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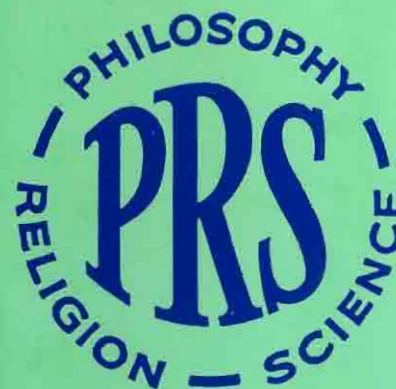
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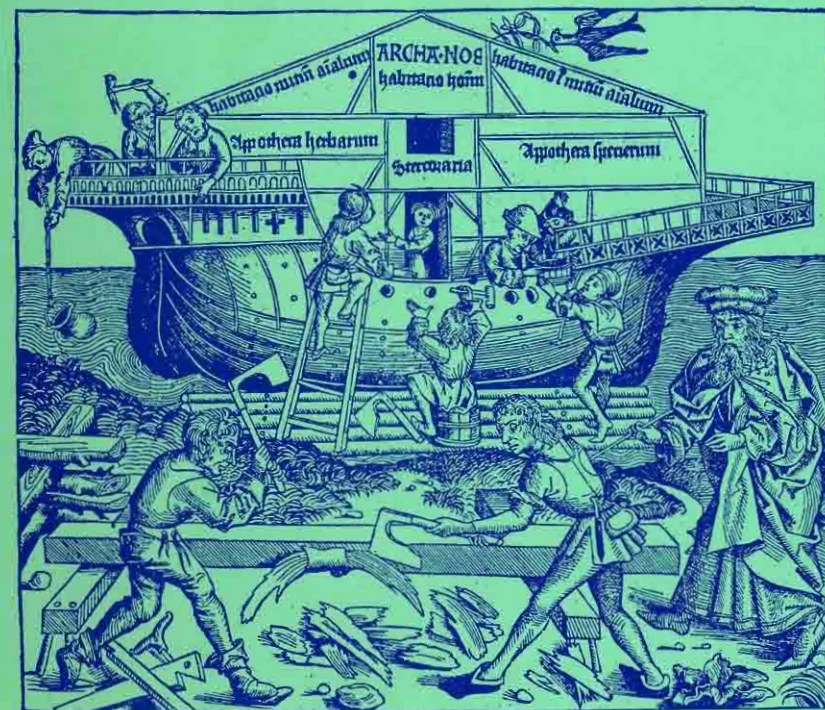
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TABLE OF CONTENTS

FALL 1977 — VOL. 37, No. 3

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
<i>IS THE DEVIL LOOSE IN THE LAND?</i>	1
FEATURE ARTICLES	
<i>THE AGE OF CHIVALRY</i>	
PART II—ORDER OF THE GARTER	10
WOODBLOCK PRINTING IN THE EAST AND WEST	33
CURIOUSER AND CURIOUSER	
<i>WILKINS' MATHEMATICAL MAGIC</i>	56
IN REPLY	61
HAPPENINGS AT HEADQUARTERS	70
LIBRARY NOTES by PEARL M. THOMAS	73

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

ABOUT THE COVER: Noah and his ark, from the 1493 edition of the Nuremberg Chronicle.

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IS THE DEVIL LOOSE IN THE LAND?



uperstitions die hard and the world has never been entirely free from fear of the unknown. Even staunch materialists seem to be susceptible to grave uncertainties within themselves against which they have no positive defenses. At the same time there is a prevailing indifference toward that which may lie beyond the range of the sense perceptions. No matter how thoroughly we explore our physical environment, we find little that sustains the security of our individual lives. Whenever faith is weak, fear becomes stronger. What we do not understand, we continue to misunderstand. A good example of this trend is modern science fiction. We populate outer space with monstrosities of our own imagination and come to the dismal conclusion that beings from outer space are seeking to take over our planet. These invaders are equipped with scientific knowledge far greater than our own and this contributes considerably to our apprehension. Just why anyone should covet us or our belongings is by no means clear.

Some of our uneducated ancestors took it for granted that witches and warlocks flew through the air on broomsticks to the regular assemblages of sorcerers on the Brocken in the Harz Mountains in what is now East Germany. There they paid homage to the Goat of Mendes while discussing ways and means to further plague mankind. We are now too sophisticated to believe these old wives' tales, but it seems perfectly possible that secret assemblages of the wealthy, the powerful, and the ambitious now take place in

palatial resort hotels to plot the overthrow of civilization. The tune is the same, only the words have been changed. Only a few hundred years ago our forebears did not dare to open a window lest some malicious sprite float in on a draft. They also locked and bolted their doors because demons liked to hide around the corners of steps and stairs. Even insects were tried in public courts and condemned to death for practicing black magic; the only difficulty was that the culprits were seldom apprehended.

Behind all this wicked mischief was a hypothetical being called *the devil*. This evil creature in human form seemed to be in league with the Church and State against the people or in league with people against the Church and State. The devil played no favorites and it was always possible to hold him responsible for all types of corruption and abuse. When not engaged in more important business, he sneaked into the hearts and minds of mortals with disagreeable and tragic results. He fomented feuds and antagonisms, degraded natural piety in the heart, set up rebellion among children, and whispered scandal in everyone's ears. His infernal majesty had a considerable retinue of dedicated followers given to necromancy and diabolism. In the museums of Europe there are a number of pacts signed in human blood by which deluded mortals exchanged their Divine Souls for the pleasures of the physical world.

In the city of Venice anonymous informers could destroy their enemies by writing out an accusation of sorcery and depositing it in the mouth of a stone lion. This was a convenient way of reducing competition. After a few hours in a Venetian dungeon with its countless implements of torture, the accused confessed to almost anything. In some witchcraft trials in Europe knotholes in the floor of the courtroom were carefully sealed off to prevent demonical interference. There was always the possibility that an evil spirit could over-influence the judge. The last outbreak of witchcraft occurred in Salem, Massachusetts, in the closing years of the seventeenth century. After that episode, outraged public opinion united against this mania.

Even in recent centuries there have been small groups of Satanists who assembled to practice their infernal rites and proclaim

their allegiance to the prince of darkness. For the most part, these gatherings were made up of persons with limited abilities who wanted desperately to be wicked. Like many other antisocial groups they had little influence outside of their own membership. The devil, however, was always ready to help those who believed in him and strongly recommended a campaign of public relations. The subject needed a strong lobby to promote its disagreeable objectives.

In Goethe's *Faust*, the spirit of negation is personified as a gallant sophisticate overflowing in worldly wisdom and promising health, wealth, and prosperity for a prescribed period of time in exchange for eternal perdition after physical death. This probably seemed most attractive to the confirmed materialists who look forward only to oblivion, regardless of their conduct. Those nursing the conviction that they live but once take it for granted that the law of cause and effect does not regulate their personal activity. Even Mephisto gives them due and proper warning which his victims choose to disregard.

Medieval sorcery was founded in simple ignorance. The tragedies of daily living strengthened the popular belief that there was a universal principle of evil laboring diligently to frustrate the Divine Plan for man's salvation. It seemed the only reasonable answer to an unreasonable situation. The modern revival has resulted from a much more complex type of ignorance. Confucius summed this up in the direct statement that the most beknighted person is the one who knows naught and knows not that he knows naught. Assuming that education fits us for a high destiny, we are bypassing those basic integrities which can protect the individual and the human collective. Materialism has undermined faith in the Sovereign Power of Good and with it the sense of inner security.

The nineteenth century revival of metaphysical thinking was largely the public reaction to the continuing encroachment of intellectual materialism. The private citizen, realizing within himself the personal need for morality and ethics, united with others of his kind for group reading, discussion, and prayer. Nearly every major community had a metaphysical library, partly because public

libraries were reluctant to acquire volumes in the field of mysticism. As industrial and economic pressure increased, transcendental thinking broadened its sphere of influence and the mystics of previous generations came to be recognized and honored. Persons of such allegiances cared little whether their attitudes were acceptable to the Darwinians, the Marxians, or the Freudians.

During the golden years of the motion picture industry, a number of films were produced which involved metaphysical elements. Among them we might mention *The Magnificent Obsession*, *Lost Horizon*, *Death Takes a Holiday*, and *Blythe Spirit*; more recently, *The Ghost Goes West* and *Brigadoon* can be added to the list. In most cases the themes were handled in a kindly or slightly whimsical way and had optimistic overtones. After World War I interest in the subject of personal immortality was emphasized and provided much consolation to those who had been bereaved as a result of the conflict. The public in general still had considerable influence over motion picture executives, producers, and directors.

The makers and distributors of motion picture and television programs have recently discovered that violence and general bad taste are financially profitable. They are vying with each other to shock the jaded nerves of indiscriminating viewers. The human tragedy is considered to be amusing, relaxing, and highly profitable. When the studios ran out of actual disasters that could be revived or re-enacted, they sought for other bloodcurdling formulas to delight their audiences. Black magic seemed to meet the demand. Films dealing with obsession, exorcism, demonology, and the black mass compete with murder mysteries, detective fiction, international espionage, and the Mafia as home entertainment. Very few individuals are completely free of superstition and the involvement of supernatural factors in morbid, immoral, and degenerative films and plays is dangerous to health and sanity. Young and old alike are unduly influenced and become victims of irrational fears and anxieties.

Demand is always met by an appropriate supply and there has been a deluge of novels with obnoxious trimmings designed originally to meet the motion picture market. These have wide cir-

ulation in paperback editions. In many cases the authors have dragged in unnecessary obscenities in the production of their best sellers. Censorship is a thing of the past; individuals or groups who are attempting to repair some of the damage are reminded that the perpetrators are operating within their constitutional rights.

The whole situation rests on the soft foundation of hard cash. Mephisto offered the treasures of the earth to those who would bow down and worship him. Behind most of the tragedies now afflicting humanity is the insatiable desire for profit. There is an old legend of a miser who signed a pact with the devil who helped him to amass a huge fortune in gold and silver. One night thieves broke into his house, killed the miser, and stole all his wealth. The devil promptly appeared and conducted the soul of the terrified old man to the eternal perdition which he so justly deserved. If the demon be considered an embodiment of greed, it is understandable how present society is inclined to doubt the blessings of life after death.

The arts are also in deep trouble. Painting, one of the most ennobling of man's sources of inspiration, has been debased by commercialism until many of its productions are actually unrecognizable. One day I asked a "modern" to explain the subject of a new masterpiece in his one-man show. He smiled and answered: "I'm not sure that I know what it means myself, so I will probably call it Opus No. 8." Popular music has descended into monotonous noise. Many popular selections have neither beginning nor end. The listener only knows they are finished when the audience bursts into applause. In a time when humanity is in desperate need of harmony and beauty, audiences are denied both in the public media. What better music is programmed is largely due to the non-commercial stations.

On the nonfictional basis many books are being circulated to terrify innocent readers or support organizations that are out, like Don Quixote, to lance windmills. Gentle folk are terrified out of their wits by reports of impending misfortunes which can only be prevented by joining some organization that proclaims itself as the first line of defense against otherwise inevitable doom. Every preju-

dice is built upon; every negative incident in history is revived and "documented" from irresponsible sources. The mail includes circulars calculated to chill the hearts of the most resolute. These are frequently accompanied by an envelope so that a contribution can be made to the rescue team before it is too late.

We may ask then, what do the devil and his minions have to do with this sorry state of affairs? The factual answer is "nothing." All of these assorted tragedies can be traced directly to the human being himself. If there is a devil, it is the devilishness in our own natures. Selfishness, ambition, and over-intense competition have made us what we are today. Everytime we compromise our own principles we sign a pact with evil. We always have a defense mechanism—even in the midst of our own troubles. It must be someone else's fault that things go badly—not our own lack of integrity and vision. After we have exhausted all the scapegoats we can think of, it is convenient to assume that evil is part of the Divine Plan. In the prologue to Faust, Mephisto is among the heavenly throng gathered before the throne of God. A choir of angels have filled the air with sweet music when Mephisto speaks thus:

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

The entrance of modern materialistic psychology into the field of extrasensory perception, thought transference, and magnetic influences generally have added further complications to our basic problem. In an effort to interpret a variety of abnormal conditions, a number of hypotheses have been advanced which intrigue the minds of fiction writers. Around the year 1915, motion picture theaters nearly always included serial films, one episode of which

was shown weekly. Along with *The Perils of Pauline* were shown such thrillers as *The Mysteries of Myra* and *The Shielding Shadow*. The second named dealt almost exclusively with black magic. It had no greater depth of meaning for the average viewer than *Custer's Last Stand*, and there is little evidence that its effects were pernicious. If the same picture were shown today many persons would take it seriously and develop profound anxieties. Damage is always greater in periods of extreme insecurity and confusion. The more disoriented an individual becomes, the more likely it is that he will fall into negative fantasy. Even the best informed mental therapists are often at a loss when confronted with occult or pseudo-occult phenomena. I know from personal experience that self-deluded persons have a strong inclination to defend their aberrations to the bitter end.

There is no good reason why we should discard our hopes and cling desperately to our fears. There is no factual evidence that the invisible realms are a playground for malicious influences. Genuine mystics are ever aware of the blessedness that abides in space. If God is all powerful and universal laws established by Deity work for the good and are immutable, how can a person claiming to be religious accept without question the tenets of Satanism. Even the old texts on black magic point out clearly that virtue is an armor of righteousness against which the powers of evil are helpless. Temptation means nothing if human nature declines to be tempted. In the grimoires those desiring to solicit the aid of Beelzebub or one of his minions must make the first move. All surrender to evil must be voluntary. What motives impel such an alliance? Among those found in classical legendry are avarice, ambition for power, and the gratification of physical desires. No demon is needed to prove that such inclinations must come to a bad end. Universal law punishes all miscreants, but when the time of retribution comes it is comforting to believe that some diabolical force has worked our undoing.

There is a story that a certain man was walking along a road arm in arm with the devil. A short distance in front of them was an old friar leaning heavily upon a knotted staff. Suddenly the monk paused, leaned over, and picked up a small bright object.

The man turned to the devil, asking, "What did he pick up?" The devil, smiling, answered: "He has found a grain of truth." The man further asked: "Will this not work a serious hardship on you?" The devil replied happily: "Not at all—I am going to help him organize it." Too often a noble idea is corrupted for worldly profit. It may seem to many that efforts to contribute to the improvement of mankind are opposed by some insidious force. The Apostle Paul observed that whenever he would do good, evil was nigh unto him. All reformers have discovered what may be called the *stasis of masses*. This stasis is made up of such elements as public opinion, traditional policy, and the weight of powerful institutions. These factors are forever defensive—determined to perpetuate conditions which are advantageous to their own projects. Collective pressures of this kind are not the work of the devil, but the eternal reluctance of mortals to change. Entrenched interests control almost every media and are ready to unite their resources against any non-conformist. When the Pilgrim fathers first landed on Plymouth Rock, they sought a haven for religious liberty. Among their first active labors was to purge their own community of all dissenters. A good example of this policy was the banishing of Roger Williams who was sent into the wilderness and later founded the State of Rhode Island.

If religions had their foibles, the same is true in the attenuated regions of the higher sciences. There is an amazing orthodoxy in this group. Members with idealistic religious convictions often find it necessary to keep such beliefs to themselves. This is not a conspiracy of evil forces, but of little minds. Whenever we try to trace the hoof marks of the devil, we find only footprints of our own kind. There is no doubt that there are conspiracies in this world and that some of them are quite formidable, but everything that is mysterious does not have esoteric implications. Until we can read each others minds, we fear one another, but to exaggerate such perplexity is to damage ourselves.

Primitive peoples were largely dominated by their witch doctors and sorcerers who often attained their own end by intimidation. Even the ghosts of the tribal dead could conspire against the living and they were propitiated by ritual and sacrifice. It was ra-

tionalized on the grounds that good spirits would never be responsible for plagues, earthquakes, floods, or droughts. Therefore it was not necessary to make offerings to them; conversely, destructive goblins required constant humoring in the hope that such gifts would buy friendship and protection. This policy probably resulted in what we call devil worship, or at least the belief in the continuing conflict between good and evil. As this conflict was secularized we transferred our misgivings to the mysterious workings of our political, financial, and industrial structures. Actually, all our institutions originated within ourselves—they are products of human thinking and scheming. Most of them would be useful under constructive guidance which also must be provided by those who created and implemented them. While our ways of life further our own ambitions we regard them as satisfactory, but when by abuse they turn upon us, we regard ourselves as victims of an outrageous providence. In the poem of *Faust* Mephisto declares himself to be "working for good, while ever scheming ill." It is the pressure of misfortune that must ultimately rescue the soul from the tyranny of circumstances and bring it back again to God.

Anyone who is deluged with fear-promoting propaganda and who is indoctrinated with hatred and suspicion should seek refuge in his own conscience. Two wrongs never make a right; to nurse prejudices is to open our hearts and minds to sorrow and sickness. The redeeming power of love is our saving grace. We are not required to accept beliefs that are contrary to our convictions, nor is it required that we nurse hates and grievances. If we live as closely as possible in harmony with the truths set forth in the Sermon on the Mount, our own discrimination will protect us from both real and imaginary evils. There is a story of two children—one nine years old and the other ten—walking home together from a Sunday School meeting in which the devil was quite frequently mentioned. The younger child asked the forthright question: "Is there really a devil?" The ten-year-old, wiser in the ways of the world, replied firmly: "Of course not. He's like Santa Claus—he's your father."

