

SUMMER 1979

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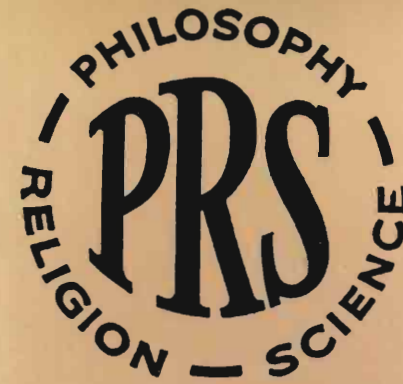
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Most of the reproductions of the early books, manuscripts and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: Van Veen emblem of the mystical marriage. See p. 25.



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MYSTERIES OF THE MIND



Divine Providence in assembling the parts and functions of the human personality has placed them under the supervision of the mental powers. It must be assumed, therefore, that the mind is necessary to human development. In the mortal world the intellect plays a very important part. It should not be regarded as a spiritual faculty and its usefulness has definite limitations. The average person has a tendency to identify the mind as an infallible instrument and his total being to be merely an expression of his mental self. The mind is the overseer of conduct only so far as the personality is concerned. It presides over the journey between the cradle and the grave and its primary duty is to make this journey as valuable and comfortable as is possible. As the term is now in common usage, it is considered synonymous with self or the ego and we identify it erroneously with the "I" that abides within us. Mind is not the total person but is merely a kind of bridge uniting the body with the soul; the investigation of the mind by the mind can lead to numerous difficulties.

It is becoming daily more evident that the human potential is far greater than the intellect which is an agent which manages the affairs of living on the material plane. We number it among our possessions when we say, "My hands, my feet, and my mind."

Materialistic psychology may find the mental function useful in estimating character but the mind is not the source of character nor is it capable of bestowing enlightenment upon the truth seeker. Very often it is an obstacle to the very ends that all mankind is seeking to attain. Locked within the intellectual content, the researcher is frustrated because the mentality cannot transcend itself. To believe that there is nothing above or beyond the mind is a serious mistake and has retarded progress for thousands of years. In manifestation the mental quotient has a range covering the interval between ignorance and wisdom. If its powers are focused upon physical concerns, it produces the materialist who must be regulated by the moral and ethical codes which have been intuitively accepted as necessary to the advancement of society. If it attains undue influence, the owner of the mind may devote his career to the accumulation of wealth, the attainment of fame, or the advancement of self-centeredness. Our existing civilization is largely a monument to mental despotism.

However, if the mind has developed idealistic overtones, it can support integrity, bestow hope and faith, and assist the person to control the excesses for which the intellect itself is largely responsible. Under such conditions the constructive use of mental energy results in a moderate idealism tempering the excesses which have arisen within itself. When the mental function is finely disciplined and bestows an awareness of the total purpose of living, it is said to have attained a level of wisdom. The reflective faculties are refined and purified, and the individual becomes dedicated to the investigation of such forms of learning as can contribute directly to the well-being of humankind. This also leads toward the recognition of the spiritual requirements which alone can bring liberation from the tyranny of thought. Thus, as Plato pointed out, the end of all knowledge is the perfection of faith. Faith in turn is the unquestioning acceptance of the Divine Purpose. When this realization is firmly established, the mind fulfills its purpose and surrenders its powers to the indwelling divinity which is the true shaper of all ends.

It would be foolish to deny the countless benefits that the mind has conferred upon the human race. It has bestowed upon us

countless inventions as useful as the flushing water closet and the electronic computer. It has advanced all arts and sciences and found remedies for many of the physical miseries which afflicted primitive mankind. Perhaps most of all, it has helped us to meet the challenge of an ever increasing population. It has helped to frame the codes of nations and regulate civil government. It has even contributed to religion through the development of the art of writing and the translation and interpretation of sacred books and the commentaries thereon. It is not difficult to understand why the mental powers are viewed with veneration by all cultures that have shared in their benevolencies. The most obvious shortcoming of the mind is its inability to regulate the use of its own discoveries. It seems to be oblivious to the abuses of its own productions. A prominent scientist once told me that research institutions discover facts but have no concern over the use or abuse of their findings. This is essentially the prevailing attitude of the intellect. If it pauses even for a moment, it concerns itself principally with self-justification. This attitude is obvious in both private and public affairs.

It is said in the Bible that Tubal-cain pounded swords into plowshares but the sad fact remains that the mind has led to the transforming of plowshares into swords. It is now accepted that abuses are inevitable, but this is not actually true. The mind is capable of correcting its own mistakes and directing knowledge to its legitimate ends.

Nature has provided an emotional factor which has also remained comparatively undisciplined. Experience proves that the heart was intended to idealize the workings of the intellect. The emotions are far older than the mentality and could more easily strengthen the intuition as a defense against materialism. At an early date the mind took the heart for wife, but the marriage has long been burdened with incompatibilities due in part to the fact that the intellect is a chauvinist. That which God has joined together cannot be separated by mortals for it seems that this union was made in heaven. Unfortunately, the heart overinfluenced by the mind has often served it too faithfully and highly dramatized the virtues of mentation. Contemporary culture is still deeply

involved in the conflicting pressures of thought and feeling. Together these have contributed to intensifying of the autocracies of thinking and the pressures of undisciplined feelings.

The old incompatibilities have descended to us in the institutions of science and religion, and reconciliation has not yet been accomplished. The heart normally seeks peace and harmony and has tried for a long time to convert the mentality to such programs. It has pointed out repeatedly that the mind is shortsighted and therefore sacrifices long range benefits for immediate advantages. Everything that the mind has devised, it has also abused and this tendency goes on unchecked. As an old Greek philosopher said, "Man plans as though he would live forever, and eats as though he would die tomorrow." The continuous sacrificing of the future to the whims of the moment must lead to a common disaster. As civilization becomes more complex, the conservation of natural resources has the highest priority. The mind, however, obsessed by its own ingenuity, goes on its accustomed ways. In scientific terms this procedure is completely unscientific.

In the case of the individual, the same tendency is noticeable. Uncontrolled ambitions and undisciplined emotions are the major causes of inflation and debt. The mind, indifferent to morality, not only brings about excessive attitudes, but justifies and condones them. Its leadership has been corrupted by shortsightedness and the uncontrollable desire for leisure and pleasure. Like Mephisto in the story of Faust, the mind is ever willing to oblige, but in the end leads its victim to perdition. In Goethe's *Faust*, there is a "Prologue in Heaven," and during this Mephisto is made to say:

"I see alone man's self-inflicted pains,
How the little world god still his stamp retains
As wondrous now as on the primal day.
Better for him, alas poor wight,
Had ye concealed the heavenly light.
Reason he names it, but doth use it so
Each day more brutish than brutes he doth grow."

While the sovereignty of the mind cannot be quickly changed in world affairs, the private citizen can do much to improve his own state. The first step is to realize that he does not have to cater to his thoughts if these are contrary to his well being. When governments lose all sense of responsibility, revolution nearly always follows. In this case it is not a revolution, but a revelation that is needed. Everyone cannot be expected to accomplish a complete change of personal convictions in a brief span of time. But nature can bring about what is necessary by presenting humanity an ultimatum in the form of a major crisis. In a sense, this is much the same as a social revolution within a nation. As it becomes evident that the present use of the mind is no longer tolerable, a revolt against its dictum will surely come. We will all learn that the mind is a good servant but a heartless taskmaster, dedicated always to the preservation of its own attitudes.

In mystical religious philosophy, the mental body is part of the chain of vehicles which must be laid aside at the time of death. It is an invisible but nevertheless essential part of the mortal personality. Excessive mental and emotional allegiances survive beyond the grave, principally as factors in karma. Being parts of the corporeal constitution, their pressures and intensities are revived in future embodiments. No one is expected to be perfect, but the wilful neglect of integrities leads to woeful want. This is why the ancient world demanded mental and emotional discipline for all conscientious truth seekers. The mind in bondage to self-interest will always frustrate the development of internal resources.

There is a little book by Brother Lawrence called *The Practice of the Presence of God*. It is a very significant mystical work and can be read with profit. Lawrence was a lay brother in a religious community and it is doubtful if he could either read or write; his thoughts on sacred matters were put down by one of his associates. Lawrence was a humble servant who never advanced his personal estate, but his piety did save him from the Inquisition. His faith was very simple and may be summarized in the thought that he devoutly believed that he lived every day

in the presence of God and must conduct himself accordingly. The experience of Deity as worthy of total veneration fulfilled with peace of spirit the simple chores of the day without the need for seeking of reward in this world or the life beyond. While this is an extreme and extraordinary example of selflessness, it shows that he made the highest conceivable use of his mental and emotional resources.

Brother Lawrence required no proof of the existence of God. He neither doubted nor questioned, but his influence has survived to the present day and the little book associated with his life has passed through countless editions and is now available in paperback. For centuries he has been above all the famous and the learned, for he had laid his foundation in eternity and not in time. If each person could apply these principles to the level of his own activities, fulfill his duties, and meet his obligations as though he was always in the presence of God he would have little to fear.

An Oriental mystic said that life itself was the perfect prayer and in Eastern countries people have long taught that meditational disciplines were intended to free the inner life from the sorrows of mortality. If those who make use of devotional exercises are able to transcend the negative aspects of mentation their highest hopes for peace of soul could be realized. It is useless to attempt the spiritual quest without freeing the mind from its mortal ambitions and its continuous catering to self-interest. Strange to say even the mind knows this but it is reluctant to relinquish its demands for self satisfaction.

Buddha's philosophy was rooted in the ancient doctrines of the Hindus. He clearly taught the Noble Eight-Fold Path which led to liberation. He maintained that rebirth was due principally to the mechanations of the mind. If the individual stores up his treasures in the corporeal sphere, he must return to take care of them. He continues to live to protect what he has, or gain in one way or another that which he does not have. We all know that when we leave here we can take with us none of our worldly goods. The most that fame or wealth can contribute is an im-

pressive monument in a cemetery or some statue in the marketplace. The fortune one amasses will be scattered among undeserving heirs, and his fame will soon be undermined by his biographers. The mind is fully aware of this but chooses to ignore this inevitable certainty. By intentionally ignoring the larger implications of human existence, the mind turns its attention away from truth and takes refuge in materialism or atheism. It tries to prove that our moral characteristics are without validity and that oblivion comes equally to the just and the unjust. Incidentally, it has not yet been scientifically proved to be true.

Another escape mechanism is the absorption of the life in some art or science, or for that matter, in some craft or trade which turns attention away from the disagreeable. One man spends his life making violins, another is absorbed in architecture, and a third dedicates all his energies to a theatrical career. While all these vocations are in themselves normal and proper, they are no substitute for the lack of spiritual integrities. The violin maker may die of the plague; the architect may produce structures that will soon be outdated; and the actor may seek relief from narcotics and riotous living. In each case, the mind stands ready to applaud the individual on the grounds that he is a dedicated person.

Both Buddha and Christ made it very clear that no man can serve two masters. The divine life at the source of existence is the master who must be obeyed. All other masters are subservient. Career is important in this world but character takes precedence. To build character is to be a good citizen in eternity which is closer to us than we realize.

We educate children for useful careers and often confer upon them a false point of view. It is equally necessary that we educate the mind and the heart so that they can lead us and guide us in the right way. It was anciently assumed that education was intended to mature the inner life; it was to provide us with our mental and emotional equipment necessary to good citizenship. To the degree that learning fails to improve character, it fails to teach. In alchemy the Great Work, as it was called, was dedicated

to the transmutation of the mental and emotional factors in the human character. Basil Valentine, one of the greatest of the alchemists, wrote, "Woe to the gold makers." While all our abilities are centered upon material success, society cannot outgrow its faults and failings but must live with them in a realm of fearful uncertainty. In a highly competitive culture everyone is inclined to accept prevailing attitudes as necessary and proper. Having come to this conclusion the mind takes over and proves beyond doubt that which the individual most desires. All this makes it evident that mind can be the tempter and, unless we can resist this tempting power, we cannot hope to attain internal tranquility. A good man can be ruined if his ambitions are overstimulated and he comes to regard himself as a darling of destiny. In the book of *Ecclesiastes* King Solomon is made to say, "All is vanity and vexation of spirit." The great king concludes his preachment with the words, "Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12:13-14)

To curb personal arrogance and to bridle ambitions are the proper labors of the wise person. Many ancient sects sought to free the mind from its mortal encumbrances by requiring members to relinquish all personal belongings and the embellishments of physical distinction. Within the structure of these schools, all were equal and expected to live together in a completely socialized state. The Pythagoreans and the Essenes were typical examples of this procedure. The trappings of intellectualism and the aristocracy of intellect were regarded as detrimental to the attainment of true understanding. Buddha attempted to liberate the East Indian peoples from the tyranny of the caste system and his teaching still applies to those who seek to escape the fallacies of mortal existence. In spite of all appearances to the contrary, it is destined by heaven that the meek shall inherit the earth.

Human society as we know it today is mind-ridden. The intellectual is respected for his intellect rather than for his integrity. The Greeks had two terms applied to the processes of menta-

tion dividing the levels of mental function. The lower aspects of the mind were classified as intellectuals, and the higher aspects were termed intelligibles. Intellectuals were accumulated from the contemplation of material existence and intelligibles were things that could only be known by the intuitive contemplation of the Divine Purpose and veneration for the ultimate good. The life of virtue was indispensable to the apperception of ultimate realities. As the intellect ascends what Lord Bacon called "the pyramid of Pan," it casts off all preconceptions and dedicates its powers to the realization of the infinite purpose that destines all beings to become servants in the house of the Lord.



