HORIZON LINES
AN EDITORIAL
BY MANLY PALMER HALL

The Sixty-Four Dollar Question

THE Quizz Program is the brain-teaser of the present generation. The air waves are rippling with contests, and the prizes range from a bar of soap to a private yacht. To equip themselves for the major prizes, millions of Americans are trying to anticipate the odds and ends of knowledge which they may require in order to bring home the washing machine or the casket of silver plate. Those who were fortunate enough to graduate from the seventh grade have at last found a practical use for higher education. We are all ready to work long and hard if by so doing there is hope that we can get something for nothing.

No doubt many of these radio questionaires are both interesting and educational. We can learn who pitched for the Giants in 1901, the welter weight champion of 1862, and the jockey who rode to glory in the third race on Tuesday at Saratoga. Thus equipped, we certainly have a better chance to win fame and fortune if we sit patiently at home waiting for the phone to ring. There is also some small change to be accumulated by submitting questions and problems for others to ponder. Today, social standing practically requires that we have won a major contest, learned to call square dances, and are low man in a Pyramid Club.

This is no condemnation of the popular taste, for it is most advisable that the average citizen have some mental relief from the tedium of daily living. If he can escape for a few hours from the fears and uncertainties of high-pressure economics and gain deep personal satisfaction by identifying the mystery tune, who should deprive him of his big moment? We can only wish that sometime, somewhere, his pleasures might bear some resemblance to his necessities. Why is it that so few of us can find any fun doing anything useful, helpful, or significant? The symptoms all point to our recreations as being autocorrective mechanisms for our more-serious activi-
ties. If we did not have an unnatural pattern for living, we would not be so frantic and intemperate in our attitudes toward recreation.

It would be interesting to see or, perhaps more properly, to hear information. Please or the Quiz Kids struggle with a few of our inevitable doubts about the facts of life. A well-rounded answer to a question, such as "why does the human being exist?" would be worth a parlor grand piano and two tickets to Coney Island. A workable, practical solution to the disaster of war that does not require everyone to be something that he is not could provide opportunities for a three-room trailer and a season ticket to the Yankee Stadium. Some of those child wonders that can come up in ten seconds with the exact length of time that it would require an ant to crawl to the moon might ponder how we could achieve socialized medicine without bruising the libido of Dr. Morris Fishbein.

History, a more or less chronological report of man's departure from the laws of Nature, and his growing determination to be a law unto himself. As a result of this procedure, we observe that the human being is rewarded for his willfulness by a widespread insecurity and general discontent. H. G. Wells pointed out that most histories are restricted to the political motions in the social structure of the world. It may be added that the majority of works surveying the alleged progress of mankind is confined to the rise and extension of institutions and industries. Because of the directionless thinking imposed by those in authority, or recognized as leaders, the economic state of masses is accepted as the final criterion of essential progress. Unfortunately, nothing can be further from the truth.

The cultural interval between ancient and modern man is not so great as might at first appear. If, for example, we consider art as an index of culture (and certainly such an index is reasonable) the truth of the matter becomes more apparent. The great art of the world be­

groups. The art of China has been de­

clining for nearly a century; that of Egypt, for more than four centuries. Decadence set in among the Greeks approximately 1000 B. C., and the golden age of Hindu painting and sculpturing ended before the Christian era. There is no such thing as a rise of the instinct toward empire and the glorification of barter and exchange the essential progress of the human being was markedly retarded and has never again gained much momentum. Having thus burdened itself with its own follies, society pronounced these follies to be sacred and inevitable, and settled down to the blind adoration of its own creation. Economic structure has thus become a chronicle of the intertemporaries of undisciplined and un­
educated human beings. Many of the choicest episodes now listed among the "achievements" of the race could only have occurred among those ethically, mor­ally, and culturally immoral. All of these gentle ruminations suggest a stupen­
dous, supercolossal $64 question: WHAT IS THE CURE FOR PERSONAL UNHAPPINESS?

This profound subject must be approached scientifically. Here is a glori­ous opportunity for a round-table discus­sion, a forum, a symposium, or a com­mittee for ways and means. Perhaps we have neglected the issue for lack of popular interest or, more likely, the authorities are a bit confused them­selves. In either event, the fact remains that contentment is a state of mind or condition of the personality beyond aver­
age experience. Richly blessed with com­forts and commodities and surrounded with means for fulfilling most of our moderate or immediate desires, we re­main uncomfortable, unregenerate, and unhappy. All of this is very sad in a generation which proudly proclaims itself the master of the ages.

The learned have weighed, estimated, analyzed, explored, and considered just about everything except their own dis­positions. At the beginning of our re­search, therefore, we observe one out­standing inconsistency. Those whom we regard as superior in education and ex­
perience are not much better as persons than the less-opulent and less-privileged
hope of immortality, very few act as though they expected to survive the grave. This little span which seldom exceeds five score years is, therefore, all the life about which there is much certainty, so we proceed to take this allotment and make it as uncertain as possible.

We may ask a passing acquaintance just what he intends to do with the years of his life expectancy. Usually, he doesn't know, but hopes to get along somehow without more trouble than is the average lot. He hopes to work as long as he is able, and then to live off his savings, his investments, his pension or Old Age Security, if these exist by the time he needs them. Thus, the creature made in the image of God drifts about in ethical space until he disintegrates from natural causes. Early in life he is infected with extravagant tastes, and the gratification of these dooms him to conformity with his social order. If the Infinite Wisdom had any intention for mankind other than imprisonment in an economic squirrel cage, the plan has gone awry. The sovereign of all he surveys, the genus Homo sapiens, now surveys little but the monthly bills, and hopes that he can complete the installments on his present conveniences before he develops an irresistible impulse to buy something else for ten per cent down and the balance financed over ten per cent for something else for ten per cent...
fine upright disposition we would be expected to do something worthwhile in this old world. If, on the other hand, it is generally known that we are making a desperate fight simply to survive our own temperament, nothing else is presumed to be probable. Small children find out that a temper fit can be profitable. It may lead to punishment, but it inconveniences others and this is a major triumph. Subconsciously, we resent other people who do a better job of living than ourselves. It makes our own defects more obvious, and we consider our neighbor's virtues as unfair trade practices. If, then, we discover someone who seems to be well-integrated, we start the systematic process of trying to irritate or torment him into some display of temper or irritability. This is a major project in some families.

As a useful $16 question: WHAT IS THE PRINCIPAL CAUSE FOR THE AVERAGE PERSON'S UNHAPINESS? The most commonly listed reasons why life is making us unhappy are first, we are misunderstood; second, we are very, very sensitive; and third, other folks simply will not agree with us. Strangely enough, the great responsibilities, problems, and reverses of life are not usually associated with our general state of misery. Nearly all of us can meet a crisis with some dignity. Little things are our undoing, especially those that irritate our egos over long periods of time.

Consider the dramatic potentials of being misunderstood throughout a long and complicated life. Our motives can be misjudged, for, regardless of the consequences, our attitudes and actions are impelled by only the highest and noblest of intentions. Likely enough, we are self-appointed critics of our relatives, our friends, our neighbors, our community, and our world. But whatever we do, it is for someone else's good; and if our efforts are not appreciated or we are told to go home and mind our own business, there is always the consolation of martyrdom. We can feel gloriously sorry for ourselves and pity the poor benighted mortal tribe which has not the vision to appreciate our pious endeavors. If our advice is followed and the result is a collective tragedy, there is seldom any inclination to self-analysis or self-censure. All would have gone well had it not occurred that we were misunderstood.

Hypersensitivity and hypertension can be genuine psychological problems requiring thoughtfulness and proper treatment. The pressures of life may be more than the nervous system can stand, and under such conditions the patient can suffer acutely. On the other hand, there is a pseudo hypersensitivity for which there is no legitimate cause, and which becomes a defense against the realities of life. Thirdly, there is a condition in persons who have been more than usually blessed with security, protection, and comfort. These people simply cannot endure anything that is contrary to their own preferences. They are too fragile to be punished, corrected, or reminded that they possess or nurture any faults, failings, limitations, or shortcomings. When such folks are reminded of their peculiarities, they promptly collapse.

Then, of course, there are two kinds of people: those who agree with us, and those who are wrong. It is a constant source of mental anguish that so many other people can be wrong and be comparatively comfortable, while we are so right and are having so little fun. It is very hard on the constitution to devote much time and energy to the belligerent defense of our views and opinions on politics, religion, discipline, philosophy, education, and other folks' children. Yet, it is comparatively rare to find those extremely-wise and healthy people who can enjoy honest differences of opinion and can discuss public issues without boosting their blood pressure. Under a rule of life which guarantees freedom of thought for all, we are seldom willing to grant cheerfully the degree of liberty to others that we demand for ourselves.

One of the first things that we learn in life when we become honestly thoughtful is mental tolerance. As Socrates pointed out, the foolish are certain of everything, and the wise are certain of very little. Experience proves that the ones most likely to demand that their advice be followed are least likely to give sound advice. The tyranny of opinion has wrecked countless lives, families, and even nations. When complications arise that require judgment and involve the lives of others, the wiser course is to follow the ancient formula: "Let us reason together." This does not mean that one shall issue the edicts and the others quietly and patiently obey. Each person has a right to determine for himself the course of his own life. He may ask for advice, guidance, or direction, but he should not be expected to follow it blindly.

In the grand old days of the Grecians, a philosopher was sitting with his disciples watching the throng in the Acropolis. Suddenly, he noted that a character well-known for his unpleasant disposition was seated in a corner weeping copiously. "Observe yonder man," remarked the sage. "We perceive that he is miserable. Either some misfortune has occurred to him or something good has happened to another." A common cause for unhappiness is our observation that the wrong people seem to be happy. This in itself is enough to cause reasonable doubts about the benevolence of Providence. We find refuge in this emergency in what we call patience or resignation, that sweet sorrow which comes when we conclude that even the gods have judged us wrongly. To summarize, it appears that we alone really know what lovable and admirable characters we are. Others will find out, but only after we are gone.
Abuse the social privileges and gain a be some well earned money. We shall only make us more miserable, for but not a good one. Very likely, it will world. Happiness is always a by-product from here on out? Well, it's a thought, as moderate requirements in the outer pler words, should have been "called," but such a useful admonition as "blessed are the meek" has escaped our notice. We fuss and fidget and nurse resentments because an un-kind fate has placed over us those of far less ability, and our own peculiar genius goes unrewarded.

This brings to mind a neat little $8 question: IF WE ARE NOT APPRE­ciated, SHOULD WE TAKE DRAS. TIC STEPS AND DEPRIVE THE WORLD OF OUR SPLENDID CA­PACITIES AND ABILITIES? In sim­pler words, should we settle back and sulk from here on out? Well, it's a thought, but not a good one. Very likely, it will only make us more miserable, for we shall come to the humiliating discovery that the world can get along very well without us. This is enough to ruin any vestiges of happiness that may have sur­vived previous shocks. The most un­happy discovery of all is to find out that we are unnecessary. Very few besides ourselves can ever be convinced that the despotism of others is necessary. If there is any despotism to be practiced, we feel quite sufficient in that respect. The self­ish, the unkind, the thoughtless, and the dominating are gradually left out of the groups of fair-minded persons. If we happen to be the one excluded, we know that it is because others are jealous of our extraordinary attributes. There may be some comfort in such self­justification, but we are likely to enjoy it by ourselves.

Man is a social animal, by nature pre­garian and by instinct predatory. We may retire from a situation with dignity, but we dislike intensely being excluded. There is no one more pathetic, for ex­ample, than a goos who has lost his sources of information and has developed discretion. To know that there are things going on to which we are not party is enough in itself to bring on a nephrotic. But if we abuse the social privileges and gain a rep­utation as a trouble­maker, we will ul­timately be quarantined in one way or another. Society must build defenses against those who are destructive to the common security. If we want friends, we must be a good friend. Ultimately, happiness or at least contentment comes to those who have earned it by simple and honorable conduct.

An old philosopher said: "Content­ment does not come to those whose means are great, but to those whose needs are few." We shall spend little time considering that form of unhappi­ness which results from the limitation of worldly goods. Accumulation has never cured the discontent in the human soul. As our goods increase, our fears multiply, our worries grow, and our appetites enlarge. Contentment has been asso­ciated with moderation, and moderate in­stincts within the personality manifest as moderate requirements in the outer world. Happiness is always a by­product of enlightened living.

Speaking of moderation suggests a moderate little $4 question hardly worth answering at these prices: HOW SHALL WE CULTIVATE HAPPINESS? The answer is as brief as the prize: We can­not. No one ever found happiness by starting out in search of it, like Sir Laun­fal quests for the Holy Grail. The most miser­able people I have ever known are the ones who made a career out of try­ing to be happy. In the first place, the idea is usually selfish, catering to in­stincts themselves undisciplined and un­rationalized. When we sit down quietly and try to decide what should make us happy, we find that our desires are either impossible or extremely trivial. Catering to our whims will not result in any permanent good, yet going con­trary to these impulses seems impossible or at least most unpleasant. An elderly man I once knew decided that he could die happy if his body were buried in the good soil of his fatherland. His sur­vivors, bound by a deathbed promise, impoverished themselves and deprived their families of actual necessities in or­der that the remains of the deceased could be shipped back to a small town in the deep Balkans.

A hysterical mother required a six­teen­year­old daughter to take a vow of poverty as long as the mother lived. Mother is still alive, and is eighty, and the daughter, now in her late fifties, has sacrificed com­pletely her own life to her mother's self­ishness. While these are extreme cases, individuals who think only of them­selves and their own comforts and con­veniences are responsible for countless tragedies. Unless our understanding of happiness has outgrown this tendency to demand contentment at the expense of other human beings, we do not deserve very much consideration.

A prominent business man, having been elected to the presidency of a cor­poration, recommended that his board amend the constitution and bylaws so that he could remain in office for life. A gray-haired major stockholder rose and remarked quietly: "Mr. Abercrom­bie, if you wish to remain in office there is a very simple and natural way with­out amendment of our constitution. Make yourself indispensable by proving that you cannot be replaced without a loss to the corporation."

If we wish to pass into the later years of life surrounded by our loved ones, admired and respected by our friends, and welcomed in the homes of our children, this cannot be done by constantly reminding those about us of their various duties to our age and estate. This rare, but desirable condition can be attained honorably only by merit. If we have lived to make others happy, we usually reap a reasonable harvest of contentment. The less we require, the more will be bestowed, but if we require much, little will be given. Most of us enjoy doing gracious things for those who are them­selves gracious, but we have slight pa­tience for the individual who lets it be known that the world owes him a vast amount of consideration.

The egoism makes a noble virtue out of generosity, but usually lacks the grace of a happy acceptance in his own turn. If we find pleasure in giving, we must per­mit others the same pleasure. This is a delicate point and has caused much misunderstanding. The gracious receiver is as important in the compound of so­ciety as the well­intentioned benefactor. The head of a large industry, years ago, made so many voluntary contributions to the security and contentment of his employees that these were impelled to express their appreciation. A fund was raised, and the workers purchased a shiny new automobile. There was quite a ceremony, at which the proprietor, a man of very large means, found him­self on the receiving end of an expensive gift. He met the situation in a manner befitting a true gentleman. His appreciation was simple, natural, and unaf­fected. He accepted with the same grace which distinguished his large benevo­lences. He caused no embarrassment, and told the men that their esteem and thoughtful was the richest and most beautiful experience in his life. He brought much happiness to them by pro­tecting their right to give happiness. This is a quality of genius completely lacking among those concerned only with their own satisfaction.

And now we come to the $2 question: JUST HOW IMPORTANT IS IT FOR US TO BE HAPPY? If we cannot an­swer this one, we have slight chance to win the Disposal Unit or the auto­graphed baseball. The way we approach this question indirectly affects all that the future holds in store. If we are here for the primary purpose of achieving contentment, how does it happen that we have wandered so far from the work­ing formula? Suppose for a moment we
pass the question of happiness and consider the possibility that we are here for more-serious business. Is there any chance that we may be here to be useful or to learn something or to grow in qualities now insufficient or comparatively absent? Is this intended to be a life of labor or a life of leisure? From the look of things, it would seem that we are insufficient in almost every department of conduct and character. Could it be that the noblest work of God is unheeded? Must many lessons be learned and much wisdom accumulated before we can even give a practical definition of happiness? Are we wandering about pursuing a word for which we do not have even a working definition? Certainly happiness has no common meaning for those so desperately pursuing the abstract term.

Buddha intimated that those blinded by the mist of matter defined happiness as the fulfillment of desire. The things we want must come to us, and the things we do not want must stay away. What we really need has little place in the consideration. Even the happiness of to-day would not be sufficient tomorrow. When things go badly, we hope for the best; when they go well, we fear for the worst. So we dangle 'twixt hope and or break laws. When things go badly, we hope for the divine benevolence. In the large sense, the unhappy are those who resist growth or to learn something or to grow in bosom.

Contentment is, then, related to growth. The individual is secure to the degree that he keeps faith with the universal laws which govern his existence and his behavior. To stop growing is to lose security. Contentment is harmonious adjustment with the universal plan. As long as we keep the law, we are free from pain, but the moment we break the law, we lose our participation in the divine benevolence. In the large sense, the unhappy are those who resist growth or break laws. If we are false to the rules of the game, we are punished, and this punishment deprives us of our peace of mind.

There have been great statements of the rules governing the ethical experience of the human being. One of the more beautiful summaries of the good man's course of conduct is the Sermon on the Mount. Through the Beatitudes, Jesus taught his disciples, and others who came to listen, the principles upon which contentment in this world can be attained. Few seeking happiness have ever practiced or seriously desired to practice the simple way of peace. Convinced by the pressures of their own self-interests that they have outgrown the natural virtues, mortals try to play the game according to rules that have no foundation in truth.

The very word contentment suggests modest requirements and gracious conduct. There is a homely, friendly qualities different from the irresponsibility which we associate with the term happiness. There is something external or environmental suggested by the word happiness. Contentment is far more internal. It does not require any large change outside of ourselves. Of the golden mean of Aristotle, it implies moderation under law rather than an escape to that which lies beyond the human ken. Certainly, if there is a larger and more-positive happiness somewhere in space, we shall reach it through the cultivation of contentment. We must find the wisdom in things as they are, and, building upon our limitations, outgrow them without violence or stress. We attain security by releasing it through our own nature and not by an aggressive program of imposing our notions upon others.

The world around us is forever changing. We cannot prevent the mutinies, tides, and currents which flow through space and constantly alter the patterns in which we live. If contentment requires an infinite extension of some present pleasure, and if we are not equipped to meet new experiences and new conditions, there is slight probability of internal security. We are creatures of habit and resent the challenge of novelty. But the very resentment itself is our own mistake. We abide in a sphere of inevitables, and in the words of the Gita: "Over the inevitable, we shall not grieve." Much strength and time are wasted if we permit ourselves to resent the rules which govern inflexibly the course of mortal conduct. It is wiser to accept with good grace that which cannot be changed by worry, fear, or resentment.

The relative degree of happiness to which we may reasonably aspire is a compound composed of numerous separate but indispensable elements. There must be faith, hope, and charity, much of wisdom, and a great deal of patience. We must be generous with our attitudes and convictions, standards and measures. Most of all, we must be friendly folks, with a natural aptitude for contentment. Just as some appear more talented in art, others in music, and still others in science or religion, so a natural inclination for happiness and a natural instinct to do the things which cause happiness are essential ingredients of successful living. These can be cultivated to a degree, but they cannot be supplied artificially if the basic values are lacking. A great many folks can never be even reasonably content unless they change their entire temperaments. They seem to lack the capacity to estimate any situation in terms of adjustment. They live and die determined to change everything but themselves.

