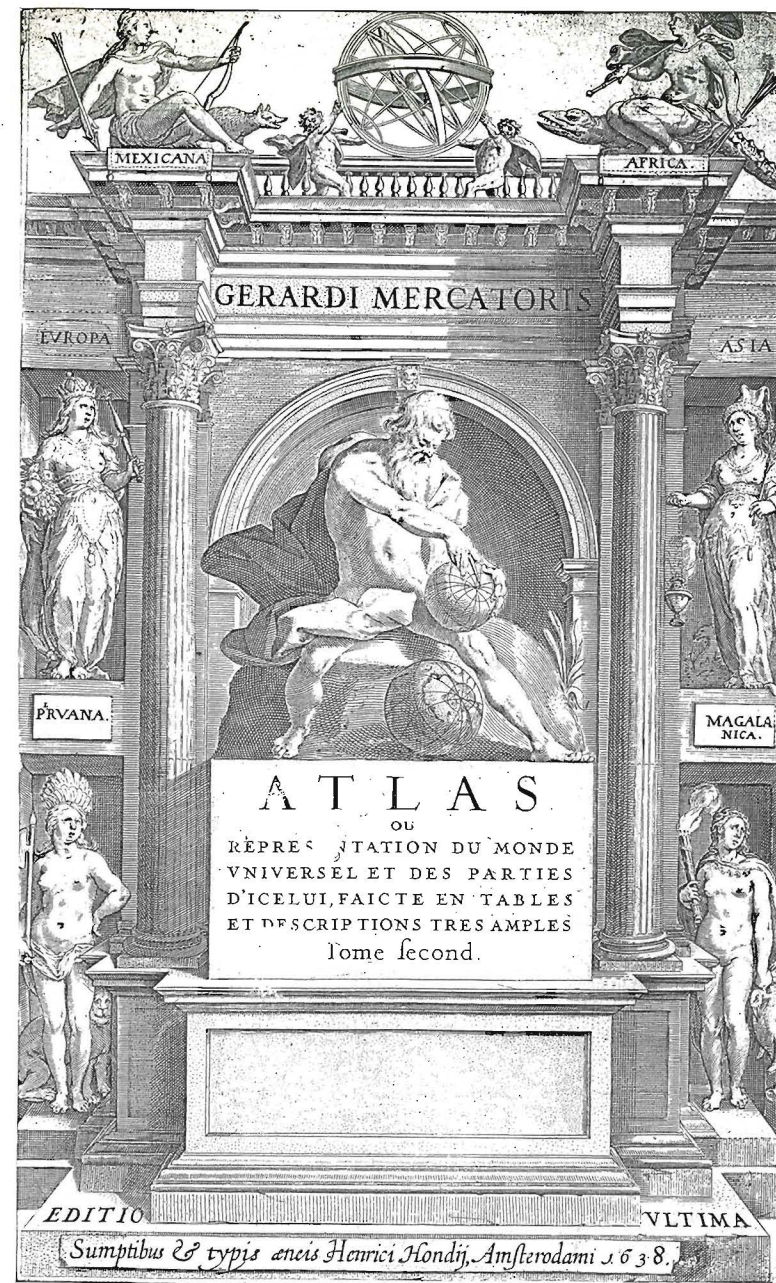


Title page from *The Third Part of the Institutes of the Laws of England* by Edward Coke. London: 1644.

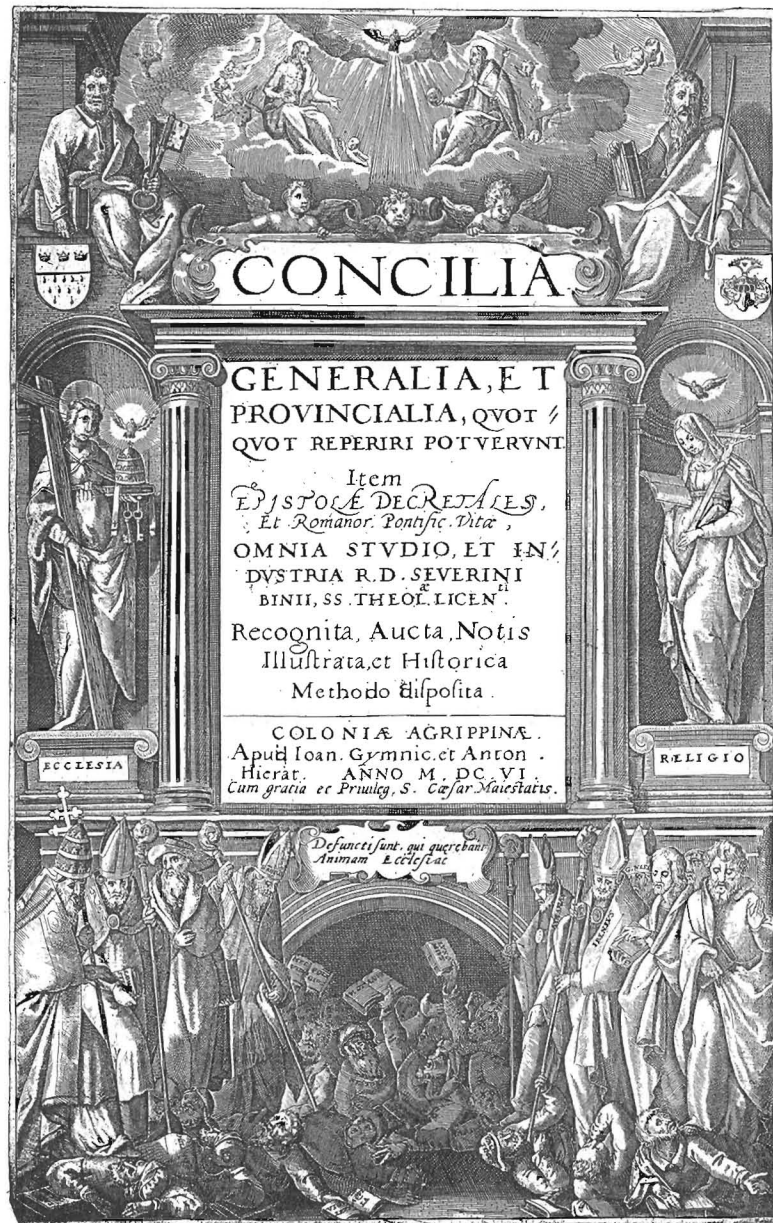
Gerard Mercator was the outstanding cartographer of the sixteenth century and had a deep understanding of mathematics, astronomy, and surveying. His *Atlas* was first published in sections. Mercator suffered from a series of strokes which terminated his life in 1694. The present title page is from the edition printed in Amsterdam in 1638. The central figure represents Atlas measuring a globe with compasses. The four female figures stand for the continents with which the work is concerned and at the top are two other seated forms to represent Mexico and Africa. Between them, held up by cherubs, is a globe to suggest the solar system. The book itself is profusely illustrated. Mercator's researches are still honored and complete editions of the *Atlas* are extremely difficult to find.

There is an extraordinary engraved title page dealing with the general and provincial councils of the early Church. The page is dated 1606 and was printed in Coloniae Agrippinae which is the modern Cologne. This was a Roman colony established by the Emperor Claudius, 50 A.D., and named in honor of his wife, Agrippina who was born there. The upper register represents the Holy Trinity in glory. At the viewer's left is St. Peter holding the gold and silver keys which symbolically unlock the New and Old Testaments and their mysteries. At the viewer's right is St. Paul carrying the sword of his martyrdom. At the left of the central register the Church is represented with the symbols of the papacy, and the figure at the right personifies the Christian Religion overshadowed by the dove of the Holy Spirit. The lower register is most remarkable. In the center in a circle representing limbo are figures of the heretical sects and their books. Near the center is Nestorius identified by the name on his robe. At right and left are shown the great fathers of the Church. Among them Irenaeus, Athanasius, and Gregory of Nyssa. The entire register sets forth the labors of the early Church councils to overcome the numerous schismatic groups which threatened the unity of Christian doctrines.

In the course of time many of the engraved title pages were recut for later editions. For the most part they are of inferior work-



Title page from Gerard Mercator's *Atlas*, printed in Amsterdam in 1638.



An anthology containing the general and provincial statements and decrees of the popes and the lives of the Roman popes. Cologne: 1606.

manship, but in a few instances new elements of design were introduced to update the symbolism. In cases where the work included a secondary title page set in type only, the engraved leaf was simply omitted. An interesting example of this was Spratt's *History of the Royal Society of London*. It would seem that the engraved frontispiece was too large for the book it was intended to decorate. The engraving therefore is found only in a few copies, folded in. Incidentally, the figure of Francis Bacon appears on this plate together with King Charles II and the president of the Royal Society.

The engraved title page of the first edition of Sir Walter Raleigh's *History of the World* is often missing from the book because it was rumored that the central figure was a caricature of King James I. There are many stories dealing with these preliminary leaves, and in the field of the esoteric sciences it has been well demonstrated that they are intentionally misdated. In most cases the volumes were actually produced at an earlier date than that appearing on the title page. The intention was to protect a living author against persecution for some type of nonconformity.

