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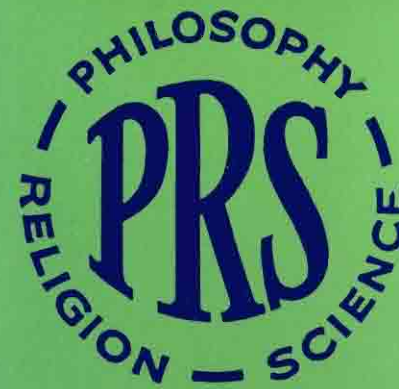
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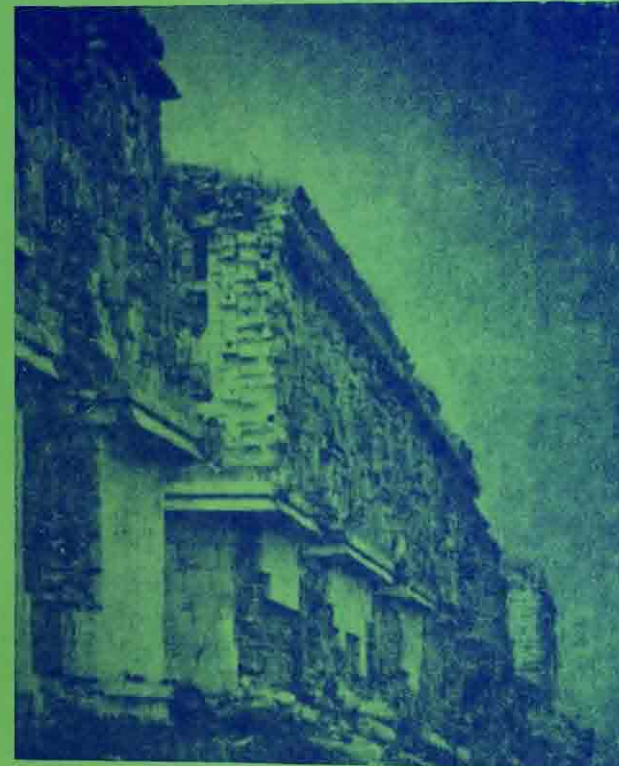
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FALL 1978



JOURNAL



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TABLE OF CONTENTS

FALL 1978 — VOL. 38, No. 3

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
RESEARCH AND REFERENCE	1
FEATURE ARTICLES	
ALMANACS AND EPHEMERIDES	11
ALLEGORY AND EMBLEMATA—PART II	32
IN REPLY	59
HAPPENINGS AT HEADQUARTERS	68
LIBRARY NOTES by PEARL M. THOMAS	72

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: House of the Governors at Uxmal on the Yucatan Peninsula. Photo by Manly P. Hall. See page 47.



FALL 1978

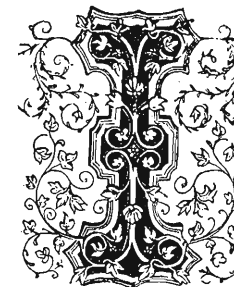
PRS JOURNAL

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RESEARCH AND REFERENCE



It was an opinion of Lord Bacon that when you read a book you naturally desire to know something of the author: what kind of a person was he and what store of knowledge lay behind his words? We want to understand the character of the writer—was he a good person or one of dubious reputation? What motives inspired his literary endeavors? Good scholarship cheerfully recognizes its indebtedness to the past and is free from unreasonable prejudice or excessive opinionism. When the author refers to some past person or event, is he truthful and precise, giving proper credit where credit is due? Only when such questions are answered can we fully appreciate a valued contribution to knowledge and understanding.

It is obvious that, for the average reader, over-numerous annotations become tedious and the tendency today is to use references sparingly. This trend increases our respect for those older writers who give us adequate reference material. It is a mistake, however, to assume that research is the principal end of a learned dissertation. It merely provides a basis upon which to build a solid foundation for an original contribution. References prove beyond reasonable doubt that an author has given careful thought and consideration to the work on hand, realizes the value of facts, and has the skill to censor his opinions with the solid judgments of others who have preceded him in his chosen field.