Ruts deepen with the years. The superficial habits of youth become the unalterable patterns of old age. To a degree at least, our standards of contentment depend upon the conditioning to which we were subjected during childhood and adolescence. If we grew up in homes where contentment prevailed, peace and harmony are recognized as essentials of daily living. If, however, we grew up without any experience of true camaraderie, we reach maturity already accustomed to think in terms of...
possible substitutes. The inharmonious home is always an expensive establishment, for the members attempt to buy contentment by bribing each other with expensive gifts and extravagant projects. Needless to say, these trinkets, regardless of their cash value, have little if any permanent effect.

If we find that we have had unusual trouble in attaining a fair measure of tranquillity, it may well be that we stand in need of a general reformation. Likely enough, we have more than one fault or shortcoming that bears upon the issue. Moderate study of personality problems may help, but we gain little merely by demonstrating that there are legitimate causes for our dissatisfaction. There is always the person who feels that he was endowed with a large capacity for enjoyment, but who has lost his congenital optimism as the result of environmental pressures. Philosophy helps if we use it intelligently, and religion also can contribute useful ideas. But we must not use philosophy merely to rationalize discontent, or religion just to prove that there is some peculiar merit in being miserable.

A man should cultivate happiness as he tends a garden. He plants his flower beds, arranges his hedges, and lays out his borders in a manner that satisfies his aesthetic inclinations. He then knows that he must protect the beauty of his garden by constant care and thoughtfulness. If he neglects his flowers, the weeds and insects will destroy them. If his plants are ill-chosen, they will grow into confusion, and unless he has experience, at some season of the year his garden will be destitute. But if he combines all things wisely, he will enjoy his flowers and shrubs at every season. His reward will not be wealth, but beauty and contentment of spirit.

**BON APPETIT**

The Roman emperors established the world's record for eating. Their gastronomic achievements have never seriously been contested. The Emperor Aurelian at one meal ate a whole wild boar, a sheep, a young pig, and a hundred loaves of bread. Incidentally, he washed these down with an appropriate amount of liquid refreshment.

The Emperor Claudius Albinus believed in the hearty breakfast. He started one day with five hundred figs, one hundred peaches, ten melons, one hundred small birds, forty oysters, and then nibbled a huge quantity of grapes.

The Emperor Maximian became so large because of eating that his wife's bracelets served him as finger rings.

It remained, however, for the Emperor Vitellius to establish the record. He ate almost incessantly, and his brother once served him two thousand fishes and seven thousand birds at one meal. Josephus said that had this prince lived long, the revenue of the Empire could not have paid for his food.

**MANNA FROM HEAVEN**

In the massacre of Paris during the religious wars, one Reverend Merlin, a minister of a reformed religion, fleeing for his life, hid for two weeks in a haystack. His strength was sustained through this long ordeal by a hen that came each day and laid an egg beside him.

**Montpellier**

Physician of France

Montpellier was one of Europe's great universities. In 1181, William VIII, Lord of Montpellier and a celebrated patron of the sciences, proclaimed the medical college to be a free school. He invited physicians and scientists of all countries to give instruction there. In the years that followed, the university increased, many buildings were added, and departments of jurisprudence and theology were created. As a result, Montpellier gained a wide reputation as a center of educational opportunity.

To enter Montpellier it was necessary to have of the male sex, twenty-two years of age, of legitimate birth, of the Catholic faith, not to be a menial worker, or a mechanic, and to have studied the arts for at least two years. As a last prerequisite, there was also a delicate financial consideration.

The highlights of the medical course at Montpellier were the dissections. During the time that Michel de Nostradamus was a student at Montpellier there were at least two of these momentous occasions. The students sat in high-backed stalls in the dissection theater. Upon the ancient woodwork of their benches were carved skulls in high relief. The moldings were decorated with frieze work in the form of festoons of bones and the internal organs.

Each member of the class wore his scholar's robes, and the general atmosphere was one of extreme gravity. On a high desk at one end of the room sat the Doctor of Medicine, hooded and gowned, girdled with the belt of Hippocrates and carrying in one hand the Aesculapian wand. The latter served not only as a pointer but also occasionally for the less-dignified office of producing the dissectors.

It should be borne in mind that the surgery of that day was hardly a part of the practice of medicine; cutting was still in the hands of the laity. Typical of the practice of that period is an authentic account of a Caesarean section being performed by a hog gelder! Since dissection work was much too "messy" for the distinguished scholar, underlings performed this distasteful task. There was no intention to further surgical knowledge or to examine internal pathology. Its chief purpose was to familiarize students with the approximate location of the vital organs, so that poultices and other external remedies might be applied at points more proximate to the center of distress. A few years later, Vesalius caused quite a stir among the Academicians by performing a dissection, with his students gathered about the table.

At Montpellier, Michel de Nostradamus improved his knowledge of chemistry, and, like most chemists of his day, dabbled in alchemy and various Arabic formulas then in vogue. A physician was also required to have wide knowledge of herbs, and most of the large universities had herb gardens where various plants were cultivated for medicinal purposes. In some communities a doctor
was not permitted to practice unless his herb garden was of a prescribed size. The expectations of Hippocrates were gravely pondered and, of course, Galen and Avicenna were administered in liberal doses. Important personages visited him regarding his mode of treatment for the plague, and his protege would succeed. Michel made hasty device recovered, and his reputation was permanently established. Because of this pump, Michel de Nostradamus is often referred to as the father of antisepsis.

From Bordeaux he carried his pump to Avignon, where he was summoned to the bedside of no less important a person than the Papal Legate, Cardinal de Claremont. Philip de Villiers de l'Isle-Adam, Grand Master of the Knights of Rhodes, was taken gravely ill while stopping at Avignon, and asked that young Master Michel be consulted in preference to the prominent local physicians.

While at Avignon, Master Michel perfected a quince jelly "of such sovereign beauty" that it was greatly admired by his distinguished clients. So good was this jelly that it ultimately found its way to the larder of King Francis I.

In 1528, the pest abated of its own accord. The doctors who survived returned to their classrooms and the University of Montpellier officially reopened its doors. The four years he had worked with the plague-stricken emphasized in one of the most learned doctors of his time, Antoine Romier. It was the duty of his protege to try in every way to befuddle the neophyte, although secretly hoping at the same time, of course, that his protege would succeed. Michel made an exceptionally-brilliant showing, for which he was loudly applauded by an enthusiastic audience that had gathered for the occasion.

The final step was the conferring of the full medical privileges; this was called the actus triumphalis. The night before this event the bells of the cathedral were rung to convey the glad tiding. In the early morning, the faculty, in full regalia and preceded by musicians, paraded in a body to the lodgings of the candidate. Having received him into their midst, the procession, led by the mace-bearer and other dignitaries and attended by a large part of the citizenry, then entered the Church of Saint-Firmin. At the church one of the regents, dining with pomp and circumstance, then mumbled in his beard "a great Latin discourse" redundant with platitudes and hackneyed phrases worn meaningless by repetition. The candidate was thereupon invested with the robes of medicine. On his head was placed a square bonnet with
a red pompom. A golden ring properly inscribed was slipped upon his finger as the symbol of healing. The golden circle of the physician was bound around his waist, and the book of Hippocrates solemnly placed in his hands. He received the "Great Oath," after which he was seated on the raised platform beside the regent who had made the formal address. The faculty and student body then passed before him. One embraced him, one blessed him, and one said to him: "Vade et occide Cairn!" The biographers quoting this Latin phrase declare that none knew what the words signified, including themselves. But, regardless of this uncertainty, Michel de Nostra-Dame was a doctor.

As evidence before the world that he was a scholar, it was customary for a physician to Latinize his name. In this way, Jerome Cardan became Hieronymus Cardanus; the simple English doctor, Robert Fludd, became Roberto Fluctibus, and Michel de Nostradamus. The simple English doctor, the traveling apothecary shop, the various parts of which dangled about him in various parts of which dangled about him in a well-ordered confusion. There were books and bundles, a small portable furnace, bottles, jars, and boxes. A few choice specimens from the dissecting room also shared space with the customary mortar and pestle. An elaborate case contained the five surgical instruments, and it should the occasion require, the latter also served as cutlery. They also had other uses. Physicians were known to have defended their lives against brigandage with their favorite scalpels.

The greatest Scaliger is strangely obscure. He claimed to be a scion of the illustrious Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignities, but in so far as his name seems to be a scion of the illustrious Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignities, but in so far as his name seems to be a scion of the illustrious Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignities, but in so far as his name seems to be a scion of the illustrious Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignities, but in so far as his name seems to be a scion of the illustrious Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignity and was subject to perpetual fevers and there was enough work for several physicians. Convinced that there was need of a new town doctor or some noble family become dissatisfied with its physician was bound around his waist, and the book of Hippocrates solemnly placed in his hands. He received the "Great Oath," after which he was seated on the raised platform beside the regent who had made the formal address. The faculty and student body then passed before him. One embraced him, one blessed him, and one said to him: "Vade et occide Cairn!" The biographers quoting this Latin phrase declare that none knew what the words signified, including themselves. But, regardless of this uncertainty, Michel de Nostra-Dame was a doctor.

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Nostradamus was forced to teach doctrines which he did not personally believe, and he was not allowed to interpret the texts according to his own judgment and experience. Rather than perpetuate errors and fill the minds of the young with what he regarded as scholastic absurdities, he resigned his chair, and in 1551 quitted the university. He was born of a wandering people. Like Paracelsus, he believed that learning had its true beginning where schooling had its end. All his obligations to the prejudices of his time had been fulfilled; he was now free to heal the sick in his own way.

Like the Aesculapians of old, the medieval medic belonged to a race apart, a society of healers which enjoyed extraordinary privileges. His diploma was a universal passport, and it was customary for the new medic to make the grand tour before settling down to the practice of his art. Not only did travel broaden the mind, but it lent professional dignity and often resulted in useful contacts. There was no letting when a community might stand in need of a new town doctor or some noble family became dissatisfied with its physician was bound around his waist, and the book of Hippocrates solemnly placed in his hands. He received the "Great Oath," after which he was seated on the raised platform beside the regent who had made the formal address. The faculty and student body then passed before him. One embraced him, one blessed him, and one said to him: "Vade et occide Cairn!" The biographers quoting this Latin phrase declare that none knew what the words signified, including themselves. But, regardless of this uncertainty, Michel de Nostra-Dame was a doctor.

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he married Audiette de Roques-Lobejac, a beautiful girl thirty years younger than himself, who appears to have been an orphan. The two names are so similar that it is generally supposed that a mistake has been made. Did some historian by some lapsus calami wrongly assign Scaliger’s wife to Nostradamus? Or, is it possible that close association with Scaliger’s household resulted in a marriage between Nostradamus and some relative of Madame Scaliger?

It is, of course, possible that Audiette and Adriete were not the same person. Precedent for such a deduction may be found in the case of William Shakespeare. It has never been proved that Ann Hathaway of Stratford was the same Ann whose marriage banns to Shakespeare were posted in a nearby town. Unsympathetic investigators have begun to suspect that there were two Ann’s in Shakespeare’s life.

Nostradamus continued to share local fame with Scaliger for several years at Agen. According to the meager records, Doctor Michael adored his wife and idolized his two children. His career appeared secure. Distinguished visitors came from afar to consult him. The town was proud of its doctor and he was loaded with gifts as he made his periodic visits among the people. In the course of his professional activities.

Then the Black Death struck again. Day and night Nostradamus labored with the sick. The pestilence was especially severe at Agen. Tirelessly the physician visited the stricken homes and applied his nostrum. To those simple folk the very word became synonymous with his own name. Those whom he treated recovered, and their gratitude continued throughout the years.

Then at the life of this quiet, good man, tragedy struck an all-but-fatal blow. In a few short hours all that was dear to him was lost; his wife and children sickened and died of the plague. Frantically he worked upon them, using all his skill and knowledge. One by one, the flames of life flickered out. Others he could help, but, by some unhappy fate, his own he could not save. When the holy ground of the old cathedral received unto itself the bodies of his loved ones, the heartbroken doctor sadly turned his back upon their graves to resume his life of wandering.

For eight years Nostradamus journeyed on, always driven by some inner urge. He sought to efface the memory of his personal sorrow by immersing himself in the study of his beloved medicine. He stopped at numerous inns along the way. Everywhere he asked about the doctors. He desired to know their accomplishments and their remedies. He held converse only with scientists and apothecaries. He would establish himself in some wayside hostel, remain for a few weeks, then suddenly disappear.

His days were spent with the doctors, his nights with his chemical apparatus which he always carried with him. He visited Genoa, Venice, and Milan, ever seeking knowledge, ever desiring to know the formulae other men were using to combat disease.

While in Italy, Nostradamus made his first recorded prediction. Walking along a village street, the physician met a group of Franciscan brothers. Among them was Felix Peretti, a youth of very humble origin who had been a swineherd. As he passed the young friar, Nostradamus suddenly stopped and fell on his knees to receive his blessing. The monks, amazed at this uncalled-for display of deference, asked, “Because,” replied the prophet, “it is proper that I should submit myself and bend the knee before His Holiness.” The other Franciscans shrugged their shoulders, and whispered among themselves that he was some strange visionary or mystical whose words could have no meaning. Later, however, the young monk became Cardinal of Montaile and in 1585 was chosen Pope under the name of Sixtus the Fifth.

About 1538, Nostradamus came to the attention of the Inquisitional Court, an honor which he in no way coveted. Some time before, he had reproached a monk who had cast a bronze statue of himself. The monk had insisted that the astrologer could not be

Nostradamus suspected that the image was actually intended for magical purposes, of which he was the proposed victim. He realized that he had aroused the enmity of this monk, which would stand him in bad stead if his remarks were misinterpreted. Apparently, the Inquisitors had little interest in preserving his immortal soul, however, and when he failed to appear for questioning, they made no further effort to compel him. Throughout his life Nostradamus was a devout champion of the Church, and there was very little tangible evidence, aside from his astrology, which could be used against him, and that was a subject not officially banned.

In 1539, Nostradamus was at Bordeaux where he was experimenting with the properties of black amber which he preferred to gray in the preparation of his tinctures. He spent much time there with the apothecaries. One of them, Leonard Bandon, left a record of the opinions of Nostradamus which related to the qualities of various types of amber.

In the village of Saint-Bonnet de Champeau, Nostradamus read the horoscope of the young son of Madame de Lesdiguieres. He predicted from the chart that the boy would grow up to be one of the first in the kingdom. Francois was made marshal in 1609, and in 1622 became constable of France, the highest military officer in the kingdom.

Nostradamus then proceeded to Bar-le-Duc, where it is recorded that he made some rather broad remarks against Luther and the Lutheraus, whose cause he did not favor. At Bar-le-Duc, he was lodged at the Chateau de Pains, the estate of the Lord of Florinville. While there, he cured Madame de Florinville and his lordship’s grandmother from ailments which had been pronounced hopeless by other physicians. It was while at the Chateau de Pains that the astrologer became involved in the highly amusing episode of the two pigs.

Though secretly convinced that Nostradamus possessed an extraordinary prophetic power, Le Seigneur de Florinville insisted that the astrologer could not be
right on all occasions, and challenged him to a test of skill. He should set up the horoscopes of two sucking pigs and predict accurately what the future held for each. Nostradamus gravely calculated the horoscopes and pronounced his findings. He saw only tragedy for the little pigs. The white piglet, he declared, would be devoured by a wolf, and the black one would be served up on his lordship’s table.

The astrologer vered gave his host a happy idea. The Seigneur secretly summoned his cook and ordered that the white pig should be killed immediately and served up to them that very night. Waiting until the dinner was over, the master of Florinville then turned to Nostradamus and jestingly remarked: “Well, my good doctor, this time your prophetic powers have failed. We have just eaten the white pig.”

After a few moments silence, the doctor quietly replied: “May it please your lordship, but I must doubt your word. Send for the cook.”

When the chef entered the room, it did not take long to discover that something was amiss. After considerable pressure from his master, the poor man finally broke down and confessed all. He had killed and dressed the white pig exactly as his lordship had ordered, and had placed it on the spit to broil. Then a most unhappy incident occurred. A half-tamed wolf that ranged about the chateau was often fed by members of the household. This animal ran into the kitchen and ate a hindquarter from the half-cooked pig. So distressed was the chef at the prospect of his master’s displeasure that he then secretly killed and dressed the black pig and substituted it for the other.

When the confession was complete, Nostradamus turned to his host with the quiet remark: “The white pig shall be eaten by a wolf, and the black one shall be served at your lordship’s table.”

Historians believe that it was at Orval when Nostradamus first began to feel the overshadowing of the prophetic spirit. Prior to that time he had been a physician of empiric medicine and an astrologer of unusual ability. Now was added the stirrings of his mystic seership. Was he a little frightened at the strange power that was unfolding within him? Did he desire to retire for a while into the seclusion of a holy life so that he might “live with the spiritual”? The physician said he was such was the case. They write that while at Orval, Nostradamus was possessed by a “lymphatic” spirit and by the “vehemence of a melancholy passion.”

But by such terms they imply that Nostradamus had passed through a profound psychological crisis. His spirit had descended into the shadows of a great sorrow. The inevitable reaction had set in. The loss of his wife and children had affected him far more than he had admitted to himself. For years he had sought to escape the hidden hurt within by filling his life and mind with useful activities. But, at last, he could deny the truth no longer. He was a lonely, frightened man struggling with a strange power that he did not understand and could not entirely control.

As Mohammed prayed through the night in the cave of Mount Hira, so Nostradamus performed lonely vigils at Orval. Always a devout man, he besought divine aid in the ordering of his mortal life. He must find inner strength and peace if he was to continue his miniaturizations.

Several authors maintain that Nostradamus is the true writer of the celebrated Prophéties of Orval, whose authorship have been attributed to a mysterious person named Olivarivus. These prophéties contain such a remarkable account of the advent of Napoleon I that only a truly great seer could have produced them. The abbot of Orval, instead of destroying the curious document, concealed it in the abbey, where it remained unknown for more than two hundred years.

In 1793, Francois de Metz was appointed by the Secretary of the Commune to compile a list of the books and manuscripts which had been pillaged from palaces, churches, and abbeys during the Revolution. One of these books was entitled The Prophecies of Philippe Dieudonne Noel Olivarivus, Doctor of Medicine, Surgeon and Astrologer. The manuscript was dated 1542, and it had come from Orval.

De Metz was so intrigued by the Prophéties he copied the manuscript volume and discreetly circulated it among his intimates. Napoleon read the copy and was greatly impressed by the story of the first empire. After considerable difficulty, the book was discovered and presented to the Emperor. Napoleon kept the manuscript with him, but it was not found among his effects. Its present whereabouts is a mystery as great as its origin.

A few extracts from the Olivarivus Prophecies will suffice to prove their extraordinary accuracy. “France-Italy will see a supernatural being, born not far from its bosom. This man will emerge from the sea. While still a young man, will open for himself in face of thousands of obstacles, a pathway in the ranks of the soldiers and become their first leader.” He will thus gain a name, not as a king but as Emperor—a title coming to him after a while out of the great popular enthusiasm evoked.

He will battle everywhere throughout his dominions: he will drive from their lands princes, lords, kings. He will be seen with a mighty army of forty-nine times twenty thousand men on foot in arms, and they will carry arms and trumpets of steel. He will carry a sword in his right hand an eagle. He will have two wives and only one son. Kept in restraint in exile, in the sea from which he started in his young days, close to his birthplace, he will remain for eleven moons. Then chased away once more by a triple alliance of European populations after three moons and one-third of a moon, back in his place will be set the King of the old blood of the Cape.”

It is certainly a strange coincidence that two prophecies—one by the mysterious Olivarivus, the other by Nostradamus—and both compiled at approximately the same time—should describe with equal accuracy the story of the first empire. There may well be grounds for the growing conviction that Olivarivus was but a pseudonym and that Nostradamus himself is the author of The Provenance Out of the Solitudes.

