

DEDICATION

To my mom Lillian, wife Angela, daughter Daisy and son Michael, without whose motivation, my energies could have borne no fruit.

TABLE OF CONTENTS

INCISIVE INVITATION

1. DESIGN DRAWING

- a) Maltreatment
- b) Suffocation
- c) Corruption

2. AREA ANALYSIS

- a) Decadence
- b) Will-to-die
- c) Violence
- d) Cultism

3. SITE SURVEYING

- a) Why?
- b) How?

4. FORTIFIED FOUNDATION

- a) Self-awareness
- b) God-consciousness

5. PERENNIAL PILLARS

- a) Destiny
- b) Distinct
- c) Dream

6. WONDERFUL WALLS

- a) Freedom
- b) Choice
- c) Will

7. RAPTUROUS ROOFING

- a) Patience
- b) Persistence
- c) Perseverance
- d) Purposiveness

8. FIVE FLOORS

- a) Will-to-Live
- b) Will-to-Meaning
- c) Being-unto-Conquest
- d) Yea-Attitude

e) 'I-Thou' Dialogue

9. FABULOUS FINISHING

a) Charming Carpet

b) Precious Paint

c) Flashy Furniture

d) Luminous Lighting

COROSSIVE CONFESSION

INCISIVE INVITATION

In these early days of 21st century, it is very unfortunate to witness a very reasonable percentage of African population, being trapped in the *damning degrading dislocations* of 'Slavish Superstitiousness' and 'Tactless Traditionalism'.

Stagnating in the inability to release our psyches from the cocoon of the past, from the shadows of our ancestors, we always find ourselves performing magical rituals to for instance invoke rain from the heavens or to ward ourselves off misfortunes, which nevertheless cannot be quelled in this manner but which requires other effective scientific way of handling them. This explains why in this age of global scientific awakening, hunger continues to be a menace, in these societies.

'Slavish Superstitiousness' entails perceiving causal relations between events that happen together and making generalizations about experience on the basis of proximity, what American psychologist Harry Stark Sullivan (1892-1949) referred to as *parataxic thinking*. As in the instance where, the infant whose cry has brought the mother to nurse assumes that his or her crying has produced milk, random movements or patterns that are reinforced at an inopportune time may be repeated or avoided because they are thought to be the cause of the satisfying or anxieties producing situation.

'Slavish Superstitions', being the characteristic of the young children whose minds are too immature to understand the causal laws of nature, incapable of differentiating between psychological and real phenomena, thus attributing mental characteristics

like thinking, anger or wishing to things around them, are a kind of regression to 'childish way of thinking'. In most sections of our African society, there are also situations in many waking adults' life where the boundary between the person and his or her environment temporarily loses its sharpness and in such a situation the 'childish magical thinking pattern' ensues.

Having succumbed to the whirlpool of the inability to differentiate the supernatural from the phenomenal reality, from what is within our human power to what is beyond, but rather use what French philosopher, sociologist and anthropologist, Lucian Levy-Bruhl (1857-1939) termed as 'mystical participation' to manipulate events, melting in the scorching sun of the inability to use speculation, logic or even address contradictions as a springboard to *future focus*, we Africans are victims of what Bruhl further refereed to as 'Misoneism'; simply 'traditionalism' or the obsession with the past and intolerance of the new.

'Tactless Traditions' are the threads by which a false sense of safety weaved itself intricately in the fabric of the society and guided our forefathers through the stagnatory realms of successive generation to a predetermined aspect of the past. This explains why, in our ancient African society, both society and man repeated themselves from generation to generation, unable to break through the passivity of perpetually renewed identical circles. Its thought and speculation concentrated on interpreting rather than destroying its inherited traditional beliefs; it did not develop any revolutionary scientific or explosive philosophic outlook. Lacking the feeling of a profound disjunction between the individual and his destiny; without a sense of

tragedy, its individual members tied to the divine unconsciousness, our history is the history of an inert being, without the sufficient resilience to defy destiny.

In some sections of our modern African society 'Tactless Traditionalism' entails being guided by the pseudo-belief of doing what the ancestors did, such that even an established innovation or ideal remains for a long time extant and precarious, or as Romans said, *pensiamo in secoli*, 'we think in centuries'. By encouraging conformity and maintaining as best the repetition of social, cultural, economical and political forms, the weight of the past seem more important than any other dimension of time; present or future. The primary concern becomes to a good extent the transmission of codes, ideals and percepts.