Volumes associated with alchemy, Rosicrucianism, and the cabala may have ciphers and cryptograms involving frontispieces or type-set title pages. This subject has received comparatively little attention. Standard texts on cryptography show how secret information can be conveyed by apparently innocent and unrelated pictures. Such ciphers are almost impossible to decode without the jealously guarded key.

We do not know much about the artists who produced these remarkable engravings. It has been usual to assume that they were merely craftsmen who were filling orders given to them by printers and publishers. Thoughtful study suggests that the illustrators had intentions and interests of their own. They were not only skillful in their trade but they were deeply informed on matters of religion, philosophy, and statescraft. They also derived inspiration from the various works on emblemata and, in turn, contributed pictorial elements more significant than the texts which they illustrated. In alchemy, especially, these

engravers must have been well-informed to create the designs appropriate to the concepts of a universal reformation.

The revival of interest in ancient philosophy seems to have stimulated book illustrators to restore much of the mystical symbolism of Greek and Egyptian mythology. There have been several explanations for the extraordinary versatility of the old engravers. It has been suggested that they were required to present pictorially such a diversity of ideas that they could tackle any requirement from a background of ordinary knowledge. For example, the famous Dutch engraver Theodore de Bry specialized in alchemical subjects, but he also illustrated one of the most important early books on the American Indians. If an author wished to conceal some secret doctrine, he could contact a printer who shared his views and together they could bring in an engraver especially qualified in the fields of allegory and emblemata. Together they could accomplish with some time and trouble any purpose which appeared necessary.

The period of esoteric discretion seems to have ended by the beginning of the nineteenth century. Books became a solid kind of merchandise. Larger printing establishments turned out countless editions and the illustrators, working mostly in wood, were dominated by contemporary moods of the illustrators Cruickshank and Phiz. Jackets for popular novels and covers for various magazines still had eye-appeal but virtually no meaning. Occasionally a fine press would do better, usually by copying from the typography of earlier centuries. After the discovery of photography there was even less demand for copper engravings which were becoming increasingly expensive. A gracious and beautiful art was sacrificed to utility, speed, and economy. For some time the use of frontispieces remained in vogue. Frequently these were portraits of the author of the book or were derived from famous works of art. Even this policy is no longer regarded as fashionable and illustrations where necessary were distributed throughout the volume. Aesthetically the modern trend is a disappointment to the lover of fine books. Even elaborate bindings are not substitutes for those grand old tomes which delight the heart and eye of the dedicated book collector.



THOMAS GRAY

THE STORY OF A VERY NERVOUS MAN



There are many degrees and types of nervousness. Some manifest themselves as hypersensitivity, others as extreme audacity, and still others as antisocial pressures impelling toward a solitary existence. Thomas Gray, the poet, suffered from all three. Though of humble origin he was a gentleman to the manor born, fastidious in his dress, and temperate in his habits. It was said of him that there was not a more irreproachable character in English literature. He was born in Cornhill, London, on December 26, 1716; and died on July 30, 1771. His family background left much to be desired. Everyone who has written a life of Gray has had unpleasant things to say about his father who seems to have been a vulgarian in every sense of the word. In his early life young Thomas regarded his mother with deep affection, and never failed to cherish her memory with sincere personal emotion. Inharmony which disturbed his formative years contributed in large measure to his longing for quietude and peace. It was to his venerated mother that Gray was indebted for the encouragement and assistance which made possible his excellent education.

He was schooled at Eton and later at Peterhouse, Cambridge. He was attracted to the study of law, but finally decided that the legal profession was sterile of appropriate incentives. The courses were long and dull, and legal judgments lacking in moral or ethical scruples violated his conscience. An excellent opportunity to escape the monotony of legal theory was provided through his friendship with Horace Walpole who invited Gray to join him on a tour of the Continent. They left London in 1739 and remained together until 1741 when their relationship became uncongenial and their friendship was temporarily fractured. Later, Walpole acknowledged most of the blame for the misunderstanding which arose and made a strenuous effort to restore the friendship. His overtures were graciously accepted by Gray. Refreshed by his travels in France and Italy, Gray decided to again continue with his legal education; in 1742 he was awarded the degree of Bachelor of Civil Law at Cambridge, and remained on the campus for most of his lifetime.

While living at Peterhouse, Cambridge, Gray was a victim of a practical joke which was more than his nervous system could bear. He had an inordinate fear of fire and, disturbed by the fact that his rooms were on the second floor, he invented a curious kind of fire escape. He affixed an iron bar by brackets outside his window. To this he attached a rope by which he could descend safely to the ground. This contraption is clearly shown in an old print which is declared to be accurate to the smallest detail.

Gray's fire escape became a subject of discussion among the students of Peterhouse and, shortly after the device had been installed, a group of them pounded on the door of Gray's apartment and loudly shouted: "Fire!" The ever nervous poet jumped out of bed, rushed to the window, and slid down the rope to be greeted with peals of laughter. Gray was long recovering from this shock and transferred his residence to Pembroke where the atmosphere was more refined and compatible with his nature.

While still living at Peterhouse Gray wrote his most honored poem *Elegy Written in a Country Churchyard*. The poem was commenced in 1742, but was revised and amended on various



Gray's fire escape.

occasions by the author and was not actually completed until 1749. The poem had a universal appeal and reflected the common tendency to moralize in the presence of the dead. While life was autocratic, death was democratic. It was the common end of the rich and the poor, the patrician and the commoner. The *Elegy* is in a sense reminiscent of an earlier literature dealing with the Dance of Death. There is a tradition that Gray made several visits to the graveyard of the church at Granchester which was located about two miles from Cambridge and that the curfew mentioned in the poem was actually the great bell of St. Mary's.

When Gray had completed his poem he made a few handwritten copies to be distributed among his friends, but was not considering its publication. Among those who received one of these copies was Horace Walpole who became the fourth Earl of Orford. His Lordship was profoundly impressed by the poem; through accident or intent it came to the attention of the editor of

The Magazine of Magazines who immediately contacted the poet, announcing that he intended to publish the *Elegy*. Gray felt that under the conditions he should print the poem himself. He therefore communicated with Walpole desiring that it be printed by Dodsley. Gray insisted that he hoped to evade such honors as would be inflicted upon him by having the poem appear without his name. Walpole did his best, but fate had decreed it otherwise. The first printing appeared in *The Magazine of Magazines* in the issue of February 1751. A few days later Dodsley's edition appeared in quarto anonymously, priced sixpence. According to *The Book of Days* Dodsley's edition had *An Elegy wrote in a Country Churchyard* as its title and the title page was adorned with crossbones, skulls, and hourglasses. It was duly acclaimed by outstanding literary personalities. In 1757 Gray was invited to become Poet Laureate of England which honor he bashfully declined. In 1762 Gray applied for the professorship of modern history at Cambridge but was unsuccessful. In 1768, however, the post was conferred upon him by the Duke of Grafton. He held this professorship until his death, but there is some doubt as to the degree of efficiency which he exhibited in the classroom.

He finally decided to deliver a series of lectures, but did not live to complete this project. While eating in the college dining hall, Gray was stricken with acute stomach trouble and passed on six days later.

A paragraph from the article on Thomas Gray in *The Book of Days* is sufficiently important to be quoted in full. "The admirable mother of Gray—who had set up a millinery shop to support her children, when deserted by her unworthy husband—was buried in the churchyard of Stoke Poges, near Eton, with an epitaph by the poet containing this most touching passage: 'The careful tender mother of many children, one of whom alone had the misfortune to survive her.' It seems to be generally concluded that he conceived himself as musing in this burial-ground when he composed the *Elegy*. He himself was interred there beside the worshipped grave of his mother."

Many poets are births out of time and seldom adjust well to the manners and customs of their contemporaries. Sometimes they

are visionaries, living in a strange world of psychic fantasy. Those under the influence of the poetic muse are usually most happy when they retire into solitude and commune with the spirit of great verse. Gray was certainly one of these; while he was no reformer, he found the social state of humanity too superficial and unregenerate. Some of his happiest hours were spent surrounded by earnest scholars in the great rotunda of the Library of the British Museum. He appreciated fine art, and admired Walpole's collection of classical antiquities neatly arranged in the rooms and hallways of Strawberry Hill. Gray's poetic output was considerable and many of his works were well received, but he will always be remembered for his *Elegy Written in a Country Churchyard*.

While General Wolfe was besieging Quebec, he is said to have quoted a verse from the *Elegy*.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave."

The next day, Wolfe died in battle.

The burden of Gray's poem honors lives untouched by honor or acclaim—simple people who lived and died in a small circle of duties and responsibilities. One is reminded of the little heaps of rocks and pebbles surrounding the simple memorials often seen along Japanese roadsides. These usually bear inscriptions telling us that they honor the unnamed and unknown persons whose humble deeds have helped to make possible progress in every field of activity. It seems to me that Gray's *Elegy* is another statement beautifully rendered of the debt which we owe to the solid virtues of our forebears.



If there were no bad people, there would be no good lawyers.

—Charles Dickens

Some men will ecstatically pay a thousand upwards to a lawyer to undo the binding knot which they once begrudged a man of the cloth a mere fifty dollars to tie.