Nostradamus left Orval about 1543, and resolved to establish himself at Mar­seilles, a rich and populous center, where he could mingle with scholars of repute. His stay at Marseilles was an unhappy one. He found the physicians there corrupt and the apothecaries worse than uninformed. His criticism brought on the animosity of his colleagues and one of them accused him of magic. His astronomical knowledge they also belittled, and instituted a systematic campaign of vilification.

In 1546 the plague broke out at Aix. It raged from May to January of the following year, and a delegation from the town committee besought him to come and save their community. Two-thirds of the population was already dead and none would survive unless better remedies were employed. Doctor Nostradamus prepared a goodly supply of his favorite powders, gathered the imple­
from his, I desire that you choose who should remain physician of your town, and that you adopt immediately for yourself one or the other, myself or Sarasin." The delegation at once cried out: "We choose Doctor Nostradamus, the liberator of Aix!"

So successful were the experiments carried on by Nostradamus that the epidemic was conquered in a month, and the astrologer-physician returned triumphantly to Salon. His years of wandering were over. The years of prophecy were at hand.

(To be continued)

The canonization of Joan of Arc reminds one of the inscription that was placed near the stake when she was burned in the public square of Rouen. "Joan, commonly called la Pucelle, a liar, dangerous, and abuser of the people, a witch, suspicious, a blasphemer of God, presumptuous, an unbeliever in Jesus Christ, a murderess, cruel, dissolute, a worshipper of the devil, an apostate, a schismatic, and a heretic."

St. Patrick was enslaved by pirates in early youth, and served an Irish king as shepherd. When he returned to convert the people of Ireland, he summoned them by beating on a drum, and instructed them in the doctrine of the Trinity by means of the trefoil leaf of the shamrock.

On March 14, 1904, a great statue of Christ, the Prince of Peace, was erected on the Andes. The figure twenty-six feet high was cast from old cannons, and on the base is inscribed: "Sooner shall these mountains crumble to dust than Chileans and Argentines break the Peace to which they have pledged themselves at the Feet of Christ, the Redeemer."
Folklore, as the word implies, includes the hero legends and other lore directly concerned with one's race, nation, or community. The fairy tale deals with sprites, elementals, and other fantastic creatures, and often involves moral instruction. The fable-proper is restricted to the humanizing of animals or other subhuman forms of life for the purpose of caricaturing or exaggerating the peculiarities of human nature. The fable is frequently an emblem in story form, as its primary purpose is to teach.

Among old nations, emblems and symbols served two important purposes. They became: first, the simplest means of communicating the mysteries of religion; and second, a convenient vehicle for moralizing, or extending the social graces. Among the Greeks and Romans, symbols of hospitality ornamented the fronts of houses, especially doorways, gates, and entrances. They also adorned the interiors of public rooms, inviting guests to banquets, to the pleasures of the garden and the public bath. Our classic ancestors wished to be considered as overflowing with gentility, courtesy, and hospitality. They went so far as to paint a reproduction of their dinner table outside the house so that guests might enjoy appropriate expectations. Perhaps some competitive spirit existed, and the rich wished to impress their neighbors with the bounty of their board.

In the temples, such as the House of the Dionysia at Pompeii, elaborate religious murals, representing sections of the initiation rituals, covered the walls. These depictions of sacred mysteries helped to condition the minds of both neophytes and priests away from wordliness and toward the sublimity of the mystical tradition. Similar ornamentations, either painted or sculptured, adorned Eastern shrines and temples and combined decoration and visual instruction. Among such nations as have large illiterate groups, the pictorial form becomes a vital element of education.

In Christendom, as late as the 17th century, morality plays contributed largely to the dissemination of Biblical history and doctrine. Through the Dark Ages in Europe, scarcely one in ten thousand of the population could read or write. To teach the common people the elements of their faith, plays, pageants, and rituals were given by the clergy on the broad porches of the churches and cathedrals. The large open square in front of the religious building was intended to permit an assemblage of spectators to watch the sacred theatrical productions. Fragments of Old Testament history, scenes from the life of Christ, and episodes from the careers of saints and martyrs were favorite subjects. Later it was recognized that the parables were especially suitable to be presented as morality plays. Such stories as the Prodigal Son and the Good Samaritan became typical of the entire program of Christian ethics. If the local faith seemed to be lacking in appropriate fervor, a vivid depiction of the state of lost souls usually corrected the condition.

Even today among many communities sanctified persons are identified principally through the symbols with which they are associated. Representations of saints may be so faulty in design and uncertain of likeness that it would be impossible to distinguish them unless they were accompanied by identifying devices. In the cases of saints, these devices are most often associated with the incidents or implements of their martyrdom. The vast pageantry of Oriental divinities, saints, and demi-gods must likewise be identified by certain invariable symbols.

The ancient mind appears to us to have been extremely literal in its reaction to the vital stimulation of environment. Early man brought every abstract and intangible factor of which he became aware down to the homely level of his untutored reflections. When he represented his deities, they bore a startling resemblance to himself, and they were both fleshly and fleshy. He bestowed with his genius the highest artistry at his command, and attempted to honor his concept of the divine nature by conferring upon it a regal and haughty majesty. Seldom does either Greek or Roman art of the classical period suggest that the painter or sculptor was subtle, either in concept or execution. The
EMBLEMS OF THE COSMOS FROM THE RITUALS OF ANCIENT MYSTERIES

The central figure is the Virgin of the world, standing in the zodiac with the planetary symbols on her body. She is Sophia or Isis, with the moon beneath her feet. On the right side of the figure, is a design from the Brahmanic Rites showing creation taking place on the back of the turtle of universal motion. At the left, is a figure divided vertically to signify the equinoxes.

THE GENERATION OF HEAVEN AND EARTH

Above, the planets and their deities circling about the sun. Lower left, Diana, the great goddess of the Ephesians, with a turretet crown. At the right, a Janus figure within a zodiac, its body covered with sacred emblems. The old face represents the past, and the young upturned face, the future. The figure is set in a turning wheel to indicate the mystery of time.

—From the *Hieroglyphica* of Romeyn de Hooghe
Egyptian was more dramatic, because of his ingenious combining of human and animal forms. By this device, he escaped discrediting and prevented his gods from resembling too closely his politicians. The simplest expedient which came to the mind of ancient man was to bestow a sense of superiority by increasing size. Large figures gained impressiveness by mass alone, and the colossus became symbolical of vastness of domain, greatness of power, or extraordinary superiority in wisdom or virtue.

Although we have defined our concept of the distinction between an emblem and a symbol, it is only fair to examine various opinions on the subject. Our English word *emblem* comes to us from the Greek through the Latin. It means literally to put in, or to put on, as to inlay. The use of the word in reference to mosaics or the inlaying of pavements or walls for purposes of decoration is now obsolete. The dictionary now defines emblem as a picture accompanied with a motto, a set of verses, or the like, intended as a moral lesson or meditation. There is also a second definition by which an emblem is recognized as the visible sign of an idea, or as a figure or object symbolizing or suggesting another figure or object. In this consideration, a symbol is regarded as more arbitrary or conventional than an emblem.

An early writer on emblem books, Claude Mignault, recognized in 1574 that "all emblems are symbols, tokens, or signs, but all symbols are not emblems: the two possess affinity indeed, but not identity." In his introductory dissertation upon *Whitney's Choice of Emblems*, Henry Green supplies the following: "Naturally and easily the term emblem became applicable to any painting, drawing, or print that was representative of an action, of a quality of mind, or of any peculiarity or attribute of character. Emblems in fact were, and are, a species of hieroglyphics, in which figures or pictures, besides denoting the natural object to which they bear resemblances, were employed to express properties of the mind, virtues and abstract ideas, and all the operations of the soul."

Emblems and symbolical devices are mentioned in the Bible, the Scriptural writings of most non-Christian nations, and in the great epic poems and classics of antiquity. Homer and other Greek poets refer especially to the shields of the heroes adorned and ornamented with figures and devices. No doubt these shields were the inspiration for medieval heraldry in which the coats of illustrious families were painted on their shields. The devices on early coinage should also be mentioned. These often included hieroglyphical representations or symbols of sovereignty and the peculiar emblems of cities and states. Old signet rings, seals, and seal-cylinders were likewise ornamented with significant designs.

Although emblematic devices have a long and interesting history, most authorities trace the concept of moral emblems to the Table of Cebes. Of Cebes himself very little is known except that he was a contemporary of Socrates, and Xenophon includes him among the most-intimate friends of both Socrates and Plato. The Table itself exists to our time only in the form of a description of a remarkable painting which originally adorned the Temple of Kronos. The painting was a symbolical panorama of all human life, and clearly set forth those circumstances of character which determined whether the human soul would attain an ultimate state of blessedness or perish for its misdeeds. An exceedingly-interesting restoration of the Table of Cebes was prepared by the Dutch designer and engraver, Romeyn de Hooghe.

The next work intimately associated with the subject is *Horapollo's Niloi Hieroglyphics*, which appeared first in printed form in the Aldine edition of 1505. There were at least eight editions in the 16th century, and it later occurs in the *Oedipus Aegyptiacus* of Athanasius Kircher (Amsterdam, 1676). The most-available edition in English is that published in London in 1840 by Alexander Turner Cory, under the title *The Hieroglyphics of Horapollo Niloi*. It should be pointed out that in Cory's version, the figures representing the hieroglyphics have been completely revised to agree with the findings of modern Egyp-
The scribe, Horapollon, flourished in the reign of Theodosius I (408-450), and was a native of the nome of Panopolis, a great center of literary activity at that time. He appears to have traveled considerably, and followed the profession of grammarian, teaching in both Alexandria and Constantinople. He gained some fame as a dramatist, and wrote commentaries on the Greek poets. Some have suggested that Horapollon was a priest of the then-decadent Egyptian religious Mysteries. Motivated by a desire to collect and perpetuate the fast-fading knowledge of the hieroglyphics inscribed on the monuments and in the manuscripts of his people, he prepared what may be termed a key to these symbolic figures.

There has been considerable difference of opinion as to the importance of the contributions of Horapollon, but A. E. Wallis Budge points out that he probably had access to a number of ancient Egyptian papyri. The original work of this scribe seems to have been extensive, but only two books or sections of his thesis on Hieroglyphics are extant. Horapollon apparently lived at too late a period to restore the ancient learning of his nation, and many of his interpretations of the glyphs and figures are fantastic.

The first of his figures is reproduced herewith, from the Paris edition of 1551. Horapollon explains that to denote eternity, Egyptians depict the sun and moon because their elements are eternal. They also represent eternity by a serpent, or basilisk, with its tail covered with the rest of its body. They placed golden figures of this creature around their gods. The basilisk is a mythological dragon-serpent, itself immortal, whereas all other snakes are mortal. Here, then, is an early instance of the device later associated with alchemy, Hermetic art, and the esoteric tradition. The serpent devouring its own tail is now commonly used to represent either timeless or some vast cycle which to mortal contemplation appears endless.

Horapollon supplies very quaint and curious examples of Egyptian symbolism. He says, for example, "To signify a man that has not traveled out of his own country, they delineate the O nomephalus (creature with an ass's head) because he is neither acquainted with history, nor conversant with foreign affairs." It can easily be understood that such definitions and explanations, while comforting the moralist, have not always brought complete satisfaction to the more-prosaic Egyptologist. It is safe to say, however, that the mental meanderings of Horapollon influenced most early interpreters and would-be tribal decipherers to employ hieroglyphical inscriptions. His book was treasured by them as a precious monument of antiquity, and attained wide popularity.

We have devoted considerable space to this particular work because it reveals the very substance of the concept of philosophical symbolism. Strange emblems and curious devices are to be found wherever the esoteric tradition flourished among the ancients. Many of the ruins of the past are valuable principally as symbols of vanished culture and remote learning. Materialistic scholars and scientists are interested, for the most part, only in perpetuating a record of the forms and proportions of early landmarks. It does not occur to them that locked within these forms are moral truths captured geometrically in stone, wood, and marble, and artistically in ornaments, embellishments, and other designs. The spiritual, philosophical, and scientific secrets of the past are locked in the symbolic forms of mythology, drama, poetry, and fables. Unaware that these remain have other than obvious meanings, we have deprived ourselves of the consolation which comes from an understanding of causes, divine and universal.

Ancient scholars stated that the priests of the old temples had a secret language called sacerdotal, which they concealed from the profane, revealing it only to those who had celebrated the orgies of the blessed gods. The word ogy meant originally a mystical festival or assembly accompanying initiation or performed on special occasions, and had nothing to do with our popular concept of dissipation or revelry. It is reported that the priests, using the same signs and symbols employed by the profane in the transaction of their affairs, were able to transmit an entirely different and more-profound kind of information. To the present time, the keys to this sacred mode of transmission are believed to be hopelessly lost. It may well be that the Egyptians, like the Jewish cabalists, concealed the true substance of their theology in the very glyphs and symbols used in naming or identifying their divinities and sciences.

To decode this hidden meaning, the decipherer would have to read the glyphs as symbolic devices by perceiving their outer and obvious meanings and proceeding toward their psychic overtones.

From these considerations, we can appreciate the influence exercised by a work like the Hieroglyphica of Horapollon. The very obscurity of the text and the absence of adequate historical data have inclined some critics to assume that least part of the book may have been added as late as the 14th or 15th century.

Examination shows that most of the early emblem books followed closely the format of the Hieroglyphica. Some went so far as to include the word hieroglyphic in their titles, and the illustrations exhibit numerous similarities. Symbols became the elements of a moral and ethical language, and symbolism itself was largely dominated by prevailing theological conceits, a new means for the communication of secret knowledge was available to the European intellectual. He made use of his newly acquired instrument in many ways and with several motives. The curious device of the emblem became the silent and swift messenger capable of eluding the vigilance of censorship.

After the invention of printing, it was found convenient to cut various embellishments in wood, copper, or steel, thus supplying the designs previously drawn into manuscripts by hand. Before the year 1500, a number of sumptuous picture books appeared catering to the popular taste. From the beginning, there was a distinct tendency on the part of the engraver to compete with the author. Most of the illustrations in early books are so substantially inaccurate as to contribute little, if anything, to serious scholarship. The artist, then as now, was thinking in terms of dynamics, impact, and composition. The text was only a
convenient means for publishing the picture at someone else’s expense.

Colophons, headpieces, and other printer’s ornaments offered splendid opportunities for decorative designs. These devices and the symbols of the various printing houses added greatly to the charm of old printed books. Initial letters offered dramatic possibilities, and grotesques were introduced to imitate the skill of the old illuminators. Sometimes the text of the book was so ordinary that it survived because of the ingenuity of the illustrations of its format. Among early works which offered themselves especially to the ingenuity of the engraver were Dante’s Divine Comedy, and such classics as Reynard the Fox, The Ship of Fools, and The Dance of Death. As all these included elements of the moral fable, the illustrations naturally took on emblematic significance. Such works, therefore, were considered as forerunners, the contents of the book, but are inserted as Forewords offered dramatic possibilities, and it is difficult to clearly differentiate the emblem prior to the appearance of works actually so designated.

Mystical speculations about God, the world, and man occupied the minds of many medieval scholars and theologians. They conceived creation itself to be a symbol or figure through which the divine will manifested its purposes and intentions. Thus, by analogy, the word revealed God, and man revealed the world. The human being himself was a microcosm or miniature of the cosmos. The dimensions and proportions of the human body were mathematical-很重要 from the text is well-calculated to invoke noble sentiments in the young. The headings are Scriptural, and as we turn the pages we share in the edification of the little folks of three centuries ago. A few examples catch the eye: “Remember, I be see thee, that thou hast made me as the clay, and wilt thou bring me into dust again?” A few pages on there is another gem from Jeremiah: “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night.” Book II, emblem XIII may be an editorial comment on the work in general: “Are not my days few? Cease then, and let me alone, that I may take comfort a little.” It is amazing how these messages, though unexpected, now and then, are able to quote a single cheerful passage from Holy Writ. Everything dealt with the sorrows of life, the griefings for the horrible sin of being here, and the gentle hope that we should depart to glory after a long, agonizing illness. The children must have loved it.

All emblem books, however, were not strictly in this vein, although many were burdened, at least to a degree, with the temper of the time. There is no doubt that hieroglyphical pictures were used to conceal the activities of the Secret Societies of Reformation operating beneath the surface of the European political structure. Some of the emblems are highly significant and exceedingly cryptic. Where this is the case, they were prepared especially, although sometimes inserted in the older collections. This means that a certain amount of detective work and comparisons between the several issues of important emblem books reveal consistent indications of tampering.

If we assume the emblem to be a kind of rebus, it must be approached as something to be unfolded or decoded according to certain rules. Naturally, the symbol is meaningless to the superficial reader who has no reason to suspect hid-
hidden meaning or at least a hint that some intimation of the true nature of a signed by Martin Droeshout, to whom first edition of the plays. The engraved proximity to the figure itself.

This is the first edition to contain the specially engraved title which was de­

clared to make sure that the rebus did not

ter to examine carefully. Two ex­

amples are now open on my desk. The first is The Essays of Michel de Mon­

taigne, in the English edition of 1632. This is the first edition to contain the specially engraved title which was designed by Martin Droeshout, to whom we are indebted for the fantastic portrait of William Shakespeare in the first edition of the plays. The engraved title page of Montaigne features an engraving through which the beholder has a glimpse of ruined buildings and smaller arches in the background. The addition of innocent verses until we read the accompanying verses dedicated “to the beholder of this title.” The unnamed poet recommends that the reader must possess the proper key. If he does not:

"Pray pasre along, and stare no more on that Which is the Picture of you know not what. Yet, if it please you Spell it, if than You understand not, Give them roome that can."

The italics, which are exactly as in the original, can scarcely fail to inspire a natural curiosity, and it is a dull mind indeed that could not take this hint of the presence of a concealed meaning of some kind.

The frontispiece to The Emblemes, by George Wither, is an elaborate example of the combination of symbolical devices. It seems to have been based upon the Table of Cebes, and the lower part shows a cavern. Above are groups of persons climbing mountainous roads, while tower ing over the composition rise the twin peaks of Parnassus, the mountain of the Muses. There is the conventional descriptive poem, of which these lines stand out:

"... Moreover, his ordain'd,
That, none must know the Secrets contain'd
Within this PIECE; but, they who are so wise
To finde them out, by their owne prudencies;
And, he that can unriddle that, to us,
Shall stilled be, the second OEDIPUS."

Here again the writer of the verse is calling attention to something which would normally escape the eye or the mind.

Unless we wish to assume the exercise of a large secrecy relating to small matters, we must search for some real and pressing purpose which inspired so complicated and ingenious a method of hiding vital information. Certainly there must be a grave reason why the facts could not be openly stated. Political conspiracies, religious heresies, or choice secrets of advanced science might require guarded utterances. Investigation shows that cipher concealment was frequently associated with the perpetuation of the esoteric mysteries and philosophies of antiquity.

After the collapse of the pagan cultural institutions, it was unlawful to teach the principles of classical learning or to advance scientific knowledge contrary to the opinions of the clergy or the schoolmen. To avoid persecution, and at the same time to perpetuate for the benefit of qualified disciples the more-advanced formulas of the ancient Wisdom, these were hidden in books and works of art where their presence could not be suspected by the profane.

The 17th-century restoration of true learning was a political as well as an educational reformation. It attacked the very foundations of existing corruptions, threatened the position of entrenched classes and groups. The Church and State, therefore, used every means in their power to destroy these heretics, and symbols of the codes, but ultimately the cipher information reached those for whom it was intended. Some codes were so ingenious that they could be inserted into a writing by the printer, and later, when the author examined his own book, he could find no trace of the cipher. This was helpful, because books by known reactionaries were seldom examined for treasonable utterances.