In the progressive pockets of our present society, the root of 'Tactless Traditionalism' may be traced to that circumstantial point when ones human consciousness, responsibility and intentions fail to keep up with all of the rapid changes in the contemporary world. As such, one becomes analogous to a sluggish stream, living in the past, moving slowly through the accumulation of dead centuries. The heavy burden of the past crushes one and one is slowly seized by a kind of coma. In this condition of mental stupor one remains rigid and immobile, such that the urge to life and endeavor becomes less and less while the creative spirit fades away and give place to the imitative.

Overloaded with fanciful ideas and wish lists that are a far cry from crippling realities and challenges of our times, embroiled as we are in web of illusory endeavours, unnecessary polemic and fantasy flight, we have accustomed ourselves to seeing such

glimmerings of light through the chinks and breaches of our prison, fantasizing and fancying in causes which are both false and impossible, which explains why extreme superstitious beliefs have opened gate to melancholy in some sectors of our society.

Like the shadow of a walking-stick which cannot protect one from the sun, completely absent in the African psychosocial fabric is any tension between 'existential' demands and human defects; historical imperatives and social naivety; consciousness of our pathetic situation and need for self-salvation. The African 'Soul' and 'Mind' wanders restlessly in its world, never attempting to establish the supremacy of '*Soul*' over the '*Soil*' and of '*Mind*' over the '*Matter*'.

There is an extraordinary and unusual horror of all unknown and not immediately apparent things which find expression in an ineradicable distrust. There is the rejection of or lack of intellectual curiosity about things not close at hand and immediately useful. Our capacity for novel ideas, for novel aspects of old ideas, for change and experiment and adventure is frozen. Hence, whatever the superficial resemblance that could be detected between our present African conditions and the conditions of Europe in the medieval ages, is that we have never at any time in our history been involved in a similar process of revolutionary transformation.

The supreme objective of this work, is to point the way and chart the course of a progressive African society upon the heels of a liberated individual, by calling forth all the 'psychically purged' to redirect their effort at building a strong '**Psychic Palace**' where they shall certainly find an '*enterprising eternal*' shelter, by teaching the self-

realization of the individual through personal self-commitment in undetermined free choice.

The assignment of building a 'Psychic Palace' is particularly focused on the present bitterly disillusioned African young generation, which is facing a daunting array of challenges. It is directed to these young souls who in this age of shattered belief systems, of melting creeds, of rapid breakdown of the theological sanctions on morality, of political uncertainty, of economic constraints, of unprecedented turbulence, of danger and incessant questionings, finds themselves in a very pathetic situation.

This is in order to arouse in them the necessary preparedness, whereby through mental toil and directive resolution they will be able to contemplate the world with the candid, eager curiosity of the seeker after an understanding of various 'existential' issues. This is the only precise prelude to making an absolute affirmation of life, with an aim of eventually realizing in ones unique manner the eternal joy of 'being' and 'becoming'.

But what do we mean by building a 'Psychic Palace'? The question must be clarified before it can be answered. And the word that is in need of clarification is 'PSYCHIC'.

It was English philosopher and political theorist Thomas Hobbes (1588-1679), who cautioned: "A man that seeketh precise truth had need to remember what every name he uses stands for, and to place it accordingly, or else he will find himself entangled in words, as a bird in lime twigs, the more he struggles, the more belimed".

“If you want to converse with me” said French writer and philosopher Françoise Marie Arouet alias Voltaire (1694-1778), “define your terms”. As such, it is vital for us to be clear on our terminologies, lest we fall into the quagmire of being misinterpreted and misconstrued, which is a far much bitter condemnation than to be ignored.

In using the term ‘PSYCHIC’ I am highly indebted to Swiss-born US psychologist Carl Gustav Jung (1875-1961) who conceived ‘Psyche’ as all psychological processes, which includes thoughts, feelings, sensations, wishes, and so forth. Jung used the terms ‘psyche’ and ‘psychic’, rather than ‘mind’ and ‘mental’, to avoid the implications of consciousness in the latter and to emphasize that the ‘psyche’ embraces both conscious and unconscious processes.