—Penelope St. George

THE DEVOURER OF DREAMS



he lobby of the Miyako Hotel was virtually empty for the last of the tourist groups had departed. A few days before, I had invited Mr. Nakamura to have lunch with me; I was sitting quietly on a bamboo sofa awaiting his arrival. My attention was drawn to an elderly lady who was looking around anxiously. It was evident that she was deeply disturbed and at last, with a gesture of desperation, she turned in my direction.

It was under these circumstances that I met Mrs. Mary Abercrombie. She sat down on the other end of the

sofa and looked in my direction hopefully. "Excuse me, but I must talk to someone." Having assured her that I would be happy to help in any way possible, she told her story. Her husband was the head of a large mercantile company with headquarters in Chicago. The business was in good condition, but competitors were doing everything possible to take the company away from him. After several months of conflict, Mr. Abercrombie had a nervous breakdown. His health worsened until finally the physician warned him that he had to take a vacation regardless of consequences. Japan had been suggested because of its natural beauty and peaceful atmosphere.

At this point in the narrative Mr. Nakamura appeared, bowing and smiling as usual. After introducing the agitated woman to my Japanese friend it occurred to me that he might be able to contribute to the solution of the immediate problem. I explained to Mrs. Abercrombie that the Japanese art dealer might be of assistance as he had a deep understanding of Eastern philosophy, so

she continued her narrative and Mr. Nakamura listened attentively.

She told us that after the Abercrombies were comfortably settled in an attractive suite in the hotel, her husband whose name was Joseph was disturbed by terrifying dreams. They occurred every night and he awoke in a state of acute panic. The medications he had brought with him were unavailing and it seemed that his sanity was endangered. Did we know of a reputable doctor who might be able to help him?

Mr. Nakamura shook his head sadly. "We have only one Western-trained physician and I seriously doubt that he would be of any practical assistance." My Japanese friend then took over the conversation and asked a number of pointed questions. It occurred to me that he had something on his mind but he was cautious not to reveal his thoughts too hastily. At the end of their discussion, Mr. Nakamura inquired if the Abercrombies had any interest in Oriental philosophy or religion. Mrs. Abercrombie said that they had very slight knowledge but were not prejudiced. The answer was pleasing to Mr. Nakamura. He rose suddenly from his seat and begged to be excused for a few minutes if I were willing to delay lunch. He hurried down the steps of the hotel, waved for a ricksha, and disappeared around the nearest corner.

He was gone about fifteen minutes and returned carrying a small, tightly rolled, silken scroll. He explained that from most ancient times the Japanese people had their own peculiar remedy for nightmares which had also been used in China for centuries. He unrolled his scroll and showed it to Mrs. Abercrombie. It was an old wood-block print of a curious looking creature most difficult to describe. In a way it resembled a seated bear but it had a small pointed head, eyes which suggested a rhinoceros, and a nose like the fore-shortened trunk of an elephant. It had the back legs of a tiger and the tail of a cow.

Mrs. Abercrombie looked at the picture with grave misgivings; Mr. Nakamura attempted an explanation. "This—a baku—really a very well-disposed creature. It eats rocks and gnaws on trees, but its favorite food is bad dreams. We generally refer to this

baku as the Devourer of Dreams. It lives in the world of sleep and has a most excellent appetite. I suggest that we hang this beside your husband's bed tonight. The baku is very particular however, he has no taste for foolish dreams but, if it is a serious matter and the sleeper is worthy, he is likely to cooperate."

Mrs. Abercrombie was obviously skeptical. "I do not know what my husband will say. He probably won't believe in this amiable looking monster." We changed the subject for the moment and the art dealer suggested that perhaps Mr. Abercrombie would join us for lunch if his health permitted. He came down from his room, a sad and miserable looking man with a very poor appetite. Mr. Nakamura finally convinced the perturbed business man that the baku had a highly respectable reputation and, after all, there was nothing to lose under existing conditions. After lunch, we adjourned to the Abercrombie's suite and Mr. Nakamura selected an appropriate spot to hang the small scroll. When he had his first look at the baku, Mr. Abercrombie's faith was not increased, but he consented to keep the picture overnight at the earnest request of his wife.

When the Abercrombies came down to breakfast the next morning, it was evident that something fortunate had happened. The harrassed business man had slept like a baby and had awakened considerably improved. I took the first opportunity to phone Mr. Nakamura and gave him the glad tidings. He assured me that he was not surprised.

The Abercrombies remained at the Miyako Hotel for three days and the Devourer of Dreams never failed. The day before they left, Mary Abercrombie asked me if I thought Mr. Nakamura would sell them the scroll. I told them I considered it was doubtful but suggested that they make a short trip to his shop before departing. Knowing the little art dealer, it seemed to me that he would not part with his baku at any price but he might give it to them as a present. In such a case they could show their appreciation by purchasing some other object in the store.

And so it happened. The antique dealer insisted that the scroll was a mere nothing and he would be most happy if they would

accept it as a slight symbol of his friendship. Mrs. Abercrombie then took over and, wandering about the shop, fixed her attention upon a beautiful, little jade pendant. Her husband immediately offered to buy it for her and the sale was consummated for a substantial sum. After the Abercrombies had gone back to the hotel, Mr. Nakamura smiled at me mischievously. "I have a feeling that you are involved in this transaction." I managed to maintain a completely stoical expression.

After a few seconds of silence, Mr. Nakamura led me out of the store, carefully locking the front door, and pointed down the street. "I am happy to inform you that one of my competitors in the next block has found another very excellent baku scroll. We shall go and examine it. The smiling shopkeeper, with an appropriate flourish, held up the picture for our approval. It was obviously old and the silken mounting was somewhat frayed, but there were several bright, vermilion seals. Mr. Nakamura was satisfied. He purchased the scroll at the full retail price. As we walked back to his store, Mr. Nakamura tucked the baku picture under his arm with a sign of relief.

"You know, Harusan, I am very fortunate to find another good baku. I gave Mr. Abercrombie the one that has been hanging in my sleeping room for a number of years. After it was gone I began immediately to have bad dreams. The worst one was that my shop was burning down, but now all will be well again and I will go to sleep peacefully as before."



Dreams are the touchstones of our characters.

—Henry David Thoreau

On the golden screens
gauze garments are painted—whose?
Those of autumn winds.

—Buson

INTESTINAL FORTITUDE



Our word *fortitude* is used to describe internal strength with which to face the problems of daily existence. It also implies a high measure of self-control and internal stability so that we are not confused or demoralized by suffering or misfortune. There is also the quality of acceptance by which we retain inner poise in emergencies of every kind.

It is interesting that in the popular mind fortitude should be associated with the intestines. It may well be a colloquialism with a deep foundation in truth. It is a well established fact that mental stress interferes with digestion. Discords of all kinds interfere with processes of digestion, assimilation, and excretion. When the emotional factors are powerful the heart and the autonomic nervous system show signs of strain. When attitudes abuse the body it has a number of ways of avenging such injuries. Incidentally, when we take pacifying drugs to reduce the symptoms of unreasonable mental behavior, these medications also have an adverse effect upon the overtaxed intestines. Only a specialist in internal medicine can explain in depth the punishments resulting from bad disposition. Young persons with abundant bodily energy seem to survive temperamental outbursts with impunity, but as one grows older the early mistakes come back to plague the very years which one hopes will bring the natural rewards for a good life well lived.

The average individual reveals very little intestinal fortitude in his daily activities. In fact, a good disposition is often interpreted as lack of stamina. We expect to be angry part of the time, and see no reason why such outbursts should be held against us. It may well be that friends will forgive us and even our enemies will pass over the occurrences lightly, but the intestines neither forgive nor forget. They take abuse as long as they can and have their own mysterious ways of punishing the chronic offender. There are other causes of sickness than those resulting from disposition,

but an old country doctor always told his irritable patients that death begins in the intestines and then spreads. A healthy body also protects its owner from infections, viruses, and a variety of germs. A healthy rosebush is not troubled by aphids but a sickly one must be sprayed frequently and even then is apt to be short-lived. If nutrition is adequate and the alchemy of bodily chemistry is guarded with reasonable care, nature will keep things in order. Those who sincerely desire to protect their health can study approved texts on nutrition but to live according to such rules also requires considerable fortitude.

Some authorities are of the opinion that a difficult disposition is a hereditary defect, but there is considerable evidence that bad tempers are often acquired in early life. Many children make the important discovery that they can annoy their elders by temper fits and hysterical outbursts. It is also an almost certain way for the child to get what it wants; if this strategy succeeds it will be carried forward into mature years. There are cases in which it has become virtually impossible to break the habit of violent displeasure. A bad disposition is habit-forming and ends in misery for all concerned.

Nearly all the world's religions recommend that we forgive our enemies and do good to those who spitefully use us. The sincere desire for essential wisdom involves a correction of undesirable characteristics. I have known people who have given away their wealth, renounced their worldly ambitions, and dedicated their lives to charitable pursuits who are still subject to negative outbursts of temper. Under such conditions it seems to be assumed that every individual has the inalienable right to insult his relatives and friends. Several chronic quarrelers have explained to me that there was nothing wrong with their temperaments, but they felt it their duty to express righteous indignation. There does not seem to be any clear division between righteous and unrighteous indignation. Certainly the human body does not differentiate and becomes as fatigued with the one as with the other. The wars between nations seem to be motivated largely by righteous indignation. Religious persecution results from the same

attitude. While we may not be penalized publicly because of our private attitudes, there is no escape for the damage done to the health.