Very often an emblem takes the form of a pictorial play on words. This is almost a true rebus as we now understand the term. For example, an engraving represents a farmer plowing his field with a team of oxen. The even fur rows stretch away into the distance. In the foreground is a cross set as a marker on the boundary of the field. It does not require much originality to recognize this as referring to the Rosicrucians. The plowed land consists of rows combined with the cross marking the field where the rows begin; thus we have rows and (rose) cross. In a number of birds, and here and there small dots in the eyes of the birds or in the hearts of flowers. We know that these dots must be connected by lines drawn by certain rules and that a cipher is concealed in the arrangement.

Many emblems are derived from classical subjects or from those associated with religion. Sometimes, however, they are scientific, astronomical, alchemical, or architectural. Study reveals that the various emblemists were in close conformity in the general patterns of their devices. The same symbols, drawn with varying degrees of artistry, recur with marked frequency. As we have suggested, some emblem books are not included in the prearranged project, and these usually show lack of arrangement and can be discriminated as superficial examination. Also, certain emblems are equivalent to names, especially where these names can be conveniently transformed into simple and common emblems. Often the heraldic devices of famous persons appear as the emblematic equivalent of the people themselves. So many and ingenious are the means used to make pictures tell double stories that the decoding of emblems becomes a fas-
cinating project, certainly as stimulating as crossword puzzles.

Baconians, for example, are quite certain that a number of emblems were used to conceal and at the same time reveal that Francis Bacon was the son of Queen Elizabeth and the Earl of Leicester, and the rightful heir to the British throne. Here, indeed, would be a perfect example and justification of such a project. Bacon, of course, suggests the boar, which, incidentally, was also his crest. The boar, in turn, suggests the porcupine, the side of bacon, the smoked ham, and other homely articles of the larder. Leicester's crest was the bear and the ragged staff, accompanied by a bear, evidently meant to represent Leicestershire. The bear, it is said, was the supporter of the blazon because of its strength and courage. It is also said that the bear was the emblem of the Right Honorable Sir Philip Sidney, one of the chief figures in the English Renaissance. The bear was also the emblem of the Rosicrucians, a secret society of the time. The bear was also the emblem of the Papal States, and the bear was also the emblem of the House of Hapsburg.

Consider, for example, (see supplement) the title page from an early edition of The Countess of Pembroke's Arcadia. The title page has an ornamental border in several volumes of the period, including the first English translation of Boccaccio. The figure in the center of the title page has caused considerable controversy. It was believed at first that the little animal was Sir Philip Sidney's porcupine, but careful examination reveals the tail, tusks, and snout of the boar. Therefore, we have an emblem: the boar concealed under the porcupine's coat, indicating that Sidney's name or appearance concealed another's. At the right, supporting the medallion, is a heroic female figure, with a lion over her head. The lion (British lion) identifies the woman as Elizabeth. The left supporter is a man with a ragged staff, accompanied by a bear, evidently meant to represent Leicester. The inverted crown beneath the upper vignette suggests a secret or concealed royalty. As the whole design is in no way related to the various publications in which it appears, it seems reasonable to assume that it tells a self-contained story. The tracing of emblems and the decoding of their secret stories require keen observation and at the same time definite control of the imagination. It is quite possible to see parallels that do not actually exist, and it is equally easy to overlook simple and obvious clues. Sometimes the emblem writer is considerate enough to leave some generous intimation of his purpose. In Roemer Visschers Zinne-Popen, etc. (Amsterdam, 1678) a gentle hint appears on page 56. The number 56 occurs frequently in works relating to Bacon's Secret Society, for it is the numerical equivalent of one of his common signatures. Counting a for 1, b for 2, etc. (i and j are one letter in this count), Fr. Bacon equals 56. Incidentally, there are 56 letters in the inscription above the standing figure of Shakespeare in Westminster Abbey.

In the Zinne-Popen, the emblem on page 56 is inverted, as can be seen from the engraved caption below, and the emblem itself is a complicated key. One may, therefore, assume that there is something present that needs to be unlocked. In the "Kay" cipher in which the alphabetic count begins with the letter k equalling 10, and the letter a beginning with 27, the abbreviation Pr. R. C., standing for Father of the Rosy Cross, equals the sum 78. On page 78 of our emblem book, there is a sow holding between its teeth the spigot for a barrel. After a little further search among the emblems, we find the barrel with the spigot in place, and opened so that the contents are flowing out. Beside the barrel is an hour glass, of which the upper part is nearly empty. This is the proper symbol of time nearly over or finished. The contents of the barrel are revealed to be the wine of life, for on the head of the Horapollo. We reproduce two pairs of facing pages which bear upon our present interest. Pages 82 and 83 bring together, for no apparent reason, a bear and a sow. Pages 88 and 89 combine a lion and a boar. The lion bears the sword of royal power, and the boar has through its snout the ring symbolizing bondage, or limitation. It would be difficult to explain these parallels unless we assume intent. Notice, also, that the swine are exactly the same as the small boar in the large oval at the base of the Arcadia title page.

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I

Thus, we see how leaf by leaf the emblem books unfold their sacred story, wherein the "wits" of the period were so deeply concerned. As these emblems passed on to the trestle boards, the text deteriorated into inane platitudes, and the public lost interest. The hierarchy of poetic inspiration and high verse associated with the books dealing with the Rosicru­cians, the alchemists, and the other ele­ments of the interlocking pattern. Later efforts to revive emblem books were futile. The figures themselves lacked vitality as symbols, the text deteriorated into inane platitudes, and the public lost interest. No doubt the large sale of the earlier, significant volumes was due to the number of persons vitally concerned with the secret contents. Even today the market is most discriminating. The prices asked for certain emblemata are entirely out of line for books issued in such numbers and for such apparently inconsequential purposes. But we must pass on to other considerations.

A study of these symbolical works reveals a preponderance of pagan figures and designs. Most of the emblems are based upon Egyptian, Greek, or Roman mythology, and, like the alchemical symbols, were entirely out of keeping with the three dominant faiths—Catholic, Luth­eran, and Episcopal. It is astonishing that such heathen figures should have been accepted without question or controversy by pious gentlefolk. Today, those well-informed in the Orphic Mysteries and the mystical speculations of the Neoplatonists can interpret the designs with little difficulty. It appears that the emblem books were, in some cases, actual extensions of Pythagorean and Platonic metaphysics. The work is too cleverly done to be merely the result of art or accident. It proves beyond contradiction that a group of persons in possession of the true keys to the sacred sciences was operating as late as the beginning of the 19th century. After this time, the choicest and most significant of the emblems passed on to the trestle boards of the Freemasonic degrees.

Mention should be made of the extra­ordinary symabolical work of the Dutch engraver, Romeyn de Hooghe, whose splendid work, Hieroglyphica, etc., appeared in 1735 and passed through several editions. De Hooghe belongs in the transition period which led to the restora­tion of the true antiquity through Masonic and pseudo-Masonic Societies. One cannot examine the works of de Hooghe without the conviction that he directly inspired the philosophical artistry of William Blake. Examples
show de Hooghe's profound acquaintance with esoteric religions, both Eastern and Western, and all students of symbolism will find him an invaluable source of information. We reproduce (see supplement) two of his extraordinary designs dealing with the initiatory rites. The first represents the Virgin of the world, and the second the creation of heaven and earth. It is quite impossible to explain these emblems merely by assuming that the artist had a remarkable imagination. They are landmarks of the Mysteries, as surely as are the ruins of the sanctuaries at Eleusis and Thebes.

As early as the time of Plato, the Greeks were divided in their opinions as to the significance of initiation into the sacred schools. Some held that the Mysteries revealed no actual secrets, and that those who took the rites gained only an intellectual concept of certain moral and ethical truths. Plato himself, however, held that the spectacles were only the outer parts of the rites. Through the contemplation of certain nocturnal and secret pageantries and dramas, the soul found remembrance of its own substance and high destiny. Only those who had purified themselves and their minds by the mystic and philosophical disciplines could behold the splendor of eternals. De Hooghe, gathering his data from the monuments of antiquity, the writings of the mystics, and the highest artistry of the engravers, produced an emblematic compendium which was little less than a pageantry on copper. Whether he was an initiate of one of the surviving esoteric schools or gained his illumination from within himself, we cannot ascertain, but he was one of the last great masters of esoteric symbolism.

The hieroglyphical language is an invitation to penetrative thinking. It reminds the truth seeker that all principles are revealed to the sensory perceptions of man through forms, natural or artificial. Paracelsus said that the world itself is a great scroll, its surface covered with sacred emblems. The first hieroglyphic book is Nature, published in folio; and the second hieroglyphic book is man, published in duodecimo. As long as we are of a mind to contemplate the mysteries of Nature and man as meaningless designs and figures, we shall never ascend to the contemplation of causes or approach the splendid substance of First Cause. To live in the world without becoming aware of the meaning of the world is like wandering about in a great library without touching the books. Some go even further. They spend fortunes gathering libraries of their own, taking pride in possessions, but never descend to the vulgar pursuit of reading what they have bought.

The rebus is a riddle, and the greatest rebus is life itself. We are continually confronted with hints and intimations, but lack the ingenuity to read the symbols correctly. Thus, the emblem itself, in very principle, is the greatest emblem of all. All hieroglyphics are drawn from Nature and are arranged to reveal truths or realities not immediately obvious in the larger pageantry of the world. The sacred theater of Dionysus is the world stage, on which masked actors play their parts. All the arts are instruments of emblemism, inspiring the human soul to examine the infinite manifestations of the divine powers.

It has always seemed to me that symbolism should be restored to the structure of world education. Modern scholasticism is deficient in subject matter that inspires creative imagination and philosophical penetration. The young are taught to memorize only the outer forms or appearances of things. Thus, they are satisfied to arrange, classify, and catalogue the symbols. They are not invited to seek the hidden truths, dynamic and eternal, locked within the shapes and behaviors of creatures. All things that live are embodiments of life, and their ways and character bear witness to immutable laws.

This was the burden of the Mysteries. Men could be exposed to the sacred spectacles and still themselves remain profane. Rites and rituals, seals and symbols do not make men good, but they invite the participant and the beholder to search for the good. Those by nature thoughtless resent symbols or demand that they be immediately explained. They ask why the law should be veiled, assuming that they are entitled to all knowledge by the mere circumstance that they are alive. The gods and the legitimate servants of the gods hold a different opinion. Those who wish to be relieved of the burden of ignorance must be prepared to earn that deliverance by devoting themselves to the search for wisdom. As the form of man imprisons his soul, so the form of the world locks within itself the effulgency of the world soul. Unless we escape from the sphere of appearances, we can never find the reality.

If we seem to take a subject like emblem books and devote considerable thought to a phase of literature comparatively unknown, we ask the reader's indulgence. Subjects of great popular interest are seldom profound, and the public taste cannot be regarded as synonymous with the public good. More and more a world, following the emblem of Fortuna, hurries on indifferent to its own larger destiny. We have little time and less inclination to ponder the curious monuments of old morality writers. We are satisfied to suspect that their morals were no better than our own. There is also a considerable matter of expense and our budgets do not include allotments for scruffy and battered little books at 20 and 50 guineas. We prefer a more sober investment in the Irish Sweepstakes.

But to the degree that our thoughtfulness and seriousness diminish, our
practical problems and difficulties enlarge. We have achieved to a degree of misery that we wish we were dead. As we scoff at thoughtful ness, we die for the lack of it or live so miserably that we wish we were dead. I can heartily recommend a number of quiet and interesting avocations which would increase the charm of living and contribute to a sense of peace of mind. Yet, in the presence of countless fascinating and valuable enterprises within the reach of the average citizen, those with a little leisure languish in boredom.

Modern archaeologists are making important discoveries in Central America, Eastern Asia, North Africa, and other ancient seats of human civilization. Nearly all the remains include interesting and mysterious symbols. Most of the symbols deal with the religious convictions or scientific discoveries of peoples that have vanished from the theater of world affairs. Only a scholar well-informed in the spiritual convictions and moral aspirations of old nations can hope to interpret or decode the crude figures and devices. No one seems to have suspected that the choicest secrets of human experience have been perpetuated only through the language of symbolism.

The mysteries of religion can never be understood until the emblems, sacraments, and rituals have been traced to their origins and their hidden meanings unfolded. Those without imagination may be content to accept without question the outer shapes and appearances of their sacred monuments, but the thoughtful, already dissatisfied with the shallow doctrines and unsatisfactory answers now widely disseminated, will profit greatly by having at their disposal the true key to the sacred imagery.

And, in passing, we might point out that many vast corporations would be quite surprised and possibly a little embarrassed if they knew the real meaning of some of the trademarks and other symbols which they have filched from the past.

**ALLERGIES**

Erasmus of Rotterdam went to bed with a fever every time he smelt a fish cooking. Ambrose Pare had a patient who always fell into a faint when he saw an eel. Jerome Cardan was made deathly sick by the sight of eggs. Uladislaus, king of Poland, became ill at the sight of apples, and Henry III of France could not sit in the same room with a cat. The philosopher, Chrysippus, had such an aversion to being venerated that he collapsed when anyone even made a gesture of respect. John Rol, a gentleman of Alcantara, could wear a wool cloak, but collapsed unconscious when the word wool was pronounced in his presence.

Demophon, maître d'hôtel to Alexander the Great, was accustomed to warm himself in the shade, and cool himself in the sun.
the religions of men would lead to a working solution to our spiritual needs. We grow, not by converting nor by being converted, but by sharing with open heart and mind the good, the beautiful, and the true to be found in the several great religions of the world.

For these generalities, which may be described as a machine, we must descend to particulars, and consider the practical aspect of the problem. Needless to say, practice is always more difficult than theory, and many of the noblest of human aspirations are frustrated by what has been termed the static of masses. In this world, few simple decisions are possible. There are always modifying circumstances, disconcerting interferences, and over-all misunderstandings. It seems impossible to defend any conviction without offending someone. There is no department of human life where there is greater sensitivity or where offenses, real or imaginary, are nursed more devotedly than among what Omar Khayyam called the "jarring sects." For a long time, human beings have been taught that to be true to their own faith they must be against all others. Of course, in our activities we have but slight contact with the larger orthodox denominations. These go on their way blissfully ignorant of our existence. But in the more limited field of mystical and metaphysical speculations, we have some reputation, such as it is. As at the same time, we have been accumulating considerable data on contemporary movements within the scope of our special interests. When someone asked Plato his profession, the philosopher replied: "I am an observer." We have practiced this simple vocation for thirty years, come First generation followers are especial this Whitsuntide, and it may be noted... can, no doubt, dents" feels peculiarly equipped to interpret, explain, and expound. By the way, we favor ancient scholars and the organizations which they formed because originally quite commendable is dissolved

1949

41

IN REPLY

Autumn

HORIZON

down his sponsorship. The very group always insisting that he sponsor someone then wants to know why he was so wit less as to recommend so worthless an organization. The sponsor is always wrong and always responsible.

It is very difficult to estimate accurately the secret motivation beneath the surface facts of unpremeditated teachings and organizations. All of them claim to be devoted to the highest conceivable ethical practices, but the more carefully we investigate some of them, the more definitely their ulterior motives become evident. In the last twenty years, politics has invaded even the sphere of metaphysical movements. It is my positive knowledge that a quarter of groups are of the confession of promoting unorthodox beliefs and practices. In many cases, these beliefs were actually merely fronts for subversive political groups. The membership was never aware that its funds and such moral force of numbers as membership implies were employed for the advancement and financing of un-American activities. Others not investigating their secret motivation have beenViewer text
In the course of time, one has numerous opportunities to be a sponsor and even to appear in near six-point type on letterheads, announcements, and programs. Under such conditions, one is always part of a distinguished group of far-seeing and generous citizens with the discrimination to recognize and support cosmic consciousness, or a reasonable facsimile of it. Looking back through the years, I have missed some wonderful opportunities to be very foolish. One neatly printed invitation to an exclusive soirée for a sloe-eyed Asiatic comes to mind. The affair was reminiscent of a bevy of American debuteuses being presented at the court of St. James. The only difference was that the débutantes were dowagers. The line formed at the right, and as each prospective sponsor reached the sanctified man, she knelt a bit ponderously, kissed the hem of his robe, and received his benediction. It was a wonderful occasion, but pressing concerns elsewhere prevented me from attending. According to reports, the vibrations were extremely high.

One afternoon, a gentleman fresh from the Tibetan hinterland appeared, tastefully attired in a saffron robe with very wide sleeves. His approach to the delicate matter of borrowing my mailing list was sufficiently dramatic to justify a permanent recording. Evidently he had kissed the Lamaist equivalent of the Blarney Stone. He began by assuring me that my humble efforts in comparative religion were literally the talk of Tibet. There was scarcely a mahatma in the high hills with whom my name was not a family word. This was intended to soften the buyer’s resistance. Then, in sotto voce, he confided that he had been delegated by the Great White Brotherhood to initiate me into the high mysteries of Asia. I think my appreciation equaled his earnest and ingratiating remarks. I was overwhelmed, stunned; in fact, words failed. He was all for an immediate initiation, with select invitations to the press. I was reticent, feeling with my inevitable mailing list, introduce him to my friends, and proclaim him “the desired of all nations.” When I explained to him that the idea was not entirely practical, he concluded the interview by asking me if I could lend him five dollars.

The proposal was written on the subject of the precious opportunities that I have lacked the spiritual discernment to recognize. An olive-complexioned gentleman from some Eurasian crossroads, with a jaunty little goatee and a superabundance of hair oil, buttonholed me at an odd hour and began ruminating in the chest with a long flexible forefinger. “Look at me,” he demanded. My first thought was: “I knew him.” But gathering my wits, I murmured, “Why?” Raising one finger to the sky, the apparition intoned solemnly, “I am your successor.” For a moment he made me feel as though I were recently deceased, but then the ugly thought came to my mind: HE WANTS THE MAILING LIST! In spite of my efforts to be kindly, I must confess that I often felt a bitter misapprehension of my successor when I failed to recognize the one predestined and foreordained to take over and carry on. Evidently he had an extensive ministry, for he tried the same technique on more than a dozen religious leaders. He was completely lacking, not only in philosophical aptitudes, but also in common decency.

Occasionally, one of these people who have taken a course in how to develop a dominant personality resorts to brute force and awkwardness when looking for sponsorship. A stout lady, with a temperament reminiscent of a motion-picture version of a top sergeant in the Marine Corps, sat down with a thump on the far side of my desk. She was quiet for a moment while getting in tune with the Infinite, and then, in a tone of awful finality and with her eyes tightly closed, she spoke: “I demand and decree that you will supply me with whatever I require.” This line, obviously memorized from Lesson III in some course on developing a dominant personality, shattered the otherwise placid atmosphere. It was fortunate that her eyes were closed, for I was having some trouble keeping a straight face. What she required was that I should advertise the little salon for advanced souls which she was operating. Here the spiritual-elect would share their high vibrations over tea and crumpets, and treat for prosperity. It was all they needed to devote much of their time to protecting world leaders by surrounding them with impenetrable walls of consciousness. Without any help from me, the group met, meditated on divine love, and after a few sessions, ended in a brawl of historic proportions.

And so they come and go. Their name is legion, and each one is morally offended. The others merely make good as the characters that religion and philosophy were anything except rackets. He had decided to get in on the ground floor and make a fortune. His offer was a very simple one. He had big ideas and no scruples, and I had a good name; so snapping me on the back until my teeth rattled, he bellowed: “O. K. Let’s team up and clean up.” Later, without any help from me, this dynamic personality gained a considerable reputation for a deep spiritual quality. I was bitterly aware of what goes on behind the scenes, nearly always aligns itself on the side with the greatest glamour. People have come to me with the bitterest condemnation because I would not advance the purpose of some pseudo-religious leader, when that self-same leader had admitted to me in private a few days before that he was a racketeer.