The picturesque conception of our ‘PALACE’, like all houses which are built to live and not to look on, whereby **use** should be preferred before anything else, is that all ideas and any kind of knowledge should always justify itself before the bar of practicability; towards the service of life. For proper conception in this direction we would better do justice to ourselves by reading the words of US sociologist Thomas Humphrey Marshall (1893-1981): “Concepts are made for use not for show. There was a compelling persuasiveness about the famous cry, ‘give us the tools and we will finish the job’; one may be forgiven for responding less eagerly to the scholar who says ‘give me a job and I will spend the rest of my life polishing the tools’”.

Consequently, building and living in the ‘PSYCHIC’ PALACE does not mean becoming Kings and Queens in the literal sense, but putting on the crown of dignity and

grandeur by showering with light those inherently human devices which are always within our precincts (but sometimes ignored), facilitative in leading a 'Fully Functional Life'.

Building and living in the 'PSYCHIC' PALACE entails infusing with energy those psychic apparatus which have clearly proved from time immemorial, outside and beyond the realm and bounds of time, to be invariably vital and '*purposeful preservatives*' that are potentially able to keep our human 'existence' flesh in the midst of a scorching psychosocial environment.

However, building and living in the 'PSYCHIC' PALACE is precisely a Promethean act of defiance (Prometheus or 'forethinker' was a son of a Titan in the Greek mythology who became champion for mankind by teaching them many arts and who through his wily intelligence stole fire from the greatest of Greek gods and give it humanity). Swimming in the troubled waters of social deprivation, we are called upon to break the limited role set on us by society, by forging a new identity that extends the boundaries assigned to us by our rigid, inert and suffocating society. This *protean power* is premised on the ability to take control of the process of remaking ourselves, to stop allowing others the ability to limit and mold us.

As reason is the one strength the human being has and which alone could save him or her from confusion and decay, building a 'Psychic Palace' which is precisely patterned on the ideal of '*provoking positive percepts*' is premised on what is squarely within our human power namely: *changing and controlling our percepts as opposed to changing and controlling events*.

According to ancient Greek philosopher Protagoras (480-411 B.C) nothing is absolutely good or bad, true or false, and that, each individual is his or her own final authority. He emphasized that, human beings can know only their perception of things, not the things themselves and that ones perception is valid for oneself, a belief summed up in his saying: “Man is the measure of all things; of things which are, that they are, and of things which are not, that they are not”.

In answering the question, ‘what is within our human power’, stoic philosophers, chief amongst them being Marcus Aurelius (121-180 AD), Epictetus (55-135AD) and Boethius (AD 480-524), are an authority. According to Epictetus, what is within our power is our attitude towards events, not events themselves, which we cannot control. Marcus Aurelius proposed: “If you are distressed by anything external, the pain is not due to the thing itself but to your own estimate of it; and this you have the power to revoke at any moment”. Boethius (AD 480-524) enquired: “Why then do you mortal men seek – after happiness outside yourselves, when it lies with you? You are led astray by error and ignorance.” Furthermore, was French writer Michel de Montaigne right when he said: “Not being able to govern events, I govern myself”?

“Everyone takes the limits of his own field of vision for the limits of the world”, so noted German philosopher Arthur Schopenhauer (1788-1860). After asserting that, personality is the highest value within the field of human experience, German philosopher F.C.S. Schiller (1864-1937) further illumined that, our world is a construction of our active minds; ‘all that exists for us is the bits of matter we see, the particular acts we perform, and the personal thoughts we think’. Arguing that, what

we call real is that personal selection we make and evaluate as personally important from the indeterminate, formless chaos around us, Schiller concluded that, it is the mind that posits reality, in an intellectual construction of what is real and important to oneself, and that all values are simply acts of personal valuation.

It was British political philosopher Sir Isaiah Berlin (1909-1997) who noted: "Men cannot live without seeking to describe and explain the universe to themselves". British philosopher Bernard Basanquet (1848-1923) forwarded the argument that, each individual builds up his or her own mental construction of reality from his or her own perceptions, and that, for each individual, the world is the individual's own world. Everyone therefore, according to his or her particular emotions and percepts, judges or estimates what is good, what is best, and what is worst. "The environment can act on the subject only to the exact extent that he comprehends; that is, transforms it into a situation. Hence no objective description of this environment could be of any use to us", so maintained Jean-Paul Sartre. "The world is not what I think" asserted Maurice Merleau-Ponty (1908-1961), "but what I live through".