Some psychologists feel that a negative dispositional outburst is essential to reduce internal pressures. Through occasional tantrums we reduce the probability of a nervous breakdown. Intestinal fortitude is a far better solution. If one understands that he is damaging himself and others by his ill-tempered outbursts, he should take the necessary steps to rectify his temperament.

A number of advocates of the higher life have brought their health problems to me. One complained of a delicate stomach which reacted most vociferously when its owner was upset. It was later established as a fact that upsets were almost continuous. Her children did not respect her judgment as to how they should live, what they should think about, and the best way to bring up their own children. Politics were constantly annoying, news commentators were terrible, neighbors did not keep up their property, and taxes were too high. She could not conceive of overlooking any of these failures of society. It was her moral duty to express her disapproval loudly and clearly. A few years later the lady developed an ulcer and required surgery. She then settled down to condemn the doctors, the hospital, and the American Medical Association.

An uncomfortable gentleman also complained of an upset stomach. He said that everything he ate went against him. His solution was a pill taken immediately after mealtime. His food habits were unbelievable. He overate daily, liked spices and hot sauces, and always had a few cocktails before meals. Already suffering from a broken home and children who had moved as far away as possible, he declared that a good meal was the only pleasure he had left in life. The physical body finally gave up in despair and he departed from this sphere of overeating in his early sixties. His problem was basically dispositional. He was a rugged individualist, and did as he pleased regardless of consequences. Actually, he died because he had nothing to live for.

Ambition can be very hard on the intestines. A business executive fought his way to the top with no consideration for his associates. He found that it is always chilly in high places and he had to struggle every day to maintain his official position. I remember many years ago, there was a little restaurant near the corner of Wall Street and Maiden Lane in Lower Manhattan. It was a pleasant place, somewhat resembling an old English tavern. The tables had red and white checked cloths and the chairs were comfortable. At every table was a stock ticker tape machine so that the diners could keep track of their investments while they were eating. The executive formerly referred to began to develop a number of distressing symptoms. His physician told him that his liver was out of order, his kidneys were not functioning properly, and his intestines had given up the fight. He fought to the bitter end to maintain his economic leadership and finally died at his desk from a coronary. He definitely lacked intestinal fortitude.

There was an old prospector in the Klondike who always believed that he was going to strike it rich. He panned a little gold here and there, and in those moments of success hastened down to Skagway and spent his entire poke in a single night. At last he could no longer keep up the pace and went out to Mayo Brothers for extensive surgery. The clinic told him that he would have to live on soft, mild foods for the rest of his life. When he got back to Skagway his cronies entertained him royally and he departed from this troubled world three days later. He lacked the strength of character to do what he was told.

A long healthy life begins at birth, and habits suitable to the maintenance of health must be established early. One of the most important of all habits is that of moderate living. We all have to learn to recognize the requirements of the body, and also that there can be no conflict between the laws of health and the self-will of individuals. The intestinal tract closely resembles Dante's diagram of the Inferno. Here, according to the great Italian poet, souls suffer for the sins they have committed in mortal existence. The digestive and assimilative apparatus should be protected in

every way possible. When energy necessary for the digestion of food is wasted on dispositional outbursts, damage can follow very closely. The secret of spiritual healing is the change which genuine faith and insight can bring about in the functions of the human body. Bad temper, as the Chinese have known for ages, affects the heartbeat, interferes with the respirational rhythm, and alters the perspirational pattern. These points are clearly proven by the polygraph or lie detector. Fear puts the whole body on the defensive, joy comforts the flesh, and faith breaks down congestion.

Many older persons have elimination problems which are usually met by laxatives or colonics. Diet contributes to this difficulty, worry interferes with normal functions, and colitis may follow. One important phase of intestinal fortitude is the humoring of the large colon. Regular patterns must be established and kept. Natural foods which supply adequate roughage should be included in the diet. Emotional stress or strain or mental worries or anxieties can seriously damage the excretory patterns. A little light reading in the bathroom often proves beneficial.

Childbirth can work a serious hardship on both assimilation and excretion. It is hoped that hypnosis or acupuncture will be beneficial in reducing pain and the dangers of structural damage. Nature tries to work out all such problems with as little stress as possible. If the prospective mother has a quiet, relaxed, and placid disposition, it usually helps. If, however, the family home is discordant and parents face responsibility with selfish reservations, these pressures will find their way into the delivery room.

Eastern philosophies and religions strongly emphasize a quiet way of life sustained by a firm personal integrity. In the larger meaning this program is identical with intestinal fortitude. In yoga, for example, the kundalini is said to be coiled at the base of the spine. Those attempting to develop extrasensory faculties should make sure that this area is protected from unnecessary forms of stress. While the physical implications are obvious, these are only the lower manifestation of higher faculties and

power. Not to protect the body is to damage the unfoldment of the soul and its attributes. We spend much time cleansing the outer surface of the human body, but the inner parts must be purified by constructive thought and emotion.

The corporeal form is actually a microcosmic commonwealth. An incalculable number of minute living beings working together protect health and contribute to their interrelated functions. In this commonwealth the mind of the person is the ruling and guiding power. If it abuses that power disorders will arise, and these may lead to open revolution which can prove fatal to all concerned.

It may sound as though intestinal fortitude, if rigidly enforced, would take most of the pleasure out of living. This is a false conclusion for it really takes much of the pain out of our life span. It will be useful to do a little practical reading on the subject of preserving health and happiness. The books of Adele Davis will be helpful in many ways, but some parts will prove displeasing to vegetarians. Such sections can be omitted.

We study many years to fit ourselves for a career, but important warnings are seldom included in the curriculum. Every person should take some time to study himself and his basic needs. Fortitude implies a proper conservation of our physical allotment and how to guide it wisely. A poor disposition is a luxury we cannot afford. It is a kind of intemperance as dangerous as alcoholism and narcotic addiction. No amount of physical exercise can ensure bodily health unless the mind contributes discrimination and self-control.

Fortitude is the first defense against frustration. It prevents those discouragements which undermine self-control and lead to a combative relationship with society. It has been said that no one interferes with a person who is not going anywhere. The moment, however, that a clear objective is established in the mind something or someone blocks the way of fulfillment. Needless to say, the way of the reformer is always blocked by obstacles. The tendency is to become locked in conflict with disappointments and delays. Fortitude ends in the discovery of one simple fact. Fired

with hope the idealist assumes that human beings are eager to reform their own natures and release themselves from bondage to arrogance and ignorance. The inevitable discovery that the average mortal will resist his own growth, if it conflicts with his present way of life, is always a tragic disappointment. Fortitude helps us to keep our dreams within the range of possibility. If we attempt what cannot be accomplished, we will become embittered and disillusioned which accomplishes nothing more important than chronic indigestion. Frustration which is not brought under the control of reason often leads in the end to serious mental illness. It is recommended, therefore, that we practice humility and refrain from efforts which are certain to be futile. Many valuable persons have defeated themselves through lack of self-discipline.

Fortitude can also be interpreted as the strength to remain silent in the presence of those whose opinions we regard with disfavor. Everyone loses an argument except the one who keeps still. The moment we lose internal poise or lose contact with our own inner lives and anger rises, so does the blood pressure while the digestive system goes into trauma. Nature is telling us to preserve internal peace at all costs. It has happened that in the course of time the reformer so damages his own constitution that he is unable to make a constructive contribution when an opportunity arises.

Ancient China was subject to numerous floodings of the Yangtze River. The torrents inundated the countryside, destroyed villages, and took a heavy toll in human life. When personal emotional floods go on a rampage, there is always a real disaster. The emperor of China brought in a great architect and hydraulic engineer to find out how to overcome the floods. On this occasion, the emperor received most excellent advice. He was told that, according to ancient custom, the villagers heaped bags of sand along the banks of the river and, wherever possible, built walls to restrain the floods. The great engineer explained that if one wishes to control a river he should never raise the banks, he should always lower the bed. By deepening the channel the land itself kept the flood in check.

When problems arise, one should not build walls of attitudes for arguments in an effort to master the situation. It is best to keep quiet, deepen understanding, and let the Eternal Plan protect those who live by the side of the river. When all resentments quiet down and the individual allows common sense to direct his actions, he will enjoy better health, conserve his energy allotments, and live peacefully with his neighbors. By clinging to this procedure the dreamer has a better chance of building a solid foundation under his hopes and aspirations.

It's a virtue above all virtues to keep one's tongue behind one's teeth.

—Polish Proverb

The disease of men is neglecting to weed their own field and busying themselves with weeding the fields of others.

—Chinese Saying

According to Rousseau, happiness is a good bank account, a good cook, and a good digestion.

At a dinner party once, Daniel Webster found himself being preyed upon by a hostess who continuously and without mercy insisted that he was not eating enough, that perhaps he disliked this or that, that maybe there was something else he would prefer, etc. "You are hardly eating a thing, Mr. Webster," she protested for the umpteenth time.

"Madam," said Webster with solemnity, "permit me to assure you that I sometimes eat more than at other times but never less."

A dyspeptic is a man that can eat his cake and have it too.

—Austin O'Malley

Indigestion is charged by God with enforcing morality on the stomach.