The trouble with the world is that the stupid are cocksure and the intelligent full of doubt.

—Bertrand Russell

A highbrow is a person educated beyond his intelligence.

—Brander Matthews

There is nobody so irritating as somebody with less intelligence and more sense than we have.

—Don Herold

It is impossible to underrate human intelligence—beginning with one's own.

—Henry Adams

At a certain age some people's minds close up; they live on their intellectual fat.

—William L. Phelps

Broad-mindedness is the result of flattening high-mindedness out.

—George Santayana

SKYLIGHTS

There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.

—Oliver Wendell Holmes

AMOR AND ANIMA



Most of the emblem books produced on the Continent dealt with the prevailing concepts of Christian morality. They were instructive to the young and comforting to the old. Religious emblemata were forthrightly Roman Catholic and some were inspired by the teachings of the Jesuit Order. As books of emblem and allegory drifted across the channel they rapidly gained popularity in England. Many were translated or edited for the benefit of those dwelling in the British Isles, but such volumes as were obviously Catholic were not popular with followers of the Church of England. As a result, a new variety of religious symbolism was prepared and circulated by English poets and writers.

Among the most famous of the British emblemists were Francis Quarles, George Wither, Geoffrey Whitney and Thomas Jenner; all of these worthies were heavily indebted to their European forerunners. The pictorial designs indispensable to this class of literature were first published in Europe and, as in the case of George Wither, the actual plates were shipped to England. More frequently, however, English engravers with various degrees of skill copied the older pictures with minor variations.

The Elizabethan court was strongly addicted to symbolical pageantry. Such works as Spenser's *Facrie Qucene* and Sidney's *Countess of Pembroke's Arcadia* contain numerous descriptions which were virtually emblemata even though presented in words rather than drawings. Barclay's *Argenis* and Heywood's *Hierarchy of the Blessed Angells* illustrated with engravings of outstanding members of the angelic host deserve to be included among emblem books.

During the Age of Chivalry the feminine principle was awarded extraordinary veneration and respect. Lord Clark in his

Civilization devotes considerable space to this trend. The Age of Chivalry brought with it the cult of the Virgin Mary. The physical foundations for this flowering of aesthetic emotion were the Crusades. While the knights and the nobles were bent upon rescuing the Holy Sepulcher from the hands of the infidel, their ladies became the actual custodians of their castles and estates. This produced a strongly civilizing influence and those retainers who remained at home cultivated music, literature, and practically all of the available fine arts. When the survivors of the Crusades returned home they found their establishments far more genteel than in earlier days. The ladies had also given strong emphasis to religion and the overall result was a glorification of the feminine archetype. With this came romantic fiction and amatory verse.

Sacred emblemata gained its direct inspiration from the new interpretation of women's contributions to the advancement of society. One of the leaders of this movement was the Dutch emblemist, Otto van Veen. In 1608 he published his *Amorum Emblemata*, one of the most beautiful emblem books of all time. It contained 124 engraved pictures presented in oval frames. They were beautifully and tastefully produced; the entire emphasis was upon secular affections. Numerous winged cupids were scattered through the engravings and most of the concepts traced back to Greek and Roman art. The dominant interest of van Veen cannot be estimated from this book alone, however, for in 1615 he issued *Amoris Divini Emblemata*, Etc. published in Antwerp. The author apparently suddenly realized that human affection was a kind of allegory in itself bearing witness to the divine romance between the human heart and the spirit of God. Whether he went back to Neoplatonic mysticism is not certain, but he did make use of an analogy that occurs frequently in the writings of Plotinus.

Herman Hugo whose writings were strongly influenced by the Jesuits published a work in 1624 under the title *Pia Dcsideria*, the principle theme of which was the longing of the human soul after righteousness. We have in our library a German transla-



Title page of *Pia Desideria*, by Herman Hugo. Published in Regensburg, 1743. The engraving is dominated by a blazing heart and the plate includes biblical patriarchs and a scene of Daniel in the lion's den.

tion of the *Pia Desideria* published in Regensburg in 1743. This is a most curious volume combining *Pia Desideria* of Herman Hugo with *L'Amour Divin* of Otto van Veen. There are engraved frontispieces and 108 full pages of engraved emblems. In the Hugo section of this book there are a great many emblems identical with those appearing in the English emblem book by Francis Quarles whose most popular production, *Emblems, Divine and Moral*, was given to the world in 1635. Several writers have intimated that Quarles was deeply indebted to Herman Hugo. I have checked the two series of plates and there can be no doubt that many are virtually identical. This is further substantiated by a writer in 1686 who states firmly that Quarles was indebted to Hugo for many of his designs.

Both sections of the combined edition of the sacred emblems by Hugo and van Veen had the same dominant motif. In each symbol two human figures are introduced, both in more or less Grecian costumes. There is a winged youth with a radiant halo around his head, also a maiden with wings but without a halo. The second plate in the van Veen section is reproduced herewith. In the youth's halo are the words *AMOR DIVINUS* and beneath the female figure is the word *ANIMA*. The winged and haloed youth is a personification of God's love and can be identified with Christ. The winged female figure is the human soul and from the series of pictures it is evident that Amor, the Greek Cupid, is coming to the rescue of the human soul, the Greek Psyche. As the story unfolds, the two are united and Anima becomes the bride of the lamb (Amor). The symbolism is not especially subtle but it explores an area almost completely neglected in recent times.

There are many interpretations of the meaning of the word *soul*, but in order to understand the emblems under consideration it is necessary to examine them in the terms of early seventeenth century insight. In those days, man was considered as a triad consisting of spirit, soul, and body. In this concatenation, soul was the mediator between the divine and the mortal. As the Greeks pointed out, it had a natural life of its own and was a real entity. Fragments of the Eleusinian Mysteries relate to



Incipiendum.
 Es muß ein Anfang sein,
 In Gott Sie dringen ein.

Plate II from *L'Amour Divin* by van Veen. Amor coming to the rescue of Anima.

Persephone, doomed to live half of the time in the heavenly regions and the other half in the gloomy caverns of the subterranean world. At birth the soul accompanies the spirit into bodily existence. Here it is held prisoner, for it must drink of the waters of Lethe which take away all memory of its divine origin. Once imprisoned in its fleshy abode, the soul comes under the domination of the appetites, the emotions, and the mental faculties.

Having become the prisoner of worldliness, the soul develops a variety of psychic pressures. It longs to release the personality within which it is locked from the sorrows and tragedies of ignorance and fear. The incarnate part of the human being is merely the outer expression of its own soul nature, but this material vestment is subject to all the ills to which the flesh is heir. It experiences pain, want, corruption, and the temptation of material success. While pursuing all these ends it is unaware of its own immortal nature to which it should naturally turn for inspiration and guidance; thus we pass out of this life without discovering our own true destiny. Modern psychology uses the terms *anima* and *animus* to represent the submerged parts of human nature, and leaders in this field are beginning to suspect that the being behind or within the body is the proper leader of man's personal existence.

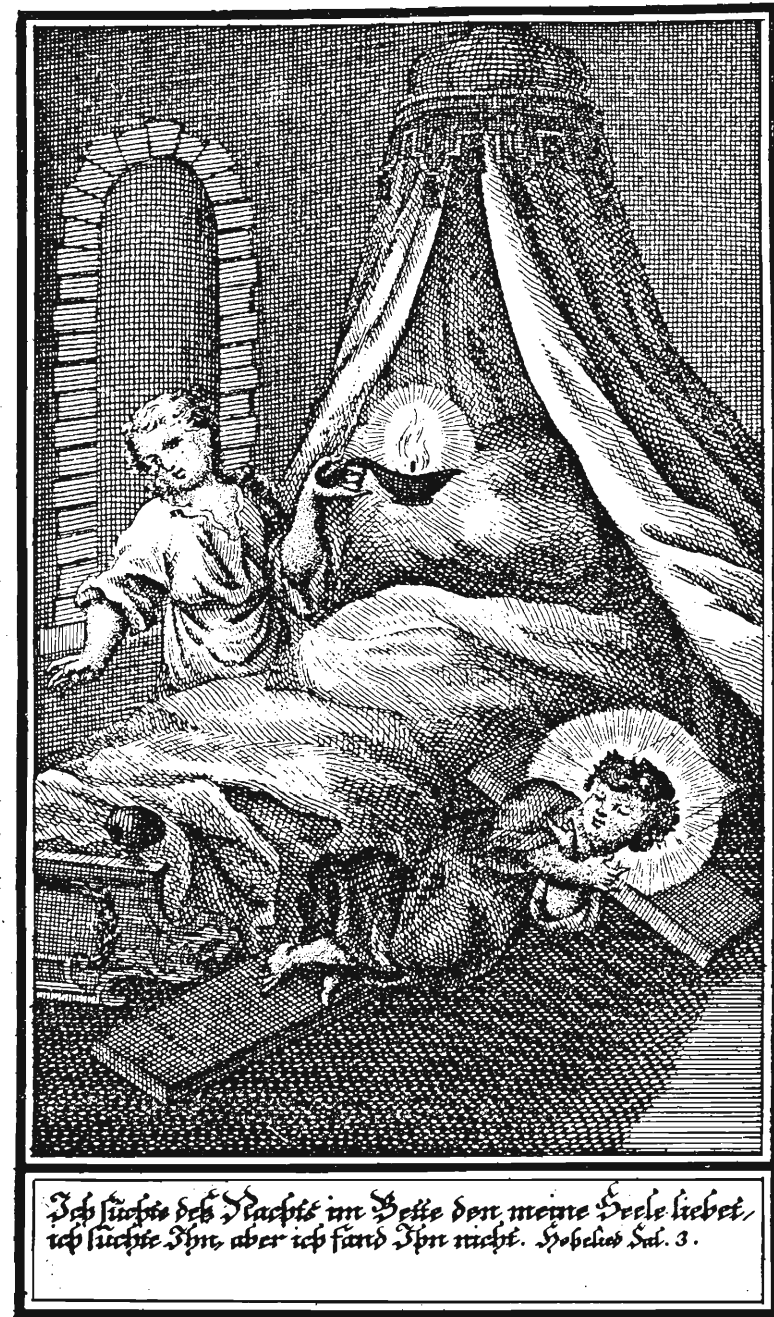
This theme is considerably expanded by John Bunyan in his *Pilgrim's Progress* and is far more dramatically set forth by Dante in his *Divine Comedy*. The *Chemical Marriage* of Christian Rosencreutz sets forth the mystery of the marriage of the soul to spirit. The alchemists made use of the biblical reference to the rose of Sharon and the lily of the valleys which appear in many mystical manuscripts and other printed works to identify the soul-spirit relationship.

In the myth of Cupid and Psyche, Cupid is an invisible being and when Psyche tries to see his form he flies away. Perhaps this is a reminder that we should not attempt to rationalize the soul mystery. In the emblem books, Cupid appears to anima only when she is in desperate need of spiritual help and guidance. In the pictures she is often kneeling, as in prayer, or raising her

eyes to the luminous face of God's love. Each symbol is a kind of mystical experience, reminding the viewer that the love of God never fails but must be the reward of humanity's love for God. The ecstasy of saints and the mystical experiences described in the religious literature of all peoples deals with the regeneration of mortal emotions. The experiences of mortal love are but the shadows of the divine ecstasy. In Quarles's emblems, the soul is not always winged, and the two figures are of childlike proportions. There is also quite a hint of the belief in guardian angels. The twenty-fifth emblem in the Herman Hugo collection actually shows the Greek phase of the Cupid and Psyche myth. Cupid is shown lying asleep by the side of a bed and Psyche is holding a lamp over the bed in an effort to see her invisible husband.

An autopsy surgeon once told me that he had dissected a great many bodies, but had never found any trace of the soul. As a divine attribute of man, the soul is an invisible power which is known only by the energies which flow from it. In a certain sense at least, evolution is the victory of the soul over the delusion of material existence. Nearly every manifestation of humanity's idealistic instincts is a revelation of soul power. The musician, architect, painter, and all who attempt to beautify the earth or redeem man from his material dilemmas are inspired and guided by the soul dwelling within them. This gives us hope that in the end the perfection and redemption of man are inevitable.

One of Quarles's emblems, which is also repeated in the Hugo group, shows Anima wandering in a mystic maze suggesting the Cretan labyrinth. In the background rises a high tower on a turret of which stands Amor. The two are connected by a thread much like to the one by which Ariadne saved Perseus from the Cretan Minotaur symbolizing the inner guidance given by the soul and experienced as the conscience which protects us from tragic mistakes. In emblem thirty-nine of the Hugo series, Anima whose wings have become stronger tries to fly into the sky to meet Amor who is floating in a cloud. Unfortunately, Anima is chained to the orb of earth by one ankle and is unable to free



Twenty-fifth emblem in the Herman Hugo collection. This picture is inspired by the Greek myth of Cupid and Psyche.

B. IV. *Emb. 2.*

Pfaln 119 5.

This figure from Quarles's *Emblems* is accompanied by a verse describing the world as a labyrinth with the truth seeker guided by Amor standing on a distant tower.



So ligt mir beydes hart an, ich begehre zu sterben auch
bey Christo zu seyn. Philip. 1.

Hugo Emblem No. XXXIX, Anima chained to the earth. The orb signifies materialistic power and wealth.

herself. In the background, a man is holding a bird on a string to repeat the message of bondage.