The 'incisive inspirations' of building the 'PSYCHIC' PALACE as a key to unlocking a 'Luminous Life' amongst our continental men and women are derived from five concepts, the finest outpouring of human spirit from those Great Souls which were able to peer beyond the veil namely: *'Alpha Press'*, *'Phenomenological Field'*, *'Fictional Finalism'*, *'Overdetermination'* and *'Constructive Alternativism'*.

In the motivation towards attaining our ends, we look for or avoid certain kinds of *presses*. Press is a term which was coined by U.S Psychologist Henry Alexander

Murray (1893 - 1988) to imply the forces from objects or persons within the environment that help or hinder an individual in reaching his or her goals, like cultural discord, family discord, poverty, accident, loss of possessions, pressure of siblings, maltreatment by contemporaries, religious training, encouragement, friendship, sexual abuse, and illness. Murray distinguished between *alpha press*, actual property or attributes of the environment, and *beta press*, the individual's subjective perception of his or her environment. The beta presses are the determinants of behaviour.

U.S Psychologist Carl Rogers (1902 – 1987) argued that, our subjective perception of our environment stems from the fact that each of us exists in a '*phenomenological field*' (the total sum of experiences and consists of everything that is potentially available to our consciousness at any given moment) of which each one of us is the centre, that, what is important is not the object or the event in itself but how it is perceived and understood by the individual. Alfred Adler (1870-1937) coined the concept of '*Fictional Finalism*', implying that, the goal upon the pursuance of the individual is a vital decisive factor in ones life. Whereas, Adler, saw the concept of goal orientation as the principle of *finalism*, he also suggested that, many of our guiding goals are *fictions*; we are unable to have a complete understanding of things as they really are, so we structure our own idea of reality.

Acknowledging like German psychiatrist and psychoanalyst Sigmund Freud (1856-1939) that, all events are '*overdetermined*', that is, they have more than one meaning or explanation, American psychologist George Kelly (1905-1967) posited that, the world does not automatically make sense to us, it is not a fixed given that can be

immediately comprehended and understood; we have to develop *constructs* or the way of perceiving the world; we have to create our own ways of understanding the events that happen; and in effect there is no reality outside our interpretation of it. As no one's construct or pattern is final and a perfect reflection of the world, there is always an alternative construct that might do a better job of accounting for the facts that we perceive, such that, our position in the world should be one of what Kelly referred to as *Constructive Alternativism*, as we test, modify, change or revise our construct to understand it more accurately. Kelly set forth one basic assumption, or fundamental postulate: "A person's processes are psychologically channelized by the ways in which he anticipates events".

Ultimately, we should boldly state like French philosopher Maurice Merleau-Ponty (1908-1961) thus: "We should not ask ourselves if we perceive the world truly; on the contrary, the world is that which we perceive...The 'sane' man is not the one who has eliminated all contradictions from himself so much as the one who uses these contradictions and involves them in his work".

While outrightly occupying ourselves with the outer world as seen from the standpoint of perception, we shall not lose sight of the way the outer world affect and probably shapes the inner state of the human being; either flavouring or embittering, either blunting or sharpening our percepts.

'Continual Catalysing' of the chain reaction which is the ideal of an AFRICAN RENAISSANCE, towards the pragmatism of an AFRICAN CIVILIZATION, should be our supreme generational impulse. For the express purposes of maximally intensifying the

magnitude and impetus of this impulse, as well as concretize our directionality towards this goal and aim, I am inclined to express my passions by firmly putting forward, the first persuasive **‘Motivational Module’** thus:

‘Provoking positive percepts’ implies facing up to the fact that, human values are not given from outside but must be created by the human being, that the glory of any individual as a free agent is that he or she can break barriers of the ‘cog-like’ roles on the wheels of society; which is an ability to opt out from rigidly socially imposed roles which is the test of authenticity of human existence. Our appreciation of LIFE therefore, is directly proportional to the refinement of our percepts and the degree of contentment in this world extends to the highest altitudes of spirit in the measure of our elevated attitude to existence. Building a ‘Psychic Palace’ simply means amassing the courage that will enable us to develop those life-seeking values and refined percepts which can stand up boldly alongside the brute facts of existence; vital in opening our minds to every kind of understanding, comprehension, approval; not readily denying, but seeking honour in affirming life, towards life-advancement and life-preservation.