—Victor Hugo

Letter writing was evidently serious business in the earlier years of the United States Postal Service. In some of the smaller communities the postmaster might be the proprietor of the grocery store or the village undertaker. In some areas no official cancelling device was included in the equipment and this resulted in a curious kind of folk art. With the aid of a penknife and a bottle cork, a variety of eccentric cancellings came into existence. The large end of the cork was cut and carved with singular designs according to the tastes of the artists. One class of these homemade cancellers featured coffins of unusual shapes—with or without crossbones. Suns, moons, and stars were attractive and in a few cases an unimaginative cork cutter used his own initials. The symbols of fraternal orders had quite a following. Examples of the Masonic compass and square shared honors with the Odd Fellows' chain and the all-seeing eye. There were ships under full sail and political motifs appropriate for election years. Those officials who were too overworked simply inked the natural cork and stamped a solid black circle on the stamp. There are cases in which the mail was delivered with the postage stamp obliterated with a thumbprint. Color played a part in these proceedings. These cork cancellers are found in black, green, red, brown, blue, and purple. There is a considerable group of philatelists who specialize in cancellations of this type, and rare examples have a large premium.

Ingenuity produced another curiosity. Devout postmasters gave much time and attention to cancelling the stamp by writing on the small surface of a postage stamp as much as possible of the Lord's Prayer. In some cases the complete prayer is present but must be read with the aid of a magnifying glass. There is also a case in which a disgruntled civil servant cancelled stamps with the

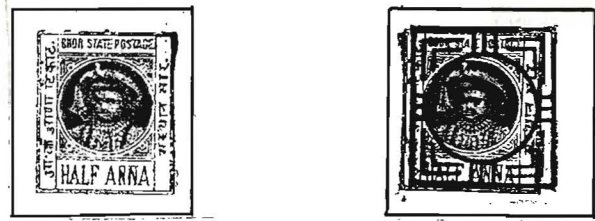


Hand-carved Masonic canceller used on United States mail by local postmaster. The design represents the forty-seventh proposition of Pythagoras.

words "Good for five cents postage if the danged thing stays on."

Many early postage stamps featured an engraved portrait of the ruler of the country. How to cancel the stamp without mutilating, obliterating, or smearing the royal features became a matter of great concern. The maharaja of Bhor state of India devised an artistic framework so that, when the critical moment arose, the cancellation surrounded his features without touching them. Kaiser Wilhelm II was even more resourceful. He never permitted his face to appear on the stamp. The Chinese may hold the record for originality. One of their early series of cancellers was derived from the *I Ching* or *Classic of Changes*. Each cancellation consisted of six lines arranged in the form of a rectangle, one line under the other. Some of these lines are broken, others are complete; and one combination was allotted to each of the post offices as shown in the accompanying examples.

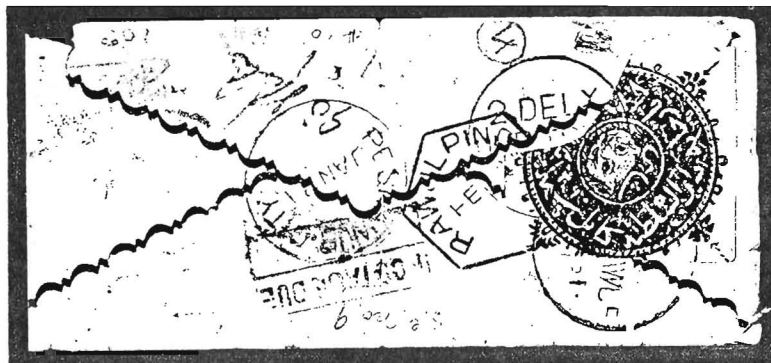
At this time Afghanistan is much in the news. Their early postage stamps have a certain barbaric splendor. The first issues were printed in black or occasionally dark purple on a shiny surfaced native paper. All the essential information was in the native language, and the stamps would probably be considered as locals. Some of these stamps were cancelled with large pen-stroke crosses; but one of the most popular procedures was to buy the stamp at the post office and, standing in front of the postmaster, to tear away about a quarter of the stamp and then paste it down. If anyone doubted the accuracy of this procedure, a thumbprint might be added along the way.



Local postage stamp of the Indian feudatory state of Bhore showing framed cancellation so as not to mutilate the portrait of the rajah.



Ching hexagram cancellations. These magical designs were assigned to various post offices. Reading from left to right the above figures were assigned to Peking, Shanghai, and Canton.



First edition of Afghanistan postage stamp. Example of mutilation as a form of cancellation.

In the early days of stamp collecting many rare specimens were forged. To the forgery, printed in the correct color on a reasonably similar type of paper, an appropriate cancellation was printed at the same time. It seems to have been thought that if the stamp had some kind of a cancellation it was more apt to be genuine. A few stamps are more valuable used than unused. Among these are those of the early Papal States. These are known on letters with false cancellations, and can be quite deceptive. Counterfeit Tibetan stamps with faked cancellations are relatively common.

The Chinese Treaty Port Wei-hai-wei was an important trade center in the 1890s. It was decided by the foreign businessmen that they were in desperate need of a postal system. To meet this emergency one of the shipping companies made impressions of its seal on small sheets of red paper. The seal itself was circular, but each of the stamps was square and in the four corners of the sheet the denominations were handwritten with a pen. There were two values—two cents and five cents. There is a rare subvariety in which the denomination is missing in one of the corners. Later some more official-looking stamps came into existence and the old circular seal was used as a canceller. Everything seems to have worked out alright, and the first stamps are quite rare.



The Chinese Treaty Port of Wei-hai-wei created a temporary postage stamp by using the business seal of Messrs. Cornabe & Co. The seal was stamped on red paper. One impression of the seal indicated two cents postage paid and two impressions of the seal five cents.

During World War II the Allied Powers forged German stamps so that secret agents would not have to go to post offices. A number of these passed through the mail and were duly cancelled, and examples on original covers are scarce. For propaganda purposes the German government forged the British stamps, making minor changes in the design and claiming that they were issued in this form by the British post office. These also exist with various transit markings. I have been told that mail addressed to secret agents had coded cancellations. Special information was transmitted by means of small imperfections in the cancelling. It is also known that there were ciphers involving shortening certain of the points of the perforation which surrounded the central design and by which the stamps were torn apart.

There are many collectors of first-day cancellations; this can be an interesting and inexpensive hobby. Exceptional events, however, in which only a few letters were carried may be valuable for their special cancellations. A good example is the first airmail flight of the world. Strangely enough, it occurred in India and the small group of letters was tied into a bundle with heavy string. As a result all known examples of the first-flight covers show the damage from the string. The balloon post is also quite fascinating. Small letters on very thin paper were flown by balloons out of Paris during the Franco-Prussian war. India also has credit for early research on rocket mail. A Mr. Jal Cooper was a pioneer in this field. Whenever he flew a rocket he filled it with letters. He also printed special stamps and fancy cancellers. These have virtually disappeared from the market. It was all a novelty; some of the rockets only traveled six miles but gained significance by flying across a river or a national boundary line. There are also still several local postal systems. Most of these are in the vicinity of England. There are inhabited islands which have no post office. The owner of the island makes arrangements to transmit the mail to the nearest mainland post office. The process has proved rather profitable. Special stamps were issued for the island-to-land service. The Lundy Island puffins ornament one of these local posts, and the denomination is indicated by the number of puffins pictured on the stamps.

*In
Reply*



A Department of Questions and Answers

Question: I have been thinking of joining a religious organization which seems to have an excellent program for self-improvement. To be admitted, I must sign an obligation by which I promise to give unqualified obedience to the leaders and teachers of this group. This obligation disturbs me. What is your opinion on the propriety of unquestioning allegiance to beliefs or practices of a mystical sect?

Answer: In ancient times disciples of various religious and philosophical systems were bound to discretion or secrecy concerning the instruction they received. In the case of the State Mysteries it was known to all concerned that obligations were forms of discipline and were concerned principally with rules contributing to self-improvement. Those contemplating initiation into the sacred rites were following in the footsteps of their illustrious forebears and the most respected of their contemporaries. These schools were dedicated to the gods, administered with the cooperation of the state, and flourished as a result of public acclaim. They were free from all mercenary considerations and were sustained for the most part from the funds of the state and the voluntary offerings of honorable persons. Under such conditions there was little or no danger that a candidate would take obligations contrary to his own conscience or detrimental to the common good.

You should look over the obligation that has been submitted to you much as an attorney would examine a legal document. If there are parts of the obligation which you regard as objectionable, perhaps the organization which interests you would

explain in words more clearly or modify the obligations to meet your religious or moral scruples. You have a right to know that obedience does not imply interference with your duties to God, your country, your family, or your own integrity. If a rule is in conflict with the Ten Commandments it will be unwise to bind yourself to a group which requires such an allegiance. You also have a right to know the persons to whom you must give total allegiance. Do they deserve such trust and are they worthy of your complete confidence?

The Guru system in India involves total obedience as a discipline leading to the unfoldment of the spiritual life. The allegiance, however, is voluntary which the disciple obeys because he is in intimate association with his teacher and has developed a deep, personal affection for his master. The disciple knows beyond all doubt that he will never be required to perform an action contrary to the divine will or in any way injure others morally or physically. If a disciple had any doubt as to the propriety of an order which he received from his teacher, he would have the right to request a fuller explanation of the spiritual integrities involved. A true teacher would never require one of his followers to commit a crime, deceive another individual, or misrepresent the nature of a circumstance or condition.