THE AGE OF CHIVALRY

PART II—ORDER OF THE GARTER



f the nine English orders of chivalry the Order of the Garter is by far the most important. The beginnings of the Order are obscure and it has been said that none of the old records have survived. In his brief work, *British Orders and Decorations*, New York, 1945, James Charles Risk writes: "The origin of the Order of the Garter has been the subject of considerable controversy among historians and antiquarians for hundreds of years. All earlier records of the Order have been lost, so that the evidence is largely indirect."

Our special interest with the Order of the Garter lies in its religious and philosophical overtones which are almost entirely ignored by those modern authors who have written briefly and said little. The definitive work that has come down to us is *The Institution, Laws and Ceremonies of the Most Noble Order of the Garter* by Elias Ashmole, Esq., London, 1672. Ashmole (1616-1692) was the outstanding English antiquarian of his generation. He was nominated for the office of Garter King of Arms but declined in favor of Sir William Dugdale, a historian of distinction. A man may be known by the company he keeps. We learn from Ashmole's diary that among his intimates were astrologers, cabalists, Rosicrucian apologists, members of Francis Bacon's secret society, alchemists, Freemasons, and Fellows of the Royal Society. He was especially concerned with alchemy and published several books on the subject of which the most important is his *Theatrum Chemicum Britannicum*. His diary also states that Ashmole was admitted into the fellowship of Freemasons on March 11, 1682. He was ennobled by the King of Denmark and the University of Oxford prepared a special building wherein Ashmole placed his collections of coins, medals, antiquities, and later a valuable bequest of books and manuscripts. From his career it is obvious that he had

THE
INSTITUTION.
Laws & Ceremonies
Of the most NOBLE
ORDER
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GARTER.

Collected and digested into one Body

BY

ELIAS ASHMOLE of the *Middle-Temple* Esq;
WINDESOR Herald at Arms.

A Work furnished with variety of matter, relating to
HONOR and **NOBLESSE.**

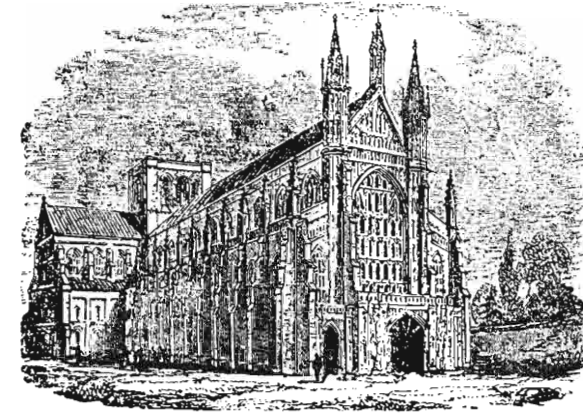
LONDON,

Printed by *J. Macock*, for *Nathanael Brooke* at the *Angel*
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a turn of mind which fitted him for his monumental work on the Order of the Garter.

As might be expected his book was the cause of considerable criticism and controversy. He was accused of building extravagant interpretations upon slight foundations and his known interests in esoteric subjects were held against him. In spite of this he was highly regarded in the court of Charles II who is remembered for his sponsorship of the Royal Society of London. In the opening chapters of his impressive volume, Ashmole surveys the orders of chivalry from the earliest times and arranges them in two general classifications, religious and secular. The distinctions are slight however, as nearly all knightly institutions were involved in the Crusades and had their patron saints. Under the heading of military orders Ashmole gives first place to King Arthur's Order of the Round Table and second place to the Order of the Knights Templars. It would be impossible to separate these two groups from the religious myths and legends with which they have been encrusted for many centuries.

In his brief survey of the Arthurian cycle Ashmole mentions specifically a venerated antiquity preserved in the cathedral at Winchester in Cornwall. According to local tradition, it is the Round Table of King Arthur. It hangs on one of the walls of the church and was in a most dilapidated condition the time it was seen by Ashmole. Some parts of the surface were entirely decayed away and the table was subject to considerable vandalism at the time of the commonwealth when Oliver Cromwell's soldiers used it for target practice. Hargrave Jennings includes a picture of this table in his *The Rosicrucians, Their Rites and Mysteries*. The version he presents is a more or less complete restoration. The surface of the table is divided into twenty-four alternately light and dark segments to accommodate the twenty-four knights of the Arthurian assembly. In addition, there was a canopied throne at the top, presumably for the King, and also an empty seat called the Siege Perilous. This latter was presumably reserved for the perfect knight who accomplished the quest of the Holy Grail. In the center of the table was a painting of an open rose which stood symbol



Winchester Cathedral as it appeared in the nineteenth century. From *Old England*, London, 1854.

for the sacred cup of the Last Supper. According to Jennings, the table was restored during the reign of King Henry VIII and his effigy occupies the throne of King Arthur. It was this restoration which was desecrated by Cromwell's soldier's in their zeal to destroy the palladium of Britain.

The arrangement and number of the knights has been subject to much speculation. Some have assumed that it was entirely fortuitous, but it could certainly signify the twenty-four hours in the day, twelve light and twelve dark. Although I have never noticed any reference to the subject, the description in the *Book of Revelations* of the twenty-four elders who knelt before the altar of God and the Lamb could explain this mystery. The accompanying illustration in the William Law translation of *The Works of Jacob Behmen, the Teutonic Philosopher*, London, 1764, is startlingly reminiscent of the Round Table and its gallant servers. In King Arthur's knightly Order God presides as the eternal monarch, the Lamb could occupy the Siege Perilous, and the rose in the center of the table could stand for the Virgin Mary who was the patron saint of the Order. Similar arrangements are recorded in many of the guilds and trade unions. The guildsmen, all considered equal, sat at a circular table in the midst of which stood the guild cup as a proper emblem of their fraternity and common dedication.



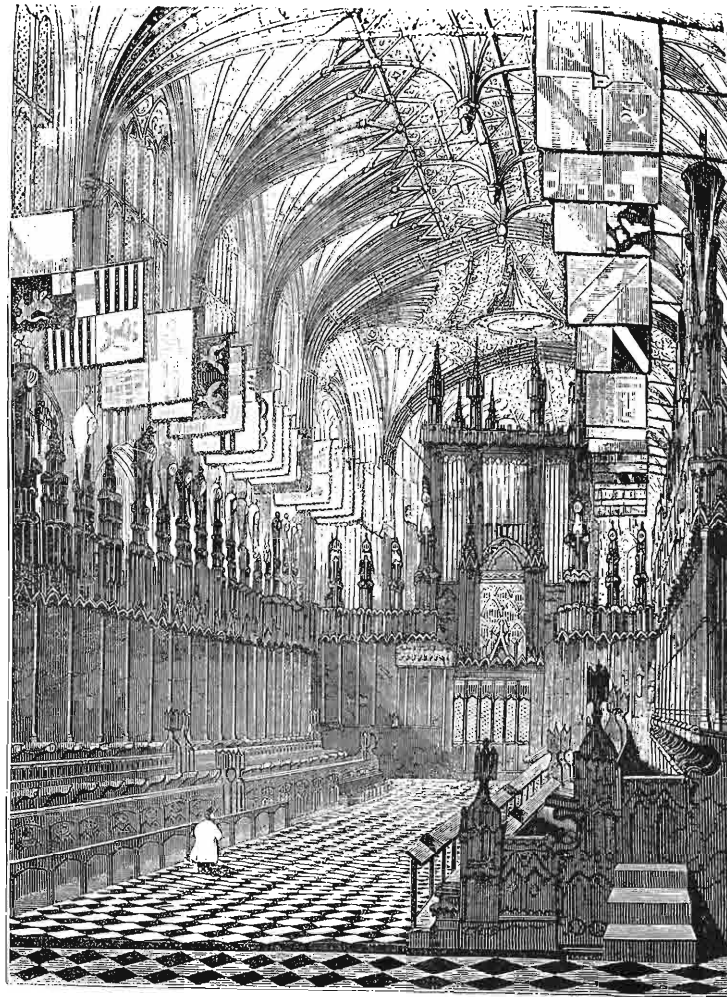
The throne of God and the Lamb. From the Wm. Law translation of *The Works of Jacob Behmen*.

King Arthur together with his knights often assembled at Windsor on Whitsunday (fiftieth day after Easter) to perform their rites and ceremonies; it is here that Edward III who founded the Order consecrated the Chapel of the Garter. In this chapel were the thrones of the twenty-four knights, the king, and the Black Prince. Over each stall was the banner of the occupant, and in the course of time foreign knights were accepted into the Order. In view of these particulars it would be difficult to deny there was some connection between Arthur's Order of knighthood and the later Order of the Garter. The direct connection, however, is difficult to trace since most of Arthur's knights died with him at the battle of Camlann and Sir Lancelot, who was not present, died shortly afterward of a broken heart on the grave of his king. It is not known that King Arthur had a coat of arms but there is a persistent report that on his shield was a representation of the Virgin Mary. Ashmole also mentioned that Arthur's sword was called *Caliburn* and his lance, *Irone* or *Rone*. In the Nordic mythology Odin also had special names for his sword and spear.

The second book most often referred to in connection with the Order of the Garter is *History of the Orders of Knighthood of the British Empire*; etc., four volumes, London, 1842, by Nicholas Harris Nicolas. This work is also quite rare, but the author makes little or no effort to explore his subject beyond the most obvious traditions. References to the Order in contemporary works are usually brief and concerned mostly with the regalia worn by the members and the illustrious names of those who were invited to membership.

It has been noted that the Order of the Garter as it exists today has an unbroken history extending over a period of six hundred years. James Risk also points out, "It never died out to be revived with pretense of antiquity years later. It is as closely associated with the Monarchy as St. Edward's Crown, itself." Most authorities have been reluctant to admit the possibility that the institution of the Garter was a continuation of the Greek Mysteries, but this possibility in more detail a little later.

According to Ashmole, from earliest times most of the nations of antiquity established ways for rewarding the outstanding achieve-



Interior of the Chapel of the Garter at Windsor showing stalls and banners of the knights. From *Old England*.

ments of their citizens. It was fitting that exceptional individuals should be recognized, thus inspiring excellence with a proper degree of appreciation. Three days of recognition were firmly established in the classical period. The first was through ennoblement; this was an elevation in rank. The worthy person was raised to knighthood and, if he further distinguished himself, he might receive a peerage. Another type of reward was a gift of money or other valuables; the third type was by decorations or medals. All three of these customs have survived to the present time. It was held to be self-evident that if a man was punished for his vices, he should be acclaimed for his virtues. In many cases recognition did not include financial advancement, but whatever means were used distinction was viewed as an invaluable inducement to courage, skill, and integrity.

In the beginning most such awards were given for military prowess; as time passed, contributions for the advancement of arts, sciences, and professions were also recognized, thus encouraging the advancement of learning. It was assumed that famous persons were by nature honorable and sincere and were motivated by idealistic convictions within themselves. As secular groups freed themselves from the obligations of chivalry, many were honored for an outstanding quality or characteristic, and frailties of the flesh were ignored.

The Order of the Garter is probably the most difficult to explain of the groups emerging from the Age of Chivalry. Most writers were unable to reconcile the generally accepted account of its beginning. The surviving chronicles tell us that while King Edward III was attending a court ball one of the ladies dropped her garter. The identity of the lady in question is not certain. It may have been the Queen herself, but it is generally supposed to have been the Countess of Salisbury. She was evidently a person of considerable character, for when besieged in her castle she withstood her enemies until the forces of the King arrived. In the accompanying engraving from an old book, King Edward III is shown seated on his throne with the Countess of Salisbury kneeling before him. When the embarrassing accident occurred in the royal presence, his Majesty noticed the mirth that it caused among his retainers. With the impeccable gallantry which distinguished his



Edward III and the Countess of Salisbury. From *Old England*.

manners the King leaned over and, picking up the garter, is supposed to have made the immortal statement in Norman French: "*HONI SOIT QUI MAL Y PENSE*," (evil to him who evil thinks). He then solemnly declared that he would so elevate this detail of feminine attire that the highest nobles of the realm would be proud to wear it. Of this occurrence Grant Udin in his *A Dictionary of Chivalry*, New York, 1969, writes: "This has long been considered one of the pleasant, but baseless, legends of history; but recent convincing evidence has been produced that the story is, in fact, true."

Most historians, even if they give some countenance to the popular tradition, are convinced that there were deeper motives behind Edward's gracious gesture. Some assume that there were political implications, and others feel that he owed some special recognition to those who had supported his claim to the throne of France. Still others have sensed the possibility that the Salisbury story would deter deeper investigations of the subject. It is difficult to accept the notion that the Chapel of the Garter at Windsor, with its highly religious rites and ceremonies, and the selection of St. George of Cappadocia as the patron of the Garter could be the natural outcome of so slight a misadventure.

Ashmole finds the story of the Countess of Salisbury's garter rather difficult to swallow and even more difficult to digest. Searching the writings of a number of early historians he presents an alternative hypothesis. King Edward III returning from a successful campaign in France was impelled to restore King Arthur's Knight-hood of the Round Table. He also hoped to revive the ethical code of chivalry and strengthen his relations with the principle kings and nobles of continental countries. He arranged to set up a permanent program of tournaments and festivities which would attract outstanding leaders of England and surrounding nations. Against a glamorous setting with all the pomp and ceremony of earlier times, the various knights assembled and gave exhibitions of their skills and physical courage. The days were spent in jousting and in the evenings there were court balls where the English lords and their ladies mingled on pleasant terms with their foreign guests. Ashmole is willing to concede that on one of these occasions some

titled lady lost her garter. It might also have inspired the king to accept this particular article as a symbol of support and unity for he was attempting to institute an international council of peers who could come to terms with the emergencies of diplomacy. It is said that Edward actually built a round table 200 feet in diameter which could seat a large number of guests; he also provided funds to cover the cost of each banquet. To consummate the program the King then formalized the Order of the Garter and with the assistance of his councilors prepared the first institutes of the Order.

It was the common practice of the time to place all human structures under the protection of Divine Providence. The precedent for this policy goes back to classical times. The Greeks placed the city of Athens under the protection of Athena; Ephesus was guarded by Diana and the city of Rhodes had the sun god Helios as its patron. The Order of the Garter had four patrons. First and foremost it made the Holy Trinity its principal guardian because it ruled all created things. Next it chose Mary, Mother of Heaven, as its mediatrix before the throne of God. It then added St. George of Cappadocia, the preserver of chivalry and knighthood, to remind the knights of their sacred and moral obligations. To these it added St. Edward the Confessor, the canonized British monarch, who stood for the obligations of rulers to the needs of their people.

As St. George gradually emerged as the principal symbol of the Order of the Garter he requires special consideration. Early accounts of him have been combined in *The Golden Legend of Jacobus deVoraigue*. It is believed that he was a native of Cappadocia. While on a journey in the province of Libya, he came upon a community in desperate straits. The land was infested by a dragon; to appease the fury of this monster it was necessary that an offering of two sheep be made to it each day. In time no sheep or cattle remained and a youth or maiden selected by lottery was sacrificed for the preservation of the community. At last the day came when the only daughter of the king was to be given to the dragon. The fortuitous appearance of St. George saved the damsel's life. He overcame the dragon; some say he killed it, others that he merely rendered it harmless. George was a Christian knight and bore the sign of the cross against which the monster had no power.



Medallion of St. George and the dragon. From Ashmole's *Order of the Garter*.

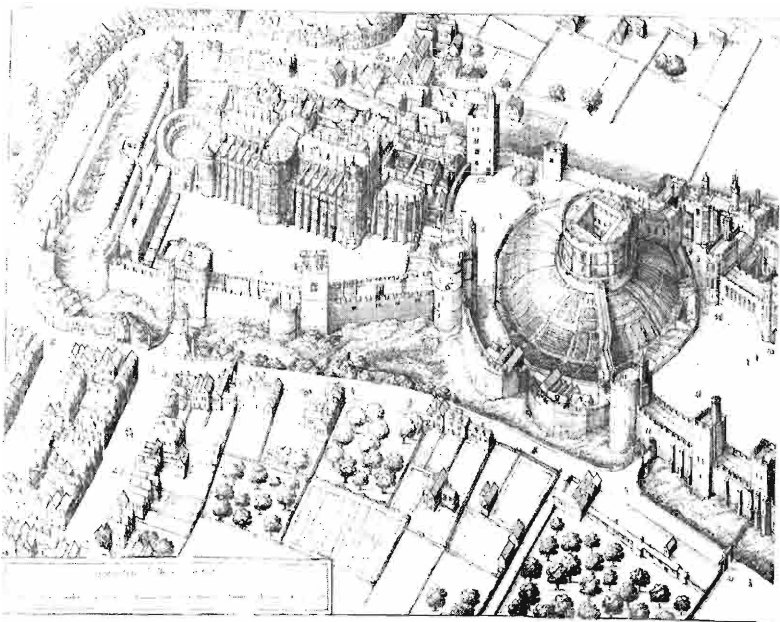
At this time the Emperors Diocletian and Maximian were persecuting the Christians and St. George was among those who perished.