The question then usually arises: If such rackets exist, why not expose them immediately, regardless of the public feelings? The answer is simple: Religious rackets cannot be exposed unless an actual criminal action is involved. The moment anyone attempts to denounce a cult or -ism, they are interfering with religious liberty. There is no law against fantastic, dangerous, or unreasonable doctrines. If the individual wishes to align himself with some foolish sect or teacher, he has the right to do so; and usually those most deficient in judgment are most devout in their affiliations.

If a man wishes to say that he has chats with God every Friday afternoon, we may question it. If after discussing with him the substance of these divine interludes, we are convinced that he either does not hear them, or that we are powerless to act. It is impossible to prove or to disprove claims and pretensions involving matters beyond the limitations of the physical world.
way, freedom of religious belief has been outrageously exploited. Even so, I sincerely believe religious tolerance is more advisable and more ethical than the intolerance which would be necessary to curb the unfortunate situation. A censorship over liberal religious thinking would be abused with far more dangerous consequences. Controls, the way the modern world would exercise them, would result in the complete elimination of all minority groups, and this would include liberal tolerants. With a little intolerant legislation on their side, the larger reactionary denominations would find it too easy to set up a religious dictatorship over the spiritual lives of our people.

After all, nearly everyone who is hoodwinked by some pretender is a more or less willing victim. When we wish to invest our money, we make every effort to determine the integrity of the firm or corporation in whose keeping we will entrust our funds. We select a lawyer on the basis of his reputation, and a physician because he has a distinguished career. We demand guarantees when we purchase valuable articles, and bond those to whom we trust our goods. If we fail to take reasonable precautions, we are not surprised, and certainly have no redress if our affairs go badly. Yet, in matters of religion, we neither weigh nor examine, but permit our emotions to lead us into most-unfortunate attachments and associations. Even after several disillusionments, we remain susceptible to unsupported pretensions and unfounded claims.

To return for a moment to an earlier observation. The great philosophical institutions of the past have already proved that they are big from a sense of duty rather than from natural aptitudes. In the end, nobody likes anybody, and nothing has been accomplished. We have learned that discretion is the better part of valor, and we can do more good by remaining a research group with malice to none and charity to all.

In the Hindu fable of the hippopotamus that walks alone, do the things that you are trying to do, and decline, gently but firmly, to become involved in outside entanglements. It may at first appear a non-co-operative attitude, but if you have a sphere of influence and if others will be affected by your decision, you must proceed cautiously. Experience proves that when you are for something, you must inevitably also be against something. Almost any movement or any individual who wants to be spon-

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How shall we estimate the merits of a person whom we do not know, whose activities we cannot check, and whose pretensions we cannot verify? It may be that he has much to offer and is quite sincere, but this we cannot know until we have investigated thoroughly and impartially. It is fatal to accept rumors, gossip, and the opinions of neighbors as the means of proving the integrity of that which is actually unknown. It might require several years to investigate properly the pretensions or claims of some glamorous religious personality. Yet, until we have made such a thorough examination, we are hardly justified in trusting to some stranger the cultivation of our spiritual natures.

We know from experience that many teachings, some of them given quite sincerely, have led to the most-desperate difficulties. After a number of students of a certain teacher had come to me with serious nervous, psychical, and psychological disturbances, I contrived a meeting with the master himself. We had a very pleasant chat. He was a kindly, absent-minded, unorganized, sincere, and profoundly-stupid little character, with thick eyeglasses, retiring chin, and prominent Adam's apple. He reminded one of a Phiz cartoon illustrating the works of Dickens. He was confused at the moment (probably always) because his spiritual-development exercises were protrasting his followers. He could not understand why, because they had been shown to him in a wonderful vision accompanied by lights, soft music, and flitting celestial forms. Actually, he knew nothing about anything, but could not imagine how a formula for soul growth could have come to him at four o'clock in the morning could be anything except a "call" to a divine ministry. Even when his faithful devotees collapsed performing the exercises, it did not occur to him that he was trying to found a new system of religion on what was nothing more than a vivid dream.

Some years ago, there was a small group in one of our large cities that was pledged to perpetuate the memory of a most-illuminized mortal, whom we will call the Professor. He had gone to his reward sometime previously, but occa-
His picture appeared in a local newspaper. Yes, it could be no one else. In spite of the turbans, the silk robes, and the egret plumes, those crossed eyes were unforgettable. Our little bone-crusher had made good. He was especially effective in an advertisement for synthetic-crystal gazing balls, even though neither eye focused on the ball. He coined a fortune-giving classes to a thousand or more students in one group at $25.00 per. He demonstrated the Yoga postures seated on a kitchen table on the stage of a huge auditorium. One night while in meditation he went to sleep and fell off the table. This added immediately to his stature, for the entire audience was convinced that he was in samadhi, nirvana, or something. He, also, had a deep desire to be sponsored.

Another delightful thing about the old swamis of thought is that one may disagree with them without immediate dramatic repercussions. When mentioning a contemporary organization or personality, the references must be favorable — or else! If you criticize, doubt, question, or disagree, you have a hornet's nest about your ears. Devoted followers rise in defense of their favorite teachers or teachings, completely certain that they are right, even though all the evidence is to the contrary. When, for example, a dozen jarring sects all claim to be the one and only true representative of some ancient mysterious Order, it is better to pass over the whole thing lightly. Each can prove its position to all who wish to be convinced, but honest research might defeat the entire lot. Most sects depend upon an element of uniqueness for their existence, and as very few of them are unique in any respect, the less said, the sooner mended.

Another easy way to make enemies and alienate people is to weaken for a moment and try to co-operate with some group or individual apparently meritorious. Instantly, an assortment of impositions and confusions makes you demanding equal consideration. If you say no to any, you are branded as partial and unfair. If you do it for one, you must do it for all, which in the end would defeat itself, as the sponsorship would then be of no value. Never do I mention any contemporary group without repercussions, and as most of the ends which we desire to accomplish are concerned with principles eternally true, it seems better to leave them unattacked and free from controversy.

So many beginners in philosophy are completely unaware of the immense knowledge available through the study of source material. If they were better students, they could estimate more accurately the merits and demerits of various systems. There is very little new under the sun. The average cult is not in possession of any information that is true and valuable that is not already available in many places, if we have the wit to look. I have examined the deep mysterious secret papers and super-advanced courses of countless sects and I have never seen anything yet that was true that was not already in print without obligations. Also, I might add that I have seldom seen anything in these confidential documents not to some degree confused and mutilated and less useful than in its original and available form. Cribbing is not obvious or suspected unless the disciple has some acquaintance with the literature of his field. When he finds out the truth, he is just another disillusioned and disgruntled follower who has lost faith in leadership.

I once pointed out to a devotee that her precious teacher had borrowed, without credit, a considerable section of one of the Socratic dialogues. She insisted that it was not plagiarism, and when I examined that Socrates could scarcely have plagiarized a 20th-century author, she hesitated for a moment and then announced with finality: “My teacher told me that to Socrates in a previous life.” It is a pity that such loyalty was not bestowed upon a more-worthy cause. But followers can explain anything, and it is useless to try to save them from their own folly.

It might seem from our remarks that we have not much faith in contemporary movements and personalities. This is not strictly true; but, strangely enough, those groups which might merit sponsorship never ask for it, but, already aware of the complications involved, they are too thoughtful to place others in an embarrassing situation. Serious projects have no desire to be glamorized, but are working along quietly building foundations without extravagant claims or promises. There are always ways in which co-operation can be worked out where it is needed and justified. It is most likely to be offered when it is not demanded.

Because the primary purpose of philosophy is to acquaint truth seekers with basic principles and concepts, it is seldom necessary to enter into debate or controversy with contemporaries. The great teachings of the world have little in common with popular metaphysics. The initiation to grow and unfold the potentials locked within the human being is not attractive to those whose concerns are intensely personal and almost completely material. Man can never be better than he is except by outgrowing his present limitations. The solution lies in the enrichment of the mind and emotions through the cultivation of essential learning with Virtue can never be bestowed in ten easy lessons or by any artificial means. Membership in an organization does not enlarge the member, and unless he dedicates himself to the improvement of his own nature by self-discipline he is merely a burden to the group of which he is a part.

It is quite possible through association to correct certain minor defects of personality, gain a more constructive attitude, and become more cheerful and less critical. If a group accomplishes this, it is certainly performing a useful function. Unfortunately, even these results are uncertain and more or less inconsistent unless there is a positive internal growth. The bickerings, contentions, jealousies, etc., which plague most organizations, frustrate the larger ends by stimulating the worst rather than the best in human nature. These conflicts arise most rapidly where members of organizations segregate themselves and frustrate their natural and normal social instincts. Groups which insist that their members should read nothing but the ap...
proved literature, avoid contamination, and restrict their interests inevitably breed conspiracies within their own ranks.

One organization demanded that joiners burn their books, discontinue all other religious and philosophic interests, restrict their diet, and remain aloof from all animate creation. To someone who recommended such a policy, it is to reveal profound ignorance of the essential needs of the human being. The religious community is a monument to an isolationism contrary to the proved facts of living. As a result of a foolish notion, even though sincerely practiced, most of these communities are in a state of constant civil war in the name of Universal Brotherhood. Many modern religious movements have not yet learned that a spiritual concept contrary to natural law will come to grief.

Occasionally we find groups and individuals, some of whose doctrines and beliefs are highly commendable, but when we attempt to indorse these we must accept at the same time other aspects of the doctrines which are less attractive. There is the attempt to reform a sect that is already hard at work trying to reform other sects. Nearly all groups interested in reformation neglect their homework while out converting the gentiles. We must accept the bad with the good, and sometimes the bad is pretty bad. Of course, it may also be inquired by just what right I should come to definite conclusions about the merits of other folk's ideas. While I am weighing them in the balance, the chances are that others are examining my shortcomings with proper diligence. Actually, my burden at the moment is to explain why I should not be placed in the unpleasant position of being expected "to find" for either the plaintiff or the defendant. The problem would never come up if folks did not insist or try to insist that I make certain decisions for them. If, however, a situation is created in which a decision is unavoidable, then it seems that the only safe instruments of judgment are observation and experience. Having no axe to grind and being under obligation to no one, I can speak my piece with more freedom than some.

When Hippocrates set up his clinic for the observation of the course of disease, he learned a great deal about the law of cause and effect. He also discovered that certain symptoms nearly always announced the presence of certain disorders. By watching the operations of the processes involved in various ailments, he was able to announce in advance the termination of the disease. This was not a form of direction; it was simply the ability to put two and two together and arrive at the sum of four. In religion, especially the metaphysical field, there are symptoms, signs, and testimonies by which results can be estimated from their causes. If we watch these causes long enough and often enough and find the effects always consistent, it seems that we may hazard a speculation as to outcomes. These also may be a little more accurate than the opinion of persons completely inexperienced and not even inclined to think in terms of cause and effect. We have no desire to force our findings upon the infallible, but it would be rather inconsistent for us to proceed in a manner contrary to our own most-sincere and sober convictions.

Because we have always believed that there was too much emphasis upon creeds and not enough upon the principles of universal behavior, we resolved years ago never to create a sect. We wanted to make available to the members of all groups a source of general information of unbiased and unprejudiced advice and helpfulness. It is safe to say that most organizations would be better if they understood more completely the very doctrines they are trying to promulgate. We want to supply them with source material, with the actual words of their own leaders, and encourage if possible the study of comparative religion and comparative philosophy. In our judgment, we do this most effectively by preserving constructive and impersonal relationships with all groups and their followers. We want everyone to feel that he may make use of our facilities, attend our lectures, or read our books without being alienated from the schools of thought and belief to which he is naturally inclined.

To a considerable degree we have been successful, and the program, if continued under the same general concept, can serve a useful and constructive end. We have no feud with science, education, theology, or politics. All we want to do is to help those working in these fields to be better equipped for their respective duties. The moment we start sponsoring things or select one sect against another, we defeat the entire program. Perhaps we should not become addicted to any program at the expense of other considerations, but as yet these other considerations have not indicated a sufficient utility to justify a change of policy. If, therefore, we continue to quote the ancients generously and the moderns sparingly, it is because we are sincerely convinced that in this way we can accomplish the greater good. We lose nothing, the chance is that somewhere among the monuments of the Old World we can find a well-turned statement of just about anything that the moderns have to say.

With one or two exceptions, therefore, we decline to become involved in the contemporary muddle. The time required to check the literature appearing daily in the field of metaphysics would be largely wasted. As life is short and art is long, it seems more practical to devote time and energy to source material, in which the principles with which we are concerned are simply and adequately stated.

If we defend principles, it is inevitable that we shall, indirectly at least, support all others that are true to these same principles. As it is the cause of truth that we are primarily seeking to advance and not personalities and institutions, we feel that our position is natural, honorable, and useful. It is better to advance ideas in a positive way than to devote time and energy to the thankless task of explaining why everyone else is wrong. Most groups that cannot get along with each other quote from the same Scripture and hold the same great philosophers and mystics in high esteem. We are in agreement about the sayings of great men, but we cannot resist the temptation to interpret these sayings in the light of our personal convictions. These reinterpretations end in rousing controversies. Voltaire told the story of the theologians who gathered to praise the works of one deceased, she could no longer interfere with the conspiracies of mortals, and all united to pay homage to her memory. But if she returned to this world, these same mortals would find it expedient to burn her again. We have small place in our hearts for those in a position to interfere with our personal ambitions, but once they have left this mortal theater, their words become precious and their counsel is universally adored.

The greatest good to the greatest number is attained by directing men's minds away from their mutual antagonism and competitive instincts, and toward the realization of immortal truth. This is best accomplished by inclining the intellect in the direction of source material on which there is general accord, and away from contemporary conflicts of opinion. At least, that is the way it looks to us.

There is a quiet statement that the teachings of Christianity caused all parts of the Ethiopians to become white except the skin.
The Revelation of St. John

The average Bible student is not aware of the circumstances which attended the inclusion of the book of The Revelation in the Christian canon. The nature of the work itself, the burden of its message, and the pagan quality of so much of its symbolism have disturbed theologians from St. Justin (2nd century) to Martin Luther (1483-1546). There seemed to be a subconscious fear that in some way the Apocalypse was a bridge between Christian and heathen doctrines. The abstract nature of its figures and fables has saved the book from general exclusion. It has been made Christian by interpretation, and various conflicting or uncertain sections have been passed over in silence.

No one really knows who wrote The Revelation, for it appears that the name of St. John was not formally included as the author until the beginning of the 2nd century. His name, however, had been suggested as a possible author somewhat earlier. All matters relating to early Bible history are conjectural, but it is believed that St. Justin was the first to definitely maintain the Apocalypse as a genuine, inspired writing. Irenaeus (2nd century) quotes The Revelation on the authority of an unknown ancient man, but without any certainty concerning its origin. Clemens Alexandrinus makes passing mention of The Revelation at the end of the 2nd century, but without naming the author. He also mentions an Apocalypse attributed to St. Peter.

Methodius, bishop of Tyre (died circa 283), included the Apocalypse among the inspired writings. The work mentioned by Methodius seems to have been included in the Codex Sinaiticus, although this is among the parts now imperfect.

Tertullian quotes The Revelation, and Origen also speaks of it, but mentions, in addition, works of the same name attributed to Elias and St. Paul. Hippolytus (3rd century) says that St. John the Evangelist was banished to Patmos by Domitian, where he had the Apocalypse vision, and later that he went to sleep during the reign of Trajan at Ephesus, and his remains could not be found. There are old legends that John did not die, but caused a tomb to be opened into which he entered while alive. Having said farewell to his disciples, he disappeared, going to some place unknown to mortals, where he will remain until the second coming of Christ.

Papias, who lived soon after John, did not mention the Apocalypse, even though he taught the doctrine of the millennium, and could have used its symbolism to advance his own convictions. St. Dionysius of Alexandria (3rd century) assures us that many authors before his time had written criticisms on the Apocalypse. There are still grave doubts respecting it, as I have shown elsewhere that the ancients had doubts of it by quoting their own works.

Caius (Pope from 233 to 296) regarded with the deepest veneration as a source of theological information by the leaders of the early Church. He attributed the Apocalypse to Cerinthus. In fact, Cerinthus was the earliest to be credited with the authorship. He lived soon after the apostles. Cerdon and Marcellus rejected the Apocalypse because there was no Christian Church at Thyatira at the time of John. The Apocalypse was not included in the canon in the Council of Laodicea (A.D. 364). St. Cyril of Jerusalem (A.D. 340) does not include the Apocalypse in the list of sacred writings, nor does St. Gregory of Nazianzen. This is significant because he states at the end of his list that those included "are the only authentic and Divine books." The Apocalypse was rejected by the Greek churches, according to the words of St. Jerome. The Eastern Christians held that probably it was the work of a non-Christian Jewish author.

That which the Greeks rejected, the Latins were inclined to favor by this circumstance alone. St. Ambrose (4th century), himself a mystic, regarded the Apocalypse as truly inspired. Sulpitius Severus, an enthusiastic believer in the millennium, declared that those who did not believe in the Apocalypse were mad and impious persons, but unfortunately in the majority. The Council of Carthage (A.D. 397) was the first to include the Apocalypse in the list of sacred books. This reversal from the previous council was probably due to the enthusiasm of St. Augustine, himself deeply learned in the heresies of Manes. Innocent I, Bishop of Rome, put The Revelation into a catalogue of the sacred books at the beginning of the 5th century, but it continued to cause dissent for at least another hundred years. The famous Council of Constantinople, held in 692, solved nothing, for it approved both the Council of Laodicea and the Council of Carthage. By this time the Dark Ages were approaching, and scholarship ceased to be sufficiently trustworthy or consistent as to merit any consideration. One writer mentions a five-hundred-year-old manuscript copy of the vision of the Apocalypse combined with the fables of Aesop. The rise of the Roman Church obscured the controversy, and little more is heard until Luther excluded The Revelation from his German version of Holy Writ.

Much more could be said and various authors quoted, but the foregoing will give a fair summary of a rather-complicated situation. The best-informed Christian leaders of the 2nd century were aware of the existence of the Apocalypse, but their critical attitude is proof-positive that they did not regard it as a genuine work of St. John the Evangelist. Had they accepted St. John as the author, the work would have received immediate and unqualified recognition. The gospel of the day seemed to point strongly toward Cerinthus, the heretic, whose doctrines included fragments of the Phrygian Rites, then celebrated on Patmos and in surrounding areas. Cerinthus may have had better motives than the Church Fathers would allow. The origin of the Christian faith is shrouded in almost complete obscurity. The simple ethics taught in the four Gospels was extended into a most-complicated theological system by forces and factors unknown or unnamed.

Although its authorship is questioned, the importance of The Revelation itself as a mystical work has been broadly acknowledged. It belongs with such pro-
ancient Church Fathers had been 'brought the doctrines of Cerinthus, and Hippolytus only rewords the same account. In substance, Cerinthus taught that the world was not created by the Supreme God, but by a certain power (an order of angels) entirely separate and distinct from the Sovereign Divinity. Jesus was not immaculately conceived, being the son of Joseph and Mary, but he was a man excelling all others in righteousness, truth, and wisdom. On the occasion of the baptism by John, Christ, in the form of a dove, descended on Jesus, but departed from him before the crucifixion. Jesus suffered and died and rose again, but Christ remained impassible since he was a spiritual being.