As we reflect upon the cultural contributions which have contributed to the advancement of human society, it becomes evident that there was much wisdom in older times. It is factually impossible to estimate the legacy of wisdom that has accumulated over the past 5,000 years. Every century had its sages and scholars. Much has faded away in the waste of time, but fortunately, original texts that have been lost have been preserved, at least in part, in the researches and references of later authors. Even the most obscure thinkers influence those who are better known. One of the most important labors of scholarship is to make sure that facts and truths, still useful and relevant, shall remain available for those who desire such information. The invention of printing brought us into close kinship with the thoughts and reflections of the best and noblest of humankind. Lord Bacon benefited from the idealism of Plato, the skepticism of Socrates, and the moderating influence of Aristotle. On this subject his Lordship writes: "Reading maketh a full man, conference a ready man, and writing an exacte man."

There has been a definite trend in recent years to belittle or discredit the wisdom of the ancients. Assuming that we have outgrown the ethics and morality of our ancestors, these innovationists have cast their lot with science and sophistication. The primary incentive is to escape from those restraints which interfere with rugged individualism. Some believe that they can cast off with impunity codes of conduct which they have not actually outgrown. The term *anti-establishmentarianism* includes the yearnings of such adolescents who have always resented parental authority. A little open-minded research and reflection would temper the attitudes of those who dream of a brave new world without rhyme, reason, or self-discipline.

Occasionally, I have been criticized for overdependence upon research. One expressed it thus: "Why don't you tell us in a few simple words just what you yourself believe?" Perhaps it is because I am not interested in founding a new cult or an original system of philosophy. It has been my privilege, and sometimes my misfortune, to encounter sincere persons who would willingly ac-

cept anything that I teach and who, if allowed, might well become dedicated followers of Hallism. At the same moment, however, a much larger contingency would arise and proclaim themselves anti-Hallites. In the ensuing conflict, basic principles would be quickly forgotten. A little research soon reveals the fallacy of building beliefs upon personalities.

A second point should be considered. What actual proof is there that anyone's concepts are actually original? The Chinese have said that there is nothing new underneath the sun. Michel de Montaigne, an outstanding, if somewhat skeptical, essayist, is credited with the statement that he presents his readers with a bouquet of good thoughts and nothing is his own except the string that ties them together. Truths belong to no man. They are presented in many languages and adapted to the needs of countless generations, but who first pronounced them, carved them into rock, or wrote them on papyrus will probably never be known. About all that any person can claim to be his own are his mistakes and misunderstandings.

The seventeenth century produced a number of curious dissenters whose polemical writings created a stir in their day. An outstanding book of the period was entitled *The Man-Mouse Taken in a Trap, and Tortur'd to Death for Gnawing on the Margins of Eugenius Philalethes*. This neat little volume in duodecimo was directed against a certain Harry Moore who had criticized a previous work of Philalethes; but in due time the controversy faded away until nothing remained except the fascinating title. We have a breed of writers today who seek profit by exposing the foibles of each other. I remember that old Ernest Thompson Seton mentioned a motto prominently displayed by King George V on the wall of his study: "The moon is not disturbed by the howling of wolves."

Occasionally it is pointed out to me that I am guilty of hero worship because I do not give proper attention to the faults and failings of venerated thinkers. We take it for granted that perfection does not exist in this mortal sphere, and I see no advantage in downgrading those who have made valuable contributions to the

improvement of humankind. The fact that Aesop was a hunch-backed slave in no way detracts from the fables that he wrote. It is true that John Bunyan was too poor to pay his bills and languished for some time in debtor's prison, but his book *The Pilgrim's Progress* inspired and comforted millions of his fellowmen. The poet Milton had numerous domestic difficulties and finally became blind, but this detracts nothing from his immortal classics—*Paradise Lost* and *Paradise Regained*. The people of Macedonia thought it proper to deify Alexander the Great and place his name among the constellations. Alexander, however, declined to become a divinity on the grounds that no man who is subject to hunger, is in need of sleep, and is the victim of the lusts and passions of his body can be a god. To reject good counsel because the counselor is imperfect would bring all learning to a sorry end.