It is obvious that the legend set down by Jacobus deVoraigue is based upon a much earlier myth involving Perseus and Andromeda. In this version, Perseus rescues an Ethiopian princess about to be sacrificed to a sea monster. Perseus turned this leviathan to stone by raising before it the head of the Gorgon Medusa. Later Perseus gave the fatal head to Athena who placed it as a boss in the center of her shield.

Another variant is found in the twelfth chapter of the *Book of Revelations* where it states that a great sign was seen in heaven: ". . . a woman clothed with the sun, and the moon under her feet,

and upon her head a crown of twelve stars." To escape a great red dragon, the woman with her child fled into the wilderness where a place had been prepared for her by God.

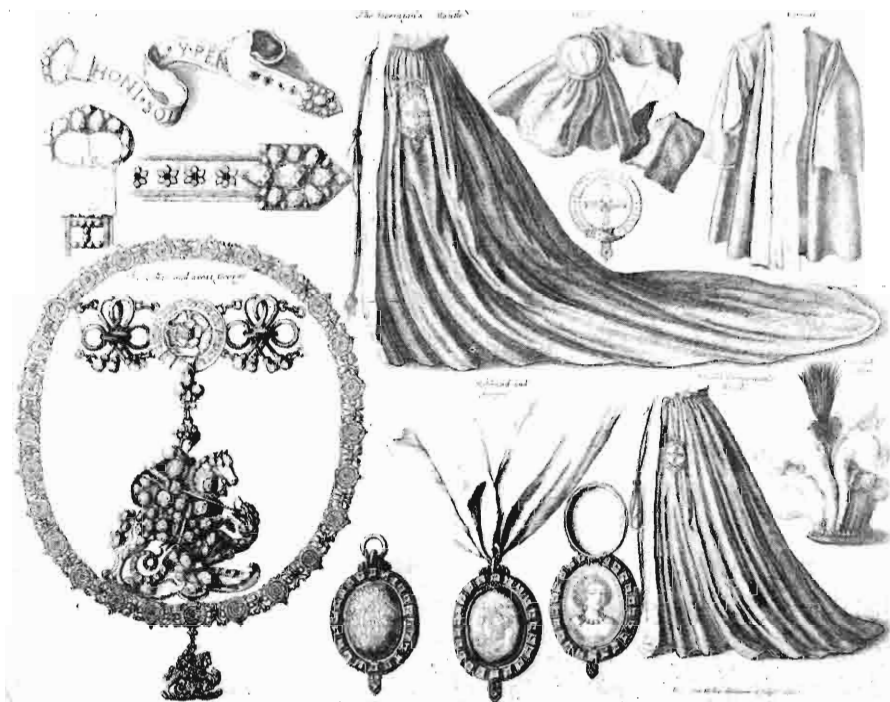
St. George is a form of the Archangel Michael, generalissimo of the armies of heaven, who overcame the prince of darkness described as a dragon, casting him with his armies into the abyss. It is this association that caused St. George to be considered a military hero and the embodiment of the solar orb. Actually, the existence of St. George has been questioned; he is usually referred to as an early hero and martyr of the Christian faith whose works are known only to the mind of God. We reproduce here with the seal of the Order of the Garter showing St. George overcoming the dragon. Later in the development of the Order of the Garter the capitol of St. George was built at Windsor. Ashmole inserts a handsome engraving of Windsor Castle in his book. The Chapel of St. George is shown in viewer's upper left. The general appearance of the structure has not changed markedly since Ashmole's time.



View of Windsor Castle (detail). From Ashmole's *Order of the Garter*.

The Order had five officers: a prelate, chancellor, registrar, king-of-arms, and an usher. The Bishop of Winchester has always been the prelate. The chancellor in early times was the Bishop of Salisbury, but the office is now occupied by the Bishop of Oxford. The other offices have been variously assigned with some modifications. According to early accounts, ladies of rank could be invested with the regalia of the Garter. Ashmole has a small chapter entitled *The Robes Anciently Assigned to the Queen and Great Ladies*. He mentions the Queen, the Sovereign's Mother; the Duchess of Lancaster; the Countesses of Cambridge, Buckingham, Penbroke, Oxford, and Salisbury; the Ladies Philippa and Katherine, Daughters to the Duke of Lancaster; and the Lady Mohun. Ashmole also notes that he observed on the mortuary monument of the Countess of Tankerviles that she is portrayed with a garter on her left arm. Ladies invested with Orders of Knighthood often used the word "Dame" before their names, but the title "Lady" is now widely accepted.

The garments and insignia worn by the Knights of the Garter are listed by Burke in *The General Armory of England Island and Wales*. There is also a plate illustrating them in Ashmole. At the viewer's upper left, the garter is shown with its buckle and tab. It is traditionally of dark blue velvet edged with gold, bearing the motto in golden letters with the buckle and pendant of gold richly chased. The garter is worn on the left leg below the knee. Next is shown the mantle which is of blue velvet lined in white taffeta with the star of the Order embroidered on the left breast. The hood is of crimson velvet and the surcoat is likewise of crimson velvet lined with white taffeta. The hat is of black velvet lined with white taffeta and the plume is of white ostrich feathers in the center of which is a tuft of black heron's feathers, all fastened to the hat by a band of diamonds. The collar (viewer's lower left) is of gold of twenty-six pieces, each in the form of a garter enameled azure and attached to each other by lover's knots. From this is suspended *the George*—a figure of St. George on horseback encountering the dragon. The George is attached to the collar and a lesser George (a medallion) is pendant to a broad dark blue ribbon worn



Regalia of the Knights of the Garter. From Ashmole's *Order of the Garter*.

over the left shoulder. The star has eight points, silver, upon the center of which is the cross of St. George, gules, encircled with the garter. Each of the segments of the collar consists of a rose, open and surrounded by the garter and motto. The collar was not an original part of the garter insignia. In 1469 the Duke of Burgundy founded the Order of the Golden Fleece with the principal insignia an elaborate collar or chain. Some believe that this may have inspired the King of England to add this handsome decoration to the regalia of the Garter. It was in use by 1503 and is mentioned in a document of that date.

The bookplate of Gilbert Burnet is a good example of the use of the garter in heraldry. He was a brilliant but eccentric cleric and is remembered as the historian of the Reformation. The coat of arms as shown displays the Holy Virgin and Child, and she carries a scepter in her left hand. The croisier and key are placed in



The bookplate of Gilbert Burnet, Lord Bishop of Salisbury and Chancellor of the most Noble Order of the Garter.

saltire behind the arms. The crest is encircled by the garter and ensigned with an episcopal mitre. The name, title, and honor are inscribed in a panel below. This bookplate was designed about the year 1700.

The frontispiece of Ashmole's volume shows King Charles II in the full robes of the Order with the garter clearly visible below his left knee. The King is described as "Defender of the Faith and Sovereign of the most Noble Order of the Garter."

James Charles Risk in his essay *British Orders and Decorations* makes the following significant statement: "While the Orders of Knighthood are clearly associated with many events and personalities of great historic interest, they have been overshadowed in this respect by the magnificent series of British campaign medals. Secondly, the reluctance of the appropriate officials of the Crown to permit the investigation of the records of Orders or to answer any inquiries discourages the efforts of even the greatest enthusiast." Left to our own devices and remembering that it is uni-



The most High, most Excellent, and most Mighty Monarch
 Charles the Second, by the Grace of God King of Great
 Brittain France and Ireland Defender of the Faith and
 Sovereign of the most Noble Order of the Garter.
 (Co. Martin Julest)

King Charles II in the robes of the Garter. From Ashmole's *Order of the Garter*.

versally believed that the original records of the Garter no longer exist, it would seem appropriate to depend upon the descent of certain esoteric teachings and build further on some of Ashmole's implications.

The heraldic rose which is one of the most ancient symbols of chivalry is also prominent among the insignia of the Garter. In the *Metamorphoses* of Apuleius the hero was restored to human form by eating a sanctified rose. This same flower was the secret symbol of the troubadours and in *The Divine Comedy* Dante describes the heavenly hosts standing on the petals of the cosmic rose. In the thirteenth century the *Roman de la Rose* had as its principal character a young man called "the lover" who is conducted to a garden of roses; later when he wishes to return to the garden he finds that a wall has been built around it and he cannot re-enter. The Golden Rose occurs in the symbolism of the Catholic Church, possibly originating from alchemy in which a flower with gilded petals is associated with the mystery of transmutation.

Sometimes it is easier to interpret the mysteries of one faith in the terms of another. About the beginning of the Christian Era, Buddhism evolved from within itself the Mahayana system called "The Large Vehicle," or the Northern School. It emphasized the importance of the bodhisattvas, exalted beings dedicated to the service of mankind. The Mahayanists gradually focussed their attention upon the Buddha Amida as Lord of Enlightened Love and popular worship centered its piety in veneration of the Bodhisattva Kuan Yin, or Kannon, The Compassionate Lord, who is often represented in feminine form. Experts realize that Amidism reveals a mingling of Buddhist and Christian beliefs. One thing is certain—the austerity of primitive Buddhism gave way to "the heart doctrine." The search for truth was no longer a weary pilgrimage through the realms of time and space. Unselfish dedication to the common good and the full acceptance of the duties and obligations of family and community existence made enlightenment possible to all sincere persons, regardless of station or attainments. The intimate abiding place of Kannon was in the human heart and the ideograph of this deity is sometimes placed over the heart in

sacred drawings to indicate the love aspect of the Buddha Amida as indwelling in all living creatures of the various kingdoms of Nature.

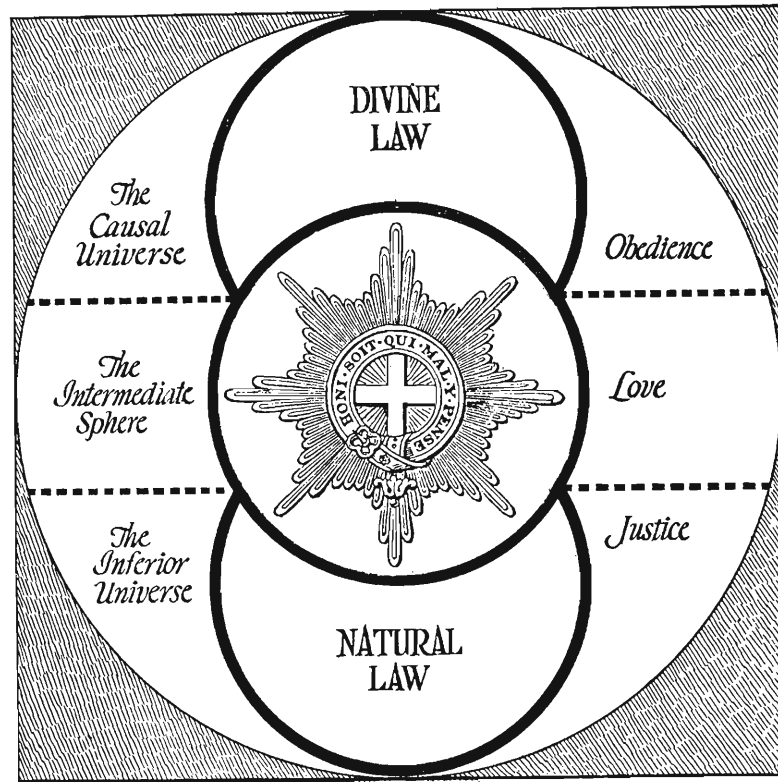
There are many parallels, therefore, between the Heavenly Virgin of Western mysticism and the Eastern Bodhisattva of Compassion. Enlightened love transmutes the old law of retribution or, perhaps more correctly, becomes identical with it. The discipline of compassion results from obedience to the laws of the heart rather than those of the mind. Through the attainment of complete selfishness, the purification of emotions and sensory perceptions, and the dedication to labors of charity, the disciples share in a mystical experience of union with the universal heart. The Noble Eightfold Path becomes identified with renunciation of self. Enlightenment inevitably leads to renunciation and those who might merit liberation from material existence are bound by an obligation of continued service in the realms of mortality until the least of all creatures has attained freedom from suffering. Thus, the bodhisattvas, moved by the compassion within themselves, renounce not only the world but the rewards of their own good works. The *dharma chakra*, or "wheel of the law," with its eight spokes symbolizes the ogdoad and is a proper symbol of the human soul. Pythagoras described the soul as composed of eight parts; later Plato followed exactly the Pythagorean concept. The Octogon in the Ely Cathedral in England which dates from the fourteenth century is identical with the Buddhist wheel and is set within an eight-sided frame as in the Japanese Buddhist sects.

The philosophical systems of Greece, Egypt, and India emphasize disciplines for the purification of the mind, thus making possible the cultivation of true wisdom. The heart doctrine, whether in the East or West, was devoted to the purification of the emotions. Followers of this school cultivated the simple life, detached themselves from worldly ambitions, and like the Essenes of Syria and the Lebanon considered service to others as the most effective form of prayer. The Amida Buddhists were not given to extreme austerities or the mortification of the flesh. They considered happiness to be a virtue and kindness to others, a basic precept. By freeing the emotional life of the pressures of inordinate desires they al-

lowed compassion to dominate their relationships with all living things. It is significant that in the Order of the Garter the principal insignia included a radiant star of eight points with the cross of St. George in the center. The design is clearly shown in the center of the diagram on page 30.

In the East the lotus replaced the rose as a soul symbol. The principal Buddhist divinities are depicted seated or standing upon an open lotus blossom. The combination represents the spirit enthroned in the illumined heart or soul. In Rosicrucian symbolism the open rose has a heart in its center and within the heart a cross. A similar device is known as Martin Luther's crest and is found on most of the early editions of the writings of this Protestant reformer. The close association between the Rosicrucians, alchemists, and other seventeenth century mystics indicates clearly that they were followers of the cult of Divine Love. It was the power of this emotion regenerated by interior dedication that made possible the transmutation of metals and the transformation of human society.

In the sphere of the arts the soul has nearly always been represented as feminine. It is shown as a chaste and beautiful maiden and in legendry is above and beyond the physical affections of even the noblest knight or troubadour. The soul might appear in dreams or visions or simply be the unseen mistress of some gallant swain. He might wear her token, and in the Age of Chivalry the brave knight would carry to war or jousts some personal article given to him by the lady of his heart. This could be a glove, scarf, or handkerchief which he attached to his armour. At the same time he might also wear a medal of the Holy Virgin or one of the Saints. The intent was the same in both cases, but on a different level of insight. It has been suggested that the band of the Garter might have originally been such a token—a symbol of Sofia, the Mother of Mysteries. The secret Church of the Holy Grail was the sanctuary of those orders of charity which served truth for its own sake—even at the cost of life or worldly honor. Because the soul was redeemer and regenerator, those dedicated to its service were the true heroes of mankind and the ideals of chivalry, though not always kept, inspired to higher dedications of purpose.



The Sphere of Grace.

During the Medieval Period and for several centuries thereafter, knowledge as we know it today was beyond the grasp of even the members of noble families. Manuscripts were very scarce and mostly theological. The sciences had fallen into evil times and illiteracy was the rule of the day. Kings could neither read nor write and even the more favored churchmen would be considered poorly educated in comparison to present standards. Printing had not reached the West. Travel was difficult and dangerous; newspapers were limited to single handwritten sheets which few could read. Mysticism came to the rescue of isolated minds deprived of the means of self-improvement. Everything depended upon inner resource which usually expressed itself through simple piety. People discovered that they could be good without being wise and that they could experience consolation of spirit through small acts of

charity and self-sacrifice. Most of the mystics in that time had dreams and visions or other internal experiences which sustained them in times of stress and sorrow. They became more and more aware of inner strength and, in the course of time, they discovered the mysteries of their own souls and the availability of immediate spiritual consolation. The knights of the orders of chivalry were partly released from the limitations of ignorance by the Crusades and the higher cultures which existed outside the boundaries of Christendom. They learned that mysticism was a way of life and that the exponents of the system could be highly gifted and well-informed persons. Gradually Europe emerged from psychic stagnation and the minds of truthseekers became better informed. Mysticism, however, did not fade away but furnished a higher basis of interpretation than had previously been possible. The gradual rise of materialism finally resulted in open conflict between the mind and the heart for leadership of human destiny. The idealists continued to emphasize the path of the heart as the final regulator of conduct. It seems to me that the Order of the Garter through its symbolism testifies that it was a guardian and perpetuator of the sacred mysteries of the human soul.

The accompanying diagram sets forth the three spheres of Being according to the concepts of the Pythagorians, Gnostics, and Neoplatonists. The overlapping circles suggest the interaction of the powers of the Holy Trinity. The great star of the Garter stands for the soul which binds and reconciles Divine Law and natural law. It is both the world soul and the human soul which reconcile all opposites by the power of love. The star of Bethlehem heralded the advent of Christ as the Lord of Enlightened Love. The garter star is placed at the junction point between spirit and matter to indicate the true nature of the human being as an ensouled creature. In the redemption of Faust the German poet Goethe defines the soul as "the eternal feminine which leads us on."