The Catholic Encyclopedia refers to Cerinthus as "a Gnostic-Ebionite heretic, contemporary with St. John; against whose errors on the divinity of Christ the apostle is said to have written the Fourth Gospel." He founded a school in the East and gathered disciples. None of his acknowledged writings have survived; his philosophy or theology was a confused mixture of Gnosticism, Judaism, chalism, and Ebionism. It is believed that the followers of Cerinthus were absorbed into the sects of the Nazarenes and Ebionites. Like most of the heretics, Cerinthus was bitterly opposed by the early Christian community, and every possible effort was made to obliterate his teachings. According to a certain author, the so-called Christian Philosophy was a compilation of the writings of various Gnostics, Grecian, and Egyptian. They are brought together with consummate skill and profound insight, but such a reclassification is entirely inconsistent with the convictions of the early Church Fathers. If, therefore, we say the work is non-Christian, we mean that it is not according to the revealed theology of the primitive Church. Many mystical sects, including prominent the branches of the Gnostics, maintained that the Church had falsified the teachings of Christ. According to these heretical groups, the original teachings of Jesus included elements of cabalism, Platonism, Mithraism, and the Egyptian Rites of Isis, Osiris, and Serapis. The early Christians in Egypt were referred to as followers of Serapis, and Christian priests visiting Egypt performed pagan rites in the temples of the Egyptian gods.

The Apocalypse sustains the pagan concept of the true meaning of Christianity. The book probably originated, therefore, among a circle of Christian initiates who possessed a secret knowledge, or among sects attempting to reconcile pagan and Christian philosophies. In either case, we are in the presence of a dilemma, for the Apocalypse is obviously an initiation ritual. Like the Egyptian Book of the Dead, it sets forth not only a concept of the universe, but also, like the vision of Hermes Trismegistus, a description of the ascent of the human soul through the divisions and departments of the pagan cosmos. Even St. Paul makes but slight reference to the cosmic scheme in which the regeneration of man takes place. The proportions of the apocalyptic vision can best be estimated when we realize that it served as the framework for Dante's Divine Comedy and Milton's Paradise Lost.

We know that this cosmogony was held as the secret of the world machinery by the initiates of Greece, Egypt, and the Near East. It supplies the diagrammatic pattern necessary to understand the theologies of Pythagoras, Plato, Plotinus, and Proclus. It was cautiously revealed to the uninitiated by Ptolemy of Alexandria, and was known to the medieval world as the Ptolemaic systems of astronomy.

Charles Heckethorn, in The Secret Societies of All Ages and Countries, describes the processes by which the Egyptian myth of Horus has been elaborately Christianized to become the basis of an extensive system of mysteries and initiations. Traces of secret rituals are to be found in all the Gospels, and are especially noticeable in the Pauline Epistles. The rise of secret lodges or associations of initiates at this time was due, at least in part, to the industry of Cerinthus, whom the Church Fathers sometimes ironically called Merinthus, meaning a rope. In these rituals, a mystical astralism played an important part. Works like the Apocalypse are similar in import to the earlier Astyx, Prometheus Bound, The Golden Ass of Apuleius, and the Sixth Book of Virgil's Aeneid. Not only do these curious writings have a common key, but the very symbols used are also carried from one to another with only superficial modifications.

"St. John himself," writes Heckethorn, "personifies a spirit about to be initiated, and accordingly the images presented to his mind's eye closely resemble the pageants of the mysteries. The prophet beholds a door opened in the magnificent temple of heaven, and into this he is invited to enter by one who plays the hierophant. Here he wit-
nness the unsealing of the sacred book, and immediately he is assailed by a troop of ghastly apparitions.... At length the first or doleful part of these sacred mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire which corresponds with the infernal lake or deluge of the Egyptian mysteries, he is introduced into a splendidly illuminated region expressly adorned with the characteristics of that paradise which was the ultimate scope of the ancient aspirants....

The same tradition is preserved in the faith of Islam, and probably reached Arabia after the scattering of the pagan cults of the Mediterranean area. An apocryphal legend describes the night journey of Mohammed to Jerusalem on the back of a strange creature called Alborak. As the prophet stood on Mount Moriah, a golden ladder descended from heaven, and Mohammed, accompanied by Gabriel, ascended through the seven spheres separating the earth from the inner surface of the empyrean. At each gate stood one of the patriarchs. In one version of this allegory, Jesus stands at the seventh gate at the very door of the heaven.

The unannoted M. A. of Balliol College, Oxford, in his remarkable book, On Mankind, Their Origin and Destiny, says that in the earliest times of Christianity we find sects of persons who were initiated into the mysteries of the Ram, or Arys, or the Lamb, which was worshipped in Phrygia, who used to assemble on a certain day to enjoy the view of the holy Jerusalem, which was the great object of their wishes, and, as it were, the mystic representation of the autocracy of these mysteries. This apparition was called an Apocalypse, or a revelation made to the prophet, who thus supplied the place of a priest. This is why John here calls himself a prophet, which is the name given by Sanchoniathon to the chief of the initiations; for John calls his work a prophecy, and the angel calls him he is a prophet like his brethren. John begins by saying that it is a revelation of Christ, which he is going to make public. This is the exact title of the ancient Mysteries. Synesius calls the Mysteries of Eleusis the revelation of Ceres. These visions took place in a kind of ecstasy, and the prophets or heads of the initiation knew how to bring on these ecstatic states. Cicero speaks at some length on these kinds of ecstasies, and some of which the future can be predicted, as by the sibyls.

Out of these notes, we would like to convey the compound impression that there is ample internal evidence that The Revelation is a relic of the pagan-Christian religious Mysteries that mingled their courses into a common stream during the first five centuries of the Christian era. At this time, the Church, increasing in temporal power, found it adhesive to dissolve these esoteric assemblages, for the rather obvious reason that they were constant sources of non-conformity. Philosophers and mystics are not usually limited by arbitrary sectarian creeds. Their speculations about the Mysteries of the spirit interfered with material progress of a semi-Christian Church already bent on temporal domination of the world. The mystical experience outside of the Church could not be tolerated, for it implied piety without conformity. If the Church did not exercise complete sovereignty over the formulas of salvation, its infallibility was shaken to the very foundation.

The Apocalypse indicates that as early as the 2nd century a mystical tradition, essentially philosophical, did exist within the aura, if not the body, of the canon. There seemed to be a more or less constant fear, however, that the congregation would become aware of the pagan origin of Christian rites and symbols. A prominent leader of the Eastern Church told me not long ago, for example, that the Oriental Christians were fully aware of their origin and derived directly from the pagan priesthood of Egypt. The great judgment scene in The Revelation is unquestionably based upon the Psychostasia, or the weighing of the souls of the sanctified dead in the judgment hall of Osiris of the Underworld. It is doubtful if the Apocalypse can be correctly interpreted without recourse to several of the old pagan Mystery-religions. Certainly, explanations advanced without a knowledge of comparative system will be superficial, even if sincere and devout.

John, on Patmos, refers to the Seven Churches which are in Asia. It has been assumed that he meant seven small Christian communities, some of which may not even have existed in his day. Professor Graetz, in the History of the Jews, advances some useful information on the early development of the Christian sect. He says: "Of the small group of a hundred and twenty persons, who, after the death of Jesus, had formed his sole followers, a Christian community had been formed, especially through the energy of Paul." Dr. Graetz also points out that sectarianism did not appear for the first time in Christianity in the 2nd century as is generally supposed, but was present at the very commencement of the faith. The Jewish Christians and the pagan Christians were arrayed in sharp opposition, even during the lifetime of the apostles. The Professor says: "The heathen or Hellenic Christians had their chief seat in Asia Minor, namely, in several cities which, in the symbolic language of that time, were called the seven stars and the seven golden lamps. Ephesus was the chief of these heathen Christian congregations."

The Jewish Christians belonged to the descent of the Essenes and Nazarenes, and came to bear the general name of Ebionites, or Ebionim, meaning the poor, probably in the mystical sense of the humble, or the poor in spirit. To them, Jesus was a prophet of the Jews, a fulfillment of the Messianic tradition intimated in the Old Testament. The Ebionite and Hellenic congregations had little in common except the actual name of the Christian founder. The Jewish Christians were particularly opposed to St. Paul, and even after his death referred to him in terms of utter contempt. There were also political implications. The Jewish communities, including the Christians, had a violent dislike for everything Roman. Even in the Apocalypse, Rome, personified by the Caesars —especially Nero, cryptically referred to under the number 666—was regarded as the source of all evil, corruption, and sin. The Christians had no concept that later the great Babylon of the Seven Hills would be the seat and capital of their own faith. The coming of Rome by the heathen Christians, which led ultimately to the conversion of Constantine, made a breach between the Ebionite and Hellenic congregations, which remained until the Bishop of Rome was strong enough to force conformity upon the scattered churches.

The Ebionites held that Paul and the pagan Christians transformed the Syrian-Christian Mystery into a restatement of the Greek religious and philosophical tradition. In order words, the Paulians interpreted their branch of the sect out of existence by permitting it to be absorbed into the stream of the pagan Mysteries. Probably few, if any, of the early sects were aware of the mystical tradition underlying the Greek theology, and to them it was a matter of prejudice rather than principle. It is also likely, from surviving landmarks, that the two
principal groups—Syrian and Greek—were not in a position to clarify their own convictions or to define the actual boundaries of their respective orthodoxy. Certainly it is easier to diagram the situation after most of the factors have been impersonalized by the passing of nearly twenty centuries.

The Apocalypse is a curious conglom­erate of Jewish and pagan Christian concepts. Such confusion could not have existed had the cult a clearly defined eschatology of its own. The Jewish and pagan religions were strongly divided over the problem of immortality, and the early Church gradually drifted toward the pagan concept as defined by Plato. Incidentally, the Egyptians who had in large measure educated the Greeks, were also committed to a religious concept which included individual rewards and punishments beyond the grave. The Jewish Christians, therefore, were more or less completely surrounded by a body of religious philosophy far removed from the Ebionite conviction. As the sect grew, it gathered converts principally from heathen communities, and these imposed certain of their own doctrines upon the new faith.

The Seven Churches, referred to by John, as has been pointed out, seem to be part of the pagan Christian communion. These Churches flourished, at least symbolically, in cosmopolitan centers identified with early trade and caravan routes. Ephesus, in particular, was a melting pot of creeds and cultures, and was far less provincial in its thinking than the tiny, isolated desert communities which attempted to maintain the purely Syrian perspective. It has been suggested with considerable force of argument that St. Paul was an initiate of the Greek or pagan Mysteries which had descended from the Dionysia. He tells us that he had received the tonsure at Cenchrea, "for he had a vow." (Acts 18:18) He also uses a figure of speech distinctly associated with the Mysteries when he says (1st Cor. 3:10): "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon."

Paul makes special reference to the fact that he is "a free man." This not only implies his citizenship, but also his right to be initiated. He was a disciple of the first Gamaliel, a most-learned Jewish mystic and cabalist and president of the Sanhedrin. It is said that Gamaliel was the first to receive the title, Rabban, meaning a master or teacher. He is believed to have intervened in the Sanhedrin in favor of the disciples of Jesus. The old accounts intimate broadly that this Gamaliel was addicted to the cabala and the mysteries of magic.

The geographical arrangement of the Seven Churches and the unfolding text of The Revelation convey the impression that lodges or assemblages of a Secret Society are signified. This Society could well have been formed on the pattern of the Essenes or North African Thetepetae. It is quite reasonable to suspect that a minority group advocating religious principles at variance with prevailing institutions might have found it expedient to practice their worship secretly, or at least with considerable caution. We know that in Rome the Christians selected days dedicated to pagan festivals for their larger assemblages, and met in remote or unfrequented places such as the Catacombs. In this way it was less likely that they would attract unwelcome attention.

The book of The Revelation contains twenty-two chapters, a number itself highly symbolical. This agrees with the twenty-two letters of the Hebrew alphabet, and the twenty-two major trumps of the Tarot cards. The first three chapters are described as epistolary, for they contained admonitions and instructions to the seven angels of the Churches of Asia Minor. The use of the word angels in this work, as Calmet has divined, probably refers to bishops or leaders of the Churches of the seven communities. The word could also imply the initiates or brethren of a secret communion. Then follow fifteen chapters popularly supposed to represent the persecutions which the Church was to suffer from pagans, heretics, and heathens. Special emphasis is laid upon the sufferings caused by the Roman Emperors, who are believed to
"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." (Rev. 10:1)
be indicated from Titus to Julian the Apostate. The last three chapters describe the final victories of the Church, the marriage of the Lamb, and the eternal glory of the church triumphant. Thus, we see that the structure of the apocalyptic vision, like the rituals of the ancient Mysteries, is threefold—each part or grade representing a progressive unfolding of the Mystery. The pageant, or drama, involved is almost Freemasonic. Originally, two essential grades were recognized. The first consisted of purification, or testing, in which the neophyte was exposed to certain doleful and melancholy symbols to signify the relaxed and miserable state of ignorance and corruption. Having resisted temptation and satisfactorily explained the emblems and devices proper to this grade, the initiate passed on into the assemblage of the elect. Here he was greeted as one preserved by the courage and integrity of his own character and qualified for a better life. In the higher degree of the Mysteries, all was beautiful, luminous, and pure. The redeemed (initiated) formed a chorus which raised its voice in adoration of the true God. The new brother was given a secret name, and invested with the arcana of the grade. He was then admonished to return to the world, live virtuously, and inspire others to the cultivation of an earnest desire for enlightenment.

In the Rites of Phrygia, a region supposedly visited by Paul, a ritual was practiced which may have influenced the opening chapters of The Revelation. Seven Virgins, or priestesses, robed in white and each bearing a torch, entered the temple, which was itself designed to represent the universe. These seven "lights" delivered oracles and spoke for the invisible god, or genius, who was believed to have entered into the midst of them. In the Rites of Mithras, seven altars with lamps, torches, or candles surrounded the image of the mysterious god, who held in his hand seven circles, lights, or stars to represent the planets. Sometimes the altars were living persons bearing censers or flaming bowls. Even the seven-branched candlestick in the Temple of Jerusalem was a cosmic symbol. John's description of the "one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" is not more nor less than a literal description of the high priest of an Asiatic initiation ritual.

Here, then, we see that mingling of Jewish and pagan symbolism which caused so much controversy among the sectaries of the Jewish and pagan schools. The Revelation (1, verse 18) refers to the Egyptian hierophant who carried the keys of life and death. In fact, the whole description of the being walking among the candlesticks applies perfectly to the Master of the Mysteries, who by his symbols and attributes becomes the personification of the esoteric tradition.

John explains that the vision came to him upon the Lord's day, when he was "in the kingdom and patience of Jesus Christ." At that time, he was lifted up into the spirit; and when so raised, a voice as of a trumpet spoke to him. These references are also veiled accounts of mystical disciplines. Even Patmos is not here used as a place, but as a detached state of consciousness, for it is a place set apart—a small island in the midst of the waters. The author of the Apocalypse was certainly aware of The Divine Pymander of Hermes, for he developed his material in the same general way, parts being too similar to sustain the arguments of mere coincidence. Having received the messages for the Seven Churches, John makes another reference which intimates a mystery ritual: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come to him." It is well-known that the sanctuaries of the ancient Mysteries were constructed as microcosms or miniatures of the world, and the rites and ceremonies performed in these temples were based upon the prevailing concepts of the arrangements and motions of the heavenly bodies. Thus, we have what may be called astrotheology. One of the seven keys which unlocks the sacred symbolism of antiquity is astronomical, and includes the basic principles of what is now called astrology.
The Seven Churches of John's revelation, therefore, represent the seven "planets" known to the ancients, arranged in ascending order thus: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. The Church of Ephesus is assigned to the moon, for the city itself was consecrated to the great goddess, Diana, the Mother of Mystery and generation. The other churches are associated with the remaining planets and luminary in the order given in the Apocalypse, ending with Laodicea, which was under the patronage of Saturn. Wherever the number 7 appears, and there are twenty-five septenaries mentioned in the Apocalypse, we can remember the line quoted by Eusebius, that according to the sacred theology "everything in the starry heavens has been done by means of the number 7."

The seven Greek vowels are alpha, epsilon, iota, omicron, upsilon, omega. Early sects, including the Gnostics, taught that the seven heavens were identified with the vibratory rates or sounds of these vowels. Irenaeus said that the first heaven gave forth the sound of alpha; the second, epsilon; etc. The heavens here referred to are the orbits of the planets, so that alpha is also the moon, the Church of Ephesus, and the lowest rung of the ladder of spheres or orbits which connect earth with heaven. This ladder, in turn, is represented by the seven terraces of the hanging gardens of Semiramis, and by the levels of the Tower of Babel.

In the ancient system of astronomy, the sun occupies the middle place in the septenary of the "lights." The beginning of the ladder was the moon, or alpha, and the upper end of the ladder was Saturn, or omega. The moon represented life in the sense of generated existences, and Saturn, the death of material things. Life and death are beginning and end, and the radiant figure walking among the seven candlesticks says: "I am Alpha and Omega, the first and the last." The seven vowels together form the great Gnostic secret name of the Lord of the World. The sun was the Grand Master of the solar house of mystery. To this luminary was assigned the vowel iota, or I. By adding the I, or middle vowel, to the a (alpha) and the final o (omega), the initiates created the sacred name IAO, which was the secret monogram of Bacchus and, according to the Gnostics, the signature of Jesus Christ.

This phase of the subject could be extended to great lengths, but this introduction will indicate why it is known that the author of the Apocalypse was acquainted with the secrets of the pagan esoteric tradition. In addition to the number 7, the 10 and the 12 occur with some frequency in the Apocalypse. The number 10 is associated with the world soul and the human soul, and the 12, of course, immediately brings to mind the concept of the zodiac. Both the world and man are threefold in constitution, consisting of spirit, soul, and body, numerically symbolized by the numbers 12, 10, and 7.

The myth of the dying god, or universal redeemer whose blood is shed for the salvation of the world, is founded in the passage of the sun through the twelve signs of the zodiac, from Aries, the Ram, to Pisces, the Fishes. Thus, it happens that the first and last signs of the zodiac become also symbols of beginning and end. The solar deity, deriving certain titles and dignities from the zodiacal signs through which it passes, therefore binds the circle together as the Lamb of God and the Fisher of Men. A fish drawn in the sand was the earliest symbol used by the secret Christian communion, and the fish symbolism has survived in the celebration of Lent and meatless Friday. In ancient astronomy, the vernal equinox was celebrated when the sun entered Aries, the sign of its exaltation. More than a thousand years before the beginning of the Christian era, the hierophant of the Mysteries of Eleusis appeared on the day of the equinox, standing between the columns of the Porch of the Temple, carrying in his arm a lamb, and leaning upon a tall crosier, or shepherd's staff. At the hour of the passing-over of the sun, this priest cried out in a loud voice: "Hail, Lamb of God that taketh away the sin of the world." Here is the good shepherd, the keeper of the House of the Mysteries, bearing the Agnus Dei. The Greek name for the place of initiation means a sheepfold. This is the same fold which men must enter by the right door or else they are thieves and robbers.

As the sun is exalted in Aries, so according to the old astrotheologians, this great luminary is essentially dignified or crowned in the sign of Leo. Solomon the King, whose name is derived from words meaning the sun, is said to have received the Queen of Sheba while seated on a throne of lions. Christ is called the Lion of the tribe of Judah. Christ comes in power (Aries) and in glory (Leo). Therefore, in the day of the kingdom, the lion and the lamb shall lie down together; that is, the two dispensations—one of the law, and the other of mercy—shall be one, and all striving shall cease.