It is very difficult to deceive a completely honest person. Many make religious allegiances to advance their own personal, spiritual ambitions. They want psychical or magical powers which will give them some kind of knowledge not available to the average individual. Too often they feel perfectly justified to use their internal faculties to advance themselves socially or economically. One should be cautious of groups that appeal to the natural selfishness or self-centeredness which are among mankind's most common faults. It is not our policy to pass judgment upon the faiths and beliefs of other people. We do firmly believe in the Ten Commandments and the Sermon on the Mount, and these sacred statements will protect the sincere against exploitation when a moment of decision arises.

If one feels the urge to affiliation he should proceed cautiously and with as much discrimination as possible. If we choose a physician, we have a right to ask for his credentials. His diploma

is usually hanging on the wall and tells us the school from which he graduated. We have the right to sit down and satisfy ourselves that he meets our medical requirements. If he is vague or fails to answer our questions in a satisfactory manner, we may decide to seek elsewhere for an appropriate doctor. The same is true if we find it necessary to consult an attorney or discuss our financial problems with an investment counselor. Most of the major religions teach essentially the same doctrine but some are more conservative than others. If you join a church it is assumed that you have accepted its creed. There is nothing especially secret in most Christian denominations. Some of their requirements may be considered unusual but not actually harmful.

We receive announcements frequently from religious groups which claim themselves to be in possession of revelations from mysterious sources. After unfolding their story they assume that it will be accepted without question. If you ask for proof, you may be informed that the answers you request are available only to members of advanced grades within the organization.

Psychic revelations may or may not be authentic and unusual discrimination is necessary. Years of experience have taught me that voices speaking from the misty deep frequently contradict each other. It is virtually impossible to check the validity of a psychic revelation. It is equally unsatisfactory to place oneself under the discipline of an invisible authority which cannot be directly contacted. It all becomes a matter of believing, and the easy believer is subject to doubts which will probably never be resolved. Ritualism also must be approached with caution. No amount of ceremonialism can take the place of internal growth and many who have become involved in magical operations have come to grief. It is difficult to find students who will practice any kind of rites without hope of material reward. When a person rests his destiny upon invisible forces which he cannot actually understand, he may pay a very heavy price for his gullibility.

One simple and practical suggestion is to do a little watchful waiting. Retreat and watch the organization for at least one year. During that time, try to meet some of the members informally. It is quite possible that the group will not survive for a year and will thus save you from an unfortunate association. It may also occur

that the group in which you are interested will decide to come out into the open. You may be able to visit their headquarters, read a fair sampling of their literature, and attend some of their activities. You may learn about the source of their income and how the money that comes in is spent.

Be slow to involve yourself in the complications of religious community life. Even if everyone is devout and well intentioned it is not always wise or prudent to invest funds in such projects. Fifty years ago, religious communities were reasonably effective and could justify their existence. Sects that go back to the land have a tendency to retire from the human race. They live in a small world of their own high vibrations and in a few years the community breaks up or fades out. Balanced living means to face daily problems and solve them. Escapism is not a valid solution to a social dilemma and groups which drift in that direction often develop internal political difficulties. The leader, surrounded by adoring followers, is ultimately placed in an impossible situation. He may become arrogant and dogmatic and find fulfillment in tyrannizing over his followers. Some of these communal groups have become involved in narcotics, moral delinquencies, and actual crime. Older persons seeking physical security have bought into religious communities. At least in some cases, they have suffered financially if the sect collapses. Stay on your own as long as you can, but do not place your future in the keeping of impractical organizations.

Many persons seeking spiritual advancement are not well equipped to face this option. They would be better off to advance their knowledge on their own and not under the supervision of a religious institution. Adult education groups have been helpful and many colleges are now teaching courses in comparative religion, philosophy, and practical mysticism. As these courses place you under no obligation except the attendance fee, you can select for yourself and rearrange your course of study whenever you desire. Reputable texts are often more informative than the private lessons from a metaphysical school.

Many organizations in which you might become involved are heavily committed to expansion programs. They are raising funds

for a wide assortment of purposes. Some may be quite sincere and others may be overoptimistic. It is reasonably certain, however, that if you join such a sect you will be expected to contribute to the various projects. If you are in older years your devotion may lead to bankruptcy. The money you have saved for your old age may be used in building classrooms, dormitories, chapels, or social facilities. If you are a gentle, generous hearted soul, it can be hard for you to conserve your resources; if you take a firm stand fellow members can give you an unpleasant time. Unfortunately there is no way in which the private citizen can check the validity of religious groups.

Any thoughtful person can bind himself to spiritual convictions which he regards to be right and purposeful. Many mystics have asked the blessings of God and petitioned divine help and support in the fulfillment of their self-imposed duties. No organization can decide for you the way of life most suitable to your needs. Years ago a religious group forbade its members to wear furs. Some time later they got a letter from a man living in the far north asking for a special dispensation. With temperatures ranging between forty and seventy degrees below zero he could not survive without a fur coat. It was finally decided that he should retire from the sect because it could not compromise its principles. Missionaries trying to convert the Eskimo to the Christian faith warned the reluctant that if they refused to receive the gospel they would be subject to hellfire after death. The Eskimo looked forward joyously to the prospect of being warm, and converts were few until the message was revised and the fiery pit was changed into a realm of eternal cold with heaven warm, and comfortable.

There is special danger when a sect teaches development exercises or the stimulation of the psychic centers in the body. If members are bound to perform these disciplines regardless of consequences serious troubles often result. The victim of such doctrines can be so damaged physically and psychologically that his life is ruined even if he later discontinues development exercises. A number of such cases have come to my attention and I have suggested that they seek relief from the teacher who caused

the situation. In every case they were told that it was their own fault and that nothing could be done for them. We would not be likely to trust our destinies to a stranger we chanced to meet on the street, and in most cases the leaders of cults are comparatively unknown to us when we join the organizations. We must accept their word for their ability to take over the management of our inner lives. The risk is too great.

I have a friend who was very anxious to go to Japan and become a member of the Zen sect. He had studied with some local exponents of this philosophy but felt that their instruction was incomplete. Arriving in Kyoto he sought admission into one of the oldest and most respected groups. He was rejected immediately. He continued to study, however, with some English-speaking monks; finally, after waiting nearly five years, he joined the order as a novice. He was then under self-imposed discipline for another five years, and it was not until his sincerity impressed the masters of the school that he was accepted among them on grounds of equality. There is no safe way to unfold the spiritual potentials of an aspiring candidate in a few weeks or months. There is no royal road to enlightenment. The truth seeker asks for the most precious gift which Heaven can bestow and he must earn it through the dedication of his complete life to the service of his fellow human beings. It is my conviction that the cultivation of the life of wisdom through daily action will lead in due time to the inner experience of the divine purpose. It is between your God and yourself. You must grow, for growth cannot be conferred upon you. You must earn enlightenment by a continual striving after righteousness. Humility opens the door and love leads the way to liberation.

Many students give themselves up to learning but most would advance more rapidly if they found useful ways to serve the vital needs of mankind. Comfort the weary; share your strength with the weak; be a servant in the house of the Lord. Live a harmless life, so far as possible, cleanse thoughts and emotions; in due time you will be rewarded. Other paths may seem inviting, but great teachers of all ages taught that every human soul must work out its own salvation through diligence and dedication.



Happenings at Headquarters



Recently NBC film crews spent a day filming at PRS for the television program *Odyssey*. The results of their efforts have been shown on Channel 4 in Los Angeles on Sunday mornings at 9:00 in four segments. The first segment which was aired on June 22 described the purposes and activities of the Society and featured Dr. Ervin. The June 29 presentation featured Mr. Hall and Burl Ives in a discussion about *The Secret Destiny of America*. The remaining two segments, both with Mr. Hall and Burl Ives speaking on alchemy, were telecast on August 17 and 24.

The *Sundays at 11:00 A.M.* lecture series for the summer quarter was begun on July 13 with Manly P. Hall's *Training the Faculty of Intuition*. On July 20 our Vice-President John W. Ervin presented *How to Improve the Mind, Brain, Soul, and Spirit—Old and New Methods of Coping in an Age of Anxiety; Relationships between Physics and Metaphysics, Science, and Religion*. On July 27 Mr. Hall spoke on *Should Religious Organizations Be Involved in Partisan Politics?*

Feeding the Complete Person—Generally Overlooked Facts about Nutrition was discussed by Mr. Hall on August 3. Dr. Ervin took the podium on August 10; his topic was *The Soul and Its Processes—Modern Humanity in Search of a Soul. The Works of Manly P. Hall, Carl G. Jung, Teilhard de Chardin, Edgar Cayce, and Alice A. Bailey*. John S. Dart, religious writer for the *L.A. Times*, on August 17 substituted for Dr. Ervin on the scheduled lecture *New Light on Gnosis (Knowledge) and the Gnostics—The Nag Hammadi Discoveries in Egypt and Their Relationship to Jesus*. The August 24 lecture on *Darshan—The Personal Experience of the Divine Purpose* was delivered by Mr. Hall.