Modern biographies should be read with caution. They have a tendency to be scandal-ridden and considerably biased by the prejudices of their authors. There seems to be the hope that if the volume is sufficiently lurid it may be picked up for television production. Unless the reader is better informed than the writer, he may not be able to separate fact from fiction. Occasionally, however, a really important biographical work appears and usually attracts considerable favorable attention.

Research is mandatory in the preparation of dissertations and graduate theses. Some years ago a friend of mine, who was working for a doctorate in one of the most prestigious universities in the United States, asked his committee if he could submit a thesis on the subject of reincarnation. He was told that he was perfectly free to write on this highly controversial issue. His paper would be graded not on the theme but upon the thoroughness of the research. After the thesis had been turned in, it received considerable approbation and the candidate graduated with honors. He built a strong case to support a doctrine which he had personally believed for many years.

Even as a young man, Lord Bacon had accumulated a substantial library. It has been told that his rooms in Gray's Inn were so stocked with books that he had to sleep in the corridor outside his

door. Dr. Rawley, his chaplain, admitted that Bacon was a great reader of books and his knowledge came not from them alone but from some deep source within himself. His Lordship therefore becomes an outstanding example of the combination of research and inspiration. He was not bound to the past but respected the wisdom of past ages and used it to support his own observations, reflections, and experimentations. There is no need to repeat processes of learning already approved and accepted. It is better to begin where others have left off and thus build toward the future. By nature a devout man, Bacon found no conflict between religion and philosophy; his moral essays are as well prepared as his legal findings and prophetic visions.

In preparing my large book on symbolical philosophy published in 1928, I made use of over 600 reference works. Most of these are listed in the bibliography of the volume. In those few instances in which I did not clearly state the source of my information, I have lived to regret this oversight. Fifty years later I have been asked to give my references. I am grateful for such requests.

Research in the field of comparative religions is of vital importance today but presents numerous problems. Biblical archaeology has focused popular attention upon the Dead Sea Scrolls, and the Nag Hammadi Gnostic library discovered in Egypt. There have also been several efforts to revise existing translations of the Old and New Testament writings. The weakest area at the moment is the lack of inter-religious understanding. Professor Max Müller gave to Western scholarship the fifty volume edition of *The Sacred Books of the East*. He had intended to include the Christian Bible in his collection but was dissuaded by the popular prejudices of his time. Although a number of Oriental scriptures are not yet available in English, it is now possible to correct many popular misconceptions in this area. The urgent need for better insights bearing upon a cooperation of faiths invites careful research into man's total spiritual resources.

We must give greater consideration to the obviously basic fact that there has never been but one religion in the world; all sects and denominations are divisions within the body of religion which

includes them all but in essence is indivisible. In early days when there was very little communication between nations and races, the need for inter-religious cooperation was less obvious than it is now. Beliefs took on local colorings which have been mistaken for fundamental differences. Language was a serious barrier and remains so, even today. Prejudices and ignorance can only be overcome by enlightened scholarship. For the individual to appreciate his own faith it is necessary for him to explore the spiritual, moral, and ethical contributions of the several great theological systems which have flourished in all parts of the civilized world. The present trend is away from creedalism with its conflicting dogmas and toward the personal experience of spiritual integrity.

Philosophy presents parallel difficulties. It is the first line of defense against intellectual errors and demands much more than the acceptance of venerated opinions. We are not living in a philosophical era and our best minds—so-called—are dedicated to scientific pursuits. The philosophy departments of many of our leading universities are painfully inadequate. Old Dr. Benjamin Jowett, to whom we are indebted for passable translations of Plato, is said to have been the last mortal who took all wisdom as his province. The present trend to disparage ancient learning has resulted in the rise of superficial systems of thinking, most of which are in conflict with each other. In classical times philosophy was a defender of man's faith, but in the present generation it is dominated by political, economic, and scientific commitments. As may be expected, idealism has been sacrificed to skepticism, cynicism, and downright materialism. Great philosophies taught man to cultivate his rational powers which in turn become the regulators of his conduct. In principle, rationality is disciplined common sense. It trains the mind to solve problems without compromising principles. To fulfill its sovereign purpose it must reconcile religion and science and build a secure foundation under the ideals of the race. When it attempts to adjust itself to the constantly shifting sands of popular opinion, it voluntarily surrenders its leadership and loses most of its utility.