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---From the William Law edition of the writings of Jakob Boehme

THE TWENTY-FOUR ELDERS ADORING THE LAMB

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John in the spirit passed through the little door in the heavens, which was at the top of the seven orbits in the wall of the empyrean. Here the heavenly worlds become equivalent to the inner
sanctuary, the divine sheepfold. John
then sees a throne set in heaven, and
before the throne is a sea of glass. This
sea is the Schamayim, or living
waters of the Jewish cabalists. It is
said in Genesis that the Lord divided
the waters when creating the world. In
Genesis 1:7, God divided the waters
which were beneath the firmament
from the waters which were above the
firmament. The waters above the firm-
ament were the eternal sea of life, the
Schamayim. Around the throne were
seven lamps which were the seven spirits
of God—the Elohim, the creators, or
artificers that fabricated the interior
creation by the seven words of power (the
vowels). Around the throne were four
beasts full of eyes. These are the fixed
signs of the zodiac; Leo, the Lion, Tau-
rus, the Bull, Aquarius, the Man, and,
Scorpio, the Eagle. Later, these crea-
tures, reminiscent of the cherubim of
Ezekiel, are assigned symbolically to the
eight evangelists who bear witness in
eternal glory to the dispensation of the
“one” seated in majesty. Each of the
creatures, and they were full of eyes. The
ancients used eyes to represent stars, and the twenty-four
wings were the northern and southern
constellations, twenty-four in number.
Around the throne were four-and-
twenty seats, and in them sat twenty-
four elders, clothed in white raiment
and wearing crowns of gold. Here is
another fragment from the Rites of Ceres
at Eleusis, where twenty-four priests
in a circle about the splendorous image of
the goddess. These are also the good
genii, or the Amesha-Spentas, the im-
mortal holy ones of the Zoroastrian re-
ligion, and the light spirits of the Myst-
eries of Mithras. These twenty-four spirits surround Ormazd, who is usually
pictured as a venerable, bearded man
enclosed in a winged circle. The elders
crook around the circle, which is the proper fig-
iture of time. Later, the genii were as-
signed to the twenty-four hours of the
day, during which they distributed the
light of grace. It can easily be seen that
these interpretations would be difficult
for those whose religious education did
not include comparative religion.

From the right hand of him that sat
on the throne, there appeared a book
sealed with seven seals, and only “the
Lion of the tribe of Juda, the Root of
David” was able to open the book.
Then, in the midst of the throne and
of the creatures, there stood a Lamb as
it had been slain, having seven horns
and seven eyes. These are the fixed
spirits of God. The use of the lamb
implies other points of symbolism than
those which we have already mentioned.
The altar of the tabernacle of the Jews
and later the altar of Solomon’s Temple
were adorned at the corners with the
heads of rams, as was also the pedestal
of the statue of Isis at Sais. This lamb
is the sacrificial animal, the scapegoat.
It is believed that Jason and the Argo-
nauts, seeking the Golden Fleece, were
in quest of a skin of a lamb upon
which had been written the secret rituals
of initiation. The lambskin apron of
Freemasonry, the rams’ heads and horns
which appear on the Egyptian gods are
all emblems of the Mystery Schools.
Hermes and Orpheus were good shep-
ders, both seeking for the lamb that had
strayed.

In The Revelation, the Lamb is the
Soter, the Messiah, the only begotten—
the hostage from whose seven wounds
flowed the mystery of the cleansing
blood. The adept always personifies the
perfected human soul, which is the
savior of the body and the first born of
the spirit. It is the Lamb that opens
the seals of the book of mysteries, and
looses the powers of the seals upon the
world. Here, again, we have to explore
the esoteric tradition to discover the true
meanings of these seals. Obviously, the
seals are the powers of the Elohim, the
creators, whose agencies are represented
in the material world by the planets, the
spheres of generation, and the sevenfold
constitutions of all corporeal beings. In
the old Jewish mysticism, it is said that
when Adam was fashioned each of the
seven Elohim bestowed a quality upon
him. By the abuse of these qualities, he
fell; and by the redemption of these
qualities, he will be redeemed. As the
seals were opened in the process of crea-
tion, the forces of Nature were loosed,
and the confusion of existence in the
mundane sphere resulted. The negative
powers of the soul are manifest as the
seven deadly sins. We should remember
that some of these earlier groups of mys-
tics regarded the material creation as a
punishment for the sin of Adam (the
human collective). The allegory is both
cosmic and human. The four horsemen
are the four ages—gold, silver, bronze,
and iron in the Greek system, and the
four Yugas their equivalents in the Asi-
atic Mysteries. When the fall of man
resulted in the externalizing of his ap-
petites, instincts, ambitions, and other
moral deficiencies, sin and death came
to the world. Man now lives in the
Greek Age of Iron, in the Hindu Kala,
or black Yuga. When the karma of the
different Yugas, which is concentrated in
the lowest of them, has been exhausted,
the golden age returns.

The fifth, sixth, and seventh seals an-
ounce the circumstances of the millen-
nium. The martyrs that were slain
for the word of God are given white robes
told that they should rest a little while.
Then comes a great earthquake which
results in the overthrow of the
kingsdoms of the earth, and this is
called the day of the wrath. It is then
that the hundred and forty-four thousand
who are sealed from the twelve tribes
receive their rewards and the promise of
salvation. These elders are the initiates
who are to form the kingdom of heaven
upon the earth, and correspond with the
order or race of heroes mentioned by the
Greeks.

When the seventh seal is opened, there
is the silence, for this is the Sabbath cor-
responding to the exact center of a cube
having six faces. This cube is the foun-
dation of the Holy City. There are
seven angels with trumpets, and in their
arms the bottomless pit was opened and
all the evils of Apollyon were released
onto the world. It will be noticed that
in each of the evil orders a third part
were decreed relates to the an-
gels who fell with Lucifer at the time of
the war in heaven.

Then John beheld a mighty being
with a rainbow upon his head, a face
like to the sun, and his feet as pillars
of fire. He stood with his right foot
upon the sea and his left upon the earth,
and he held in his hand a little book.
And John took the book from the hand
of the being and ate it. Here we have
a symbolism reminiscent of the immense
image of Nebuchadnezzar’s dream. This
is the Grand Man of the Zohar striding
across the land and the water—the An-
cent of Days, whose legs are the pillars
of Jachim and Boaz which stood at the
entrance of Solomon’s House. Here the
world is represented as a creature of vast
proporions, whose head is of gold and
whose feet are of clay. The world itself
is a temple of the Mysteries where hu-
mans souls are instructed through vision
and experience. This experience of life
by which man discovers his own divine
destiny is a small book which must be
eaten, and, like life itself, is sweetness
to the tongue, but is bitterness to the
stomach.

It is not possible to examine every sym-
bol in detail, so we shall consider the
principal ones. Chapter 12 of The Reve-
lution describes a woman clothed with
the sun, a moon under her feet, and
upon her head a crown of twelve stars.
She is the true church, who brings forth
a man-child in pain. Less obviously, she
is Isis, the personification of the
secret doctrine, who gives birth to the
initiate or the perfected human being.
When evil men profane the Mysteries,
this woman flies into the wilderness
takes refuge in secrecy). Here the drag-
on, especially the Roman Empire, gen-
crally all corrupt mortal institutions, at-
tempts to destroy the woman and her
child, but she is given wings to fly into
the wilderness where she is preserved
“for a time, and times, and half a time.”
The time is 1; times are 2; and there is
½ time. These equal three and a half
times, or one half the cycle of seven.
The complete life-cycle of seven consists
of an evolutionary and an evolutionary
order, each consisting of half of the cycle.
In the first, or dark, half, the woman
(the Mysteries) must be hidden against
gods who fell with Lucifer at the time
of the war in heaven.

Then follows a description of false
doctrines and false prophets which shall
lead men astray and deceive them. A
The Protestants believed that the description of the beast in Revelation 17:5-6 refers to the Papacy. The harlot, however, certainly does signify mystery which is the false religion, and by prostituting the secrets of God to the world and by the works of woman, she prepares as a bride adorned for her husband. The vision describes the harlot as representing the false and evil power that has risen to enslave peoples and advance materialism, which will be thrown down and that the Father's House shall be filled with the saints of God. The vision is a prophecy of the spiritual life of the individual, and the time of the establishment of the New Jerusalem shall be the culmination of the history of the world.
MITHRAS, THE PERSIAN SUN-GOD, IN A GROTTO.

OVERCOMING TAURUS

substance, this would attempt to demonstrate that the esoteric tradition was imposed upon the original teachings by pagan converts. If this is the case, however, we must assume that the four evangelists contributed to this imposition of doctrine. The life of Christ as reported in the Gospels is itself embellished with symbolism derived from several religions. The Christ of the Gospels has attributes of the Hindu Krishna, the Persian Mithras, the Egyptian Serapis, the Syrian Adonis, and the Greek Dionysius. In fact, all these Saviors passed through a cycle of life which follows closely the solar myth of the Sabians. All were immaculately conceived, and their coming announced by supernatural beings. The first miracle of Dionysius was the transforming of water into wine. Krishna, as an infant, was spirited away when the king of the country resolved to kill all the men-children. Mithras was born in a grotto surrounded by animals. All these divinities performed miracles and healed the sick. Each taught the brotherhood of man and the simple moral codes of purity and piety. Each came finally to be identified with the solar god, whose light is the life of every man. All died; usually they were betrayed and gave their lives for their world, and all rose from the grave to intercede before the eternal throne. Each became a path or road by which the souls of men could ascend to salvation. Each, departing, promised to return and redeem his people. Together these constitute an order of sacred legends, which Frazier calls the myth of the dying god.

The medieval cabalists included the book of The Revelation among the basic writings of cabalism. Eliphas Levi, the French transcendentalist, wrote that the three great books of magic were the Sepher Yetzirah, the Sepher ha Zohar, and the Sepher Apocalypse. References are made to an early Greek cabala based upon the numerical power of the letters of the Greek alphabet. The admonition contained in the twenty-second chapter of The Revelation, verses 18 and 19, against changing any word or part of the writing has been interpreted to signify the presence of a secret meaning. Unfortunately, this meaning cannot be restored from a translation, as the Greek cabala will not operate with the English text. The work would have to be studied in the original language.

Like the East Indian mandalas and the ancient theological and mystical fables, the Apocalypse presents a series of meditation symbols. The devout must not only read and remember; they must also attempt the internal experience of the vision. This means that the figures and allegories unfold like the patterns in the human subconscious. The mystical content is released through reminiscence or association. In the modern world, the internal experience is not cultivated; therefore symbolism rapidly degenerates into idolatry.

Possibly the most-comprehensive exposition of the transcendentalism of the Apocalypse is to be found in the deep and obscure writings of Jakob Boehme. This humble German mystic was blessed with the power of inward light and he was able to unlock many of the obscure portions of the Holy Scriptures.

The question as to the authorship of The Revelation is of slight importance to those concerned primarily with the things of the spirit. In fact, if it were the product of the Gnosis or of some other school of initiates functioning at the time, the book gains significance through such a circumstance. Certainly it invites the thoughtful reader to an experience in comparative religion. The very spiritual inclusiveness of the work opens a new dimension of consciousness for those long limited by artificial theological barriers. We shall never meet the religious need of the world while we continue to practice competitive theological policies. The great message of religion has eluded most of those who have affiliated themselves with various sects and denominations.

The Christian heritage, if we may use such a term, includes all the great spiritual and philosophical doctrines which flowered and bore fruit in the countries bordering upon the Mediterranean. As this becomes more evident and we strengthen the philosophical parts of our religion, we shall find richer and more practical substance behind the shadow of our creed. It appears quite possible that a wise and protecting destiny was responsible for the inclusion of the book of The Revelation in the Christian canon. It is the one book which demands solid scholarship and breadth of mind. It invites the Christian mystic to explore the esoteric tradition of the ancients. Such exploration can lead to but one end: the recognition of the universal religion, as it has been taught by all the Secret Schools of antiquity.

The great artist Fra Angelico painted while in a state of inspiration. Once he had finished the features of a sanctified person, he never retouched the work.

An important symbol in Mahayana Buddhism is the "Ship of the Doctrine." In the Apostolic Constitution, drawn up prior to the Council of Nicea in 325 A.D., it is said of a bishop that being "one that is commander of a great ship, and steersman, is bidden to see that the Church be built oblong with its head to the East, so it will be like a ship."
The Cult of the Sword

The historian, Herodotus, reported that the Scythians worshiped a great and ancient sword that was conserved in the adytum of one of their temples. References to the magical swords of heroes occur in the mythology, legendary, and lore of many nations and races. During the Age of Chivalry in Europe, the knight consecrated his blade to the defense of God, king, country, and sacred honor. This weapon gradually came to symbolize not only power, judicial or legal authority, or justice itself, but also the spiritual, moral, and ethical strength of human character.

The Druids of Britain had an immense symbolic sword, which they unsheathed with an impressive ceremony on the occasion of war. When the blade was returned to its scabbard, it indicated the end of hostilities. To engage in warfare when the Sword of Ceremony was in its sheath was an offense against God. Incidentally, the sword blade was the earliest form of lightning rod and public buildings to deflect the thunderbolts of Zeus. This practice is recorded by Pausanias in his History of Greece.

The cruciform hilt of the medieval swords of Christendom was accepted as a true likeness of the cross of the crucifixion. Cavaliers took oath on the hilts of their swords, and pacts so-made were binding upon all parties. In magic, the sword hilt was held up as a protection against demons and evil spirits, and many religious sects had, and still have, ceremonial blades believed to possess extraordinary powers. The weapon was regarded as a talisman, an amulet, and even a fetish possessing virtues of its own, which it could communicate to those who used it for a just cause.

It may be difficult for modern folks to reconcile the sword with religion, but they must remember that in early times warfare was regarded as an honorable occupation. To fight in defense of the State and the religion of the State was a high calling, and the soldier believed sincerely that to give his life in the service of his faith was a noble and proper sacrifice. It should not, however, be assumed that the Cult of the Sword was essentially warlike. In fact, it was more a cult of honor. The knight buckled on his blade as a symbol of his willingness to support and protect his convictions with his life and his skill. It was not until after the decline of the Age of Chivalry that the sacred responsibility of the sword came to be ignored.

The knight took his oath never to draw his blade in an unjust cause, and never to sheath it until justice was done. In days when there were no civil courts and slight probability of a successful appeal to duly constituted authority, each man was the keeper of his own honor. After he had taken the vows of knighthood, he was also defender of the faith and protector of the weak. He lived and died by the code of the sword. But the weapon itself imposed upon him an ethical concept, strict and severe; there could be no compromise. To dishonor the clean shining blade was to lose self-respect in this world and hope of glory in the world to come.

Japan was the last of the major powers to emerge from a state of feudalism. It was not until the middle of the 19th century that the Cult of the Sword ceased to be the code of the samurai. According to Bushido, which was the concept of the superior life, the sword defended the gentleman not only against his enemies, but also against himself. If he could not live honorably, he died honorably by his own hand. We may consider this code as justice without mercy, but we must never confuse it with the era of promiscuous dueling which afflicted Europe.

When the high convictions of chivalry declined, the sword ceased to be a symbol of responsibility and became an instrument of personal opportunity. The belief that in some mysterious way justice must always triumph in a combat of honor lingered on, but the skillful duelist, with few scruples, found his blade a convenient means for disposing of any who stood in his way.

It is a mistake to assume that the Cult of the Sword encouraged warfare or increased private crime. It was the perversion of the cult that led to these disasters, just as the misuse of any conviction may have tragic results. One of the great feudal princes of Japan wrote a poem in which he moralized on this subject. The prince rejoiced that in his long and active life he had never drawn his blade. He felt that in this way he had truly honored his sword. He said, in substance, that it may be good to defend truth and justice with steel, but it is better to preserve the path of honor with wisdom and love. The man who draws his sword is strong, but the man who can keep it sheathed without dishonor is truly great.

When the samurai boy is given his sword, it signifies that he is assuming with it the responsibilities of a gentleman. With the blade is conferred the family honor, the tradition of the clan, and the duties of a way of life. The sword itself gives power, for it is an instrument of life and death, but the weapon must be justified by restraint. The keen, sharp steel requires that the hand upon the hilt be under the complete dominion of an inner spirit of justice, patience, self-sacrifice, and fortitude. The blade must never be drawn in anger, in fear or in hate, but only in the service of the code. Thus the sword ceremony...
makes each man, in a way, his brother's keeper; and in his own heart, the samurai must account to himself for his deeds.

The development of strong national governments, with proper legal codes to meet the problems of social equity, usually brings to an end the Cult of the Sword. Only the symbolism lingers on to remind the knight of his holy obligations. In many parts of the world, however, the sword remains, even to this day, the peculiar emblem of personal courage.

To the samurai, the sword is alive. It is a spiritual being. It was believed that the old swordmakers fashioned their blades, not with their hands, but with the power of the soul. The sharp, clean edge kept ever bright represented the sharpness, cleanliness, and the brightness of truth itself. To neglect the sword, to permit the blade to become dull with rust, was to reveal indifference to spirit and to character.

When the samurai unsheathes his blade, if only to examine its condition, he does so with a silent ritual. It is as though he were exposing his own soul. He grasps the sheath with one hand and the hilt with the other, and at the same time draws in his breath. To breathe upon the blade is to cause a tiny cloud of mist to appear for a moment on the mirrorlike surface of the steel. This cloud upon the sword profanes the blade, for it represents a cloud upon man's honor.

As light shines and glitters on the blade, the world is mirrored in the polished surface as in a magic globe of glass. The rippling in the steel takes the forms of mountains, rivers, flowers, birds, insects, and animals. The whole world is reflected in the sword, which becomes a little universe, even as the cosmos is reflected in the human soul.

In old Japan, there was an important form of divination by the sword blade. In some mysterious way, this sensitive, magic steel was supposed to capture within itself the character of the man who carried it in his sash against his person. The swords of great men underwent subtle changes, and imperishable markings seemed to be etched upon various sections of the blade. These markings passed to the new owner; but if he did not live up to them, the mysterious figures brought him towns, grew dim or vanished altogether. Some swords were cursed in the very process of their making, and cast an evil spell on all who carried them. Others were instruments of good fortune, and the omens should be heeded.

The most common marks that appeared were lines, straight or wavy, crescents, confused geometric figures, and the shapes of living creatures. If a dragon appeared, it was important in which direction the monster faced. If it faced the tip of the sword, it was a good sign; but if it faced the hilt, the dragon turned upon the man. Any damage due to neglect was an exceedingly bad omen, but scars due to honorable combat, like deep memories in the human mind, might strengthen character and enrich the life. I have seen blades on which figures so closely resembling the characters of the Chinese alphabet had appeared without human agency that the word-forms could be read, and made up complete sentences and thoughts.

Ancient peoples often inscribed their swords with magical formulas and prayers, and even inlaid the blades with gold and silver devices. The heavy burden of warfare has caused us all to think of the sword as an instrument of destruction. We might, however, hold the same objections on other subjects. If the sword blade quickly reveals the motions and inventions which we have developed are subject to the same criticism. The Cult of the Sword may point the way to new cults of industry, economics, and politics. Education itself invites to use or abuse. We can kill with knowledge just as easily as with steel. Strength without honor is a terrible and evil thing. Power without dedication to principles can destroy our world and everything we honor and hold dear.

The sword, therefore, becomes the symbol of skill—the perfect blade—an example of man's highest ingenuity. Skill reveals the soul, for it is the soul within man that makes it possible. Skill can be held as a sacred trust to be used in the defense of the weak, but this is only possible when the use of skill itself becomes a cult of honor. Every man contains within himself the power to liberate or to enslave. This power is his will, the sharpest blade of all. The use of this will must be guided by an inner conviction. Perhaps we will find a better conviction than that of the samurai. His statement was strangely negative: death before dishonor. Ours could be: life with honor.
It is interesting to compare Burmese cosmogony with the teachings of the classical Greeks and the *Elder Edda* of the Scandinavians. Such comparisons indicate beyond question that these widely diffused concepts had a common origin.

“The world (the universe) is divided into three parts called the superior, middle, and inferior spheres. These spheres are conditions rather than places, and represent more-abstract, and material power. The superior sphere is the abode of the Nats or spirits; the middle sphere is the dwelling place of human beings, animals, and plants; and the inferior sphere is the infernal region which is given over to the punishment of wrongdoers after death, and is also the place of demons.