In his *Poems of Mystery and Vision* E. A. Waite writes:

"And never the world of its wounds made whole
Till the Word made flesh be the Word made soul."

On the religious level the discords arising from opinions are recon-

ciled by faith. On the physical level, faith inspires virtue; on the emotional level, compassion; and on the mental level, integrity. These are all aspects of eternal beauty which in turn bear witness to the Infinite Love which sustains all things.

Herbert Spencer described involution as a motion from unity to diversity and evolution as a motion from diversity back again to eternal unity. History as we know it records the gradual decline of values and reveals the obscuration of unity. Great ideals are compromised and corrupted. Civilizations fall, arts and sciences are profaned, and securities are undermined. Institutions lose the vision of their founders and abysmal materialism makes all things meaningless. We do not know how much remains of that soul dedication which inspired the Round Table and the Knighthood of the Garter. Perhaps only the symbolism remains; but life, love, and faith never fail. They sleep awaiting the resurrection. Forms perish but principles are indestructible. I am convinced that the Order of the Garter was centered in the mystery of the human soul and its relation to the Divine Soul. Such a landmark should be honored because it bears witness to the ultimate victory of good over evil.



If there were no God, it would be necessary to invent him.

—Voltaire

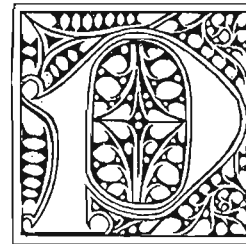
Good laws lead to the making of better ones; bad ones bring about worse. As soon as any man says of the affairs of State, "What does it matter to me?", the State may be given up as lost.

—Rousseau

Like the diet prescribed by doctors, which neither restores the strength of the patient nor allows him to succumb, so these doles that you are now distributing neither suffice to insure your safety nor allow you to renounce them and try something else.

—Demosthenes

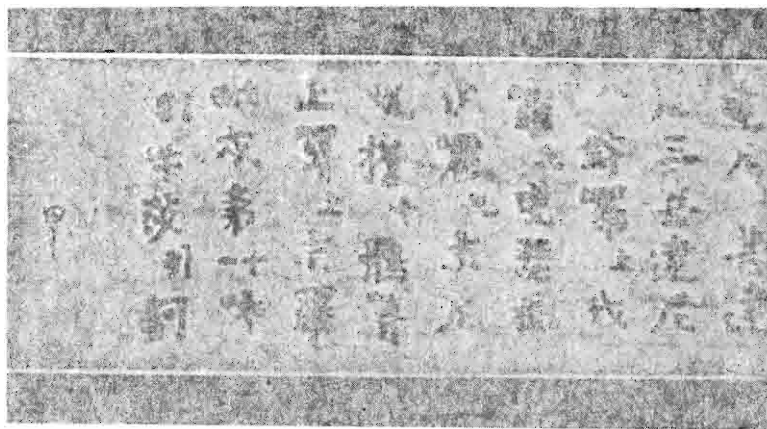
WOODBLOCK PRINTING IN THE EAST AND WEST



rinting in both the East and West was closely associated with the dissemination of religious knowledge. The earliest surviving examples are sacred books which previously had been available only through handwritten copies. The most enduring of all records were those carved into the surface of stone or impressed upon clay tablets with a stylus.

The Egyptians gave the world papyrus, a material composed of plant fibers. The surface of papyrus accepted writing and various designs and diagrams. Papyrus became an Egyptian monopoly and was sold to surrounding countries at an exorbitant price. As a result the use of parchment gained favor among Western nations and resulted in a gradual change in the form of books. While papyrus could be rolled but not folded, parchment could be conveniently adapted to the form of the modern book. All of the surviving examples written in the early Christian centuries are on parchment which endured well, except when damaged by fire or water.

It was in China that all of the elements necessary to the creation of the printed word were brought together about the second century A.D. First of all, paper made of rags and fibers was invented and the process rapidly improved until a smooth hard surface was achieved. The second necessity was ink and this was made from wood soot gathered on the inside of metal bowls suspended over a fire. This soot ink was almost indestructible; there are examples of printing which had been submerged in water for centuries which remained legible. After this came the woodblock and all the necessary elements of the art resulted almost immediately in the proliferation of inscriptions and various sacred texts. Rubbings were made from incised stone inscriptions, but gradually the woodblock took the form of raised letters which stood out by the removal of the wood surrounding them. The earliest examples of printing from such blocks that are known at the present time



Section of the Japanese Dharani (prayer charm) of the Empress Shotoku, printed about 750 A.D.

are the *Dharani* of the Empress Shotoku which was produced in Japan about 750 A.D. and the *Diamond Sutra* of 868 A.D. which was discovered by Sir Aurel Stein in the cave library at Tan-Huang in Chinese Turkistan. The latter has a fine pictorial frontispiece of Buddha discoursing with his disciples. The quality of the work indicates clearly that the methods used had already passed through considerable refinement. Both this Sutra and the *Dharani* of the Empress Shotoku are in scroll form. There is a report that an example of printing in Korea of a slightly earlier date has been discovered but the details have not yet been confirmed. It is quite possible that woodblock printing in Asia began as early as the fifth century. It was almost inevitable that woodblock pictures would suggest hand-coloring and several of an early date thus embellished were also found among the Tan-Huang treasures.

The circumstances by which Chinese printing reached Europe are not entirely clear. Some believe that reports of the technique were brought back by Ser Marco Polo. As it was evident that Polo's accounts of Oriental matters were received in his homeland with disdain and suspicion, his notes on printing were discounted by Venetian intellectuals. At least some time passed before his findings stimulated the imaginations of his contemporaries. It is known that much useful information travelled along the trade routes between China and the Near East. It was probably as early

as the eighth century that the Arabians began the manufacturing of paper, having learned the secret from Chinese prisoners of war and travelling merchants. The Arabs then set up a paper monopoly which continued until European countries, beginning with Italy, set up their own paper-making facilities.

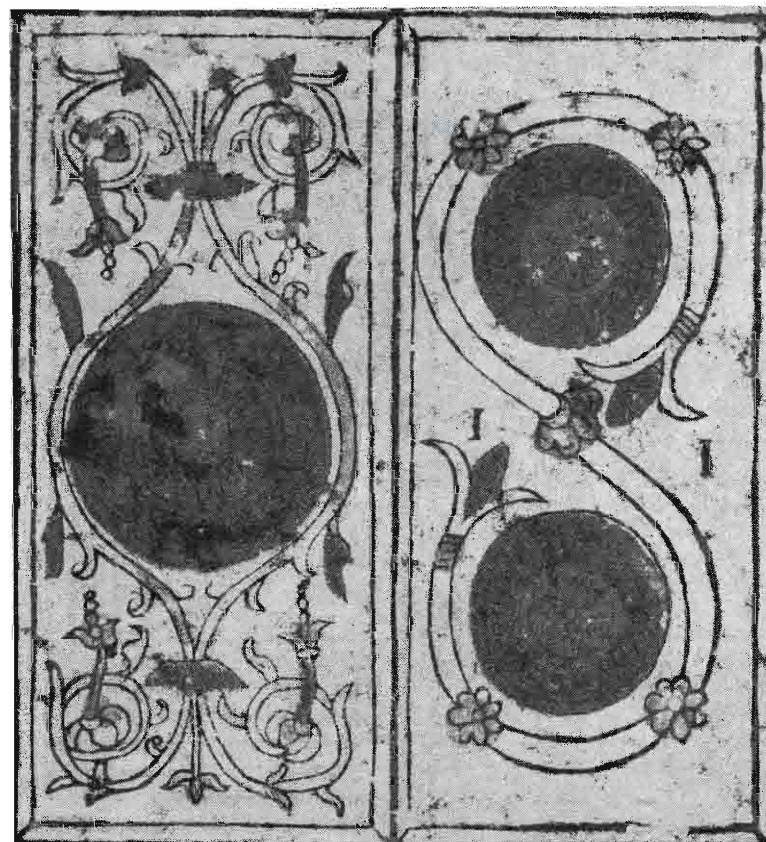
The one element of printing which did not develop in Asia was the printing press, the invention of which is generally attributed (but without conclusive evidence) to Gutenberg and Fust. Another constructive step was the gradual development of movable type. This came along probably in Korea about the twelfth century. The letters were carved on small blocks of wood in the beginning, but metal and clay castings came into vogue not long after. Movable type, strangely enough, was invented by peoples with the most complicated of written language forms. The Korean and Chinese typesetters had to work with a font of thousands of separate characters. This is probably why artisans preferred the carved block with a complete page of text in one piece. This meant, of course, that a great deal of storage space was necessary to preserve these blocks safely for reprinting. Another reason why woodblock printing is still employed in many parts of Asia, even for such humble purposes as the publication of daily newspapers, was that it saved time and money when compared to the prodigious labor of assembling separate characters. It also was convenient in another way. If a temple or library wished for a new copy of the scriptures, there was no need to reset the book—the blocks could be brought out if only one print was desired.

In his book, *A History of the Art of Printing*, London, 1868, H. Noel Humphreys makes several interesting comments bearing upon early woodblock printing in Europe. He writes: "Engraving on wood had, however, been used in Europe in a crude form long before the time of the Polo's; for it is known that images of saints were produced by similar means as early as the 9th century; and that the art of printing patterns on stuffs by means of engraved tablets of wood or metal was in use in Europe in the 12th century; for M. T. O. Weigel, of Leipzig, in his recent work on the 'History of Block-Printing before Albert Durer,' has given a series

of fac-similes of such printing on linen, woollen, and silken fabrics, some of which may fairly be attributed to the 12th century." Among such productions small votive pictures of saints are specifically mentioned.

It is known that the Venetians had a profitable trade with China as early as the thirteenth century and they may have been the first to make practical use of the Chinese woodblock printing technique. For some time playing cards had been hand drawn and colored; those prepared for princely customers were usually beautiful works of art. By crudely engraving the various designs on strips of wood cut laterally, such cards could be economically produced to meet an ever increasing demand. Examples of these cards, mostly of the tarot type, are sometimes found in the bindings of old books. Stencils were employed to add areas of color, most often in red, and were poorly registered. An example found in an old bookbinding is reproduced herewith. The printing was done on heavy paper backed with another sheet which thickened the cards to the consistency of light cardboard. The backing sheet was printed with a simple, all-over design of smaller flowers or geometric symbols. Card manufacturers enjoyed a monopoly and it was some time before they were produced in other parts of Europe. Woodcut inscriptions, however, were quite scarce until the early fourteenth century. It is held with reasonable certainty that Albrecht Dürer was strongly influenced by the Italian technique of wood engraving and was the first to elevate it to the status of a fine art. He made one important change in the preparation of his wood. Up to that time the planks were cut laterally, but he chose to use crosscut sections. This enabled the artist to use a harder material and finer tools. Artists who immediately succeeded him worked in the same manner.

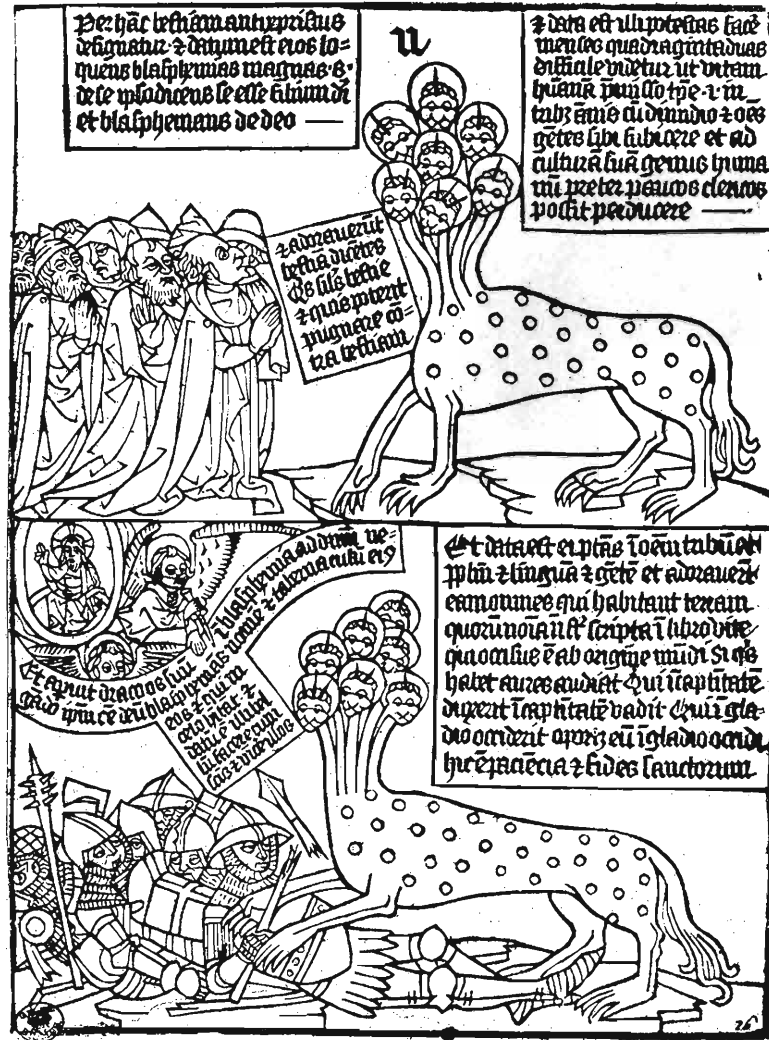
It was only a matter of time before separate woodblock prints were gathered to form books. The exact date is unknown, but it was probably about the middle of the fourteenth century. A famous class of such productions is known as the *Biblia Pauperum* which were mostly the works of Dutch or Flemish printers. The collection brought together in one volume usually consisted of forty to



The Ace and Deuce of Coins (Diamonds). This unsevered pair was found in the binding of an early sixteenth century book; it is a woodblock print, crudely handcolored with red.

fifty sheets. They were of folio size and separate prints exist, hand-colored. The earliest examples have no text beyond a few explanatory words to indicate the subjects represented. The accompanying illustration shows a page from the *Apocalypse* of St. John, and is approximately dated 1410. By this time panels of woodblock texts had been inserted. The original is in the British Museum.

The class of literature now called the *Biblia Pauperum*, or *The Pauper's Bible*, was produced to meet the spiritual needs of those unable to afford illuminated handwritten manuscripts. Due to the illiteracy of the period, the Bible stories were almost completely pictorial and the details were transmitted orally according to prevailing tradition. Although the craftsmanship was poor the designs



Leaf of the *Biblia Pauperum* illustrating the *Apocalypse* of St. John from Humphrey's *History of Printing*.

were highly effective and had a spiritual quality valued by both book and art collectors. These woodblock books served the same purpose as the old miracle plays and contributed to the diffusion of religious ideals. In the sixteenth century European woodcut and copper engravings reached Japan with the Christian missionaries; pictorial elements derived from them appear in Buddhist books.

Oriental printing of the fifteenth century had already advanced far beyond the level reached in the West. From the works that have survived, it must be assumed that literacy was more widely spread in China, Korea, and Japan than among European nations. While editions of the Buddhist scriptures were found mostly in Buddhist or Confucian libraries, other types of literature also abounded. To the Chinese, writing was always associated with art and scholarship was available to persons in all walks of life. During the Heian period (794-1192 A.D.) the Japanese simplified the Chinese word forms and developed a cursive script called *hiragana*. This resulted in a considerable secular literature of which probably *The Tales of Genji* by the court lady, Murasaki Shikibu, is the most outstanding. Her work holds rank as the world's first novel. In ca. 1002 a contemporary gentlewoman, Sei Shonagon, also wrote her fascinating *Pillow Book* dealing whimsically with the vanities of high society. The new literary form was also an appropriate medium for the perpetuation of legends, hero tales, and moral fables. While blockprinted material of the fourteenth or early fifteenth centuries is extremely rare in European collections, it is comparatively common in Oriental libraries and is not too difficult to obtain even today.

Perhaps we should pause for a moment to examine the format of Oriental books. The woodblock sutras comprising the Buddhist canon measure approximately four inches in width and from four to twelve inches in height. These pages were folded in accordion style and were usually printed on one side of the paper only. Many old examples have handwritten notes on the reverse of the pages. The books were read from right to left, beginning at what we would call the end. The characters were in vertical columns, also read from right to left, and small decorations frequently adorned the text. The volumes were normally assembled in sets of five and

a complete scripture consisted of a number of such sets. Ming editions usually included a woodblock illustration covering several folds at the beginning of each set of five. Some editions, however, were profusely illustrated. At the end of the last volume of each set there was also a woodcut engraving of a figure in full armor carrying a sword crosswise in its arms. This was the guardian of the book—a reminder to the reader to cherish the volume as something precious and worthy of respect. Old books which had become defective were never thrown away. Many were carefully wrapped and buried in sanctified ground with appropriate rituals. When an example of a certain printing was presented to the Emperor, the frontispiece of each set was elaborately colored and heightened with gold and the dedication tablet was coated with powdered lapis. It is interesting that many of these old religious works are decorated with ownership seals and special library markings. Some of these indicate that they belonged at one time or another to Tibetan monasteries.