The most important streams of Western philosophy are Platonism and Neoplatonism; every mature thinker should examine

these systems with care and respect. A holistic philosophical system must include theology, cosmogony, anthropology, and psychology. In other words, it must be a total structure; if any of the major elements are lacking, it is a fragment and must depend upon older concepts for its validity. Platonism borrowed from the Orphic tradition, the Pythagorean School, and the Greek Mysteries. Neoplatonism was a mystical interpretation of the Platonic structure which preceded it. As a moral and ethical system, the New Testament drew its background from earlier Jewish scriptures. In India Buddhism, as an ethical philosophy, was based upon the earlier Hindu teachings.

Research establishes the continuity of ideas and also provides a key to the numerous interpretations which have developed over the course of time. This is one reason why modern advocates of a doctrine find it useful, even necessary, to use references in any systematic study of the unfoldment of human beliefs. Without this background many important teachings cannot be adequately supported. We may wish to interpret a certain belief, but it is dangerous to depend upon previous interpretations which may or may not be adequate. Good scholarship therefore is always deeply concerned with source material, if this is in any way available. Having chosen the philosophy which we wish to further investigate, a reference library is indispensable. It may not be a large library, but each volume should be carefully selected. Usually, popular editions are not trustworthy. Books with good indices are the most convenient. An encyclopedia can be helpful, but the more recent editions slight philosophy in favor of politics, science, and industry. It is gratifying to note that many source works, long rare and expensive, are being reprinted at more moderate prices.

Research and reference impress thoughtful readers—but they also clarify obscure points which might otherwise confuse the author. The faculty of continuity must be emphasized. A writer, anxious to expound his own convictions, is frequently impatient. He likes to assume that his personal contribution is all important and may grudge the time required to explore the wisdom of the past. He often overlooks the achievements of past ages and takes to himself credit for the discovery of ideas that have been in cir-

cultation for thousands of years. What the well disposed person is actually attempting to accomplish is the dissemination of knowledge essential to the advancement of the generation in which he lives. The better he can support his case, the more he is likely to influence types of minds that can aid his cause. There is great need for a restoration of classical thinking; research, to be worth the time and energy which it requires, must have immediate utility. We should not seek knowledge for the sake of knowledge alone but in order that it can serve us to become better persons.

Scientific research has become the obsession of this age. It reminds us of the diligence used by St. Thomas Aquinas to determine how many angels could dance on the head of a pin. The good St. Thomas was an Aristotelian at heart, but he was shackled by his theology. One area in which the scientifically-minded philosopher can make a valuable contribution is in that field concerned with the application of scientific findings to the advancement of the total state of the human being. It must be evident to many that a large part of scientific research is adulterated by personal considerations. Philosophy, per se, does not confer wealth or fame upon its followers. A selfish, self-centered generation is not dedicated to the search for self-improvement when it is concerned primarily with creature comforts and freedom from moral responsibility. Without religion to inspire and philosophy to guide, material skills have little of enduring value to bestow upon the future.

The field of psychology is in immediate need of a comprehensive research project. In the sixteenth century when the modern term came into usage, it was defined as that branch of metaphysics concerned with the nature of the human soul, its origin, and function. Metaphysics in turn was one of the seven branches of philosophy and had as its purpose the improvement of man's character and the justification of religious idealism. In its original meaning, psychology may have originated in India; its principles were well known to the Egyptians and Greeks. It sought to establish the soul as an intermediary between spirit and body, and most religious disciplines make use of psychological principles. Many ancient forms of therapy regarded health as a natural by-product of constructive and disciplined thinking. In those times physicians were

priests who made generous use of philosophical idealism in the prevention and treatment of disease. When medicine was secularized throughout the Roman Empire, the government found it immediately necessary to enact laws against medical malpractice. Such regulations had previously been unknown. Modern psychology limits the meaning of the word *soul* to mental and emotional characteristics of the human being. The soul as an entity is rejected or ignored because it might imply that consciousness can exist independent of body. *The Fable of Cupid and Psyche* by Apuleius indicates clearly that Platonic philosophy considers the soul to be superior to both thought and feeling and the vehicle of divine inspiration in mankind.