“The middle part of the world is flat and circular. In the center is a very high mountain, on which stands the palace of the superior spirit. This flat middle part, with its central mountain, is surrounded with great cliffs rising to such height that no mortal can pass beyond their barriers. The middle world is supported on a foundation of dust; below it is a stone of great hardness; the stone, in turn, is sustained by water, and under the water is a cushion of air; beneath the air, there is only space.

The central mountain, which is Mt. Meru of the Hindus, extends upward and downward like two truncated cones united at their bases. These cones form a kind of spindle, extending upward to the higher world, and downward to the infernal spheres. At the widest point of the spindle is a kind of base or supporting tripod composed of three enormous rubies. Around the central mountains are seven concentric circles of lesser mountains, and among these mountains rise the seven great rivers which water the whole world. There are four great continents which are the abodes of men and animals. These are at the four cardinal points and are surrounded by oceans. There are also smaller islands inhabited by nations which do not belong to the Burmese complex. The white races come from these smaller and inferior islands, and are generally regarded as familiar spirits.

In philosophy and religion, the Burmese have made very little effort to formalize their history, religion, philosophy or literature. They are content to think in terms of generalities, and their literary form is largely poetic. Their principal religious duty is to store up merit for their future incarnations. They recognize a type of spiritual beings which they call Nats, of which there are various orders and degrees that are regarded as familiar spirits. Like most Buddhist peoples, the Burmese refrain from speculation about Deity and its more-abstract attributes, and they practice a variety of divinations which can be traced to Chinese and Hindu origin. As with most ancient peoples, astrology occupies an important place in their psychology of life and is regarded as the most scientific and most exact of the divinatory arts.

In order to understand the astrology of the Burmese Empire, it is necessary to survey briefly their system of cosmogony. Unfortunately, only a fragment of the Burmese literature has been translated into English. The following digest is from a work especially compiled in the opening years of the 19th century for the brother of the reigning monarch, and may be regarded as essentially correct. It is doubtful, however, if the Burmese themselves are in agreement on the subject, although they unite in tracing the basic concept to the teachings of Gautama Buddha and his Athats, or saints.

All living creatures belong to one of three orders: the lowest is made up of created creatures; the second, of creatures having bodies but not generated; and the third, and highest, of creatures having existence but not bodies. In common with other Buddhists, the Burmese believe that at death the personality perishes with the body, but the self, or impersonal being, survives and creates new personalities. This process continues until, through wisdom and good works, all the weaknesses of the nature are overcome, and the creature attains Nirvana—a state of perpetual identity with truth.

In Burmese astrology and astronomy, eight sidereal bodies are recognized. These are the sun, the moon, Mercury, Venus, Mars, Jupiter, Saturn, and Uranus. The days of the week derive their names from the planets as in the European systems, and in the same order. Each of the planets is the abode of a Nat, or spirit; and the temperament of the planet and the effects attributed to it are derived from the disposition of this Nat.

“The sun, moon, the planets, and the stars revolve around the great central mountain in parallel orbits, and in their motions they pass over the four great continents, and also cast an occasional gleam on those barbarous islands not inhabited by Burmese. In their motions, the heavenly bodies pass through the twelve signs of the zodiac. The Burmese symbols for these signs are similar to those used by the Chaldeans and have approximately the same interpretations. The mechanics of their astronomy is accurate, but as accuracy can be attained by observation, and they are aware of all the principal astronomical phenomena.

“The Burmese divide the year, not into four seasons, but into three, a division derived from the characteristics of the country in which they live. Their seasons are not by the hot and the cold. To explain these seasons, they recognize three concentric paths, or orbits, in the heavens. At different seasons, the heavenly bodies move upon these different paths which they reach by declination. The inner path, which is nearest to Mount Meru, causes the seasons of
rain, and is symbolized by the goat. The middle path causes the season of heat, and is symbolized by the ox. The outer path causes the season of cold, and is symbolized by the elephant. There is a curious resemblance between these paths and the equinocial and solstitial points. The compromise is made necessary by the fact that the Burmese are functioning according to a flat-earth theory. They also add a moral consideration, declaring that the planets remain longer in the middle zone, which is the most desirable when the collective conduct of mankind is good.

In addition to the seven planets (the sun and moon regarded as planets), there is in the Burmese system a strange, dark world called Rahu. This is an invisible monster, a giant with hands and feet like a human being, that moves in an eccentric orbit and is devoted to hatred of the sun and moon. Every three years, Rahu goes to meet the sun, and every six months it attacks the moon. Sometimes Rahu devours the luminaries; sometimes it covers them with his hands. He may breathe upon them or place them upon or within various parts of his body. Some Burmese regard Rahu as an actual planet; some consider it the moon's north node (the dragon's head); and others believe it to be the shadow cast by the earth itself upon the substance of illusion. Burmese speculations on the nature of Rahu are among the most fascinating of their astronomical theories.

There is no use in devoting time to those elements of Burmese astrology which are identical with the familiar Western teachings. Our interest lies with the unusual, wherein may be discovered some clue to the improvement of our own method. It may not be possible to accept the Burmese forms literally, but any system which is founded in the old Vedic lore of Northern Asia is worthy of consideration, for the Brahmans had a greater knowledge of universal dynamics than any other peoples of the ancient world.

From the Beden, we learn that "if any of the planets approach the disc of the moon in both longitude and latitude, great changes of a disastrous kind are threatened. This is especially true if they pass behind the disc of the moon itself. If Mercury approaches the moon in both longitude and latitude, the embankments of the rice fields will be ruined, and waters will be dried up. If Saturn approaches in the same way, there will be wars upon the great islands. And if Mars appears in this position, there will be a rise in prices, and the poor will suffer. If Mars passes to the left of the Pleiades, there is great danger of earthquakes."

In Burmese astrology, the planets are assigned to the days of the week in the familiar way, with the exception of Rahu. To accommodate this monster, Wednesday has two rulers; Mercury over the first half of the day, and Rahu over the second half. The accompanying diagram is a key to an interesting series of calculations.

The life of man is divided into ages, or periods, beginning with the sun, and proceeding in a clockwise direction. The sun rules human life from the first to the sixth year. Then the moon becomes the ruler and governs for fifteen years. After that, Mars rules, then Mercury, Saturn, Jupiter, Rahu, and Venus. The most difficult periods in human life are those when the rulership is changing. Of these changes, that of the seventh year of life, when control passes from the sun to the moon, is the most difficult.

When, for example, a man passes from the age of the moon to that of Mars, he is twenty-five years old. Having thus determined the significance of the sun's position in the chart, the astrologer then examines the aspects of Saturn in the horoscope for any important consideration, he combines his nativity with the key figure here reproduced. The Brahman asks the native the day of his birth and the year of his age. The age is then divided by eight, because there is a perpetual series of eight planetary factors. Having eliminated all the complete cycles of eight, the remaining number is involved in the calculation. Thus, if the native is sixteen years old, there are two complete cycles of eight and a remainder of one. If he is twenty-five years old, there are three complete cycles of eight and a remainder of one. If he is sixty years old, there are seven complete cycles of eight and a remainder of four, and so on.
he answers the questions that are per-  

turbing his client. By turning the natal  

horoscope so that the natal Saturn is  

upon the ascendant, the astrologer fur-  

ther identifies the general forces oper-  

ating in any year of the native’s life which  

is ruled by Saturn.

If the native was born on Wednesday,  

then it is necessary to determine whether  

the birth was before or after noon. If  

the birth was in the forenoon, the count  

begins under Mercury at the south of the  

chart; but if the birth was in the after-  

noon, the count begins with Rahu, which  

is in the northwest of the chart. If Rahu  

is the ruler of the year, then the delinea-  

tion is from the moon’s nodes.

If there is no remainder after the cycles  

of eight have been subtracted, then the  

birthday itself indicates the ruler of the  

year. For example, a man born on  

Thursday and twenty-four years old has  

Jupiter as the ruler of his year.

It may be interesting to the research  

student to test a few horoscopes by this  

method to see whether or not the Bur-  

mese system is applicable to our Western  

way of life. All astrology is influenced  

by the factors of time and location.  

Thousands of years of experience have  

revealed to various nations the particular  

ways in which sidereal influences affect  

their own life-patterns, but the principles  

are always the same, and it is a fascinat-  

ing part of astrology to adapt eternal  

rules to the temporal and transitory af-  

fairs of human beings.

Czar Alexander of Russia bestowed the rights of citizens upon fourteen million  

of his subjects. As a reward, he was assassinated by the Nihilists.

Sir Francis Bacon tells us in his Natural History that, being in Paris, he told  

several English gentlemen there that he dreamed that the family home in England  

was plastered all over with black mortar. Two or three days later, he received word  

that Sir Nicholas Bacon had died in London.

SCIENCE NOTE

The bezoar stone, a concretion found in the alimentary organs of certain rumi-  
nants, was once regarded as a medicine combining the efficacious qualities of penicil-  
inlin and sulfanilamide. We learn from Culpepper that there are two kinds: the East  

and the West bezoar. The East is by far the better, for taken inwardly it is very  

profitable against the biting of venomous beasts, all melancholy diseases, the leprosy,  
The itch. scabies, agues, and ringworm. It cures men past hope, and a little powder  

with a curative when made into lozenges with rose water.

When Sir Christopher Wren was in Paris about 1671, he was suddenly stricken  

with an obscure ailment. The physician thinking it a pleurisy recommended bleed-  
ing, but Wren, who disliked this kind of treatment asked the doctor to wait another  

twenty-four hours. That night, Sir Christopher dreamed that he was in a place in  

Egypt and that a woman of the country handed him a basket of dates. The next  

morning, Wren ordered dates and ate them, and immediately recovered.

Library Notes  

BY A. J. HOWIE

Judo

The Judo that we shall discuss is the  

systematic discipline developed by Pro-  
fessor Jigoro Kano which is to be dis-  

tinguished from Jujitsu and the Ameri-  
can so-called army and police Judo.  

Jujitsu is a collective term applied to  

related methods of self-defense practiced  

by the samurai of Japan. Each teacher  
of Jujitsu had his own secret tricks, and  

the greater of these teachers had schools  
named after them. In addition to the  
term Jujitsu, there are Taijitsu, Yawara,  

Wajitsu, Toride, Kogusoku, Kempo,  

Hakuda, Kumiuichi, Shuhaku, etc. Some  

methods specialized in deflecting attack,  

others in kicking and striking, intending  
to incapacitate, kill, or merely floor and  

subdue. All were methods of fighting  

an armed or unarmed enemy, the defen-  
dant utterly unarmed, or of engaging  

by means of a small weapon an enemy  

armed with a large one.

The origin of the Jujitsu arts is lost in  

obscurity. Some trace it to Chinese  

sources. However, in feudal Japan when  

petty princes constantly were warring  

with each other, it was important that  

a skill be developed that would enable  

a physically inferior person to cope with  

an antagonist of greater strength. Hence,  

regardless of origin, the refinements of  

weaponless defense methods were in-  
digenous. After the national integration  
of Japan, the old warlike arts began to  
degenerate and to be forgotten.
connected with the Kodokwan, Kano's head-quarters at one time or another, are many noted names both in official and private circles—even princes of the imperial blood.

A halo of wonder is usually attached to the practice of Judo. Writers seem blandly to describe the tricks as easily accomplished and to understate the disciplines of Judo. Judo is described as the gentle art, the pliant way, the effortless turning of an opponent's attack. Professor Kano himself asserted that his Judo might be regarded as an interesting means of physical culture that was unattended by danger or pain. The idea is prominently set forth that Judo enables one to employ his strength so effectually that the weak may successfully withstand, even overcome, the strong.

One author writing in the early years of this century recommends: “It is urged that women, especially, obtain a working knowledge of where the blows are struck that cause unconsciousness and death. Such knowledge, in its justifiable use, will be invaluable to women when attacked under atrocious circumstances.” There are countless traditional tales of Judo experts who have overcome large bands of ruffians under unfavorable circumstances. And there are many hints as to the ultimate esoteric results possible for the higher degree students.

There is no need to make any sweeping denial of the reasonableness of the foregoing, but the road to the achievement of the necessary skills and coordination is long and arduous. Admiral Togo personally inscribed the following motto to be used as a frontispiece for Sumitomo Armina's book on Judo:

Grinding the bones and pulverizing the body

These terse words aptly describe the process that accompanies the early exercises in Judo, the changes that precede proficiency in this form of self-defense. The first impulse of the average person who becomes interested in Judo is to get a book or books on the subject. Cheap pamphlets on Jujitsu are available at most magazine stands, but these are practically valueless. The serious bibliography on the subject is not large and the books are not easily obtainable. The majority of books on Judo seems to rehash the same historical details and statement of rules and ideals with more or less relevant elaboration. The greater part of the books is devoted to a diagrammatic and illustrated presentation of the various techniques of Judo. An inadequate comparison would be of descriptions of how to dance from charts and footnotes that tell where the feet should be for various movements of the figure, their sequence, and the relationships of one body to the other, all of which must be coordinated rhythmically to music.

It is probable that Judo cannot be learned from books; nor can it be learned from another amateur. There is one sure way to learn Judo and that is by intensive practice under the watchful eye of a recognized Judo teacher who is guided by the exacting rules of the Kodokwan at Tokyo. The following discussion will tend to justify such an apparently unqualified statement.

Our concern is with the problems of the Occidental who has the urge to pursue the disciplines of Judo. If Judo tricks were as easily acquired as the books indicate, those with natural physical advantages would still be superior. The theory is otherwise and the problem is how the zealous aspirant may succeed. At the outset the Occidental student is handicapped by a late start—the later in life the greater the handicap. Any skill that demands a high degree of muscular coordination should be developed at the earliest age possible. In the homeland of Judo, the youngsters not only have a hereditary inclination to Judo, but they can be trained by the simplest methods—they just grow up in the tradition. In the West, one whose thoughts and interests lean toward things Oriental usually is the least fitted for the physical pursuit of Judo. Often physically weak or undeveloped even if not organically
unsound, usually of decidedly sedentary habits, with resultant shortness of breath and lack of stamina, he may be interested in a physical skill that will enable him to cope with those considerably stronger than himself. This does not necessarily imply an inferiority complex; it is just a frank admission that every muscle in the body to coordinate in reflex patterns that respond to the complex muscular changes originating in the opponent. One must be physically aware of and respond to every twitch, tension—even anticipate them by an unconscious realization of the movement that will follow the present tension or change of direction. The Occidental is accustomed to thinking out every move. Judo requires that the reaction be faster than thought.

Even after reasoning out the above, the student tends to strive so hard, heroically, that he tenses, stiffens, and opposes the efforts of his partner. He is told to relax—this by relaxing, but when he relaxes the body, the mind gets flabby with the result that he just flaps his arms and dances around ridiculously. Judo shows in great relief the tenseness with which the average American does everything. Occidentals thrash and sweat even when they have the endurance to continue their wrestling, but the Occidental retains a smiling countenance and shows less of the moisture of effort even after continued rounds with fresh partners.

The student is told to yield to the extent of utilizing the force initiated by his opponent. This is contrary to Western psychology. The Occidental tends to insist on standing his ground, on resisting force with opposing force. It takes a complete revamping of native impulse to learn how to win by yielding.

Even athletically inclined youths find that Judo takes many little-used muscles. Hence when a person of sedentary habits takes up Judo, especially later in life, he must face a long period in the exercise sessions have to be brief. Yet in spite of every consideration he is likely to stagger stiffly out of the dojo, exercise room, and hurry home to soke out the aches and pains, perhaps to nurse strains and twisted toes. Instead of bounding out of bed in the morning, he is likely to roll out gingerly with cautious efforts to get on his feet without developing a Charley horse.

It takes fortitude and patience to continue grinding the bones and pulverizing the body until the painfulness gradually decreases and longer bouts of wrestling are possible. There is considerable humbling of pride in persisting through the awkward stages while one’s efforts show up to little advantage. But it is only after many preliminaries that real progress can be made.

One of the surprising factors about learning Judo is that at first the important things are not to learn how to throw your opponent, but to learn how to fall when he throws you. Hours have to be spent immediately in learning how to roll, first with studied slowness, then with relaxed speed, and then with force and from increasing heights. But this is all mere theory until the student can acquire a new set of muscular reflexes that will enable him to relax and fall properly in the impromptu actions of wrestling. There is no way of knowing mentally how your opponent will throw you, in fact his purpose is to take you unawares, to find you off guard. It is at this point that opposites is a handicap and an obstacle. The secret of success is to learn to yield purposefully, to carry the opponent along his line of attack further than he intended, thus taking him off balance.

A continued sense of resistance is evidence of innate fear which has to be resolved rather than conquered. It is doubtful if instinctive fear can successfully be fought. But fear vanishes as one learns how to meet each physical emergency instinctively, intuitively, with a realization that transcends any conscious mental activity. The body gradually develops a sense of sureness within itself undisturbed by fear.

The foregoing has been written from the standpoint of interest rather than as an authority on Judo. It has been shown to Mr. Kenneth Kuniyuki, one of the foremost Judo exponents in America. There was no note of approval or disapproval in his voice as he expressed his one comment—"It is very good for one man’s opinion." In response to direct questioning, he did state that there was nothing in the article with which he disagreed. We had hoped that he would recognize the nontechnical discussion and the emphasis on the psychology of approach which we feel has been neglected in the literature on the subject. However we had to be satisfied with faint praise—very faint.

The subject of Judo has given us an opportunity to emphasize a dynamic sense of realization, with books as simply introductory tools. Words, written or spoken, are taken as mnemonic symbols for ideas that must be interpreted in action instantaneously. Every action then must be purposeful, alteration or change of direction. The body must develop a sensitive coordination that is intuitive and independent of actual processes of thought.

The disciplines of Judo break down many of the barriers to a subverbal level of realization. Gradual, subtle changes in the personality follow. The body acquires a new poise. The muscles coordinate more gracefully. Every action tends to become more purposeful. But there are more of these, integrity assumes greater importance which will inevitably be reflected in character.

Examples of the truth of the above statements may be verified by any one visiting the various dojos where Kodokwan Judo is taught. There may be
observed vigorous exercising for more effective bodies, natural good sportsmanship, and impersonal friendliness. Youngsters in their formative years are occupied constructively; young men have a healthy, inexpensive hobby. And all of it conspiring to build strong, earnest character, intangible, nonverbal spiritual values, a unique nonsectarian, nonreligious positive force for good in the community. All of which recommends Judo as an excellent youth-builder for those able to take it.

Bibliography


Iamblicus, a famous magician, when consulting Apollo at the request of a certain Egyptian, performed certain secret rites. In the midst of the ceremony, those present were frightened by the appearance of a strange apparition in shining armor. Iamblicus pacified them thus: “Companions, do not fear or wonder. This is only the specter of a poor gladiator who perished in the circus for your entertainment.”

“The great Sir Walter Raleigh used to say, that it could not be doubted but the stars were instruments of some greater use than to give light, and for men to gaze on after sunset; it being probable that the same goodness that infused the meanest being with some virtue, denied not a body’s proportionable power to those glorious bodies which are created, without question, to the same end in heaven, that plants, flowers, etc. are in the earth, not only to adorn but to serve it.”

Among those who were once slaves must be included Plato and Aesop, also Pope Callistus, St. Brigit, and St. Patrick.

It has been said that Buddha’s begging bowl is the Holy Grail of Asia.

The first fifteen Christian bishops at Jerusalem were Jews and, according to the historian Eusebius, sons of the Abrahamic Covenant.

The nobility of ancient Rome placed lamps in their graves to preserve the bodies from darkness. They often freed some of their slaves on condition that they would tend these lamps as long as they lived.