It is difficult, sometimes impossible, to determine the age of a particular printing. Blocks were sometimes dated, but later printings taken from them retained the original date. Japanese religious printings were seldom dated and can be best identified by donor's inscriptions found at the end of the book or scroll. This tells us the actual date at which the book was donated to a certain temple as a memorial or votive gift. The covers of Chinese sutras were made of brocaded silk over cardboard. Fabric collectors have discovered priceless early examples of weaving on such covers and they are often removed with no consideration for the contents of the volume. We secured, some years ago, a long run of Buddhist scriptures from which all of the covers had been removed. The more esoteric texts of Japanese Buddhism still traditionally consist of rolls which are now boxed separately. Sometimes, however, a roll has been folded in the accordion form and given a wrap-around cover of thick and beautifully decorated paper. A sacred book is considered as a living thing because it imparts knowledge and is under the protection of celestial beings. It is therefore evident that religion strongly influences respect for the printed word. This is true in both East and West.

The earliest book printed from movable type in Europe is now referred to as the Gutenberg Bible. It appeared about the year 1450, but work upon it probably started a few years earlier. The motives behind this massive undertaking were not strictly honorable. The original intent was to circulate the volumes as handwritten manuscripts similar to those in the libraries of the aristocracy. A special font of type cast in metal from molds was prepared. In this font there were several widths of each letter and it required great pains to justify both margins and at the same time keep the spaces between letters and words uniform. A replica of the Gutenberg press was brought to Chicago for the World's Fair of 1933. Using the same techniques and a restoration of the original type, a number of sheets were struck off, one of which is reproduced here.

Gutenberg then rubricated his printed pages by hand and added elaborate painted embellishments in the margin. The result was quite deceptive to those who were unaware of the printing process. The scheme might have been perpetuated for some years if the ecclesiastical authorities had not become suspicious. It was impossible that actual manuscripts could be produced so rapidly by any known means. Obviously, therefore, the devil was cooperating in the enterprise. This seems to have originated the term "printer's devil." Gutenberg found himself in danger of being arrested for sorcery and was forced to reveal his secret to save his own life. Even then there were grave misgivings on the part of the clergy, but these subsided as printshops were established in several countries. This episode had no equivalent in Asia. The rubbings from stone had accustomed the public mind to various types of reproduction. Some authorities are of the opinion that movable type developed from cutting apart various letters from older block-printed books and reassembling these letters according to convenience. It seems more likely, however, that movable type was introduced by merchants from Asia.

It has been said with considerable justification that printing is the only art that never evolved. While the technical processes improved rapidly the graphic aspect was almost completely neglected. Collections of early printed leaves of European books re-

Sruite . Lvovae . Dñis diebus.
 Alle lvia . Lvovae Tempore paschali.

Beatus vir qui non
 abiit in consilio impiorum:
 et in via peccatorum non
 stetit: et in cathedra pesti-
 lentie non sedit. Sed
 in lege domini voluntas
 eius: et in lege eius meditabitur die ac no-
 cte. Et erit tanquam lignum quod plantatum est
 secus decursus aquae: quod fructum suum dabit in
 tempore suo. Et folium eius non defluet: et omnia quae
 faciunt prospicient. Non sicut impij non sicut: sed
 tanquam pulvis quem picat ventus a facie terre.
 Ideo non resurgunt impij in iudicio neque
 peccatores in consilio iustorum. Quoniam novit dominus
 viam iustorum et iter impiorum prohibet.

This facsimile page of Fust and Schoeffer's Psalter (1456) was printed on the Gutenberg Press loaned by the Gutenberg Museum of Mainz for "A Century of Progress International Exposition," Chicago, 1933, and exhibited by the Cuneo Press, Inc.

veal an artistry from which most fine presses of the modern world have gained their inspiration. The quality of the paper and ink and the arrangement of the printing itself makes each leaf a work of art in its own right. Collections of such specimens have become popular; we have assembled an extensive group in our Library, including an original page of the Gutenberg Bible.

Books printed in Europe between 1450 and 1500 are called *incunabula*, or *cradle books*. The most famous illustrated incunabula is the *Nuremberg Chronicle* which has hundreds of woodcut illustration by the masters of Albrecht Dürer. This grand old tome has the distinction of mentioning the first voyage of Columbus and has a charming depiction of Noah's ark which seems worthy to be reproduced here. Some incunabula printings have spaces left for hand-painted miniatures, but more frequently woodblocks were inserted in the text and were later colored by hand. Many owners, some of doubtful artistic ability, liked to add touches of red or green or other shades and the result was usually disappointing.

Until the introduction of modern printing equipment, the nations of Eastern Asia arranged movable type on a hard metal surface, holding the characters in place with resin. The pages thus assembled were inked, a sheet of thin paper laid upon them, and a brush or pad was used to press the paper against the inked surfaces of the inscriptions. Actually, this system was more efficient than the earlier printing equipment of the West.

The copying of European manuscripts by hand led to inevitable errors. Lines could be left out, wrong letters could disfigure the meaning, and it was quite possible that some of the scribes doubted the original from which they copied and added improvisations of their own. Marginal notations were sometimes inserted directly into the text without any distinguishing markings and some of these errors have remained uncorrected in modern editions. When the complete page was carved into wood such errors were not possible. Later printings from the same block were equally trustworthy.

When movable type came into use in the Orient mistakes were more frequent. It is often difficult to tell when hand-carved char-

Secunda etas mudi

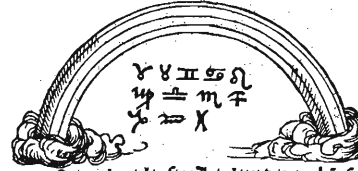
Foliū XI



Secunda etas mudi principiū a Noe habuit post diluuiū: qd̄ fuit vniuersale p̄ totū Anno sexcē
 tesimo vite Noe a principio aut̄ mundi fm̄ he. Mille simo sexcentesimo quinquagesimo sexto.
 Sed fm̄ .lxx. interpret̄ quos Beda et yfido. approbat̄. His mille ducenti .z. xliij. z durat vsq̄
 ad abrahā fm̄ he. 292. annis. Sed fm̄ .lxx. 842. annis. Ante diluuiū 90 p. 100. annos
 Dominus apparuit Noe id ē quingentesimo anno vite Noe.

Noe diuini bonozis et iusticie amator fi-
 lius Lamech ingenio mitis z integer in
 quent̄ grām coram dño. Et cogitatio ho-
 minū p̄na erat ad malū. Om̄i tpe om̄es in viam
 rectā deducere satagebat. Quisq̄ m̄stare finis vni-
 uerse carnis p̄cepit ei dñs vt faceret arcam de li-
 gnis leuigatis bituminatā intus et extra. que sit
 tectioz cubitoz geometroz longitudinis. Oro-
 fuis z post eū Augusti. z Hugo. Cubitū geome-
 tricū sex cubitos v̄suales facere dicit: quā p̄tiaz
 noiant. Sit itaqz tectioz p̄tiaz lōgitudis: qn-
 quaginta lantudinis z triginta altitudinis. i. a fun-
 do vsq̄ ad tabulatū s̄b nignis. Et cubito cōsum-
 mab̄ illā. In q̄ m̄sūsculas ceneclā fenestrā z osti-
 um i latere dextorū facies. Noe igit post cētū z
 .lx. ānos ad arcā fabricatā. q̄ p̄ solano vite erant
 nēctria cōporant. Quocōm̄qz aialū ad suādū ge-
 nus eoz m̄sclos s̄t z feminas p̄ter introduxit.
 Ipe tenūz z filij eoz vxoz z vxozes filioz primo
 die m̄s̄ apud ingressus ē. factō diluuiō eius dñs
 oem̄ carnē deluit. Noe cū suis saluat̄ ē. Stetit
 qz arca sup̄ altissimos mōtes armenie. Qui loc̄
 egressioz vocat̄. Egressi vto gr̄as egerūt. Et alta-
 re factō: vto sacrificabant.

De signū federis qd̄ vto inter me et vos z ad
 Domne animā. S̄n. iij.



Arcus pluuialis siue Iris licet dicatur h̄re sex
 vel quatuor colores. n̄ duos colores p̄ncipa-
 liter habet. q̄ duo iudicia respiciunt. aquis diluuius
 p̄teritū figurat ne amplī timeat̄. igneus futurū ita
 dicitū signat per ignem vt certitudinaliter expectet̄.
 Illo diluuiū Anno prima seculi etas terminata ē
 ab Adā vsq̄ ad diluuiū inclusīue. Etas sc̄da ince-
 pit q̄ z ad abrahā n̄m̄tate vsq̄ perdurat.
Noe vna cū filiis z vxozē ac filioz vxozibz ex
 archa egressos p̄stet̄ altare edificatōe cū
 pecoribz volatilibzqz m̄d̄as holocausta dño obi-
 tulit. Et eoz odorē suauitat̄ odorat̄ est dñs. Pro-
 pter qd̄ eadem dñs benedixit ac filiis suis dicens.

Noah and his wonderful ark. Folio eleven of the 1493 edition of the Nuremberg Chronicle printed by Anton Koberger. This leaf shows a combination of woodblock engraving and movable type.

acters were printed separately or from a solid block, but if one of the characters appears sidewise or inverted separate type has been used. After the printing was complete the metal plate on which the characters had been set with resin was heated. This loosened the characters and they were then redistributed in type cases as in the West. This work was done under the direction of an overseer who called out each piece of type in turn and threw it, sometimes a considerable distance, to the proper workman.

Although multi-color printing existed in China, the process was refined by the Japanese artists who applied the principal involved to their various pictorial subjects. A modern Japanese color print may require from ten to twenty separate blocks, one for each color or major gradation of coloring. The eighteenth and early nineteenth century Ukiyo-e masters registered these tint-blocks so perfectly that the resulting picture was truly a work of art. No press was used—the printer worked with a cushion on his lap and registration was controlled by tiny notches on the end of the blocks. The number of impressions that could be taken from a single set of blocks depended in part upon the hardness of the wood. Usually from one hundred to five hundred impressions retained their original clarity and sharpness. Some of the blocks of Hokusai and Hiroshige were used so many times that the design was practically worn off. The beautiful Japanese woodblock print was much cheaper to produce and had greater aesthetic appeal than modern color printing. Many of the famous woodblock prints have been duplicated by cutting new blocks and printing them in the original manner. These are extremely popular among art lovers in all parts of the world. The old system has been revived by Western artists with excellent results.

About the year 1500, books illustrated by distinguished artists began to appear in Europe. In those days of course, artists were regarded merely as artisans, but it became more common for the signatures of the originators to appear unobtrusively near the bottom of each print. As these artists became more famous in later centuries, many of the books were broken up and the engravings collected separately. It was about this time also that bookplates

became another outlet for the woodblock designer. Original examples of such works by Albrecht Dürer are as valuable as his larger prints. It was not long before the bookbinder came into prominence. The earliest bindings were similar to those that appeared on missals and breviaries. Some of the bindings were decorated with embossings from wood or metal plates and fine examples are found on printed works of the incunabula period.

There is a curious little woodblock print of St. Benedict believed to date from the opening years of the fifteenth century. Some believe that it might be a bookplate to be inserted into an illuminated manuscript. For comparison we reproduce a Japanese woodblock print of approximately the same date. While the subject differs there are obvious similarities which clearly indicate that



German woodblock print of St. Benedict for comparison with a Japanese woodblock print of Jizo. Early fifteenth century.

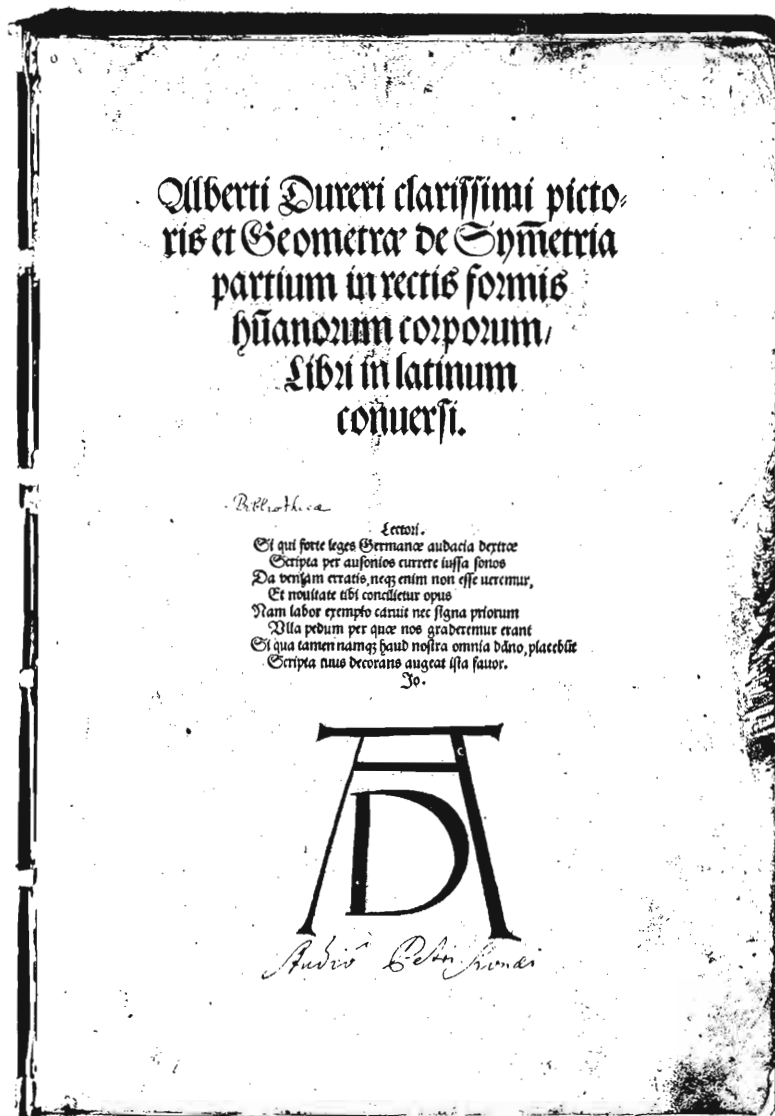


Woodblock votive print of the Bodhisattva Jizo, ca. 1400.

block cutting in Japan had reached aesthetic significance. Oriental prints usually show more wear than those reproduced in Europe, probably because of the great number of impressions that were taken from comparatively soft wood. Many temples in Japan still give prints from very old tablets as souvenirs to pilgrims. It is regrettable that some of the more important sanctuaries now distribute zinc plate facsimiles of old block prints.

After Gutenberg woodblock printing in Europe was adapted to the tastes of publishers as a subsidiary art. The earliest title pages of Western books simply set forth the title of the volume, the name of the author, and the place and date of publication. It soon became apparent that decorations improved the general appearance of the title page. We reproduce here the title page of a sixteenth century textbook on anatomical art by Albrecht Dürer. A very large letter "A" enclosing a smaller "D" ornaments this title page and the book itself is illustrated with numerous woodcut diagrams showing the proportions of the human body. Our 1508 edition of Reisch's *Margarita Philosophica*, one of the earliest printed encyclopedias, has a large woodcut on its title page. Printer's devices began to appear at the front or back of books and famous presses used the same designs for centuries. Other decorative elements, such as vignettes, colophons, and elaborate initial letters still provide steady employment for woodblock artists.

Elaborate borders were added to title pages and in a few instances were placed around all the pages of text. Woodcut portraits became more numerous and by the seventeenth century complete title page designs were the general fashion. These were often symbolical of the contents of the book and most Bibles of the period had elaborate title pages, rich in religious symbolism. In the early seventeenth century the use of copper engravings made possible designs with greater detail, but they were obviously more expensive. Books for the less opulent still relied upon woodblock illustrations and these were popular in old newspapers and periodicals. As late as the nineteenth century, William Blake printed many of his allegorical writings from woodblocks which he cut himself and which his wife hand-colored.



Title page (reduced) of Albrecht Dürer's pictorial and mathematical study of the proportions of the human body, published at Nuremberg in 1532.

Margarita philosophica

cū additionibus nouis: ab auctore suo studiofissima reuisione tertio supadditis.



Hanc me non pressam mendaci stigmatē/Lector:
 Plumbus aut auctam perlege: doctus eris.
 Basileę, 1508

Auth. Greg. Reisch.

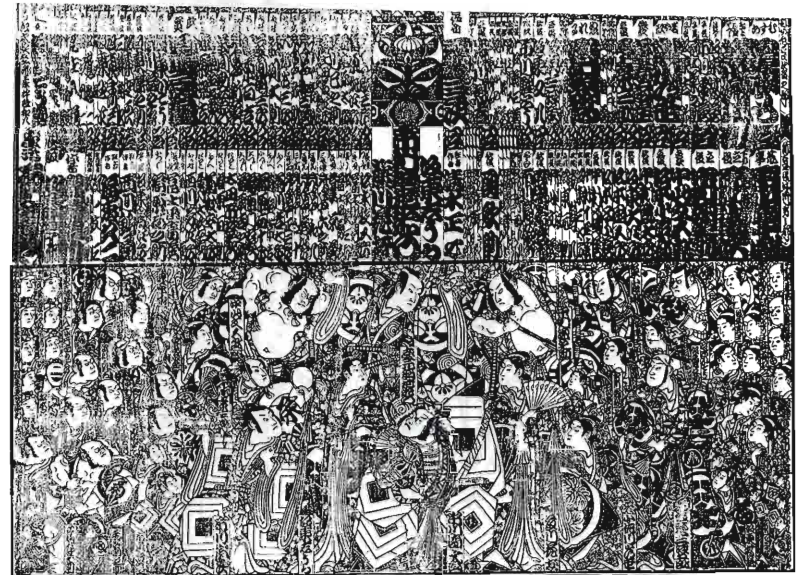
Title page (reduced) of Reisch's *Margarita Philosophica*, printed in Basilee in 1508. The name of the author is hand-written below. The printing is in red and black and the plate is in black.