An orb, by the way, is one of the most important of the regalia of royalty. The globe is represented as supporting a cross to symbolize the supremacy of Deity over the physical earth. In fact, it really represents that mass of doctrines, beliefs, laws, and statutes which hold the soul to its mortal abode. In the fourteenth emblem, Anima as a mature woman is gazing through a telescope at a distant scene. At the base of the scene is a skeleton representing death guarding the regions beyond the grave. Above is a heavenly glory in which Deity is seated attended by the celestial hierarchy. This is a form of the last judgment because death carries in one hand the sword of retribution and in the other, the palm branch of salvation. It is quite understandable that such emblems would actually serve as mandalas or meditation diagrams to remind the devout of the mysteries of the inner life.

The forty-second emblem in the Hugo collection shows Anima standing in front of a curtain. Behind the curtain is the figure of Amor. There is no doubt that this curtain is that which divides the false from the true or the external powers of human reason from the internal powers of spiritually-directed intuition. Here we sense the division between the conscious and the subconscious or, perhaps more correctly, the conscious and the super-conscious. There is always a veil guarding the secrets of life's inner sanctuary. In Sir Edwin Arnold's beautiful poem *The Light of Asia*, this curtain reminds us that "veil after veil will lift—but there must be veil upon veil behind" and the same thought is expressed.

In the second section of the book the hieroglyphics of van Veen follow along much in the same spirit. There is one difference, however, in emblem 37 Amor is successfully wooing Anima. In the thirty-eighth emblem they are seated together in a warm embrace. Around them are all kinds of monstrous and evil shapes representing war, bondage to the sensory perceptions, the temptations of wealth and power, and the ever-present shadow of death. The motto tells us that together they have found true security.



Hugo Emblem No. XIV shows Anima gazing upon a scene of the last judgment.



Wenn werde ich hinein können, und erscheinen vor
Gottes Angesicht. Ps. 41.

Hugo Emblem No. XLII. Anima is intuitively aware of the hidden presence of divine love.



Iucundum spirat odorem.
Süß ist der Geruch der Liebe,
Dab man hiernit sich übe!

The vase in van Veen Emblem No. XXXVII symbolizes the perfume of sanctity.



Amoris securitas.
 Gottes Liebe ist ein Schutz,
 Gegen aller Feinde Trüb.

Van Veen Emblem No. XXXVIII. The spirit and soul united resist all the perils of the physical world.

In plate 40 Amor is placing a heavy yoke on Anima who is accepting it with gentle humility. This is the yoke referred to in the Bible which symbolizes the obligations of a dedicated life. Emblem 48 is similar to one found in Quarles. Anima is seated on the waves which do not endanger her because she is under the protection of Amor. The fifty-seventh emblem is quite beautiful and rich in meaning. Amor is seated on a column rising out of the center of a fountain. From a vessel he is pouring the blessings of the enlightened soul. He is also indicating that many of the beliefs and opinions generally accepted as valid have no meaning when the mortal being has truly fallen in love with God.

Emblem 59 is probably the most beautiful and significant of all the figures in the collection. Amor and Anima are united forever. The halo now surrounds them both and their figures merge into a curious shaped column. This might be considered a proper concept of resurrection, regeneration and perfect peace.

The most important exponent of sacred emblems in England was Francis Quarles. The date of his birth is uncertain, but he was baptized on May 8, 1592. He came from a good family and received an adequate education. His alma mater was Christ's College, Cambridge. He wrote both religious and secular books and was for awhile a student of law at Lincoln's Inn. As a literary figure he gained considerable distinction, but unfortunately he became involved in the tragic circumstances leading to the execution of King Charles I. Having aligned himself with the Royalist party, he was bitterly condemned by the followers of Oliver Cromwell. In this tragic conflict Quarles was deprived of the extensive properties which he had inherited from his father, and most of his personal belongings were confiscated. The sale of his writings virtually ceased, and he was even threatened with imprisonment. There is extant a biographical account of him by his wife Ursula who survived him by a number of years. She testified as to the nobility of his character and the dedication of his life to the practice of spiritual virtues. He predicted his own death which occurred on September 8, 1644. He gave his last hours to the contemplation of God and meditation upon



In via Amanti nulla est via
 Die Liebe macht sich eine Bahn,
 Wo sonst kein niemant führen kan.

Van Veen Emblem XLVIII. Anima is seated on the sea of life and is protected by the presence of the spirit.



Nullus liber erit si quis amare volet.
 Wer liebet, der ist nicht mehr frey,
 Er fupft wie sein die Joch von ley.

Van Veen Emblem No. XL. Anima accepts the burden of dedication to the spiritual life.



Van Veen Emblem No. LVII. Divine love symbolized as the fountain of all good.



Van Veen Emblem No. LIX. The mystical marriage of divine love and the human soul.

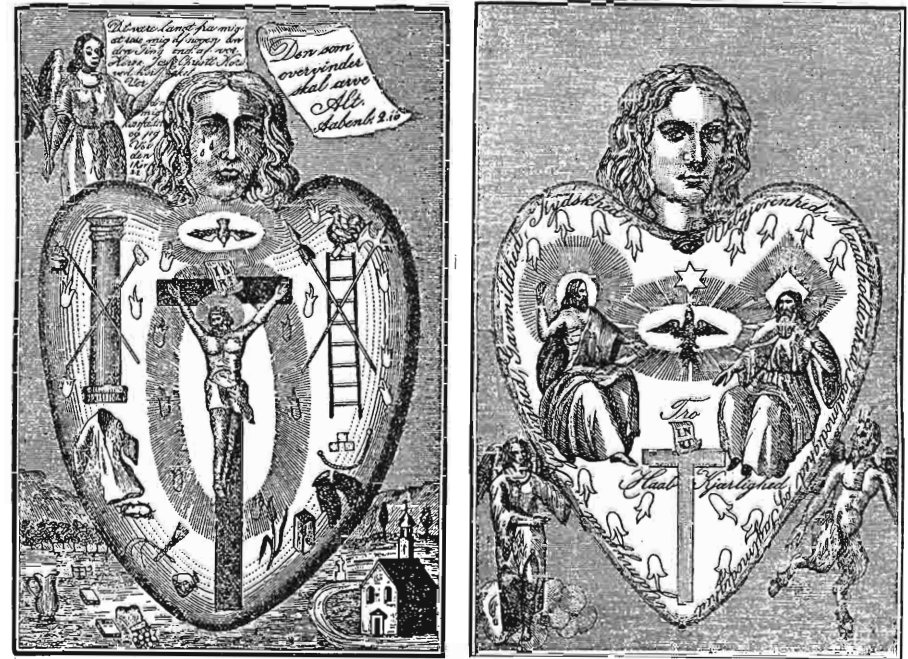
the Holy Scriptures. He proclaimed himself to the end to be a devout Protestant and a loyal subject. He served first his God, second his King and country, and third his family, and neglected none of his moral duties or responsibilities.

The distinctions that were denied him in life were bestowed upon his memory after death. He prepared several works of which the most famous is his *Emblems, Divine and Moral*. In later editions two shorter tracts, *The School of the Heart* and *The Hieroglyphics of the Life of Man*, are often published with his *Emblems*. *The School of the Heart* is illustrated with a series of figures in each of which a heart is introduced among the designs. The thirty-seventh emblem shows Amor presenting to Anima a human heart within which is shown a ladder. Beneath this engraving are the words:

“Would you scale Heav’n, and use a ladder’s aid?
Then in thy heart let the first step be made.”



Quarles's Emblem No. XXXVII. The ladder symbolizing the journey upward to union with the divine.



Two from *Hjertes Speil* representing the mysteries of the spiritual life centered in the human heart.

At hand is a small Danish emblem book published in Chicago in 1901 entitled *Hjertes Speil*, or *The Human Heart in a Mirror*. Most of the illustrations depict the mystery of the soul unfolding in heart-shaped figures. We reproduce two of these emblems. One shows the Holy Trinity in a human-headed heart; another, the crucifixion of Christ in a similar design. This little book may be considered an isolated fragment of the earlier symbolism.

In *The Hieroglyphics of the Life of Man* each picture is a lighted candle in a vase-like base. In one of the series the candle burns down until it is finally extinguished by a snuffer held in a skeleton's hand. In a second series Quarles shows the candle combined with symbols of the seven planets and the text moralizes on the seven ages of man. Each age allotted ten years. The planets are in their usual astrological order, and the seventh and last decade is assigned to Saturn.



Tempus erit.



Jam ruit in Venerem.

Engravings from *The Hieroglyphics of the Life of Man* by Quarles. Left: Death extinguishing the candle of life. Right: The candle representing the seven ages of man, each of the ages with its astrological symbols.

There is a brief paragraph with the heading "TO THE READER" at the beginning of Quarles's *Emblems, Divine and Moral*. It summarizes the concept behind the pictures and their commentaries.

"An Emblem is but a silent parable: Let not the tender eye check, to see the allusion to our blessed SAVIOUR figured in these types. In Holy Scripture he is sometimes called a Sower; sometimes a Fisher; sometimes a Physician: And why not presented so as well to the eye as to the ear? Before the knowledge of letters, God was known by hieroglyphics. And indeed, what are the Heavens, the earth, nay, every creature, but Hieroglyphics and Emblems of his glory? I have no more to say; I wish thee as much pleasure in the reading, as I had in writing. Farewell, Reader."

In the preface of his book *The Wisdome of the Ancients*, Lord Bacon explains that the antiquities of the first ages of humanity

were buried in oblivion and silence. This silence was succeeded by poetical fables; fables in due time were followed by records which have descended to the present time. Later in the preface, Bacon tells us that he ingenuously and freely confesses that he is inclined to imagine that some of the ancient fictions contained mysteries and allegories even from their first invention. His book examines thirty-one ancient myths and legends which he considers meaningful and worthy to be interpreted in modern times as instructive to those living now or in future generations. The seventeenth legend which he interprets philosophically and scientifically is entitled "Cupid, or an Atom."

The substance of Bacon's opinions concerning Cupid is as follows: It was anciently believed that Love (Amor or Cupid) was the oldest of all the gods and was contemporary with Chaos. The ancients neither defied Chaos nor had festivals in its honor. However, they say of Love that he had no father and, according to some opinions, came from an egg and that in Chaos he begat the gods and all other things. By this interpretation, Love becomes the supreme power in the administration of universal law and, to speak plainly, was inherent in the substances from which the world was fashioned. In this sense it can be from the energies of the natural power of the atom that all material things are given motion, meaning, and purpose. Bacon later says that next unto God Love was the cause of causes, being itself without any cause. This point of view makes Love the motivator of every natural phenomenon and the supreme power regulating the gradual release of all the potentials of nature.

To Be Continued



It is a pity that Chawcer, who had geneyus, was so unedicated; he's the wuss speller I know of.

—Artemus Ward

They say kings are made in the image of God; I feel sorry for God if that is what he looks like.

—Fredrick the Great

INNER MEANING OF JAPANESE ART

(Condensed from a lecture by Rev. Nyogen Senzaki
delivered on Jan. 18, 1930)

My old friend, the late Rev. Nyogen Senzaki, was a dedicated exponent of Zen, and established in San Francisco what he called his *mental garden* for the cultivation of the flowers of the soul. At the time of the enthronement of the present Japanese emperor, Nyogen Senzaki borrowed a radio set so that he could listen to the ceremony. Afraid that something might happen to the radio set, he slept with it clutched in his arms until the following morning. He was well acquainted with both Oriental and Western art theories.

Manly P. Hall



he history of Japanese art begins with the introduction of Buddhism in the sixth century. Along with the new religion, the knowledge of Chinese ideographs—word characters, not phonetic letters as in alphabets—entered Japan, and the art of calligraphy for writing these characters artistically was also

introduced among the Japanese people.

In Japan, as well as in China, the manual dexterity attained early in life by the use of the brush influences the manner and method of artistic expression. In both countries painting is often regarded as a mere branch of calligraphy, and both arts are similarly classified according to the nature of the brush strokes. Therefore, in every painting, print, sculpture, or chased bronze, the Japanese connoisseur looks first of all for individuality of expression, the trace of the living hand of the master.

While Japanese art inherits from the Chinese, just as Renaissance inherits from the Roman, it is interesting to note that all inherit from the Greek. The Buddhist art that Chinese pilgrims carried back with them from India to the Far East was still in a measure under the influence of the Greek civilization introduced centuries before by the successors of Alexander the Great. In

many ancient Japanese images there may be found a faint echo of Hellenistic art of the third century.

In the beginning, drawing started with thin lines of plane surfaces, and then developed into using solid lines to suggest perspective. Most of the primitive religious pictures are drawn by lines—lines with firm and determined expression of faith. The primitive pictures of Italy and Holland as well as those of Japan and China have these forceful outlines. Afterwards, Europeans began to take an interest in shades and colors and they opened up a new field of naturalistic sketches. In the Oriental countries, especially in China and Japan, lines applied with expression were particularly appreciated. European pictures have objective completeness, while the Oriental arts have subjective value in their incomplete sketches of charming lines.

To observe this tendency, I recommend the study of the work of Master Sesshu Toyo, the sage artist who lived in Japan in the fifteenth century.

European drawings have now almost reached the highest state, and European artists are looking for something new and simple which has charm of line. There is an opportunity where Western and Eastern artists are going to shake hands.