“How beautiful it would be to see man wrestle with his illusions and vanquish them?”, so asked Egyptian writer Naguib Mahfouz (1911- 2006). We cannot arouse in ourselves the desire to build a ‘Psychic Palace’ if we are still comfortable in our ‘psychic’ caves, huts and tents. Our ‘existential exhortation’ therefore, is for each individual to seal off all those ‘Caves’ of dented self-efficacy, set ablaze all those ‘Huts’ of poor self-esteem, and to destroy all those ‘Tents’ of low self-assertion and

consequently dedicate ones energies in building an enduring 'Permanent Psychic Palace' of self-advancement and self- actualization.

At the background, we are thus faced with the prerogative of working out new modalities that shall be in accord with the changed conditions of our life if we have any hope of remaking and reconditioning our 'Psychic Patterns'. At the heart of this transition and transformation, we confront the confused and protracted dissolution of an irritating old 'pervasive patterns of perception', as well as the inescapable need to 'provoke palace patterns of perception'; to inscribe upon our hearts with ever-nourishing claims and the imperativeness of adjusting to this stark reality.

The most refined message of the gospel preached in the intensity and extensity of pages in this work therefore, is a sincere protest against the submergence of the individual in the collectivity and a tenacious assertion that, the individual must never be content to think, feel and act as semi-conscious member of a crowd, with a weakened sense of responsibility; and that one must become more truly ones individual self by acting resolutely on ones own conscience-propelled principles of conduct, and to ascribe to what German philologist and philosopher Friedrich Nietzsche (1844-1900) referred to as 'sign of nobility' thus: "Never to think of lowering our duties to the rank of duties for everybody; to be unwilling to renounce or to share responsibilities, to count our prerogatives, and the exercise of them, among our duties"

'Continual Catalysing' of the chain reaction which is the ideal of an AFRICAN RENAISSANCE, towards the pragmatism of an AFRICAN CIVILIZATION, should be our

supreme generational impulse. For the express purposes of maximally intensifying the magnitude and impetus of this impulse, as well as concretize our directionality towards this goal and aim, I am inclined to express my passions by firmly putting forward, the second persuasive **'Motivational Module'** derived from the supremacy of *the law of the survival for the fittest and fastest*:

Human excellence is not an accident of fate or a prerogative of noble birth, but an art or a science that can be taught and learned. While this art or science does exist, it is only one piece and the least, in a process of self-improvement that relies more heavily on native talent, desire and constant practice. 'Existence' informs us with bedrock certainty that, if we impregnate our psyches with the 'will-to-succeed' and tune ourselves to the modern fast acceleration of times arrow, it will usually come to our aid and furnish us with the necessary raw materials to tide us over. However, if we succumb to the 'will-to-fail' and subsequently the 'will-to-extinction', 'existence' will ultimately rubbish at us and put into notice our unfitness to people the earth and let us go without a pang, by weeding us out to pave way for the thriving of the fittest; and evolution matches over. Convinced as we should that no one has the power to steam off our self-esteem, the talisman and the command of right-about face of our human existence – to live in a manner that approaches completeness – should be that, it is a non irrepressible though not irrevocable sin against our human nature, remotely bordering on blasphemy to be content with less. We ought not to get satisfied with meagre tokens when existence itself is abundant and is always exhorting us to arouse our capability of using and enjoying more. As the ultimate test of the infinite powers inherent in our human nature is to be receptive on our perceptions

and conceptions as well as be totally responsive to the techno-econo-socio-politico imperatives of our time, then we must always be vigilant, always forging new and ever more vibrant movements to march to the beat of this ever new drum of existence. "The best that an individual can do is to concentrate on what he or she can do" Irish novelist and essayist Elizabeth Bowen (1899-1973) believed, "in the course of a burning effort to do it better". "Everyone should carefully observe which way his heart draws him, and then choose that way with all his strength", so goes a Hasidic saying.

Before we would indulge in the onerous task of building our 'PSYCHIC' PALACE, we will first have an outline and a general layout as to why we would require it anyway!

As point of departure, our grievances shall be reflected and bundled together in our **Design** Drawing by discerning the causes of our dehumanization. Our comprehensive **Area** analysis implies a distillation of the consequences of our societal sordidness.