In the present century every effort has been made to reconcile psychology with the prevailing scientific materialism. This trend has been detrimental to both the counselor and the counseled. Any philosophy or science which divorces itself from religion falls into difficulties.

According to available statistics the religious population of the world is estimated at 2,600,000,000 human beings. This does not include individual truth-seekers who are advancing their spiritual destinies without benefit of clergy. The religious population of North America is noted to be in excess of 235,000,000. It would seem to follow that the beliefs and convictions of this vast body of spiritually oriented persons should be adequately served by practicing psychologists. It is not reasonable or proper that the majority of mankind seeking assistance in their daily problems must depend upon highly prejudiced mental therapists. It is useless to insist that religions should take care of their own in a world dominated by mechanistic materialism. After an individual has been indoctrinated against his faith and deprived of most of his natural hopes, those responsible for this unhappy state of affairs are morally obligated to restore the idealism which they have destroyed. The undevout therapist is often as sick as the clients who come to him.

Research would help to restore a true understanding of the nature of the mind and reveal clearly the eternal need for high religious, moral, and ethical standards of values. The system ad-

vanced by Sigmund Freud is not only materialistic, but caters largely to animalistic pressures of the personality. Many thoughtful psychotherapists are of the opinion that Freud himself was in definite need of counseling. Practicing psychologists and psychiatrists will gain far more satisfactory results if they give a deep attention to the teachings of Neoplatonism instead of trading techniques with their associates. The quaint notion that real knowledge began in the nineteenth century and was perfected in the twentieth is contributing markedly to the decline of civilization. Every art and science originated in classical idealism and should make full use of its priceless heritage.

If opinion makers do not become enlightened, humanity as a collective will develop its own research projects and work out its own salvation with greater diligence. For all practical purposes materialism is defunct. It has failed in every department of living. The human psyche is ever more resentful of the indignities that have been heaped upon it. For its own comfort and the well-being of the body which it inhabits, it is recommending a broad reformation in all the departments of learning. Those who claim to understand the workings of the mind should be aware that it is in open revolt against beliefs which sicken and deform it. If there is ever to be peace in the world or in the nature of the individual, the psychic content of man's nature should not be drugged or doped, but inspired to live in harmony with divine and natural law. Research will indicate clearly the relationships between the individual and his universal environment. This is the proper end of all learning. We must understand the rules of living, come to venerate them, and practice them everyday.

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened.

—Winston Churchill

ALMANACS AND EPHEMERIDES



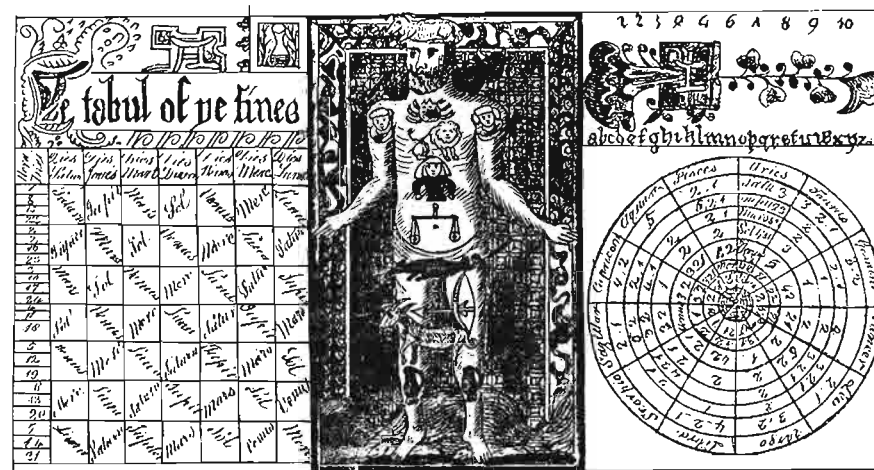
he older almanac is usually a pamphlet which was published annually setting forth a variety of information especially valuable to agriculturists. It may contain tables setting forth the positions of the planets and luminaries for the year of its publication and the astronomical data is interpreted astrologically. Eclipses and comets are noted, often with explanatory diagrams. In farming communities it was considered an infallible guide, second in importance only to the Holy Bible. Collections of rare almanacs form an interesting specialization for bibliophiles. Many are scarce and some of the earlier types are exceedingly rare. In addition to a listing of starry portents, most almanacs are enriched with moral precepts, curious anecdotes, medical recommendations, quaint recipes, and listings of current events. County fairs, conditions of local roads, birth dates of famous persons, and occasionally pertinent political observations are discussed. Benjamin Franklin listed the dates of Quaker meetings and other local happenings of special interest to the citizens of Philadelphia.