If you see a picture by Korin, an artist in the Tokugawa era, you may not feel satisfied at the first glance as the picture has only plane lines. But once you are led into the realm of beauty by his charming lines, you will create for yourself a living piece of great quality, and you will have no complaint but praise the picture tremendously.

Toba, a well-known poet and artist in old China, once drew a waterfall with red and white lines. Someone complained to him that there is no waterfall with a red shade and the picture was not realistic at all. So Toba, the Chinese artist, laughed and said: "Neither is the black shade in the waterfall. Never mind the color, simply create your own mind-picture, then you will hear the sound of the waterfall in front of my picture." His words sound like modern Impressionism, but he meant to show another form of calligraphy, another form of ideography which is far above the level of realistic photography.

Japanese paintings are of seven different types: the *kakemono*, the *makimono*, the *gaku*, the *byobu*, the *fusuma*, the *hekigwa*, and the *tenjo*. The *kakemono* is a tall hanging picture for display on the wall, either single or in sets of two or three. It is mounted on brocade or paper, at the lower end of which is an ivory-tipped stick around which the picture is rolled when not on exhibition. The *makimono* is a specially long roll for the presentation of processions, combats, and serial pictures. The *gaku* is a picture framed flat but not glazed. The *byobu* is the screen, and the *fusuma* is the partition between rooms. The *hekigwa* is the wall picture, and the *tenjo* is the ceiling picture.

The principle schools of Japanese paintings are:

First, the Chinese and Buddhist schools dating from the sixth century. The Chinese developed from calligraphy in black and white or dull tones, and was intended for the highly cultivated classes. The Buddhist is gorgeous in gold, polychrome, and mounting, to attract the masses. The Buddhist subjects were almost entirely religious. The Chinese included history, legend, myth, zoology, landscapes, animals, birds, and flowers—all fashioned after Chinese models.

Second, Yamato and Tosa, dating from the eleventh century; Chinese in basis, executed with a lighter touch and with decorative coloring, and having subjects commonly connected with Japanese history, legends, and court ceremonials.

Third, Kano, founded by Kano Motonobu (1476-1559) who was contemporary with Raphael and was skillful equally at figures, landscapes, birds, and flowers. His grandson Eitoku was distinguished for boldness of design and brilliancy of coloring. Among the most original of his successors was Tanyu.

Fourth, Ukiyo-e, founded by Iwasa Matabei (1587-1650) who deserted medieval and aristocratic subjects for contemporary scenes and figures corresponding to European genre paintings. Among his numerous successors were Moronobu (1618-94), Choshun (1683-1753), Harunobu (1724-70), Shunsho (1726-92), Kiyonaga (1752-1815), Utamaro (1754-1806), Toyokuni (1769-1825), Hokusai (1760-1849), Hiroshige (1797-1858).



Section from a scroll by Sesshu.

Fifth, Korin, named after the great artist; a style that originated with Koetsu (1558-1637); aimed at an imaginative treatment of nature unfettered by the formalities of the Kano School, and achieving extraordinary decorative values.

Sixth, Shijo, a naturalistic school, dating from the eighteenth century; named from the street where stood the studio of the founder Okyo (1733-95) who revolutionized the laws of painting in Kyoto by working closely from nature and preferring washes and quiet tones to sharp lines and strong body colors. Noted masters of the school are Goshun, Sosen, Hoen, Ganku, Ippo, Gosai, Zeshin.



The artist drew a great many lines and saved the best of them.

—Samuel Butler

Art is a collaboration between God and the artist, and the less the artist does the better.

—Andre Gide

THE MEDICAL DILEMMA



It all began in Rome when the Senate secularized the physicians. Up to that time doctors were priests attached to the sanctuaries of Asclepius and were supported by offerings brought to the temples and traditional subsidies from the state. They accumulated no private means and, when not engaged in ministries to the sick, they gathered to study or take part in the sacred rituals. In Greece the healing arts were reserved for the family descended from the god Asclepius, but as time passed outsiders were brought in, usually by marriage. The therapy included prayers, magical rites, and the interpretations of the dreams or visions of patients. Traces of the old system are still to be found among emerging culture groups. There is no doubt that what we call psychotherapy today was included in their healing methods. Shortly after Roman physicians were secularized the Senate also was forced to enact laws against medical malpractice. Such regulations had never before been necessary.

During the Middle Ages physicians were still strongly under the influence of religion. The Church supervised the curricula and doctorates were conferred in the church or cathedral. There was considerable emphasis upon the Hippocratic oath and ancient pagan formulas were mumbled in the ears of the new physicians. By this time another complication had arisen. It was customary for doctors to own a patch of land where they could grow their remedies—mostly herbal. In urban communities where this was impractical apothecary shops were established. Shortly thereafter, conscientious physicians began to criticize the druggists for adulterating their prescriptions or substituting the wrong ingredients. Among those who became actively involved in prosecuting unscrupulous chemists was Lord Bacon.

By the time of the Medici, ambitious young men had three careers open to them. They could affiliate themselves with the Church where they had a fair possibility of becoming bishops or

even cardinals. They could go into politics and, if the fortunes of war favored them, they might found a dynasty. The third choice was the field of medicine, and many became counselors of state in addition to being body physicians to powerful and illustrious families. Usually a successful doctor was expected to be an astrologer and versed in magical arts. If his predictions went wrong, he could be in serious difficulties which he could only survive if he was also a clever diplomat.

In those good old days surgery was looked down upon; even in the medical schools, the professors declined to soil their hands or their robes with human blood. They sat in high chairs while apprentices took care of the practical details. Obstetrics was also below the dignity of the successful leech. However, this was not so important for there were always available midwives. Autopsies were rare and one prominent university considered itself most fortunate if it could perform one each year. The peasant was the more fortunate and lived longer because he could not afford a physician. On the outskirts of small villages and towns there were witches, usually widows, with a natural gift for healing. These were the ones, incidentally, whom Paracelsus considered to be the best available source of medical learning.

Up to the time of the Renaissance, medical students simply memorized the opinions of early Greek and Arabian physicians. They sat by the week, month, and year while professors or their assistants read the texts of Galen and Avicenna in corrupt Latin. Any deviation from traditional theory or practice might cost the student his doctorate. The curriculum was not intense but extremely boring. There were bright moments, however, when Arabian doctors from Spain held special seminars and when the medical colleges sometimes closed for a year or two at a time due to epidemics of the plague.

The pioneers of modern medicine were Paracelsus in pharmacology, Vesalius in anatomy, and Paré in surgery. Garrison's *History of Medicine* strongly emphasizes the effects of these three doctors upon the growth of the healing arts. They were rugged individualists and their innovations were forthrightly condemned

by their tradition-bound contemporaries. Paracelsus brought down upon his head the anger of the medical faculty of the University of Basel when he affirmed that the principle end of medicine was to heal the sick and not to defend at all costs the prestige of the physicians. While a medical reformation was at hand, changes came about slowly and often painfully. The rise of learned societies in England and on the Continent inspired scholars in many fields to develop research projects and some of these had medical significance. The most important of the learned groups were the Royal Society of London and the French Academy.

Down through the centuries medical fees were steadily rising and doctors were for the most part associated with the wealthy class. The poor depended on folk remedies and the wisdom of the countryside. Some facetiously minded have expressed the opinion that those who could not pay for a physician were the ones most likely to survive. The only specializations in the field of therapy were internal medicine and surgery, and the general practitioner was considered in every way adequate. In the United States the family doctor was among the most respected member of the community. He usually wore striped trousers and a Prince Albert coat, an elaborate watch chain hung across his vest, and he favored a high square-topped derby hat. Outstanding physicians gained dignity through well kept Vandyke beards and chewed on stubby cigars which they considered the first line of defense against contagious diseases. Our family doctor in those days was over six feet tall and had to take his hat off to get through doorways. He charged one dollar for office visits and two dollars for house calls, and carried most of his medications in his black satchel. It was only on rare occasions that he issued a prescription. He was always welcome as a guest and "obedience was given unto him as unto the Lord." Dr. Lapp was never in a hurry and was a regular churchgoer. He sat in a pew near the front and on frequent occasions departed in the midst of the sermon to care for an emergency case. Dr. Lapp was the relatively perfect personification of the dedicated medical practitioner. Inci-

dentally, we wish that there were more of his caliber at the present time.

Gradually medicine drifted away from its classical image to become one of the highest paid professions in the world. This is not entirely the fault of the physician, however, but it is due in good measure to what we call progress. Advances in medical science have become a heavy burden upon both the doctor and his patients. His education now requires many years of preparation and an exhausting confusion of required studies. One noticeable difficulty is the fact that the resources of the human mind and body are limited but the medical school recognizes no such limitations. Some otherwise well endowed individuals resort to drugs to keep up the pace of their education. Others are never able to finish their studies before a mental, physical, or emotional breakdown. The examination system itself can work a terrible hardship upon young people unfit to carry the strain.

Dr. Lapp had his office in the front room of his home and the cost of furnishing it with proper equipment was less than \$200.00. Today the young physician starting out must serve a long internship and, if he is to be successful, must have a specialty. The human body is now divided into segments and areas. The throat specialist will refer a stomach patient to an expert in that field. All these specialties are further complicated by the rise of psychotherapy. Like as not, the young doctor must buy a practice. For this he may go into debt for many thousands of dollars to be paid off over a period of years. The general practitioner is now regarded as little better than a servant of the specialists. He is also overshadowed by the great pharmaceutical houses which expect him to make guinea pigs out of his own patients. One doctor I know prefers to compound his own prescriptions and has a number of tried and true remedies. He has had great difficulty in finding a pharmacy which has the skill or inclination to carry out the doctor's wishes. The prevailing practice is to pour pills, pellets, capsules, and tablets from large bottles into smaller ones. In the course of the pouring, the price of the medication is tripled. The conscientious doctor hoping to keep peace with his own con-

science has more patients than he can handle effectively. Patients are disgruntled, their confidence in the doctor is reduced, and the physician in turn loses confidence in himself. In addition to his other duties he must attend conventions, register in for special seminars, and update his knowledge annually if he expects to keep his license. The simple fact is that the end does not justify such means.

The same complaint exists throughout the educational field. A brilliant young student in one of our large universities won a Phi Beta Kappa key and died a few months after graduation from complete exhaustion. The spirit of rebellion against prevailing policies is alive in the land. Higher education is completely secular unless a candidate expects to become a doctor of divinity. With no ethical or moral disciplines, it is inevitable that the level of culture will be lowered and exploitation will be justified in most fields.

Basic insight on health problems should be included in public education beginning in high school. Students should be taught how to keep well rather than how to get well. Health should be regarded as normal. Citizens should be taught how to treat minor ailments themselves through diet, exercise, and hygiene. A new and better type of folk medicine would lift the burden from harassed physicians and reduce the cost of public health by local and federal government. One physician told me that he graduated cum laude from a fully-accredited medical school in the Twenties but did not become a doctor until he was forty-five years old. His real education came from experience and to make this effective he had to forget much he had learned in his medical education.

Society is rebelling against the practitioner who simply gives his patient a shot and/or an expensive prescription which may or may not be effective. Doctors with modest practices confronted with exorbitant malpractice insurance rates find it better to close their offices and seek other means of livelihood.

On the other side of the coin, many enter the medical profession simply because it is a highly lucrative career. This takes

us back to the Roman laws against malpractice. There is no reason why doctors should be millionaires building fortunes on the miseries of the sick. They have every right to be adequately supported but there must be some definition of adequacy in regard to all professions. If the present trend continues, a popular revolt against exorbitant medical costs is inevitable.

Equipping a hospital today is extremely costly. Millions of dollars must be spent for equipment which will become obsolete and must be replaced within a few years. The predicament is paralleled by the cost of maintaining military equipment. Huge sums that should be expended for the improvement of society are now being virtually wasted. Although there are constant reports of the wonderful achievements in the field of medicine, these optimistic figures are not reflected in the tables of vital statistics. Life expectancies are not much greater than they were twenty years ago. Progress seems to be killing more persons than it is saving. The only field which has shown steady and solid improvement is surgery.

Not long ago there was a convention of general medical practitioners held in Los Angeles for the purpose of clarifying the status of the family doctor. On this occasion, Dr. Marcus Welby was invited to address the assembly. In the popular mind, Robert Young who played Welby in a long series of television programs personified the kindly and responsible medical practitioner. He was always available to the sick and the forlorn and there was never a mention of a fee for his services. It was taken for granted that he prospered in a modest way and he was not above an occasional consultation. Millions of sufferers are seeking a Dr. Welby and occasionally one is found who combines the attributes of skill and kindly understanding.

The American Medical Association is extremely reluctant to accept new theories of healing which originate outside their own group. While it would be unwise to advocate innovations without due and thoughtful consideration, there should be a genuine eagerness to investigate systems which may contribute to the well-being of the public. One example of this situation is acupunc-

ture. When this technique received popular notice in both America and Europe with ridicule or stony silence, the fact that it had been used successfully in Asia for thousands of years was disregarded, for the most part because it was not entirely compatible with modern medical theory. It was easy to brand it as an ancient superstition involving religious, magical, and other metaphysical concepts. Held up to ridicule for several years it has finally been established as a legitimate specialization in the field of progressive therapy. If this trend continues, and it probably will, it may require a general reformation of our knowledge of the structure and functioning of the human body. Recently it has been announced that open heart surgery has been performed in China with acupuncture taking the place of traditional types of anesthesia. The patient was fully conscious throughout this extended and dangerous operation and suffered no pain. The persecution of new ideas even today reminds us of the tragic circumstances involved in the careers of Dr. Semmelweiss the Curies, and Louis Pasteur.