In China and Japan the sacred scriptures of Buddhism were printed in accordion style, as has already been mentioned. Other types of literature began to appear in what may be termed Western style, the principal difference being that they were printed on only one side of the paper and folded with the blank surfaces together. The leaves were then stacked, heavy cover papers were added, and the complete work was sewed together at one edge. The writings of Mencius appeared in this form about the year 1200 A.D. Artistic title pages were not fashionable in Japanese books until the eighteenth century. The accompanying plate shows the frontispiece of Hokusai's *Life of Buddha*, first printed about the middle of the nineteenth century. It was probably inspired by illustrated volumes brought in by the Dutch traders. A truly delightful group of later Japanese woodblock prints may be assembled from programs of the kabuki theater. These were directed primarily to entice proletarians to attend the performances and favored various types of violence. Early Japanese maps, like those of China, were nearly always printed from wooden blocks—in some cases several blocks were used together to cover a large surface. In both countries, also, currency was printed from wood or bone blocks. There is one area in which movable type was useful to the Chinese; this was in the changing of reign dates. The date plugs were removable and could be inserted as situations required.

From this general outline it is obvious that the dissemination of the printed word was of major concern in both hemispheres. It was more rapid in the Orient because there was a greater appreciation for learning in general. Schools of higher education attracted young people who wished to attain culture status. Literacy was esteemed above wealth and often led to rapid advancement in public office. Chinese philosophers were graded according to the beauty and dignity of their calligraphy and rubbings from stone and wood were assembled in libraries under government administration. Religion never interfered with the labors of scholarship and, while there were several important schools of thought, the systems were generally tolerant with each other. Much depended upon the moods of the Imperial family; it was because of the



Hokusai's *Shaka Goichidaiki* (pictures of the life of Buddha). Originally issued in 1836, this is from an edition published in 1871. Two-toned block printing.

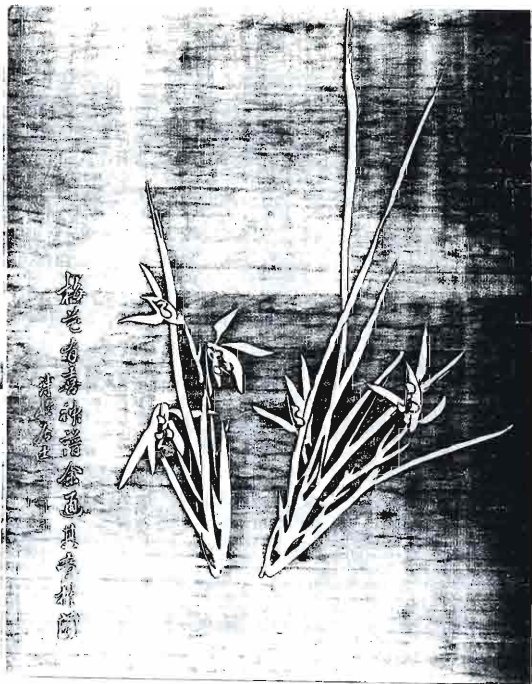


Woodblock illustration from a Japanese Kabuki theater program of the Edo period.

tolerance of several early emperors that Christianity was introduced and taught publicly. Chinese scientists gained a substantial knowledge of astronomy, medicine, and comparative philosophy from their Jesuit visitors.

Rubbings from stone and wood are still highly valued in the People's Republic of China. Original tablets that had been severely worn by the ravages of time and the countless rubbings made from their surfaces have been carefully copied in the original media; from these copies rubbings are still made. The old blocks are now under national protection and are not available to the public.

Conditions in the West do not require such protective custody of old inscriptions. The rubbing process is now limited largely to the field of archaeology. Rubbings or ink squeezes are still taken from Babylonian inscriptions and tablets and other ancient writing or designs on wood are treated in the same way. In Hong Kong



Chinese rubbing from painting of flowers with inscription and seal.

many woodblocks have been carved in recent years with more-or-less accuracy. Impressions from these are offered to tourists and art lovers. Recently there have been many rubbings from the reliefs in Siam and Cambodia; these make most interesting decorations for the home. Western museums have been reluctant to exhibit such material, but times are changing and now they are shown in many galleries.

The dating of woodblock printings is often difficult to determine. There seems to be no way to prove that a certain woodblock book is a first edition. The date on the block is of little help, so it is customary to assume that all copies taken from the same dated block can be considered as printings, but if the block has been recut, then the work is a new edition.

Chinese art books were usually issued as testimonials of appreciation sponsored by the disciples of an outstanding master whose original hand-painted design was carefully reproduced as the surface of a woodblock cut. So carefully was this done that even the finest brush strokes were perfectly copied. Usually, the original seals of the artist were added or inserted from facsimiles. A collection of eight or more leaves were then mounted in an accordion album which in turn was distributed among the elect. Early examples of such work are exceedingly rare and valuable. The skill of many early painters is known to us only from some type of reproduction.

As in the West the earliest forms of printing were seals and receipts pressed into the surface of clay or wax. In Tibet, Mongolia, Korea, Japan, and China monastery seals are still made in this way. Instead of impressing them, however, they are stamped in red or black ink on the surface of paper or cloth. In Japan there are several important cycles of religious pilgrimage. At the various temples there are special officers who stamp these seals in albums, on slips of paper, or even on the clothing of devotees. When pilgrims complete a cycle, a special seal is added from the head temple. We have several collections of these seals, some including pictorial elements and dating into the early twentieth century.

Most of the Buddhist scriptures used in Tibet were printed in Peking from old woodblocks. That the original blocks were used

added respect for the books which became virtually relics. Tibetan Buddhist sutras consist of separate leaves on heavy paper, stacked on each other closely and neatly. The edges of the stacks may be ornamented with fore edge painting, another practice which reached Europe from Asia. The Tibetan book is usually protected by wooden covers, then wrapped in cloth and tied with tapes or cords. The upper cover is often elaborately carved with likenesses of deities and foliate border designs. In some instances covers have secret compartments, cleverly concealed, containing small relics or groups of prayers. We have a Japanese example of the *Amida Sutra* in roll form which has small pearl-like objects representing soul seeds in the knobs of the central roller.

H. G. Wells in his *Outline of History* considers the invention of printing to be one of the greatest achievements of mankind. The human being has always desired that his accomplishments should be remembered after he has departed from this world. Tribal traditions were transmitted orally, but in the course of time much was forgotten and if the tribe itself became extinct its records were lost forever. The art of writing made possible the perpetuation of knowledge but in many instances none of the handwritten copies have survived. Woodblock printing resulted in a wider distribution of important texts. The book took the place of the tribal elder and insured the survival of older learning. It became a collective kind of memory, enabling the unborn to benefit from the experiences of the dead. It also makes certain that the wisdoms and skills of today will be available to future generations.

After Gutenberg in the West and much earlier in the East, books were regarded with admiration and respect. The first texts were religious, philosophical, judicial, medical, and scientific. Very little trivia found publication. Books were expensive and still comparatively scarce and those who bought them were of serious mind and intention. Even in the present century the Tibetans had no fictional writings. Their explanation was, "If it is not true, it is not worth reading."

It is regrettable that the motives which inspired the early printers have not endured to the present day. The moral tone of modern

literature is declining rapidly. Many publishers feel little or no responsibility for their products and are inspired largely by considerations of profit. We should realize that paper is in short supply and that our forests which provide the necessary wood pulp should be included among endangered natural assets. When we remember the centuries of dedicated effort that have made possible the dissemination of the printed word, we may be forgiven for a trace of nostalgia. Every printed book should have some enduring value. It may instruct, inspire, and faithfully report conditions and problems about which we should all have fuller insight. So much personal sacrifice, love of humanity, and sincere desire to serve the public good contributed to the art of printing that we should use it wisely.



If the nose of Cleopatra had been shorter, the whole face of the earth would have been changed.

—Pascal

An object in possession seldom retains the same charm that it had in pursuit.

—Pliny the Younger

Healing is a matter of time, but it is sometimes also a matter of opportunity.

—Hippocrates

Do not Christians and Heathens, Jews and Gentiles, poets and philosophers, unite in allowing the starry influence?

—Sir Walter Scott

Mankind censures injustice, fearing that they may be the victims of it, and not because they shrink from committing it.

—Plato



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

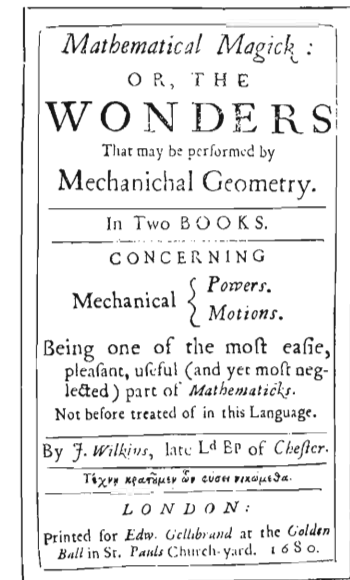
WILKINS' MATHEMATICAL MAGIC

Dr. John Wilkins, Lord Bishop of Chester, (1614-1672), was a devout clergyman of the Church of England with a scientific turn of mind. He states that he had a natural fondness for mathematics and that his researches on the subject of ancient inventions provided mental exercise during his leisure hours. His book, *Mathematical Magick: or, The Wonders That May Be Performed by Mechanical Geometry*, was first published in 1648. In our Library, we have the 1680 edition which is embellished with an excellent engraved portrait of the prelate. The opening pages of his book showing the portrait and title are reproduced herewith. The volume is a most interesting storehouse of mechanical contrivances, with numerous extravagances in the field of engineering. Included are a number of the author's original inventions concerned with the effort to demonstrate perpetual motion. About seventy-two pages are devoted to this subject, and Chapter XIII explores the possibility of accomplishing this elusive end by means of magnets. The efforts of Peregrinus and Cardan are discussed, and there are many references to ancient authorities who produced automata of one kind or another.

The book is divided into two sections of which the first deals with mechanical powers and the second with mechanical motions. There are engravings of a number of devices used to lift extraordinary weights, with emphasis on types of leverage and cranes. In



Portrait of Dr. Wilkins and the title page of the 1860 edition of *Mathematical Magick*.



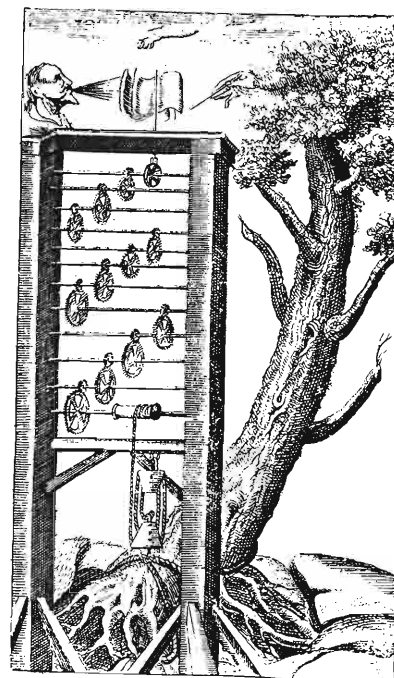
the first section called "Archimedes," the Mechanical Powers are classified under three headings: Divine, Natural, and Artificial. Under divine powers are included theological speculations from which are derived the practices of such virtues as make available the spiritual resources of mankind. Under natural powers are discussed those various and numerous ways by which universal energies arise and which are revealed through the constitutions of created things. Under artificial powers are listed such devices as originate in nature, but which are advanced or perfected by human ingenuity.

The second section, or book, is titled "Daedalus: or, Mechanical Motions." Here there are interesting chapters on aerostation and volant automata, including the artificial dove of Archytus and the eagle of Regiomontanus. Of flying automata, Dr. Wilkins writes: "The volant or flying Automata are such Mechanical contrivances, as have self-motion, whereby they are carried aloft in the open air, like the flight of Birds. Such was that wooden Dove made by Archy-

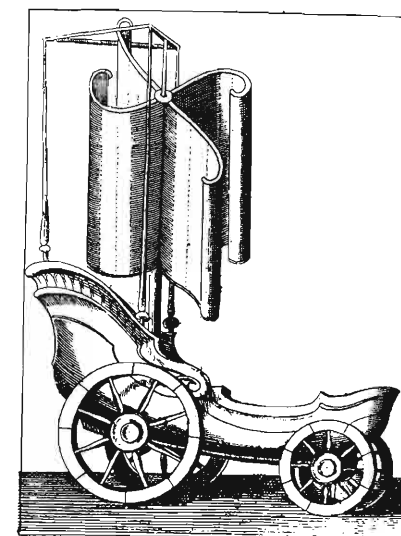
tas, a Citizen of *Tarentum*, and one of *Plato's* acquaintances. And that wooden Eagle framed by *Regiomontanus at Noremberg*, which by way of triumph, did fly out of the City to meet *Charles* the fifth. This later Author is also reported to have made an iron fly, *Quae ex artificis manu egressa, convivas circumvolitavit, tandemque veluti defessa in Domini manus reversa est*, which when he invited any of his friends, would fly to each of them round the table, and at length (as being weary) return unto its Master." This paragraph was annotated in the margin with the names of the authorities from which the accounts were derived. Among these is *Diogenes Laertius*, *Dubartas*, and *John Dee* in his preface to *Euclid*.

The practical utility of such inventions is sustained by philosophical and mechanical arguments. There is also a discussion of the art of flying with some rather astute observations as to how this might be accomplished. The difficulties of creating a flying machine are listed and the author tries in several ways to refute them. There is an engraving of a chariot propelled by sails or wind propellers. The learned Bishop then turns his attention to wind-guns and the usefulness of submarine vehicles. All in all, Dr. Wilkins was a man of the future, and it is quite appropriate that he should be one of the founding members of the Royal Society of England. *The History of the Royal-Society of London* by Thomas Spratt, published in 1667, mentions Dr. Wilkins as one of the two secretaries appointed at the time of the founding of the Royal Society in 1660. Dr. Wilkins and a Mr. Oldenbourgh were entrusted with the responsibility of arranging for the publication of the learned papers presented by members.

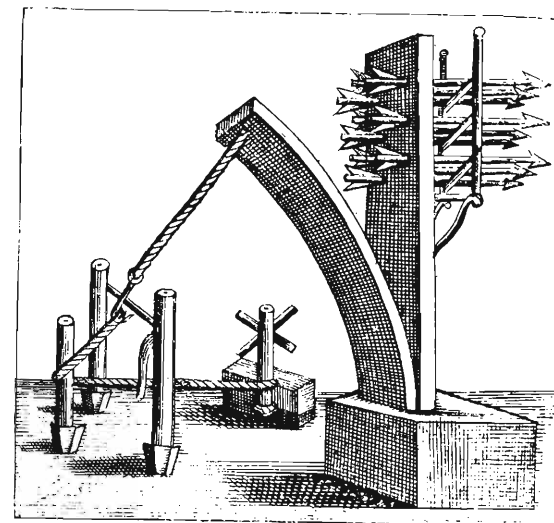
Thomas Spratt was one of the founding members of the Royal Society and also a clergyman. He clearly states that the labors of the group were dedicated to the new philosophy, the grand scheme of which was inspired by Lord Bacon in whose books there are everywhere scattered the best arguments that can be produced for the defense of experimental philosophy and the best directions that are needed to promote it. The structure of the Royal Society was obviously based upon Bacon's *New Atlantis*, with its academy of "The Six Days Work" or Solomon's House as the establishment was



Device for raising a tree out of the earth.



Design for a wind-propelled chariot, from Wilkins' *Mathematical Magick*.



A war machine for firing a number of arrows simultaneously from Wilkins' *Mathematical Magick*.

named. Included were laboratories and facilities for the advancement of knowledge and for the application of it to the practical needs of mankind. There was much discussion of new inventions; Dr. Wilkins' book is in the spirit of such research. Wilkins mentions that there are many noble and useful beliefs, but no practical way of applying them to the immediate solution of world problems. The Royal Society was to provide laboratory facilities by which higher learning could be tested by various experiments and transformed into useful inventions. In this sense of the word, invention provides the skill by which the wise can anticipate the operations of divine and natural law, thus assisting ordinary processes to attain their end more speedily and effectively.

A rather lengthy section of Dr. Wilkins' book is devoted to ever-burning lamps. He opens his discussion with an historical summary of lights that burned for centuries in sealed vaults without replenishment of their fuel. Both sacred and profane writers are mentioned and a number of interesting anecdotes embellish the text. In the course of the discussion, the author makes the following remarkable statement: "Such a lamp is likewise related to be seen in the sepulchre of *Francis Rosicross*, as is more largely expressed in the confession of that fraternity." (See pages 236-37) So far as is known, this is the only instance in which the mysterious founder of the Rosicrucian Society is given the Christian name of Francis. Baconian scholars consider this to be a direct effort to identify Father C.R.C. with Francis Bacon.