The publication of annual almanacs may have originated in China where the classification of celestial phenomena was successfully achieved at a relatively early date. Modern astronomers find the early Chinese calculations of considerable value even today. The early use of woodblock printing made it possible to provide this information to the general public. We have several of these almanacs in our library collection. They are impressive volumes extending to several hundred pages and are cherished by small merchants, shopkeepers, and farmers. The present government of the People's Republic of China is making every possible effort to prevent the distribution of these almanacs on the grounds that they are based upon decadent superstitions and reactionary beliefs. To date, however, the ban has met with considerable public resistance. The Chinese almanacs are based on the sexagenary cycle upon which the Chinese theory of astrology was founded. The *Classic of Changes* is often featured and there are numerous references to Taoism, Confucianism, and Buddhism. Handwritten

almanacs were also distributed in Europe prior to the invention of printing; the tonalpohualli, or sacred calendar of the Aztec and Maya people of Central America, served a similar function and was derived from observation of the sequential motions of the heavenly bodies.

The Tibetans also published annual almanacs, one of which forewarned the people of the Younghusband Expedition of 1904. Lt. Col. L. Austine Waddell accompanied the Younghusband Expedition which entered Tibet in 1903-1904. In his book *Lhasa and Its Mysteries*, he writes, "How the astrologers of Tibet were able to predict this distressful storm which was in store for their country, so long before it happened, and to specify that it should occur exactly in this very year, is amazing." Waddell then quotes from a Tibetan almanac the following which he personally translated from the original: "In the year of the Wood-Dragon (1904 A.D.) the first part of the year protects the young king; (then) there is a great coming forward of robbers, quarrelling and fighting, full many enemies, troublous grief by weapons and such-like will arise, the king, father and son will be fighting. At the end of the year a conciliatory speaker will vanquish the war." As implied in the prophecy the punitive expedition ended on a note of conciliation; because of the delicate and diplomatic manner in which he was able to settle the difficulty, Younghusband received his knighthood.

In 1812, a curious work was published in London under the title *Almanac for the Year 1386, Transcribed, Verbatim, from the Original Antique Illuminated Manuscript, in the Black Letter*. This little item notes on the title page that the original manuscript is offered for sale and can be viewed by application to the printer. It states specifically that the small volume contains many curious particulars illustrative of the astronomy, astrology, chronology, history, religious tenets, and theory and practice of medicine of that age. The frontispiece is a facsimile from the fourteenth century original. It is in full color and is reproduced herewith as an outstanding curiosity. The contents of this booklet differ in no essential detail from that contained in later works.



Facsimile of the frontispiece of an almanac for the year 1386 from the reprint of 1812.

Even after the invention of printing in Europe, devout scholars occasionally prepared elaborate handwritten almanacs for their own use or for private distribution among friends. We have an example of this type, apparently written in 1732, in French. The upper half of the title page features a coat of arms in full color beneath which is the title which reads in English, *Manuscript of a Grand Universal Almanac*, and the contents cover the period between 1521 and 2079. Each year is classified as good, bad, or indifferent according to a procession of cycles. A leaf from this book is reproduced in the present article.