The average human being has natural prejudices which are often difficult to overcome, but such reactionary attitudes can never be regarded as truly scientific. Medical fraternities serve many useful purposes, but they should never be closed corporations lobbying for special privileges. This is true in every field of science.

An institution in the field of physics discovered in its ranks a man of exceptional genius who lacked the approved academic background. The school had no intention of discarding this invaluable person and finally solved the dilemma by conferring upon him the appropriate credentials as a gesture of appreciation. The prestige of the institution might well have been greater had it simply acknowledged that ability is innate and every individual should be recognized and honored for merits alone.

The obvious solution to physician-patient relationships is that both should share a common integrity. This highly desirable state of affairs is only possible when a natural idealism pervades human society. Religion and religious philosophy is indispensable

to health and the classical concept, so long neglected, is gradually revealing itself on every level of human relationship. The doctor must realize that God is the Great Physician and it is his duty to be a faithful priest in the temple of healing. He must combine his professional skills with a deep reverend acceptance of universal laws through obedience to which he becomes a faithful servant of the Divine Plan. The patient must realize that by living in obedience to the Divine Plan he earns mental, emotional, and physical well-being.

The individual who breaks all the rules of his spiritual code cannot expect to be well. If he lacks the vital experience of his relationship with God and Nature, he will fall prey to promises that can never be kept. As this becomes increasingly evident, religious healing is coming to be accepted as a vital part of the Christian ministry. It is also gaining wider acceptance among non-Christian faiths. This modern trend in the healing arts has resulted in a number of difficulties, but in principle it is right. Someday we will learn that each human being has within himself the latent power to be his own physician. In certain emergencies he must depend on outside help, but the victory of faith over suffering should be a basic conviction in all fields of therapy. If a patient with little faith is treated by a physician with little faith, the healing arts are imperfect and inadequate. Materialism is as dangerous in medicine as in any other field of human endeavor.



HOW TO DEAL WITH A CUCUMBER. Many physicians have been credited with the advice as to how to prepare a cucumber, ending with 'and then give it to the pigs.' 'An Antidote against Idolatry,' by Henry More, D.D. (1669, p. 104), has the following "Prescript touching the safe eating of a pear," which is attributed to 'that skilful, and famous physician, Dr. Butler':—"That we should first pare it very carefully, and then be sure to cut out, or scoup out all the coar of it, and, after that, fill the hollow with salt, and when this is done, cast it forth into the kennell."

—Eliezer Edwards, *Words, Facts, and Phrases*

The art of medicine consists of amusing the patient while nature cures the disease.

—Voltaire



ver the years I have collected an interesting group of early books dealing with cryptography. Fortunately at the time there was very little interest in this subject, but in recent years such material has disappeared from the public market and is now exceedingly rare. The use of ciphers for various purposes was well-known to the ancients and was especially valuable to magistrates and military leaders. There was always a possibility that messages could be intercepted with disastrous results and ingenious devices were developed to prevent such occurrences. Most of the courts of Europe found ways to protect confidential correspondences and included cryptologists among their retainers. In those dangerous times in which scholarship was subject to almost continuous persecution, pioneers in several schools of learning found ciphers indispensable to personal safety. Roger Bacon concealed his scientific knowledge in cryptograms and these have only recently been decoded.

The seventeenth century produced a number of secret societies, among the most important of which were the alchemists, Rosicrucians, and cabalists. Members of such societies, when communicating with each other, found it expedient to develop systems of secret writing and their choicest discoveries were presented in cryptic forms—symbolism, allegory, and ciphers. These were also complicated times in civil affairs and because of the cabals of state it was found most convenient to resort to secret methods of transmitting information. The fundamental requisites of a useful cypher were: first, that no hint of its existence was noticeable; second, that if it was suspected it was sufficiently complicated that it defied decipherment; third, that it could be quickly decoded by those who knew its composition.

At hand is a little volume entitled *A Treatise on the Art of Decyphering, and of Writing in Cypher. With an Harmonic*

A
T R E A T I S E
O N T H E
A R T O F D E C Y P H E R I N G,
A N D O F
W R I T I N G I N C Y P H E R.
W I T H A N
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OF ESSEX-STREET IN THE STRAND.

M. DCC LXXII.

Alphabet. The volume was published in London in 1772. There was no author's name on the title page, but the dedication is signed by Philip Thicknesse. The text includes a brief history of the development of cryptograms, and gives a number of examples of their invention and use. The importance of the subject is emphasized by a reference to Francis Bacon. "The immortal Lord Bacon, the greatest man *Britain*, or perhaps any other nation, ever produced, has given us a secret way of correspondence . . ." The complete system is set forth openly by Bacon in *The Advancement and Proficiency of Learning*. The general circulation of biliteral cipher which might normally have remained secret might imply that Bacon wished his system to be widely known and probably applied to his own writings. Philip Thicknesse considers the biliteral cipher as the most perfect ever devised, and describes it under the heading "Omnia per Omnia." It requires two fonts of type with very slight differences. The open text is divided into a sequence of five-letter groups and the combination of types results in something resembling the telegraphic code, with one alphabet providing the dots and the other the dashes. We have reproduced this system in our large volume of symbolical philosophy.

The greatest work on cryptograms is *Cryptomenytices et Cryptographiae* attributed to Gustavus Selenus and published in 1624. It is believed that the author was Augustus, Duke of Brunswick. At one time I owned a copy from the library of King Leopold of Belgium, but later exchanged it for a copy I liked better. This book was used by both the German and Allied cryptologists during World War I. It is also frequently referred to by Baconians in their researches of the famous Bacon-Shakespeare controversy.

Thicknesse makes mention of a cipher which is little known and seldom mentioned. It involves music and was inspired apparently by the researches of Bishop Wilkins. A trained ear can identify any note in the normal musical scale and these notes in turn can be associated with the letters of the alphabet. Compositions enclosing such a cipher may not be especially meritorious in terms of musicology, but they can be both played and sung. Thus a young swain serenading his light of love could include a message

for her ear alone. This could be considered a lady's cipher and could only be used by those well-grounded in music theory. By extension, elaborate written musical composition could be handed about with little chance of accidental decipherment.

Mr. Thicknesse observes that a musical cipher is unlikely to be discovered by anyone who is not a trained musicologist. It may occur that the composition enclosing a cryptogram will lack artistic merit. If no words accompany the composition, this is an advantage because decoders are inclined to be suspicious of every type of script. Mr. Thicknesse has some pleasant remarks to make about his musical ciphers. "I have observed elsewhere, that Bishop Wilkins just hints at the method of writing by musical notes, and he is the only writer, I believe, who ever mentioned this method; though I think I have somewhere read, that there was a people . . . who conversed entirely by musical instruments; and I have several times wished, that were the case with us, when I have heard a parcel of men all talking together:—Harmony might then make one some amends." Our writer includes an example of a musical cipher in his text so we reproduce it here together with the message which it contains.

n e a r y o n d e r c o p s w h e r e

o n c e t h e g a r d e n f m i l e d a n d

f t i l l w h e r e m a n y a g a r d e n

f l o w e r g r o w s w i l d.

THE SEARCH FOR A BECKONING CAT



n a warm and sunny afternoon Mr. Nakamura and I were seated on a rustic bench in the garden of an old Shinto shrine. The building itself gave a decrepit appearance, but the grounds were lovingly maintained by families worshiping in the neighborhood. The principal point of attraction was a small pool in the clear waters of which a number of varicolored carp were swimming about in the bright daylight. Mr. Nakamura explained that the pleasant atmosphere was conducive to the cultivation of noble thoughts.

As we sat there together, a stray cat wandered in, seated itself on the edge of the little pond, and gazed covetously at the beautiful fish. The cat was a forlorn-looking creature, deeply scarred from its struggle for survival. After several moments of silence I remarked, "There do not seem to be many cats in Japan." My friend nodded his head and murmured softly, "There are more than you might think, and some of them have been most honorable creatures. There are actually monuments to them, and a few have been buried beside their human friends in Buddhist cemeteries. I believe that in the West, you refer to a cat as having nine lives. We have a slightly different point of view, but it is a common adage that a cat will forget in three days those who have fed it for three years. I do not think they forget, but they have Zen-like dispositions and prefer to live with their own thoughts—whatever these may be. As a Japanese, I am inclined to admire a kind of magical quality, a kind of atmosphere of mystery which surrounds cats. For example, you can always tell the correct day of the summer solstice, for it is only on that day that a cat's nose is not cold. Also, if one of these animals gazes eastward or it washes its face, the weather will be good; but if it faces west, it will rain within twenty-four hours. A cat is not allowed to enter

a room where someone has recently died because its magnetism will disturb the deceased."

After finishing these informative remarks, Mr. Nakamura lapsed back into silence. Taking a small pipe from his pocket, my friend smoked quietly for several minutes and then turned to me with a bright smile. "Are you acquainted with the story of the beckoning cat, our good luck symbol? You have probably seen them in many shops, but did you ever try to buy one?" When I shook my head, he went on. "There were once two tea houses located near each other. Both of them had figures of a beckoning cat at the entrances of their establishments. The girls working in these places also had beckoning cats of their own because they believed that they brought prosperity. Maybe we shall take a little walk."

As we strolled along, Mr. Nakamura passed on some further interesting information. "We are going to visit the shop of one of my competitors, Mr. Munemasu. He has an extremely fine example of a beckoning cat. He would not part with it for any consideration. It is a fine old example with inlaid eyes of crystal and a collar of semiprecious stones."

By this time we reached our destination and faced a most pathetic spectacle. Mr. Munemasu was seated on the floor with his hands pressed against the sides of his head, moaning and groaning, and his wife was rushing about bringing him alternately cups of tea and saki. I had never seen so miserable a person. He unburdened his soul in rapid Japanese, accompanied by gestures of despair and desperation. When he quieted down for a moment, Mr. Nakamura explained the reason for the pathetic scene.

It seems that a certain viscount related to the Imperial family had just bought his beckoning cat. He had done everything possible to prevent the sale, but considering the high estate of the viscount he had no choice but to relinquish his most prized possession. He attempted to save the cat by placing an exorbitant price upon it, but the strategy had failed and the little wooden image had departed from his house forever. All this had occurred a



week before. Since the cat had gone, not a single customer had entered his shop and he was convinced nothing lay ahead for him but bankruptcy. After doing all we could to console the stricken man, we left his store and stood for a time on the street near its entrance. While we were there, the distraught Mr. Munemasu occasionally came to his front door looking hopefully at passersby, but no one paid any attention to him. Finally Mr. Nakamura who was genuinely concerned came to a decision. "We must find this man a beckoning cat or I fear he will not recover."

For nearly three hours we explored the neighborhood. We asked a cookie merchant, a fan manufacturer, and a dealer in tea bowls. Each one had a handsome beckoning cat but flatly refused to part with it at any price. Happening to see a Buddhist priest sweeping the steps of his temple, we sought his advice. He told us that a Mr. Yahei was retiring from business due to the infirmities of great age. Perhaps he would part with his beckoning cat. Mr. Yahei's store was closed, but he lived behind his shop and finally one of his grandchildren came to the door. Mr. Nakamura sat down on the mat beside the aged man and explained

the dilemma in great detail. Mr. Yahei was a compassionate man. Having no son to carry on his business and knowing that his own end was near, he agreed to part with the little figurine and asked his grandson to bring the image to him. It was then my first opportunity to appreciate an outstanding example of a beckoning cat. It was seated with the left front paw raised. The end of the paw was lowered facing inward in exactly the reverse position to that of the familiar Western form of beckoning. Reverently and gently the old man placed his cat in Mr. Nakamura's hands and then lay back and closed his eyes.

We hastened back to Mr. Munemasu's establishment and proclaimed to him that his worries were over. He was overcome with joy and his wife indicated extreme relief. The cat was soon placed on the shelf where the former one had stood. We were served tea and rice cakes and the grateful storekeeper tried to press several expensive gifts upon us. In the end we accepted several small trinkets. Mr. Munemasu was a man again. Prosperity glistened in his eyes and he accompanied us to the front door of his place with an air of dignified proprietorship. As we walked away, Mr. Nakamura indicated that I should look back and I did so just in time to see a number of customers hastening into the store.

Back in Mr. Nakamura's emporium, I pointed up at the beckoning cat placed prominently near the front door, observing quietly, "How much do you want for your beckoning cat?" My friend then entered into an elaborate explanation that he could not sell his cat. He was depressed, apologetic, and overwhelmed with mortification, but due to circumstances entirely beyond his control it could not leave his premises.

This beckoning cat had belonged to his grandfather and had been in the family for several generations. The spirits of the Nakamura clan would be outraged and ill fortune would follow him all the days of his years if these spirits on their annual visit did not find the beckoning cat in its usual place.

* * * * *

Several years later, I dropped into an antique shop on Madison Avenue in New York City. The proprietor was a German gentleman from Schleswig-Holstein and his specialty was Meissen and Dresden china. He had no Oriental antiques on display but near the front door was an old figure of a beckoning cat. Remembering my adventure with Mr. Nakamura, I asked the dealer the price of the cat. A look of extreme pain crossed his face and he announced gravely, "It has been on consignment for a long time and I am not able to locate the owner. Perhaps I can show you something else."