The Care and Nurture of the Soul and the Self—The Psyche-Self and Spirit-Soul Relationships was Dr. Ervin's subject on September 7. Mr. Hall gave *The New Mythology of Science—*

Ancient Beliefs in Modern Dress on September 14. John Ervin on September 21 explained *How We Are Controlled by Unconscious Identifications—How to Raise Them to Consciousness; Voluntary and Involuntary Service Based on Education*. The Sunday lecture series was concluded for the quarter by Mr. Hall on September 28 with *This Enchanted Isle We Call the World—The Mysticism in the Shakespearean Play "The Tempest."*

Woman, The Knower—Jungian Keys to the Myth and Reality of the Eternal Feminine and *Life and Transformation—Practical Directives for Living from Jungian Psychology* were the two lecture series offered by Dr. Stephan A. Hoeller on Wednesday evenings at 8:00. The first series began on July 2 with *The Two Mothers of the World—Zodiacal Feminine Symbolism of Virgo and Pisces* and ended on August 27 with *Mary Magdalene—The Mysterious Feminine Archetype of the Gnostic Gospels*. Other topics of the first series comprised *The Great Goddess of the Moon—The Lunar Symbolism of Maiden, Matron, and Old Woman; Types of Feminine Character—Structural Psychic Forms of Mother, Amazon, Hetaera, and Medium; Superwoman—The Emerging Feminine Counterpart of Superman; The Milk of Paradise—The Maternal Feminine from Shekinah to Mary; Woman and Wisdom—The Myth of Sophia from the Gnostics to Vladimir Soloviev; and The Song of Songs—Solomonic Feminine Mysteries*. Dr. Hoeller's second series of lectures which ran from September 3 through September 24 included *From Instinct to Transcendence—The Alchemy of Intuitive Transmutation; The Road to Creativity—Finding the Golden Mean between Inertia and Restlessness; and The Purpose and Value of Depression—An Affliction Turned to Advantage*.

The Society's *Lyceum Programs*—all delivered on Friday mornings at 10:00—began on July 11 with the *Library Workshop—A Survey of the Current Exhibit in the Library*; in this workshop Pearl Thomas, PRS Librarian, especially emphasized both the *Nuremberg Chronicle* and the *Gutenberg Bible*. Edwin Case presented *Foot Reflexology—History, Theory, and Practical Application* on July 18 and 25. *Handwriting Analysis*

was the subject for the August 1 and 8 sessions which were presented by Alice DeCameron, member of IGAS and AAHA; the first class was an introduction to how this art-science is applied to human behavior and in the business world, and the second class discussed the detection of health deficiencies in handwriting prior to clinical examination and job-related factors of mental/emotional/physical health to employment. Steven Ross conducted the *PRS Study Group* which reviewed the early writings of Manly Hall on August 15. Both on August 22 and 29 Michael Schley gave *Color*—the first session covered its relation to the world around us; and the second, how color affects health and body energy. Nona Passalacqua discussed *Psychosynthesis*—on September 5 an overview of basic principles and on September 12 a short experience of psychosynthesis in action. The photo-lecture *Art of a Peregrinating Parson: Watercolors of Europe in the 1830s* with Lolita Lowell integrating the slides and narration on September 19 brought the summer quarter *Lyceum Programs* to a conclusion.

On Saturdays at 10:00 in the morning, July 12 through September 27, Roger Weir gave twelve seminars on Manly Hall's classic text *Self-Unfoldment by Disciplines of Integration*. In the past Mr. Weir has taught wisdom and integration courses in the philosophy departments of San Francisco State College and the Royal College in Canada. The first seminar covered *The One Operative through the Multiplicity of Persona and of Others to the Perception of a Universal Kinship Purpose*; the second, *The Motion of Rhythmic Change Symbolized by the T'ai Chi as Continuity Flow for Experience*; the third, *Dukka and Dharma, Finding the Law—Permit Suffering the Daily Mill and Grind into Sorrow; Self-Analysis and Correction of Sorrow into Truth*; the fourth, *Listening for the Law; Kinesthetic Balance in the Dance of Life, the Song of Truth, and the Chant of Space*; the fifth, *Piercing Form as Veil and Symbol; Mandalas and Concentration*; the sixth, *The Gathering of Elixir, Spiritual Alchemy and Quest Cycles*; the seventh, *Transcendental Being as Keeper of a Sacred Trust; Silent Watchers and Guiding Star Hermits*; the eighth,

Appreciation as the Feeling Tone of Extending Consciousness into Transcendent Personal Mysteries; the ninth, Taking Refuge; Manifesting Spheres and Heavenly Selves; the tenth, Realization in Action; Putting Powers to Work; Right Action; the eleventh, Illumination; Dawning into Light, Awakening the World, and Lighting Up Life; and the twelfth, Suspension of the Objective Mind; "Heaven Suspends Its Emblems"—I Ching.

Ralph Sterling's *Astrology Workshop* was presented on Saturday afternoons at 12:30 from August 9 through September 27; Mr. Sterling, a well-known astrologer, chose the following titles for individual lectures: *Birth Program for Leo (July 23 - August 23)* and *Leo Rising, How Not to Read a Horoscope, Rosicrucian Principles in Astrology, The Aspects Explained, Birth Program for Virgo (August 23 - September 22)* and *Virgo Rising, Meet Mr. Mercury, and Teachings of Astrologers of the Past.*

The PRS Library Exhibit *Engraved Title Pages and Frontispieces of Seventeenth and Eighteenth Century Books*, July 6 through September 28, also featured an original leaf from the Gutenberg Bible, a number of curious illustrations from rare emblem books, and a section devoted to Oriental engravings and examples of ancient printing and writing.

Experience is a wonderful thing. It enables you to recognize a mistake when you make it again.

—Anonymous

A good scare is worth more to a man than good advice.

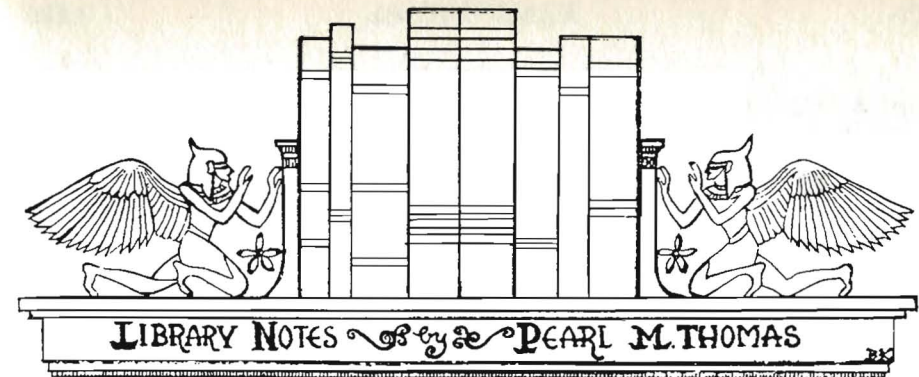
—E. W. Howe

Experience is a school where a man learns what a big fool he has been.

—Josh Billings

Experience is a good school, but the fees are high.

—Heinrich Heine



INCUNABULA

The history of the printed word leads back to China. The Chinese not only provided the basic materials which made printing possible but advanced the art in other practical ways. To be a successful printer it is necessary to have paper and ink. Paper made from a rag base was first manufactured about 105 A.D. in China, and ink was known at a still earlier date. Ink was made from soot. Candles and lamps were lighted under a metal plate. When this plate had been blackened, the soot was carefully scraped off and made into cakes. These are still used extensively throughout Asia by both printers and artists.

The earliest Chinese books were made up of rubbings from hand-carved wooden blocks. The name of Pi Sheng should be honored throughout the world. He was a Chinese commoner who hit upon the happy idea of fashioning separate letters of clay which could be used in any possible combination. Pi made molds and cast these characters himself and later baked them to proper hardness. He then set them in desired arrangements in a bed of resin and wax on a flat metal plate and heated the plate so that the separate characters were firmly set in the resin. He was then able to take ink impressions much as the modern printer takes proofs. Pi Sheng announced his invention in 1045 A.D. Printing from movable type was practiced in Korea about the year 1300 A.D., and recent discoveries indicate that it was known in Japan about the same time.

Wood-block printing was also known in Europe and impres-

sions were taken of complete pages by the same method used in China. It remained for Johann Gutenberg of Mainz, Germany, to invent the printing press. The first book produced by Gutenberg was the Great Bible which appeared about 1450; his press was built a few years earlier. Gutenberg tried to keep his printing process a secret but ran into difficulties. He had hoped to sell printed books at the prices of hand illuminated manuscripts, but as his sales increased his methods were carefully investigated. The only logical explanation seemed to be that Gutenberg was in partnership with the devil—in fact the common term *printer's devil* seems to have been based upon this incident.

Wherever printing spread, the first books were religious. In China the Diamond Sutra, a basic Buddhist scripture, appeared in 878 from wood blocks. The first volume printed in Europe from movable type was the Holy Bible. European books printed with movable type between 1450 and 1500 are called incunabula (cradle books), and original editions of these works are now rare and highly collected.