All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.

—Sir John F. W. Herschel

The history of science is science itself; the history of the individual, the individual.

—Goethe

*In
Reply*

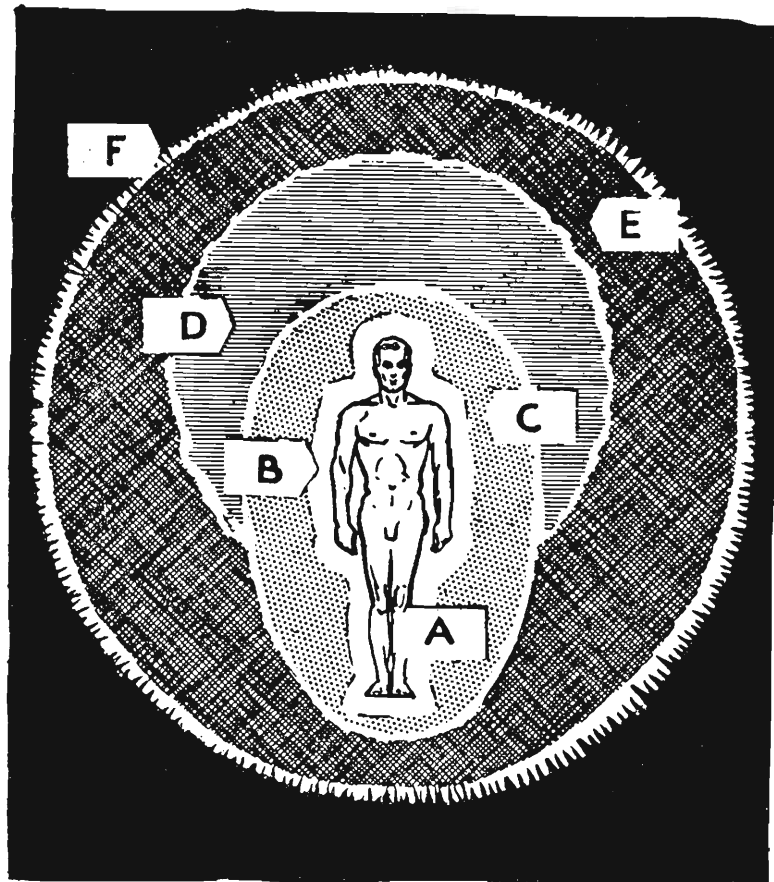


A Department of Questions and Answers

QUESTION: Would you give us some information regarding the energy fields of the human body?

ANSWER: When a friend asked Professor Steinmetz the simple question, "What is electricity?", the great scientist answered with one word: "Power." Even today, the essential nature of this force remains mysterious. In the middle of the last century the French Academy discussed at considerable length the possibility of an intelligent electricity; it is this aspect of the subject that was of special concern in ancient times.

Early physicians were aware that strange currents were active in the human body; their findings lingered on to be revived two thousand years later in Mesmer's theory of animal magnetism. Priestesses in ancient Thessaly carried metal wands or rods which they applied to various parts of the human body in the treatments of certain diseases. Incredible cures affected by such means are recorded in ancient writings. The magnetic compass, probably invented by the Chinese, is supposed to have contributed to wireless telegraphy. The magnetic field of the earth itself was regarded by early Hindu philosopher-scientists as a kind of effluvium—a network of minute, invisible channels acting as the vehicles for the transmission of vital forces from the solar center to all organic and inorganic bodies. Clairvoyants and psychics are well aware of the magnetic field surrounding the human body. This is described as an invisible extension of the nervous system. A late eighteenth century writer described these emanations as an "invisible perspiration" which seemed to emerge through the pores of the skin. Hair



A DIAGRAM OF THE MAGNETIC FIELDS
OF THE HUMAN PERSONALITY

- A. *The Physical Body.*
- B. *The Functional, or Etheric Body.*
- C. *The Emotional Body.*
- D. *The Mental Body.*
- E. *The Energy Field.*
- F. *The Circumference of the Personality, the Abode of the Body Principles.*

is also considered as a crystallization around these rays of force.

Religions have always symbolized extreme sanctity by surrounding the physical forms of sanctified persons with halos, auras, or aureoles of radiance. Ecclesiastical robes and vestments are also believed to be symbolical of magnetic fields of consecrated members of the clergy. Our present purpose, however, is to consider briefly human electricity as it manifests in daily relationships and associations. When two persons come close enough to shake hands, there is a chemical mingling of their magnetic fields. Each person's vibrations reveal the general condition of his character and temperament. The magnetic force is modified by the moods and psychic pressures which dominate the mind and emotions at given times. There is also a powerful substratum which has been set up through a lifetime of specialized interests,, attitudes, and activities.

Under normal conditions a kind of intuitive sympathy attracts us to other people and also attracts them to us. Paracelsus devoted much thought to medicines of sympathy and antipathy. We are strengthened by vibrations compatible with our own and naturally retreat when we become aware of energy conflicts. In practical terms body magnetism, therefore, is constantly operating in the selection of personal friends, business associates, and those whose professional assistance we solicit in times of emergency. In choosing a physician or an attorney, we are subconsciously selective. One doctor wins our confidence and another, equally skilled, is unacceptable to us. I have known cases in which patients in hospitals did not improve until the nurses caring for them were replaced. In each instance both nurses were faithful in their duty, but the sick person was nervous and irritable with one and completely comfortable with the other.

Personal magnetism is almost certainly responsible for psychic impressions on first meetings. A new acquaintance may be handsome, affable, and solicitous, but we instinctively doubt his integrity. Assuming that it is merely passing prejudice, we resist our first impression, only to discover later that we were correct in our original feeling. The magnetic field is continually giving off warning signals, but as these cannot always be rationalized we allow

them to pass unnoticed. Modern psychology may suggest that our dislike is based upon a resemblance between the person we have just met and a former acquaintance or relative with whom we have had unfortunate experiences. In many instances, however, this hypothesis cannot be sustained in the process of counseling.

How are magnetic fields most likely to be conditioned? They certainly bear witness to every factor involved in the compound structure of human personality. The magnetic fields of the various races differ, traditional backgrounds and cultures have a definite effect, and degrees of internal unfoldment or growth also bear witness. The tendency is for the auric field of the individual to be conditioned by higher intellectual activities. Within one department of learning there may be a general sympathy, but outside of the radius of this specialty very little mutual understanding. Magnetic fields can be in conflict, leading to mental and emotional difficulties.

Every structure in nature has a color, sound, form, and numerical equivalent. The ancient Greeks and Egyptians developed healing techniques in which they utilized all these types of vibrations. Architectural structures have their own vibrations and Pythagoras, when walking through the streets of a city, struck the keynote of each building on his lute. The Egyptians symbolized the creative processes through the development of symmetrical and asymmetrical geometric solids. Even a chair or a table, being a form, has an energy associated with it. Houses have their own magnetic fields, but these are gradually modified by the auras of the persons living therein. A new tenant taking over must gradually readjust these vibrations or he will never feel comfortable in his new home. Many persons have a great fondness for old clothes which they find more comfortable because the garments have been impregnated with the magnetic fields of the wearers. The new suit brings with it the vibrations of the tailor, the materials used, and the store of the merchant in which it was purchased. The Chinese have developed an elaborate theory of magnetism and food. They have long believed that a meal can be spoiled if it is prepared by a discontented chef. Psychometrists are able to describe the char-

acteristics of various people from objects they have handled or the psychic atmosphere of the place where they have lived.

Vibratory factors play an important part in romantic attachments. Many persons who have had unhappy marriages have admitted to me that something within themselves had warned them that difficulties lay ahead but emotional intensities were so strong that they ignored their initial apprehension. Hasty marriages often deprive us of a proper opportunity to determine the suitability of the persons involved. The magnetic fields of children are not always harmonious with those of their parents. Under such conditions close sympathies are difficult to establish and maintain.

Constructive attitudes help to preserve the proper flow of body electricity. Faith is expansive and surrounds the person with a protective energy field. This, in turn, contributes to health. The flow of electricity from the body is a strong protection against contagious and infectious diseases and is a powerful asset for a physician or nurse who is constantly surrounded by the ailing and the sick. It is also helpful to those around us in whom fears may predominate. A persistent attitude of anxiety, worry, or dread depresses the vital aura and opens the individual to psychological, psychical, and physical problems. Nature has intended that human beings should cultivate such idealistic propensities as veneration, respect, and mutual regard; whereas fretfulness, criticism, and impatience deplete or impair the circulation of the vital energy supply. This, in turn, locks functions and prevents the nourishing of the vital organs; unless the condition is corrected, obstruction to the flow of energy results and this leads inevitably to disease.

The magnetic field is not only a radiance but a highly organized structure. It has its own organic and physiological systems which reflect downward into the physical body, supporting their corporeal counterparts. Very few ailments of a severe nature originate in the physical body itself. We make much of the concept of physical fitness. We try to exercise properly, eat intelligently, and support health with nutritional supplements. When an obscure symptom arises we seek professional assistance. Because the auric field with its composite contents is invisible, we give it slight attention, con-

tent to treat effects but unaware of or indifferent to the real causes of our discomfort. Here, philosophy plays an important role. It teaches us the value of right conduct and a correct use of our faculties and energies. Through constructive attitudes we raise the vibratory rate of our energy fields and largely overcome the negative pressures that disturb us. Fear, especially, causes the aura to contract around the vital organs which it surrounds with a protective vibratory wall. This is why an emotion such as terror causes the skin to pale, often accompanied by "cold chills." This is a serious shock to the entire system and extreme cases can cause heart failure. Anxiety is a major factor in the epidemic of heart diseases which are now spreading throughout the world.

The ecological aspect of human magnetism is little understood in these hectic days. The earth has its own magnetic field by which not only flora and fauna but many types of natural phenomena are regulated. We are warned against the pollution of our water and air supplies, but even more critical is the depletion of the earth's electric and magnetic fields. With millions of human beings mentally and emotionally disturbed by world conditions, the vital energy supply is subject to continuous contamination. Even though the etheric sphere is continuously being purified by the etheric currents from the sun, there is a limitation to this process. Physical wastes are also neutralized by the sun's rays, but when pollution becomes too great a toxic residue builds up which nature cannot handle. The same things happen to the planet that afflict the individual. The building up of negative human emotions were believed by the ancients to be responsible for plagues, earthquakes, droughts, and tempests.

As the human being must gather the material from which his magnetic field is built from the vital resources of his planet, he suffers from a psychological kind of energy depletion, much in the same way as we are physically distressed by air pollution. In simple words, we must keep the earth's atmosphere, both physical and etheric, as clean as possible or suffer the consequences.

The Stoics held that the human sphere of influence is divided into two parts. The first is internal and is made up of factors

which the person himself can control. He can change his attitudes, improve his mind, ennoble his emotions, and correct the faults of his disposition. The second group of responsibilities with which he is concerned are those which arise from outside himself. These include world conditions, business responsibilities, friendships, and acts of providence. These he cannot change—even though he may occupy high office. It is therefore evident that contentment and security can be found only by integrating the potentials of his interior life. As these factors are organized he usually finds many of his environmental problems solve themselves. His magnetic field goes to work in his favor. His friendships are more sincere, he is better liked as a person, becomes more dependable, and less inclined to be cynical or suspicious of those around him. No individual is actually helpless, but in most cases he must help himself rather than depend upon the accidents of fortune.

Within the auric field there is a constantly changing interplay of lights and forms. These are sometimes called thought forms or emotional images. Such patterns are ensouled or inhabited by the qualities which caused them. A negative thought form built up until it becomes a vicious entity is what medieval magicians called an incubus, a man-made elemental. It is a kind of psychic tumor which sustains itself and spreads by consuming all available energies. In this general classification should be included the psychic causes of alcoholism and narcotics addiction. These, if not corrected, will continue to poison the magnetic field. As this becomes more and more polluted, the victim may become involved in disastrous psychic phenomena. He has destroyed his magnetic armor of righteousness and is defenseless against the negative thoughts and emotions of both the living and the dead. Whenever symptoms of such conditions develop, it is necessary to implement a long range pattern of personal reformation.

The myth of Hercules cleaning the Augean stables indicates the means of purifying the magnetic field of the human body. As in the case of physical ailments, the spiritual resources of the inner life must be strengthened and released in constructive activity. In some cases a mystical experience acts as a catharsis. A plea for divine

help, if sincere and supported by appropriate conduct and rededication of the heart and mind to noble enterprises, will gradually bring about the needed improvement. Psychoanalysis can be of value if it reveals that the sufferer is responsible or his own condition and he faces the fact that nothing can be accomplished by excuses or evasions. As a by-product of dedicated self-discipline, physical and environmental complications will be appropriately lessened and can be met with inner tranquillity.

Religions, philosophies, and sciences have their vibratory keynotes. Each system has many subdivisions, even as bells of various size and composition have different tones. When a sect ennobles the inner life of its believers, the result is tranquillity and peace of mind. Changes in the inner life of an individual, however, may lead to a change in spiritual conviction, causing him to search for a different religious affiliation. Professions, trades, and crafts have thought forms peculiar to them and workers may never become well adjusted to the occupations that they follow. They should try in every case to be engaged in tasks receiving the full support of their vital energy resources.

In recent years there has been considerable research in vibratory therapy. Conservative practitioners are reluctant to admit the importance of vibration therapy. The Abrams machine is a case in point and the celebrated Keely motor is another pertinent example. In both cases the magnetic field of the operator was essential to the success of the device. Dr. Kilner who was on the staff of a London hospital developed a clinical screen which made the magnetic field visible to an average person. Dr. Kilner studied the vital auras of the separate bodily organs and was able to diagnose a number of disorders before they could be detected by conventional testing. He was extremely accurate in noting early stages of pregnancy. Von Reichenbach's monumental work on animal magnetism is the classical text in its field.

LECTURE NOTE PROGRAM FOR 1978

Those unable to attend Manly P. Hall's Sunday morning lectures at Headquarters will be interested in subscribing to the monthly Lecture Note Series. These notes are actual transcriptions punched to fit a three-ring binder. Each month a lecture considered especially popular and timely is prepared for our subscribers. The Lecture Notes for 1978 are as follows:

- 226—Jan. *Exploring the Mystery of Food*—A Survey of Popular Diets
- 227—Feb. *Did the Alchemists Practice Yoga Disciplines?*
- 228—Mar. *Meditation Symbols in Christian and Gnostic Mysticism*
- 229—Apr. *War and Peace within Ourselves*—Arbitrating Internal Conflicts
- 230—May *The Human Soul as Revealed through Art, Literature, and Music*
- 231—June *The Treasure of the Nibelung*
- 232—July *Karma on the Plane of Mental Activity*
- 233—Aug. *Insomnia and the Subconscious Mind*—Problem of the Night Worrier
- 234—Sept. *The Road to Reality Never Changes*—A Study of Buddhist Metaphysics
- 235—Oct. *Wonders of the Modern World*—What Has Humanity Actually Accomplished
- 236—Nov. *The Disciplining of the Desire Body*—An Immediate Need
- 237—Dec. *"In the Beginning Was the Word"*—An Interpretation According to St. John

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Happenings at Headquarters



The Summer Quarter Sunday morning lectures was begun on July 10 by Dr. Michael Roth, Rabbi of Congregation Beth Ohr of Studio City, who spoke on *The Mystery of Speech, Sound, and Silence in the Kabbalah*. Manly P. Hall discussed the *Psychological Aspects of Alchemy—The Chemistry of Soul Growth* on July 17. *The Master Key—The Universal Law of Oneness—Practical Application to Harmony with Life* was the topic of the July 24 lecture by Dr. Elan Neev, author of the recently published book *Wholistic Healing*. On July 31 Mr. Hall spoke of *Experience as the Great Illuminator—The Lessons of Daily Living*. Dr. John W. Ervin, a Trustee of the Society, expressed views *On Truth and Gifts of the Holy Spirit—Prophets and Prophecies* on August 7. Mr. Hall spoke on August 14 and 21; his topics were *The Mystery of the Creative Word as Revealed through World Religions* and *The Home in Confucian Sociology—The Symbolism of Human Relationships* respectively. Stephan A. Schwartz gave an illustrated talk with slides on *Psychic Archaeology* on August 28; Mr. Schwartz who is now associated with PRS is the author of *The Secret Vaults of Time—Psychic Archaeology's Quest for Man's Beginnings*. On Sept. 11 Dr. Henry L. Drake, our Vice President, spoke of *Zen, The Art and Practice of Meditation—Its Principles, Practices, and Applications*. Manly P. Hall's subject on Sept. 18 was *To Face the Future Without Fear—The Challenge of Modern Confusion* and he closed the Sunday series on Sept. 25 with *The Natural World as a Symbol of the Divine Plan—Buddhist Insight on the Problems of the Ultimate Political Structure*.