●

HAIKU

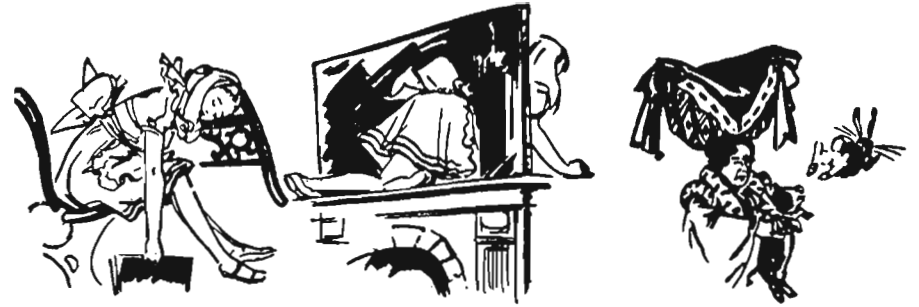
Rainy afternoon . . .
 little girl you will never
 teach that cat to dance.
 —Issa

His brush abruptly leaps and flicks and swishes:
 Swiftly across the paper swim three fishes.
 —Ho-o

Black cat beckoning . . .
 shall I spend my meager wage
 for a love trifle?
 —Ryk-o

The summer rains
 will return Mount Fuji
 into the lake?
 —Buson

Dusk, drifting sea . . .
 why look back at those small hills
 concealing Fuji?
 —Kikaku



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

PLUTO AND THE UNDERGROUND

In 1915 an essay by Percival Lowell, *Memoir on a Trans-Neptunian Planet*, was of considerable interest to the astronomical community. The memoir is recognized as a major scientific prediction. It was not, however, until February 18, 1930, that a young assistant astronomer, Clyde W. Tombaugh, at the Lowell Observatory in Flagstaff, Arizona, actually identified and photographed the ninth planet in our solar family. The *Kansas City Star* for June 5, 1978, contains a tribute to Dr. Tombaugh which includes the following observation about him: "His discovery in 1930 stunned the scientific community and prompted educators to grant the young man from a Kansas farm, self-taught in astronomy, a scholarship in the University of Kansas."

The naming of the newly discovered planet resulted from numerous discussions and suggestions by concerned persons. According to tradition it was customary to select one of the Greco-Latin divinities and Pluto was finally decided upon. It is the Latin form of the Greek *Hades*, a word which means obscure or invisible, and this seems a most appropriate name considering the long and tedious process of discovering this small body outside of the orbit of Neptune. It was also felt that Percival Lowell was entitled to special recognition and the result was Lowell-Pluto, but in the course of time the name of Lowell has faded away. Having decided on the compound name, it was next expedient to prepare an

appropriate symbol for the newly discovered stranger. The result was a monogram consisting of a capital P with a horizontal line extending to the right at the base of the letter. This symbol, however, was inconsistent with the ancient way of doing things. It was obvious but trite, and other emblems have gained considerable favor because of their allegorical significance. The most prominent of these is the trident of Neptune embracing a circle between its outside arms.

The astrologically minded are inclined to believe that there are certain affinities between the name and the areas of life over which the planet presides. When the Romans changed the name of Hades to that of Pluto the significance of the deity was markedly altered. Hades was a gloomy divinity presiding over the subterranean realms populated with the ghostly spirits of the dead. He was not a judge but a proprietor over that region to which all must pass when they depart from mortal existence. Hades was honored and, in spite of his dark and brooding face, was celebrated with joyous festivals. Pluto on the other hand was the Roman god of wealth—a celestial plutocrat guarding the treasures hidden in the earth. The Romans shrewdly recognized that prosperity originates in the ground beneath their feet. It is from the soil that food grew and from deeper stratas ores, minerals, and gems emerged. The Romans were not inclined to mystical speculations and, while they honored their deities on appropriate occasions, had little hope of heaven or fear of hell. On a military materialism they gained the extension of their empire, in the end to lose all to barbarians.

At the time of its discovery, Pluto was in the sign of Cancer which geodetically covers the greater part of the United States. Some feel that the vast industrial growth following the depression of 1929 should be associated with Pluto. Capitalism largely influenced by economic and industrial expansion makes wealth the principal end of human existence. It is better to die young than to die poor, and millions of human beings have suffered and died in the effort to fulfill their financial ambitions. The situation has grown worse year by year, and brings into focus many aspects of the present dilemma. The economic structure requires a constant

exploitation of the earth's subterranean resources. The fuel emergency is typical of our continuing and increasing demands for petroleum and natural gas. They come from the regions over which Pluto rules. Incidentally, according to the article in the *Kansas City Star* previously mentioned, Professor Tombaugh, now seventy-two years old, feels that the time has come when we must turn some of our attention from the exploration of space and focus it upon our natural resources.

When we think of the words *underworld* or *underground* we realize that they have new and rather unsavory meanings. The underworld is the shadowy stratum of vice and organized crime which is increasing to terrifying proportions. Here the emphasis is upon Hades as the god of invisibility. Beneath the surface of a society which considers itself well regulated are shadowy forces of evil spreading like a spider's web throughout our nation. The empire of narcotics with its secret leaders has infiltrated government, labor, and even education. It is the Roman Pluto as the god of wealth which the majority of humankind worships today. The term *underground* no longer is applied strictly to mining. We now think of it as applying to subversive organizations, anarchists, terrorists, and espionage agents. The English *underground* was their proper term for the subway, but it has become more applicable to secret organizations in Ireland and many of the former colonies of the British Empire. As we have noted, the Greek Hades was not a judge of the quick or the dead but actually an important member of the Olympian hierarchy. It is not the principle for which he stands which is filling the earth with rape and mayhem but the misuse of the resources over which he presides. In the old initiation rites Hades was one of the principal powers working for man's redemption. He reveals clearly the sorry end of perversity. Thus, like Mephisto in Goethe's *Faust*, he is a spirit of negation which ever works for good while scheming ill. The major changes which are imminent in society are the inevitable reactions to corruption.

It is a curious coincidence that the same issue of the *Kansas City Star* that honors Dr. Tombaugh also features the article

"New Frontier under the Ground." From this it would appear that modern man is about to invade the underworld of the classic Greeks. Dr. Truman Stauffer Sr. is promoting the idea that mining has resulted in a labyrinth of underground tunnels—rooms and caves which can provide storage space for a huge quantity of products. At prevailing rates the fifty-million available square feet could command a rental fee of up to two-hundred-million dollars a year. This would also result in greater surface space for housing and agriculture. It would seem, therefore, that the halls of Hades may be taken over by the living and the ghosts will be routed from their ancient homes. Incidentally, mining, including stone for building, will provide approximately six-million square feet of space each year.

The frenzied search for additional petroleum deposits also reveals the pressure of Pluto; this planet could also be involved in the debasing of currency and the rapidly falling value of the dollar. Many investors have been accumulating gold and silver which are Pluto's mediums of exchange. It has been noted that we dig gold from the earth and then bury it again at Ft. Knox. Only popular confidence sustains the prices of precious metals. They cannot be eaten but they are assumed to protect the buying power of those who wish to eat. The misuse of the monetary system is resulting in a popular revolt. Plutocracy is less fashionable every year; what was once the life of trade now threatens to become the death of the traders. Funerals properly belong under Pluto and the costs of giving decent burial to the dead is taking on the proportions of a national scandal. Cremation is increasing and the time will probably come when memorials for the departed will be in our hearts rather than in cemeteries.

That small dot in space which was so difficult to discover may change the entire course of human destiny. The reckless exploitation of the earth's available resources could change our entire concept of success. We may be valued for what we are and not for what we have. The physical planet can take care of us for a long time if we change our ways and cooperate for the good of all concerned. As ambition is frustrated, aspiration is liberated.

For ages we have lived contrary to common sense. We have valued most that which is least valuable. While we continue to protect our luxuries at the expense of our integrities, things will go badly. As Plato pointed out, the living are also ghosts in the underworld of materiality. While we wander about like the aimless shadows in Hades, we deprive ourselves of our human estate and truly sell our birthrights for bowls of pottage.



Mark Twain created no small amusement at a dinner to which he was invited lately. In the course of the proceedings, his health was drunk with enthusiasm. The fact, although he had been notified of it beforehand, appeared to take him utterly by surprise. In response, he rose, and, drawing from his pocket a huge roll of foolscap—some thirty pages—began to read, slowly and with difficulty—*reading* that he was taken entirely by surprise; that he was wholly unprepared to reply; that, had he known the honor in store for him, he would have come prepared with a suitable speech, etc.

—*Appletons' Journal*, Dec. 6, 1873

Ignorant people think it's the noise which fighting cats make that is so aggravating, but it ain't so; it's the sickening grammar they use.

—Mark Twain

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.

—George Eliot

Humility is the first of the virtues—for other people.

—Oliver Wendell Holmes

Some people are always grumbling because roses have thorns; I am thankful that thorns have roses.

—Alphonse Karr

In Reply



A Department of Questions and Answers

Question: When my daughter passed her eighteenth birthday she told me of her intention to leave home. She had become involved with a semi-religious group which had established a rural community. I could not dissuade her and she insisted that she was resolved to depart forever from a materialistic society. Can you help me to understand what lies ahead for this young woman?

Answer: There are several explanations for incidents of this kind. In your letter you tell me that she is the product of a broken home and that she was strongly attached to her father. In her early teens she was confronted with divided allegiances and the result was internal confusion. Like many young people, she lost the sense of personal security and adequate parental guidance. Let us philosophize a little on this subject.

In our society very few persons experience internal adequacy. Certainties are few and discrimination is poor. It has always been this way and the necessary leadership of both young and old has been vested in an authoritarian power of some kind. Religion provided a basic code of conduct. God was the over-parent whose will was absolute and wisdom, all-sufficient. Personal standards were built upon Holy Writ and the Ten Commandments established the standard of morality and ethics. As communal living supported the biblical injunctions, the human mind was relieved of the need for difficult personal decisions. As religion lost con-

trol of the popular mind, a universal code of character and conduct no longer guided the daily lives of nominal believers.

Leadership was then vested in temporal rulers—some of whom were benevolent, others despotic, and still others completely unqualified for any type of authority. In those generations who believed implicitly in the divine right of kings, the monarch became an instrument empowered by Deity to manage to preserve law and order. The private citizen still had someone to lean on and his faith was transferred to those living in mortal splendor in their palaces, castles, and chateaus. Aided and abetted by the clergy they rendered it unnecessary, in fact, impossible for the individual to think for himself.

Gradually this way of life broke down and power found its way into the houses of rich merchants and human destiny came under the control of wealth. It seemed perfectly reasonable to seek personal security through the accumulation of worldly goods. It never occurred to the ambitious that the economic system was controlled by universal laws and if these were disobeyed disaster must follow. When wealth enabled the banker and the merchant to dominate both the state and church, his ambitions knew no bounds. It followed that the legal system was more interested in favoring the powerful than administering justice. A kind of rugged individualism crept in. Self-interest dominated every other consideration. This led also to the fall of education. Those interested in material success made sure that they were given only such knowledge as advanced material prosperity. It also became clear that both religion and idealistic philosophy interfered with the accumulation of excessive profits and idealism gradually faded away. Deprived of all social stability, the individual followed the line of least resistance and lost all incentive for the development of internal resources.

Centuries of wars and revolutions followed and provided numerous opportunities for further corruptions. Opportunity always generates opportunists. The French Revolution made possible the rise of Napoleon I who brought his country to ruin. The German Revolution following World War I provided the popular

frustrations that brought Adolph Hitler to power. There has never been a time in which personalities were not ready to exploit human aspirations and the end has always been further disillusionment. In the nineteenth century the rise of industrialism seemed to provide a way to rescue mankind from its insecurities. A little later the concept of scientific progress captured the popular imagination, but with the development of nuclear fission anxieties were rapidly multiplied. Some have deepened their faiths through these emergencies, but many lost all hope. There seemed nothing left but to gratify as far as possible the appetites and impulses of the moment.

In such times as these there is always a strong revival of religious beliefs. The revolt against atheism originates in the human soul itself. There must be something to trust, to turn to in pain and bereavement, and a parental image that cannot be defiled. Most of the existing world religions were reformations of previous cults and they have always been opposed to perversions which could no longer be tolerated. Against this background, we can understand the young woman who has sought inward peace by separating herself from her traditional culture. Most of the early American colonists had similar motivations. They were seeking freedom from the decadence of European society, but they discovered in due time that they had brought most of their insecurities with them to the Western Hemisphere.

Today there are many sincere utopians and these have had a tendency to gather in small groups under some type of positive leadership. They want to belong to something strong enough to direct their lives. Such followers have mixed motivations. A few are simply lazy, desiring to benefit personally from a generous and permissive government. Others are simply escapist, incapable of adjusting to normal responsibilities. Many, however, are conscientious objectors to a social system which is without head or heart. Weakness of character is expressing itself through a defiance and an aggressive determination to discomfort what has been called the Establishment.

The religious instinct, however, remains strong. Orthodox faiths have attracted many young people who experience there-

in a leadership by conformity. For those who are disillusioned in theology, a number of Oriental cults have proved attractive because prejudice against them is not founded upon any personal disenchantment. Several reputable Eastern doctrines are represented in this country and are performing a useful service. It is becoming obvious, however, that a number of these communes are developing their own peculiar difficulties. They have set up a parental image from which they are demanding far too much and to which they have given unjustified allegiance. It is therefore timely to give thoughtful attention to the leaders of such organizations. For these we have a sincere sympathy. They are attempting to assume prerogatives beyond the capacity of the average person. They may find themselves internally incapable of surviving the pressures of their own followers. The average group which isolates itself makes unreasonable demands and shifts their mental and emotional burdens upon shoulders that are not strong enough to carry them.