One of the most famous books of that period was called the *Nuremberg Chronicle* and was produced in the free city-state of Nuremberg in June 1493, just eight months after Columbus had crossed the ocean. Incidentally, this fact was mentioned briefly in the final section of the *Chronicle*, but rather glossed over because there it was related also that a Nuremberger had previously discovered a new world off to the west. The people of Nuremberg were proud of their city (20,000 population) and wanted it to remain an outstanding cultural center.

It was in December of 1491 when four enterprising citizens of Nuremberg met for the purpose of drawing up a contract to have a book written which would bear the name of their fair city and relate a history of the world from creation to the current date. Two of these men, brothers-in-law, were the burghers Sebald Schreyer and Sebastian Kamermaister. To the end of their days they did much good for their parish, St. Sebald, and helped financially in many worthwhile enterprises to further the position of their beloved city. The other two in the agreement, Michael Wolgemut (1434-1516) and his stepson Wilhelm Pleydenwurff,

were artists and were to supply the illustrations for the forthcoming book. Wolgemut had a guild school and many outstanding young men learned to develop their artistic talents under his able direction. His stepson Pleydenwurff was an excellent painter and wood engraver in his own right and several of the wood blocks reproduced here are from his renderings. The most notable apprentice from the school was Albrecht Durer who had graduated a year before the writing of the *Chronicle* was started; it is a matter of conjecture whether any of his art appeared in the book. None of the art is signed, but there are scholars today who are inclined to believe that the young Durer may be represented.

These four original signers hired the work to be accomplished. It so happened that a prominent native-born Nuremberger, Dr. Hartmann Schedel (1440-1514), was also from the same parish as the burghers, and it appears that the good doctor was already engaged in writing a history of the world "from the beginning" to the current time and his labors were appropriate to the publisher's purpose. Dr. Schedel was a brilliant mind, and appears to have enjoyed the task put before him. There seems to be some difference of opinion as to whether he was unfolding the development of world events in his own way or whether he was adjusting his writing to conform to the wood blocks supplied to him. It was a tremendous task either way. Dr. Schedel, being a physician, had definite interest in the various ages of man; while we would not be inclined to necessarily agree with his findings, we have to admit that there may be a certain element of truth in them. He divided the ages of man thus:

FIRST AGE	Infancy	Birth to 7 years
SECOND AGE	Childhood	8 to 14 years
THIRD AGE	Adolescence	15 to 38 years
FOURTH AGE	Youth	39 to 49 years
FIFTH AGE	Old Age	50 to 79 years
SIXTH AGE	Decrepitude	80 to end of life

How very nice to think one could extend youth through age forty-nine, but from there the outlook is a little grim.

Dr. Schedel also divided his historical outline into ages. The first age begins with a full page illustration of God the Father

clothed in flowing garments with one hand raised in almost a mudric position. This illustration which authorities believe to be the work of Wolgemut is followed by wood blocks setting forth the Mosaic account of the six days of creation; on each of these pages there is a version of the hand of God. The second age begins with the building of Noah's ark, illustrated here. The third age continues with biblical history from Abraham to King David. In this period, Dr. Schedel introduces quite a number of Roman deities. The fourth and fifth ages carry on with a great variety of biographical details, strongly emphasizing the classical period, a time much beloved by the doctor.

Dr. Schedel devotes about three-fifths of the book to the sixth age which takes in the period from the birth of Christ to the end of the world. The seventh and final age he called the Anti-Christ which he discussed very briefly. Three pages, blank except for heading and folio numbers, were placed between the sixth and seventh periods of history. This was done so the owners of the books could record future events. Eighteen months after the initial start, Schedel wrote two separate colophons, both dated in June of 1493, wherein he gives credit to those who were involved with the book, including the two principal artists, rarely included at that time. The book continues however for some forty pages, apparently written by others. In this final section there are far fewer illustrations, but at the end of the *Chronicle* is a double page map of the Europe of 1493 showing a very knowledgeable understanding for locations and the relationship of one area to another.

While there are 1,809 illustrations in the *Chronicle*, these were taken from only 647 separate woodcuts. This means that on the average each wood block should be represented three times. Such is not the case, however, and certain pictures are not repeated at all—for example the double page spread of the city of Nuremberg. The citizens would probably have seriously objected to see their fair city listed with other names. Then, too, they would have been quick to recognize outstanding buildings—even the paper mill just outside the tall city walls. For other cities one cut could be used a number of times with no serious disapproval. Twenty-



Religious council.



Detail of Mary Magdalene—Folio XVIII. The Sixth Age extends from the birth of Jesus to 1493 and represents about three-fifths of the book. Mary Magdalene is here depicted during her thirty-year penance as a recluse in the desert. She is often shown robed in her own hair and, it is said, she would have perished had not angels ministered to her. They lifted her up to heaven where she could hear the beautiful music and see the glory that was prepared for a repenting sinner.

two woodcuts were used to illustrate sixty-nine separate cities. Religious councils were a common occurrence in the fifteenth century and the picture reproduced here was repeated over twenty times. These facts did not seem to disturb purchasers of this most popular book. Many owners could not read but could enjoy the pictures; oftentimes they colored them, and more than likely made up their own stories about them. Shortly after the first edition which was in Latin, the *Chronicle* was translated into German and this edition proved very popular. In the final accounting some ten years after the first publication, the remaining unsold books were for the most part Latin versions.

When it came time to select a printer, the logical choice was Anton Koberger (1440-1513), another native of Nuremberg and proud of the fact. He came from a long line of bakers, but both he and his brother took up goldsmithing and Anton became a master of the craft. This ability was helpful to him when he became interested in printing; he opened a printing establishment when he was thirty. By the time the *Chronicle* was ready for the printer, Koberger not only had the largest printing establishment in town but the largest in all of Europe. Koberger believed in doing things in a big way—he had twenty-four presses, over one hundred workmen, and was married twice and had twenty-five children! It was customary in the fifteenth century for owners of large businesses to house their employees; but Koberger, even with available room, would have none of that. His men lined up in the morning and were required to march into work.

The printer of that day served much the same purpose as the publisher today. Koberger acted also as distributor and bookseller. The *Nuremberg Chronicle* was in fact the best known incunabula; much credit should go to his concerted efforts to advertise its charm and the importance of owning such a valuable book. He was one of the first to publicize his wares, concluding his ad by saying: “. . . do not let this Book Escape you.”

Koberger had patrons for the *Chronicle* from England, France, Italy, and all over Germany. It was a vast undertaking to see that this precious cargo arrived at its destination safely. Today Koberger's name is more prominently associated with the



The All-Year Dance, by Wilhelm Pleydenwuff. This dance was supposed to have been an act of punishment. It seems that a group of youngsters disturbed the peace when the local cleric was conducting a Christmas Eve Mass. In court, the judge felt no compassion for the young people and ordered that their punishment was to be forced to dance continuously for an entire year. The claim is that during that time the young people were never tired and no rain fell upon them. The picture gives one to understand that they were truly enjoying themselves and also giving enjoyment to passersby.



Detail from Dance of Death—Seventh Age. Attributed to Wilhelm Pleydenwuff. The illustration should give a somewhat somber reaction, but just any kind of observation shows that these spirits are thoroughly enjoying themselves. Some of them still have flesh on their bones; but they are all involved in a lively dance. Death, at a time when life expectancy was not very great, was ever present to young and old alike. The artist who did this wood block died about a year after the *Chronicle* was completed when he was still in his twenties. Apparently death held no fears for him.

Chronicle than either the donors, the artists, or even the writers.

The price of original copies was far from cheap. In the early days books were seldom bound except by request of a buyer. An unbound *Chronicle*, literally a paperback, sold for two Rhenish gulden, the 1950 equivalent of twenty-six dollars. Bound copies ranged in price, depending on the binding, but on the average sold for six gulden, or seventy-eight dollars in 1950 currency. We must remember, however, that there was considerable wealth in Nuremberg, and this price was not out of keeping with what the wealthy would spend for their spices or their beer.

The *Chronicle* evoked enthusiasm in its own day and has had a tremendous impact on many of the twentieth century scholars who have had the good fortune to become acquainted with it. Ellen Shaffer wrote a beautiful monograph about the *Nuremberg Chronicle* (1950) when she was associated with the Dawson Book Shop of Los Angeles and her enthusiasm sparkles page by page. One of the interesting items in her book is the inclusion of the names in North America of those who owned one of the five editions of the *Chronicle*. Manly P. Hall is listed as an owner of the first edition of 1493 which was written in Latin. The copy in the PRS Library is in its original board binding and in excellent condition. No pictures have been defaced, but a little copying of art work has been added to some of the margins.

Another enthusiast for the book was Belle da Costa Greene, librarian for J. Pierpont Morgan's beautiful marble edifice in New York City. "Belle of the Books," as she was generally known, called it an "Oh, my!" book. This remark from the vivacious Belle has a much stronger impact than the simple words would imply. None of J.P. Morgan's austerity or primness ever rubbed off on his librarian. She kept her personal life very personal, and somehow managed to make many think she was beautiful in spite of the fact that all of her features were wrongly put together. J.P. Morgan gave her carte blanche to spend his money for books as she saw fit, and she spent! Often devious about it, she had a great deal to do with establishing the Pierpont Morgan Library as one of the most outstanding repositories of rare books in America.

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