On Wednesday evenings Dr. Stephan A. Hoeller presented two series of lectures—*The Mystic Wisdom of Hermann Hesse* which was a tribute on the centenary of Hesse's birth, and *Four Heralds of New Consciousness—The Message of Four Modern Wise Men* which included Teilhard De Chardin, Rudolf Steiner, Paul Tillich, and Alan Watts.

On Saturdays Dr. Robert Conostas, assisted by Marjorie Conostas, continued the *Towards Transformation—Intermediate Course of The Ageless Wisdom Study Program*; mornings were devoted to Second Year—First Quarter and afternoons to First Year—First Quarter students. All day seminars were conducted on July 30, August 27, and September 17 as part of The Ageless Wisdom Study Program; topics discussed at these seminars were *Unfolding Your True Self—The Seven Stages of Awareness, Organizing and Clearing the Emotional Body, and Creating an Illumined Mental Body*, among others. H. Saraydarian was special guest at the September 17 seminar.

Dr. Elan Z. Neev conducted a workshop on July 16 which imparted some techniques of healing, problem-solving, and goal realization.

The Culture of India and Burma Library Exhibit continued through August 28. On September 11 a new exhibit, *Artistic Modern Bookplates*, featuring works of recent artists opened and will continue through to October 30.

We have been fortunate in securing the services of Mr. Bennett Gilbert who is compiling for us an adequate catalog of the early manuscripts and books in our Library dealing with esoteric chemistry and related subjects.

Mr. Gilbert is especially well-qualified for this project, holding an M.A. degree from the University of Chicago and an M.L.S. degree from the School of Library Service at Columbia University after having graduated *magna cum laude* from Yale University. With his special background in alchemy and in rare books, he has a thorough appreciation of the alchemical collection Mr. Hall has built up over the years.

Mr. Gilbert has become deeply involved in the Bacstrom collection of alchemical manuscripts in the Library of our Society. He feels that this group deserves extensive research and collation as it contains many virtually unknown articles dealing with alchemy, Rosicrucianism, and hermetic philosophy. Mr. Gilbert is following all possible sources of information concerning Dr. Sigismund Bacstrom. In his book, *The Brotherhood of the Rosy Cross*,

A. E. Waite mentions the Bacstrom collection and states that its whereabouts are unknown. There are eighteen volumes illustrated with beautiful miniature paintings in full color and several early printed tracts are interleaved into the books. Included are a number of very early handwritten tracts, some of which are as yet unidentified. Mr. Gilbert has learned that Sigismund Bacstrom was initiated into a Rosicrucian order on the Island of Mauritius, was a ship's physician for many years, and traveled extensively as required by his profession. Mr. Hall was able to get a handwritten facsimile of Bacstrom's Rosicrucian diploma through the courtesy of the British Museum. According to this diploma, Bacstrom was initiated on September 12, 1794, by a mysterious adept using the name Comte du Chazal. A version of this diploma was published in a magazine, *The Rosicrucian and Masonic Record* of October 1876. A page of the Bacstrom diploma from the copy in our Society's Library was published in Mr. Hall's book, *Orders of the Great Work*. The last volume of the Bacstrom collection includes a group of old manuscripts dealing with transcendental magic and the cabala. We hope that the present project will be a major contribution in the field of alchemical research.

The more the marble wastes,
The more the statue grows.

—Michelangelo

Pride is therefore pleasure arising from a man's thinking too highly of himself.

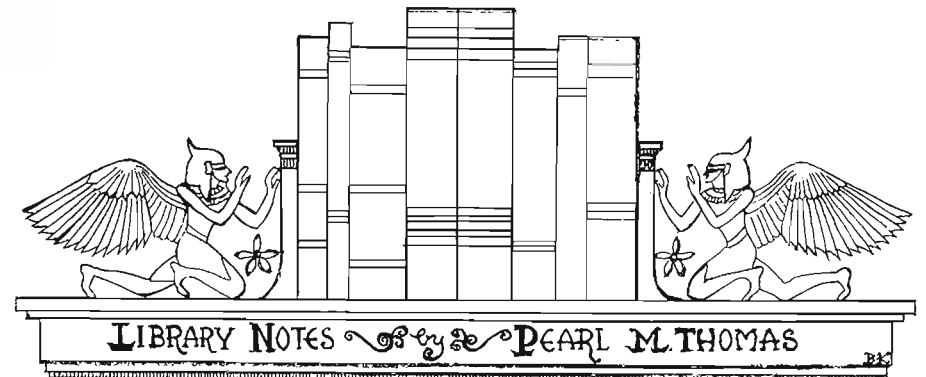
—Spinoza

Say not you know another entirely, till you have divided an inheritance with him.

—Laveter

All men whilst they are awake are in one common world; but each of them, when he is asleep, is in a world of his own.

—Plutarch



THREE GREAT SOULS

In the vast subcontinent of India the primary emphasis for most levels is on the inner life rather than the physical as in the West where materiality and physical advancement are often paramount. India has given the world great religious convictions and outstanding philosophical thinkers. In the vast range of contemplative thinkers, there are three great souls who stand out distinctly as peaks of excellence and endurance. These great men are Buddha (ca. 563 B.C.-483 B.C.), Shankara (ninth century A.D.) and Ramakrishna (1836-1886). Although at least a thousand years separate each, there are definite links between them for they had much in common.

We are well acquainted with the life of Gautama Buddha—his background as a noble prince and his renunciation of worldly treasures and interests for a life of asceticism wherein he hoped to achieve the answers to life's riddles. Like all teachers of his era he traveled extensively throughout the land, talking to his disciples and any others who cared to listen. He became popular in his own time and followers often numbered into the thousands, seeking him out and heeding his message. One of his major roles was as a caste-breaker for he could see no justice in a system that says birth determines where one is placed in life. His emphasis on the law of karma gave a more positive connotation than the Hindu interpre-

tation which taught people to accept their place in life and hope for better times in a future embodiment.

Shankara, who H. P. Blavatsky generally called Shankaracharya or Sankara, was supposedly born about 788 A.D. Most authorities agree on this date although there is also the conjecture that he could have lived and taught anywhere from the second through the fourteenth centuries and a date has even been advanced which placed him before the Christian era. That he lived, there is no doubt; that he had a tremendous effect on the Hindu faith cannot be denied.

Of Shankara very little is known, but this is so often the case of great souls. They come into embodiment shrouded with considerable mystery and pursue a dignified, quiet life, dedicating their all to some noble purpose. But the impact they make on mankind is inestimable. Confucius and Lao-tze could well be used as examples. Much of what is believed about them has been conjecture added through the centuries to explain their tremendous impression on world thought and outlook.

Of the boy and man, Shankara, there have been a number of unusual, some rather quaint, stories which seem to point up his character. Before his birth the mother, a devoted Brahman, was believed to have practiced many austerities in order to insure having a child who would become a great sage. At the tender age of two, he was reading; by three years of age, he had memorized many of the *Puranas* (ancient fables) and had a comprehensive understanding of their underlying meanings. When he was seven, his grasp of Yoga had such force that he was able to cause the river to rise and cool the land when his esteemed mother became seriously ill from the intense heat. Such capacity surely must have been intuitive in one so young. His period in history was one of intense materiality and pleasure seeking, both of which saddened this serious young man, and he felt called upon to make his life and purpose so beautiful that it would be an inspiration to others. He was a charming boyish figure—full of earnest endeavor and trying so hard to be worthy of the Divine Plan. He had little feeling for a personal god but saw God in all existence as a pervading,

all-moving spirit, and to be part of that spirit he saw the necessity to remove the sense of separateness of the individual self with its petty purposes.

Shankara, even as a youth, became well-known among the *sannyasins* (holy men) and they came from all over India to confer with this youthful learned yogin. A great sage predicted that Shankara would die in his thirty-second year. It could be this prophecy which caused him to seek the holy life rather than the role of a householder. His mother, however, was dismayed at such a thought for he was all that she had; her husband was dead but her boy was very much alive and dear to her. One day, so the story goes, while Shankara was bathing in the river, a crocodile caught the boy's foot in his mouth. Shankara and his friends urged the mother to release him and promised her that with her release the crocodile also would let him go. She had no choice. Her son, after placing her in the care of loving relatives, promised to return if or when the need was urgent and sought the lofty mountains and the holy life. A great teacher awaited him and he was ready to learn the ways of the sages of all time. His teacher was a venerated Guru and recognized in his valued student a great force at work. One day while the teacher was in a state of deep samadhi, a treacherous storm arose which was a real threat to the meditating savant. Shankara through his knowledge of Yoga had by then a developed understanding of the forces of Nature and was able to quell the storm. Later when the teacher heard of the experience from other pupils, he urged Shankara to go to Benares where he would receive official benediction. Shankara departed, taking with him his dear friend, Padmapada. At one time on the long journey, he was across the river from his friend and called him to walk "upon the waters." Without the slightest hesitation or fear, Padmapada stepped forth and wherever his foot approached the water, lily-pads instantly appeared and he walked upon them. In his name padma means lily and pada means foot.

Another story told about Shankara relates an early childhood influence that unconsciously arose at an inopportune time. He was walking to the river for his morning ablutions when an "untouch-

able" with four large mangy dogs blocked his approach. He immediately ordered the man out of his way and was quietly asked: "If there is only one God, why are there so many kinds of people?" Shankara was shocked at his own behavior and sought forgiveness. It was a hurdle he crossed and out of this experience he wrote one of his finest and most sensitive poetical works. To this day his poetry ranks high in Indian literature.

In his short life he contributed many commentaries on the *Upanishads*, the *Brahman Sutras*, and the *Bhagavad-Gita*. His learning was vast and it was said of him that he embraced all knowledge, all wisdom. Modern scholars of the Hindu pantheon still refer to Shankara as "the greatest of Indian philosophers."

Madame Blavatsky in the third volume of *The Secret Doctrine* devotes an entire chapter to Shankara, or Shankaracharya as she nominally calls him. In this chapter she pursues the thought that the great savant of Vedic idea is a reincarnation of the Buddha; she explains in her inimitable way that this does not signify an embodiment of Gautama Buddha but rather "that there was the 'astral' Gautama inside the outward Shankara, whose higher principle, or Atman, was, nevertheless, his own divine prototype—the 'Son of Light'." As he approached his thirty-second year, Shankara informed his many devoted students that he was about to depart from them. He told them that when he entered his cave under no circumstance were they to follow or deter him. He promised, however, to "overshadow" their work and the work of those who would succeed them. Paul Brunton in his delightful reminiscence, *Search in Secret India* (Dutton, N.Y., 1935), has an interesting chapter dealing with a strange tradition. Brunton spent some time with a holy man in the south of India who claimed to be the sixty-sixth successor in direct line from the original Shankara. The chapter might well be entertaining to read or review for anyone who wishes to pursue the subject further. We have the book in the PRS Library for your information.

Madame Blavatsky in her chapter on the great ninth century teacher in the third volume of *The Secret Doctrine* concludes thus:

"The close of Shankaracharya's life brings us face to face with a fresh mystery. Shankaracharya retires to a cave in the Himalayas,

permitting none of his disciples to follow him, and disappears therein for ever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumour. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowy-capped Himalayas."

Worldly wisdom will not open the doors of inner life, and it must be renounced along with other possessions of the ego. Perhaps this is why so many instances of mystical illumination are recorded among those comparatively unlearned. The ignorant can be taught, but those who falsely believe that they are wise often cannot be taught.

———PRS Basic Ideas of Man;
Second Year, Twelfth Instruction.

Ramakrishna, modern mystic and revered teacher, has inspired some of the greatest minds of India. In many ways Ramakrishna could be regarded as a peculiar child. He was aware of some of his former embodiments almost from babyhood. There has been some speculation that his birth was an "immaculate conception." From an early age he experienced divine ecstasies and seemed always to have the consciousness of his purpose in life.

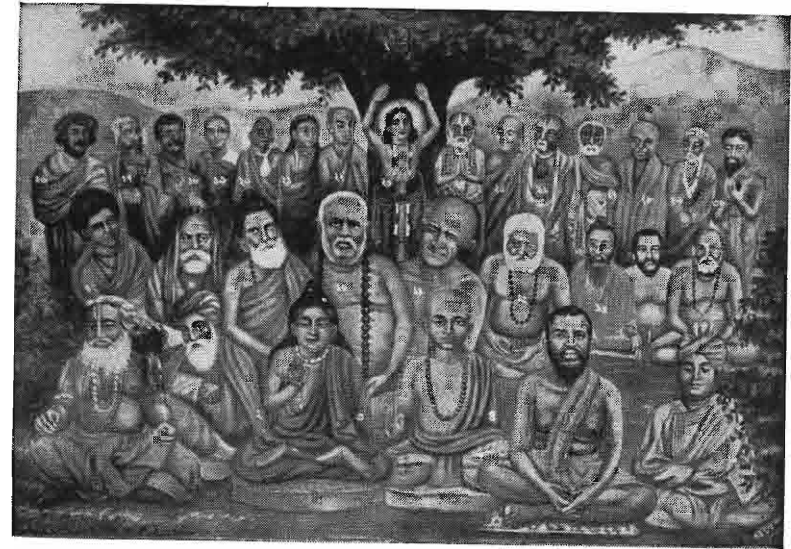
Ramakrishna's parents were of the Brahman caste but very poor. His mother was extremely orthodox which implies a life of devout renunciation. She was ever willing to share her little with whoever sought her help. Her young son did not take kindly to education for he saw in it merely the excuse to achieve worldly position which held no charms for him. His father died when he was quite

young and it was necessary that he be self-sustaining. The only monetary opening available to him was as a temple priest, a position considered degrading by a Brahman because of the acceptance of money for religious purposes. He was what we would call "God-intoxicated" and could think of nothing else. Furthermore, the temple was owned by a Sudra, a lower caste. Finding he could not adequately perform his duties, he removed himself to a woods where he could continue to contemplate the reason for things. After a time he was seeing visions and believed he was going mad. A high-caste woman sannyasin from a noble Bengali family found him thus and told him that most people are mad in some form—mad for money, or power, or prestige. He was mad for God, and that was, she said, extremely rare. A mother-son relationship ensued which lasted approximately three years as she trained him in the great religions of India and in the principles of Yoga. The Bengali teacher sincerely regarded Ramakrishna as an incarnation of Divinity and saw that he was given official recognition as an important *avatara*. People flocked to hear this great one and to be instructed by him. Yet, with all the adulation, he remained to the end a simple, unassuming person—aware only of God working through him.

This teacher was later superseded by another master who had achieved numerous powers over a period of forty years. In one day Ramakrishna reached the level of understanding of his new teacher and their roles were exchanged.

Ramakrishna was a small brown man with intense flashing eyes, a mischievous smile, and a slight stammer. He was an extremely high-strung individual, going quickly from great joy and ecstasy to deep melancholy and back again. Some came to scoff but generally were so taken by his pervading presence that they remained to uphold and honor him. He went easily into a state of ecstasy and those privileged to see him thus were transported by his very presence into a profound understanding of what it meant to be one with God.

He was so sincerely devoted to the premise that all religions are basically alike that he tried and succeeded to achieve God-con-



Group of thirty religious leaders of India, from a native print. In the center is Krishna with the character of the Sacred Name over his head. At lower right are Sri Ramakrishna and his youngest disciple, Swami Vivekananda.

sciousness by a number of separate paths. In 1866 he undertook a serious study of Islamism and obtained universality through it. Seven years later he "realized" Christianity which had an even more powerful influence upon him. Buddhism also was experienced by him with similar results. But Hinduism was the path he preferred for himself. He was proving to himself and others the old Hindu precept: "In whatever way men approach Me, even so do I reward them, for it is My path that men follow in all things." Hindus earnestly believe that God has made many appearances on earth and this attitude has helped immeasurably to make the Hindu religion one of great tolerance and with a total lack of an attitude of heresy toward other faiths. Ramakrishna was convinced that human service is the best path to worship God. In his gentle ways he taught by example, giving his all to those who sought him out. He had great influence on teaching methods, particularly the relationship between student and guru. Prior to his time the word of the guru was law, but he preferred a relationship of camaraderie

with his pupils and, in fact, did not wish to be considered a teacher. He spent a lifetime learning how to achieve inner awareness and was a living example of one who never criticised, never saw evil, but lived eternally in The One, The Beautiful, and The Good. One of his favorite maxims was "When the lotus opens, the bees come of their own accord to seek the honey, so let the lotus of your character be full blown and the results will follow." When he accepted disciples, it was with full intuitive knowledge of their capacity and potential. While he has influenced some of the best minds of India, he constantly fought against any kind of Ramakrishnaism.

These three great souls have, in their separate ways, had a great influence in the land of their birth. Buddha's influence has extended far beyond India and has been the religious guide for most of Asia. Shankara brought Hinduism back into great power which it has maintained through the centuries. Ramakrishna's prestige still holds sway and much good has been done in India through his noble works. Ramakrishna's message to the world, "Be spiritual and realize the truth for yourself," could well be applied to each of these great teachers.

This article will be continued in the next issue.



This Being of mine, whatever it really is, consists of a little flesh, a little breath, and the part which governs.

—Marcus Aurelius

Cato said, "I had rather men should ask why my statue is not up, than why it is."

—Plutarch

Let thy speech be better than silence, or be silent.

—Dionysius the Elder

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