This situation has corrupted many communal structures. In some cases, at least, the heads of these communes have developed divinity complexes. They have become intoxicated with a sense of power and gradually become dictators and tyrants. In the end, they use their members to advance their own ambitions to the detriment of the group. Idolatry is usually pernicious and results in the creation of false gods.

You have already mentioned something of your daughter's early life. More important than the difficulties which she faced were her reactions to them. Each of us comes into this world with a distinct personality. Some are by nature gentle and accepting, others are hypersensitive or belligerent. These congenital traits strongly influence their family relationships. If the young woman nursed grievances or harbored resentments, she may have developed neurotic tendencies. These could continue throughout her lifetime unless she disciplines constructively the pressures which arise within her dispositional complex. An unusual incident such as a constructive romance might solve the problem, but there is always the danger that the neurotic tendency will accompany

her into marriage and wreck what might otherwise be a fortunate union. We cannot save other people from themselves but Nature has a way of giving us useful instruction whether we appreciate it or not.

There is very little you can actually do except hope for the best and be prepared for the worst. She may find the companionship which she needs and have an opportunity to develop latent talents or abilities. Some of these religion-oriented communities have performed useful services. They become self-supporting and, if the members are sincere, maintain high moral standards. It should always be remembered that organizations of this kind cannot escape from the complexities which burden society in general. Actually they become miniatures of the larger world and are subject to the same temptations and conflicts which burden us all. If the great experience of communal living ends in disaster, bitter disillusionment may have serious consequences.

I have noticed that communal associations are often impermanent. The individual outgrows the pattern after a few years and decides to become a responsible citizen. Youth has always struggled to escape its contemporary cultural limitations, but time works its own miracles. We began to admire what we have formerly rejected and follow the example of the biblical story of the return of the Prodigal Son. Maturity brings with it a strong desire to find a permanent place in the everyday world. The instinct to build a useful career curbs the spirit of rebellion; the desire for a secure home and family intensifies with the years. If your daughter is of good moral character, she will finally follow the dictates of her conscience and no serious harm will come to her. If she lacks this strength of character, you may be able to rescue her when she sincerely wants and needs parental guidance.

It may be possible for you to meet some of the leading spirits of the group with which your daughter has associated herself. Experience has proven that most metaphysical-oriented communities do not survive for any lengthy period of time. One by one the members are drawn back into the world they were forced to leave behind. Boredom sets in, areas of activity are too limited,

and those who have been raised in large communities develop ambitions which cannot be fulfilled on a communal farm. Some groups have made a fairly successful compromise. They have opened shops along major freeways, established restaurants, and manufactured a variety of articles for sale. If such activities are successful, they must become at least partly involved in the social situations they have sought to leave behind. One such cooperative project that I know about is having acute labor problems and has been forced to submit to rules and regulations of the township where they have opened a store. They are struggling with tax returns and their overhead expenses are rising rapidly. In order to maintain their business venture, they have had to accept the very economic pressures which they most resented. In the end they will become part of the establishment.

A young lady about your daughter's age resolved to go it alone and in five years changed employment nine times and was periodically out of work. For awhile she was a waitress, then a clerk in a shop specializing in progressive art. She tried the theater but the competition was far too great. A love affair with a gentle but completely improvident young man ended in an amiable separation. The young woman sold cosmetics on a house to house basis, attempted to do a mail-order business in small novelties which she made herself, and then weary of it all returned home sadder but wiser. She confided to me that she might have succeeded had she advanced her education and developed a skill which would have resulted in responsible employment.

Perhaps your daughter could be persuaded to devote a year or two to special training. There are business courses, art schools, dramatic associations, and musical studios which offer fairly brief interesting courses. The prevailing tendency to strike out with no visible means of accomplishment except enthusiasm and religious conviction is an all too frequent mistake. Fortunately, however, the tempo of life is now so rapid that facts can be accumulated much faster than in the last generation. If your daughter can become mentally and emotionally mature in the next four or five years, she can have a good and useful life even though

she may make a few mistakes along the way. She needs the very responsibilities that she is trying to evade. Circumstances beyond human control may also alter her plans for the future. The Fun Generation is a temporary phenomenon. As world conditions become increasingly difficult, many human beings will have common sense thrust upon them. If your daughter sincerely believes that there are values in life which are now neglected or perverted, she is probably right and major changes in social patterns may provide her the opportunity to be useful in the type of society she visualizes.

It is possible that your daughter's attitude could be improved through direct contact with one of the new international Christian or non-Christian religious organizations which are becoming more influential every day. The teachings of these organizations may be comparatively elementary, but there is still great persuasive power in the "old-time religions." Many of these nondenominational sects provide spiritually-oriented educational facilities and interesting outlets for youthful enthusiasm. For the most part these evangelical systems have good moral codes and engage in various charitable endeavors and character-building enterprises. Several such organizations also offer excellent educational curricula with religious overtones.

Sometimes a young person is motivated principally by the desire to leave home. College girls may choose a school in a different state. They are not only willing to complete their education but also have a yearning to be individuals. Over-ambition is apt to end in sorrow, but complete lack of incentives can end in a wasted life. Young people who choose unusual careers or do not fulfill parental expectations rebel against the influences of their elders. A young man left home and joined the navy because his father was determined that the son should become a lawyer. A mother who had always wanted to be a concert singer transferred her psychological pressures to her daughter whose only real desire in life was to marry and raise a family. The result was that the girl made a bad marital alliance simply to get away from home. In past generations, many rebellious daughters were sent to

parochial schools. It helped in some cases, but for the majority, it only intensified frustrations and complexes.

We must realize that young people today are torn between the traditions of the past and the uncertainties of the future. A way of life that guided the conduct of the older generation has broken down and it is very unlikely that it can be restored. To meet the emergencies which they face, the new generation must cope with realities which are complex and bewildering. They must depend upon internal resources to support and direct their careers. Disillusionment is a phase through which we all pass in one way or another. It has long been pointed out that the childishness of innocence must ultimately be transmuted into the childlikeness of virtue. The innocent person can survive only in a highly protected society. The environment must provide a powerful defensive wall against personal initiative; behind this wall the individual lives and dies sheltered from the experiences necessary to mental and emotional maturity. Social mores are breaking down and the average person cannot be protected against himself and others of his species.

The symbolism of the mother bird who teaches young ones to fly by literally throwing them out of the nest is well worth remembering. Temptation can no longer be avoided. Therefore, it must be faced and the victory of integrity over temptation is the proof of virtue. Mistakes are inevitable. Disillusionments are part of the experience process. Already we can see the marked improvement among the young people of the nation. Religion is gaining ground. The emotional pressures are becoming more sincere. Home life is being improved. There is increasing interest in problems of government, industry, and social welfare. The majority of teen-agers are dissatisfied with the present educational system and protest is gradually being implemented into constructive programs.

If your daughter has received the best counseling you could give her there are very good probabilities that she will find her true place in society. Once she is on her own she cannot blame you for her mistakes, but her instincts and intuitions will guide

her through the tribulations of finding the answer to the true mystery of herself. Children today must live in a world their parents have never known. A wisdom beyond our own is teaching us to grow in the present life and prepare us for future embodiments. The Divine Power at the root of life will make sure that your daughter will fulfill her proper destiny in due time.

Advice is like castor oil, easy enough to give but dreadful uneasy to take.
—Josh Billings

Education: that which discloses to the wise and disguises from the foolish their lack of understanding.
—Ambrose Bierce

Money brings everything to you, even your daughters.
—Honoré de Balzac

Troubles are like babies; they only grow by nursing.
—Douglas Jerrold

How beautifully everything is arranged by Nature; as soon as a child enters the world, it finds a mother ready to take care of it.
—Jules Michelet

In olden times sacrifices were made at the altar—a custom which is still continued.
—Helen Rowland

If children grew up according to early indications, we should have nothing but geniuses.
—J. W. von Goethe

Our religion is the traditions of our ancestors—the dreams of our old men, given to them in the solemn hours of night by the Great Spirit, and the visions of our sachems, and is written in the hearts of our people.

—Chief Seattle



Happenings at Headquarters



The Sunday morning lecture series for the Spring Quarter Activity was begun on April 1 by Dr. Robert Gerard, a Trustee of the Society, with *Toward an Integral Psychology for the 21st Century—New Ways of Understanding, Transformation, and Integration*. Manly P. Hall on April 8 talked on the subject of *Untroubling Troubled Minds*, and on April 15 his topic was “*Jesus Wept*”—*The Shortest Verse in the New Testament*. Mr. Frank Goble, President of the Thomas Jefferson Research Center in Pasadena, spoke of *Beyond Failure—How to Cure a Neurotic Society* on April 22. On April 29 Mr. Hall shared *The Blessings of the Simple Life—Foundations of Culture*.

The Director of the Sacramento Waldorf Training Program, Rene M. Querido discussed *Thinking As a Path to Spiritual Perception—The Philosophical Heritage and the Freedom of the Future* on May 6. On May 13 the Vice-President of the Society, Dr. John W. Ervin, viewed *The Spiritual and Psychological Implications of the Mother Archetype—The Works of C. G. Jung*. On May 20 Mr. Hall posed the question *Is It Selfish to Seek Self-Improvement?*

Meaning Versus Usage—The Dilemma of the Dictionary was explored on June 3 by Mr. Hall. On June 10 Dr. Broda O. Barnes, the author of *Solved: The Riddle of Heart Attacks*, gave *Hope for Hypoglycemia—The Role of the Thyroid*. Mr. Hall on June 17 considered *In Bondage to Freedom*. The lecture series for the quarter was closed by *Creation—A New Approach to the Book of Genesis* which was given by Stephan A. Schwartz.

Dreams—The Road to Self and Living with the Kabbalah were the themes proposed by Dr. Stephan A. Hoeller on Wednesday evenings at 8:00. The first series, a seminar in dream symbolism, was begun on April 4 with *An Alphabet of Dream Symbols—*

Reading the Night Language of the Soul. Subsequent areas of exploration in this series were *Procedures of Understanding Dreams—Jungian and Related Techniques of Dream Knowledge, Dreams and the Occult—Parapsychology and Synchronicity in Visions of the Night, Self-Healing and Self-Instruction in Dreams—Practical Uses of the Revealing and Regenerating Power of the Soul, and Creativity and Transcendence in Dreams—The Higher Spiritual Functions of Dream Activity.*

The second series provided contemporary applications of the Mysteries of Ancient Israel; it began on May 16 with *The Hidden Garden of Kabbalah—Psychology and Foundations of Kabbalistic Mysticism.* This was followed by *The Ladder of Lights—The Transcendental Archetype of the Tree of Life, Mystic Life of the Kabbalist—Devotion and the Journey to God, Ascending the Tree of Life—Travels among the Vessels and Paths of Light, Hasidic Masters of Ecstasy—The Universal Message of Israel's Sainthood, and Kabbalah and Ultimate Transcendence — The High Mysticism of the Kabbalistic Way to God.*

Spring Open House was held on Sunday, April 8, from 10:00 A.M. until 4:00 P.M. At 2:00 Mr. Hall gave an informal talk which consisted of his reminiscences of Japan, China, and Korea; this was illustrated with rare stereopticon slides from photographs taken by M. P. H. more than fifty years ago and were of great historical interest. All facilities of the Society were open, and light refreshments were served by the Hospitality Committee and enjoyed by those present.

An expansion of awareness through the poetic experience was presented by Drs. Arthur Lerner and Owen E. Heninger on Saturday, April 28, when they conducted the *Poetry Therapy IWorkshop.* Dr. Lerner is the editor of the recently published volume *Poetry in the Therapeutic Experience* and a widely published poet with three volumes of poetry to his credit. Dr. Heninger is Director of Continuing Medical Education at the Poetry Therapy Institute. The morning session illustrated that in the hands of a skilled therapist poetry becomes a powerful restorative. By means of poetry, attempts were made to tap resources

within those attending which then could be utilized for further integration. The afternoon session demonstrated the use of poetry as a tool in human interaction. Participants shared their favorite poems, including ones they themselves had written.

Meditation East and West—Paths to the Supersensible was the subject of the seminar led by Rene M. Querido on Saturday, May 5. The author of *Questions and Answers on Reincarnation and Karma* and a science graduate of London University, Mr. Querido considered if Oriental methods of meditation could be applied in the age of technology and what are the inherent dangers. Also discussed was whether there is a modern Western path of inner development which can be pursued safely without retreating from the world and if expanded consciousness could lead to greater awareness in the tasks of everyday life.

Dr. Marcus Bach, a Trustee of the Society, on Saturday, May 12, conducted *The Power of Total Living—Ways to Psychological Maturity* seminar which pointed to the realization that nature has planned it so that every individual, by working with his own potential, may come to realize and express a more complete state of psychological functioning and greater physical well-being. Author of some twenty books, Dr. Bach in the morning session explored programmed methods of exercise, nutritional diet, and insight into integrated health of the body. The afternoon session covered explorations in the fields of fasting and expanded consciousness; techniques in mind and spirit were also presented.