Having discerned causes and consequences shall not be enough as we are also compelled to ascertain *Adorable Antidotes* towards authenticity. These attributes which are means of achieving various ends, are many and varied on the surface, but at the deepest psychological level, they are closely related to our human's compulsive need for general well-being, and search for sanity. As they are convictions vital in making being and becoming possible, all this will be done with the ringing words of American scientist Albert Einstein (1879-1955) in view: "Problems cannot be solved at the same level of awareness that created them."

By consciously riding ourselves of reactionary and defeatist notions that, nothing can be done about our pathetic African situation, every word and coma in our antidotes is in any measure intended to present a point of attack to anti-life attitudes and notions.

We shall therefore, start by moving on unrelentlessly to locate an ideal specific **Site**, and mount a suitably strong FENCE which shall be secure enough to ensure our territorial integrity, such that in the eventuality of an attack by the wildest torrents and floods of social inhibitions and strangulations, our 'PSYCHIC' PALACE will not be swept away.

"A mud hut cannot withstand great shocks", so goes a Swahili proverb. So, as strong as it is supposed to be, the **Foundation** of our 'PSYCHIC' PALACE shall be made of the most stable structures, such that, when the geological forces of obsolete conceptualizations, hollow abstractness and narrow verifiability tend to pull it down, it will not sink.

The **Pillars** of our 'PSYCHIC' PALACE shall be so hardened and tempered that, when the earthquake of false ideologies and rogue dogmas attacks it, it will neither shake nor collapse.

The **Walls** of our 'PSYCHIC' PALACE shall be of the toughest marble and granite with the perfect joinery made of the finest mixture of cement and sand, such that, even when the lateral pressures and thrusts from the winds of conformity, dependence and escapisms blows it, it will not be affected at all.

The **Roofing** of our 'PSYCHIC' PALACE shall be well tact and made of defectless welds such that when the rains of idleness, fear, lethargy and burnout fall upon it, the drops will not penetrate inside.

Finally, we will have to do the **Finishing** of our 'PSYCHIC' PALACE in such a sovereign manner that, in the elevation of our dignity, we will be able to construe any darkness of rigidity or immobility that may tend to afflict us, as a raindrop in the ocean of our perennial bliss.

If we fail to meet these categorical conditions, our 'PSYCHIC' PALACE shall just collapse even before we are through in the merrymaking in our opening ceremony and our **quest** for a liberated individual as a prerequisite of a progressive society shall in the long run be a self-canceling business which will give a net result of zero.

'Continual Catalysing' of the chain reaction which is the ideal of an AFRICAN RENAISSANCE, towards the pragmatism of an AFRICAN CIVILIZATION, should be our supreme generational impulse. For the express purposes of maximally intensifying the magnitude and impetus of this impulse, as well as concretize our directionality towards this goal and aim, I am inclined to express my passions by firmly putting forward, the third persuasive '**Motivational Module**' thus:

Where there is will, there is way. The realization of elegance, style, grace and refinement in regard to our percepts implies the willful dedication at relishing our joyful attempts at social sanitation through individual struggle for Life to become divinely conscious of itself towards the cleanliness which comes next to godliness and asserting by ourselves our distinct personalities instead of

mere items stumbling blindly hither and thither in a moral pageant. Negating anything that tends to dry up the springs of quest and action in this world, and bursting through the barriers of social stereotypes, by discarding all those empty formulas which have placed indelible stains on our backs thus quenching all those fires that have tempted to set our temperaments in flames, through scientific spirit of inquiry which is the great antidote to the poison of superstition and taboo and the only potent instrument of social change. We shall thereby be able to devise realistic ways of looking and dealing with natural and social phenomena. Further when our senses of energy, adventurism, acquisitive, self-discipline, enterprise, diligence, and thrift are cultivated, then the virtues needed for creation as well as gradual accumulation of wealth, for the fashioning of a progressive civilization are inculcated. These psychic strengths are basically; sustained effort, a willingness to mobilize savings and to take risks, a propensity for innovation, a long term vision and a readiness to postpone immediate profits for even greater gain in the future. In this way a zealous spiritual devotion to work will crop up that will eventually drive us towards unsuspected ends. We will come to believe that labour and industry – physical as well as psychical - is our prima facie duty towards God. We will eventually be able to look back from the brink of the river of death over the strife and labour of our pilgrimage and say like the hero Mr. Valiant-For-Truth in 'The Pilgrims Progress' (1678) by John Bunyan (1628-1688): "My sword to him that shall succeed me in my Pilgrimage and my courage and skill to him that can get it".