It is reported that the first almanac to appear in English was printed at Oxford in 1673. It was an immediate success; the edition of 30,000 copies was rapidly exhausted. This phenomenal circumstance led the Society of Booksellers of London to buy up all the future rights thereto in order that they could enjoy the profits.

One of England's most famous prognosticators, John Partidge, issued almanacs in the last quarter of the seventeenth

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Dux
Mauvaise & Mauvaise

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Mauvaise

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Voire... matière. Non- donne a l'entree quand dux
fait son tour. Selon le Nombre Solaire, en cette année, est le
printemps froid & hivers & nuages & pluvieux. Mais
l'été sera moult profitable. a tout. Bien l'été, sera chaud &
bien autrement. La saison d'automne sera laide. moult
graveuse. Le printemps sera laide. l'été sera l'hiver long
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Page of a manuscript in French from *A Grand Universal Almanac* written in 1732 and including prophecies to the year 2079 A.D.

century under the title *Merlinus Redivivus*. A curious anecdote regarding Partridge has survived to us through the centuries. It seems that, while he was traveling on horseback in a country area, he stopped for dinner at a local inn. When he was ready to leave, he called for his horse and received some valuable advice from the hostler who strongly recommended that it would be better for him to remain in the inn that night because a heavy rain threatened. Partridge, ridiculing the suggestion, started out and shortly thereafter was thoroughly drenched. He returned to the inn where the smiling hostler observed, "I told you so." Partridge, suspecting that he might be in the presence of a weather prophet he could use in his almanac, asked how the hostler happened to make the prediction. The good man then explained that he had in his house a publication called Partridge's Almanack which was so unreliable that whenever the almanac promised a fine day, he knew it would rain.

A certain Henry Andrews who died at Royston, England, in 1820 at the age of seventy-six years was the compiler of an almanac which had an annual circulation of 530,000 copies. This particular publication included many predictions based upon astrology, but could not be distributed until it was reviewed and sanctioned at Lambeth College by the Archbishop of Canterbury, no less.

The fame of *Murphy's Weather Almanack* rested upon a prediction that it would be wet and foggy on Lord Mayor's Day. The fact that this occurred nearly every year—London fogs are world famous—was overlooked by the public. Murphy made a fortune by capitalizing on an outstanding peculiarity of English climate. His fame did not endure for long, however, and only one copy of his almanac is known to have survived, now treasured in the archives of the British Museum.

We have a number of issues of the *Merlinus Liberatus* with the name of John Partridge on the title page. Beneath his name are the Latin words "Etiam Mortuus loquitur," the only indication that the work is posthumous. We have a run of these almanacs for the years 1820-1827 bound into a single volume. This series

runs along smoothly until the year 1824 when a considerable section of the title page is blotted out for four consecutive years to be restored in 1827. The deleted lines are more or less oblique attacks on popery.

The practice of assembling groups of almanacs for the same year into one volume appears to have been quite general. The accompanying plate is a rather distinguished engraving of Henry Coley who proclaimed himself a "Student in the Mathematicks and Astrology." He wrote one of the principle textbooks on astrology which includes the celebrated Rudolphine tables valuable for the calculation of planetary motion. The book we have is handsomely bound in antique reddish brown morocco and is decorated on the spine with six repetitions of a royal insignia.

One of the most important and enduring of astrological almanacs was Raphael's *The Prophetic Messenger*. We have the first edition which is dated 1827, and the work is still in publication. It is a more extensive example of this type of literature and in some cases exceeded seventy pages. Most copies included a well-calculated ephemeris which was also available separately. The outstanding feature of these little works in the earlier years was an elaborate folding frontispiece plate. From the appearance of these pictures, some at least were hand-colored. As an example we reproduce herewith the hieroglyphic frontispiece from *The Prophetic Messenger* for 1930. It is quite complicated and in full color is very impressive. The black-gowned figure with the mortarboard hat at the viewer's lower right is probably intended to be a portrait of Raphael. At the base of the pedestal is the name of the artist, Rob. Cruikshank, a celebrated illustrator of the period. Raphael's almanac contains considerable material of general interest. In the issue mentioned above is the following interesting quotation: "Neither can the human body be materially afflicted, without the mind betraying, at the same time, symptoms of those passions thus affected thereby; i.e. by means of corporeal sensations; and thus it is briefly proved, that every being which has breath is affected by atmospheric changes resulting from planetary influences."