Dr. Fred Alan Wolf, co-author of *Space-Time and Beyond*, a popular book about physics and consciousness, presented a three-part lecture series on *The Conscious Atom* which concentrated on how quantum physics provides a deeper understanding and perhaps a firmer foundation for human behavior. The May 19 lecture covered *Our Ancient and Recently Past Views of Reality and Mind*; the May 26 lecture, *Changes in Our Thinking which Began with the Discoveries of the "New Physics"*; and the June 2 lecture, *The Future and Our Newly Developed Extended Atomic Consciousness.*



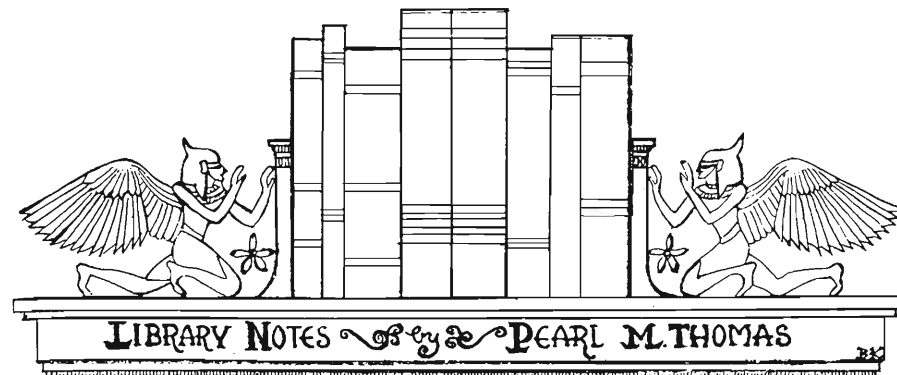
New editions of our various publications are creating a storage problem!

The Library exhibit for the quarter opened on April 1 and continued until June 24, featuring the *Symbolical Paintings* by J. Augustus Knapp which covered such subjects as alchemy, the cabala, gnosticism, and other themes derived from the Secret Societies of antiquity. Original full-color paintings, commissioned by Mr. Hall for his large book, were shown along with a number of black and white pictures, some of which have never been published and which Mr. Knapp did for other of Mr. Hall's books. In the past these works have been exhibited at the De Young Museum in San Francisco and at Fullerton State College. Also shown were a group of Greek, Etruscan, Cretan, and Egyptian artifacts.



THOUGHT FOR TOMORROW

The fear of the number 13 is known as triskaidekaphobia; of Friday the 13th, veneratriskaidekaphobia; and of Good Friday the 13th, christoveneratriskaidekaphobia.



LIFE BEGINS AT SEVENTY

More and more people today can expect a life span considerably longer than the "threescore years and ten" cited in the Bible but seldom achieved in history as a standard. Organizations throughout our country are taking a vital and close interest in the concerns of senior people. As a comparatively young nation we have admired, imitated, and promoted youth, and have the tendency to look askance at our elder citizens. The philosophy of China, even today, gives special regard to the elderly, respecting their judgment and experience. While many of the ancient customs of China have been discarded by the new regime, the respect for age has remained. Mao Tse-tung, founder of the People's Republic of China, was still in power well into his eighties; the present premier is in his mid-seventies. The venerable sage Confucius who lived until the age of seventy-three emphasized in his teachings that the "Superior Man" has resources and should make as adequate use of them as possible. Working with our own potential, each of us has the power and capacity to continue developing throughout life.

As one advances in age, it is so easy to look back over a lifetime and see all the flaws which perhaps stood in the way of greater advancement and more fulfillment. Do we find ourselves regretting, for instance, the lack of education during the formative years?

Many older individuals have lived full, dedicated lives crammed with many diverse interests which have enriched society in spite of an almost total lack of early education. As an example, the education of Thomas Edison (1847-1931) extended for three months only during 1854 when he was seven-years old. This was at Port Huron, Michigan. He began earning money as a news-boy and later as a telegraph operator; his first inventions were in this field. He knew how to stick by whatever project he was working on. Perhaps the quotation we remember best from his writings defines *genius* as "one percent inspiration and ninety-nine percent perspiration." His life span extended over eighty-four years and his continued influence in the modern world will remain as a beacon of outstanding performances.

Benjamin Franklin (1706-1790) did not do much better as far as education was concerned. He left school at ten years of age to be apprenticed to an older half-brother in the printing trade. It was a far from happy situation, but young Ben developed his talents surreptitiously because his brother had little appreciation for the lad. In search of self-fulfillment Ben moved on, first to New York and then quickly to Philadelphia where life took on real meaning for him. George Washington is called the "Father of His Country" and Franklin is often referred to as the "Grandfather" or again as the "Wisest American." His *Autobiography* is considered to be one of the best self-portraits ever produced and his proverbs are still exceedingly well-known. The distinct value of Benjamin Franklin to his country is of inestimable worth and he made many outstanding contributions through a long lifetime.

These men did not permit early shortcomings to darken their paths. Perhaps they heard a "different drummer" and made their own opportunities. Another outstanding thinker was Gen. Albert Pike, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction. In the Masonic magazine *The New Age* (January 1976) mention is made that Albert Pike tried to enter Harvard University at the third year level as he felt that he was qualified. However, he was quickly told that in order to do so he would have to pay

tuition to the university for the first two years. So young Pike studied by himself, using the texts that were standard in the school. He stayed by it and prospered.

Another outstanding elder who had no formal schooling whatsoever is Lao-tzu (604-531 B.C.). In middle life he was appointed historiographer of the great library of the Chou Dynasty. Here, surrounded with the erudition of his ancient land, he absorbed knowledge and understanding of the past to aid him to comprehend the present and estimate the probabilities of the future. He developed the philosophy known as Taoism and his few written words were incorporated in the *Tao-te Ching*. It is generally accepted that when Lao-tzu was eighty-seven-years old he met the young sage Confucius who thenceforth, in spite of vastly differing philosophies, regarded the "old philosopher" as a brilliant exponent of his ideas.

Among Western philosophers of the ancient world, an outstanding example of one who continued achieving in his later years is Socrates who took up a serious study of music and performed on musical instruments at an advanced age. His untimely death had a profound influence on his pupil Plato who then traveled over much of the known world to learn more about the deep thinkers of other races and times. Plato's profound outlook has had a tremendous influence on Western thinking. His ideas and ideals on many subjects have contributed to the advancement of civilization for over two-thousand years. He died quietly in his bed at the age of eighty-one with the books of the solon Sophron by his side.

Another outstanding figure of the ancient world who lived to an old age was Plutarch. His forty-six biographies were done in pairs, each of which includes one outstanding Athenian compared with a Roman. The comparisons were always fairly done although his pride in Athens was paramount. His biographies are superb and supply some of the most vital information and delightful anecdotes about the famous people he described. The Greek Plutarch when almost eighty years of age took up the study of Latin, while the Roman Cato at eighty studied Greek. In modern times, Julia Ward Howe studied Greek in her eighties. Obviously they all felt that it is never too late to learn.

Many have achieved through a long life and showed little or no promise in their youth. Albert Einstein (1879-1955) was really outstanding in this area. His parents were deeply concerned about his intelligence, or the seeming lack of it. At the age of nine, he still was talking very little and was extremely hesitant in answering any questions put to him. When young Einstein's father asked the headmaster of the school what career his son should follow, the prompt answer definitely informed him that it made little difference. The lad would surely fail at whatever he attempted! In later life Einstein himself said that young boys usually indulged in some thoughts about space and time, but he had the advantage of not pursuing these problems until he was fully grown when he could give them more depth. Perhaps this has something to do with the fact that he was the one who discovered the Theory of Relativity!

Botticelli (1445-1510), somewhat like Einstein, as a child showed little promise for future artistic greatness and was considered to be stupid. Yet, when thrown on his own resources, he became one of the truly outstanding Florentine painters.

The world of artistic enterprise has many famous people who through long lives have achieved notable careers in various art forms. Michelangelo (1475-1564), the great painter and sculptor of the Renaissance, proved that a man of will and aptitude



U.S. commemoratives; from left to right, Albert Einstein, Benjamin Franklin, and Thomas Edison. Postage stamps courtesy of Superior Stamp Co.

could achieve in a number of different directions. He was ever proud of his ability and capacity to learn and his famed motto *Ancora Imparo*—I am still learning—was his guiding principle.

Titian (1477-1576), Venetian painter and contemporary of Michelangelo, had a happy outlook on life, perhaps due to the fact that he never had any really serious problems to face and throughout a long life he enjoyed whatever he was doing and always kept busy. At the age of ninety-eight he produced his historic picture of the *Battle of Cadore*.

Hokusai (1760-1849), the famed Japanese woodblock artist, was in his seventies when he published his *Thirty-six Views of Fuji* which gave him a belated but instantaneous success. During 1832, when this series was produced, the young Hiroshige brought out his first rendition of the *Fifty-three Stations of the Tokaido* and the two men became strong artistic, as well as, business rivals. Hokusai identified himself as the "old man mad with painting" and always expected to find just around the corner some marked improvement in his artistic output which, by any standard, was prodigious. Hokusai was never quite satisfied with his art. He was known to say that when he was eighty he expected to have achieved a certain quality of intuition which



Postage stamps (courtesy of Superior Stamp Co., Beverly Hills) of China and Japan commemorating Confucius (left), Mao (center), and Hokusai (right).

by age ninety would have considerably developed and by the age of one-hundred years he was certain that he would have reached a new perfection. Hokusai died at eighty-nine, beseeching the powers that be to allow him another five years to advance his talents.

There are, again, many people who have lived adequate, average lives with nothing in particular to make them outstanding until they were well past middle age. Both Alfred Lord Tennyson and Victor Hugo did important writing in their eighties, as did Goethe who completed *Faust* at the age of eighty.

Perhaps one of the most interesting figures to come into prominence late in life was Anna Mary Moses (1860-1961), a New York farm wife, who at the age of seventy took up painting because she was too frail to continue the arduous tasks on the farm. The scenes painted by Grandma Moses, depicted gently and with much charm, are called American primitives. She wrote her autobiography when she was ninety, and at the age of one hundred she illustrated *The Visit of St. Nicholas* by Clement Moore.

Insurance statistics indicate that one of the longest lived groups of individuals are musical directors. Many reasons could contribute to this phenomenon: the strenuous arm movements so many of them indulge in, the absolute necessity to know their scores thoroughly, the undivided attention their musical group must give them, the richness of their lives that leaves no room for boredom, or perhaps the adulation of the audience. These may all have contributed to a prolonged life, but it remains astonishing how many great musical directors and performers live long, useful lives right up to the end. Arturo Toscanini was the internationally famous conductor of the NBC Orchestra until he was almost ninety years old. Leopold Stokowski, conductor of the Philadelphia Symphony Orchestra for twenty-four years, died in his ninety-fifth year; Bruno Walter was eighty-five; Walter Damrosch, eighty-eight. At seventy-four Verdi produced his masterpiece, *Otello*; at eighty he gave the world *Falstaff* and at eighty-five he wrote his beautiful "Ave Maria." Pablo Casals was still playing his cello up to his death at age ninety-six. Antonio Segovia recently gave a performance in the East Room of



Spanish and Italian postage stamps commemorating Pablo Casals (left) and Arturo Toscanini (right). Postage stamps courtesy of Superior Stamp Co.

the White House at eighty-six years of age and has been playing his guitar since he was eleven. He has had an outstanding influence in making the guitar a recognized classical instrument so that today serious music is actually being written for the guitar.

For the past fifty years Arthur Fiedler, the renowned conductor of the Boston Pops Orchestra, has literally made an institution out of himself, just by being himself. A recent program on public television honoring him showed a vital, animated individual who insists that he lives by the motto He Who Rests, Rots. Vladimir Horowitz, one of the most popular pianists in the United States, made his American debut with the New York Philharmonic Orchestra in 1928, better than fifty years ago. While he seldom performs these days, when he does he always receives a standing ovation in his honor. All these men devoted their lives to music, and all are dynamic, animated, interested, and interesting personalities.

In this article, we have been considering people in a number of fields of achievement who continued in their latter years to live full, productive lives. Now, it seems most appropriate to come closer to home and glance momentarily on the career of the one man whose influence and dedication has built up this organization, the Philosophical Research Society. Manly Palmer Hall started his lecturing career at eighteen years of age and has continued for close to sixty years devoting his total energies to helping humanity. Now at the age of seventy-eight, he maintains an extremely high work level which keeps an entire staff more than just busy.

In the early days, Manly P. Hall was affectionally called "Maestro" by his friends, his associates, and staff. Today, most of these people are no longer with us, so it is only very rarely that the name "Maestro" is heard.

It seems appropriate to conclude here with a few suitable quotations relating to the subject at hand taken at random from the writings of Manly P. Hall.

"That part of man's life after sixty is probably the most important of all, because it is a period in which he can bring the greatest amount of experience to bear upon the solution of the problems of his own life."

* * * * *

"The declining years of a thoughtful, loving and generous person are frequently the most beautiful period of his life. Having fulfilled his responsibility to life and nature, the individual is free to partake of the presence of God."

* * * * *

"Biographies of famous persons remind us that elderly individuals sometimes make their greatest contribution to society when past their seventieth year."

* * * * *

"The individual who has a skill, who has some way in which he can make a practical, undeniable contribution, is in the best and safest position to do good, and will almost certainly develop a large area of opportunity that will keep him busy as long as he lives."

* * * * *

"If we cultivate right convictions in early life and remain true to them through our active years, we will be rewarded as we grow older with peace of mind. In due course we will all become useful and well-adjusted citizens in the universal commonwealth. Rewards will begin more quickly than we think and we will have less cause to rebel against providence."



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