The pseudonym Raphael was adopted by a succession of astrologers beginning with Robert Smith who was born at Bristol in 1795. His principle astrological textbook *A Manual of Astrology* appeared in 1826; at his death he was succeeded by Raphael No. 2, a John Palmer who passed on in 1837. The editorship of *The Prophetic Messenger* was assumed by Mr. Medhurst, Raphael No. 3, who was in turn succeeded in 1849-50 by Mr. Wakely, Raphael No. 4, a schoolmaster who died the same year. Raphael No. 5 was a Mr. Sparks who continued the work until his death in 1875. He was succeeded by Raphael No. 6, Robert Cross who wrote extensively and is responsible for a number of useful handbooks. He is the last of the Raphaels to be mentioned by Gardner in his *Bibliotheca Astrologica*.

Almanacs are often confused with ephemerides and there is some justification. A few almanacs do give the correct positions of planets, the phases of the moon, and the eclipses of the year. The ephemerides, devoted entirely to the calculations for planetary positions and related phenomena, were largely prepared by astronomers for their own use and to assist in navigation. They were a vast improvement over astrolabes and other devices largely of Arabian origin.

The earliest ephemerides we have in our library collections were calculated by the celebrated astronomer-mathematician, Regiomontanus (Johann Mueller). The ephemeris for 1477 consists of fourteen unnumbered leaves printed on heavy handmade paper. It is very rare; complete copies are virtually unknown. We also have a set of ephemerides covering the years 1494 to 1505 calculated by Regiomontanus. It is believed that these tables of planetary motions were actually prepared in 1474, but this date does not appear in the publication. Regiomontanus died in 1476, but his ephemerides were recognized as the most authentic of their time and were in constant use until the end of the fifteenth century. They were especially favored by navigators of that period and it is said that Columbus made use of them on his celebrated voyages. It would appear that Regiomontanus was concerned with astrology and prepared an edition of Ptolemy, but this was not published

THE PROPHETIC MESSANGER FOR 1830

(From the Aspects of the Heavens learn, And of the times the mystic Signs discern.)



HIEROGLYPHIC, FOR THE EVENTFUL YEAR 1830.

London Published by William Chappin Wright.

Hieroglyphical frontispiece from Raphael's The Prophetic Messenger for 1830.

until 1496. Although these early ephemerides are 500 years old, the paper is in perfect condition and the printing is as clear as the day they were issued. They were printed in Nuremberg, one of the great centers of learning in the fifteenth and sixteenth centuries.

The seventeenth century was the golden age of astrology in England. Many prominent exponents of this celestial science were contemporaries and there was considerable rivalry between them. The political situation in the country was seriously disordered. King Charles I was executed and Oliver Cromwell, appointing himself Lord Protector of England, was a despotic autocrat. William Lilly was the most famous astrologer of his time; F. Leigh Gardner in his *Bibliotheca Astrologica* writes of Lilly: "This Author I have considered worthy of occupying the foremost place amongst Englishmen who have studied this Ancient Science, so I have thought fit to insert his portrait as a frontispiece; he flourished during the troublous times of King Charles and the Parliament, and he certainly gave the King good advice, as, when he departed from it, things went badly with him; he foretold the Great Fire of London and the Plague, and got into trouble over it, as he was accused of being an accessory to the act, but happily proved his innocence. Elias Ashmole, the Antiquary, Freemason, Astrologer, and Alchemist, bought Lilly's Library of Books three days after his death from his widow, for the sum of fifty pounds; money in those days was worth a good deal more than it is now."

We reproduce here the title page of *Merlini Anglici Ephemeris* issued for the year 1682 and embellished with an engraved portrait of William Lilly. This is a most curious item because the astrologer died on June 9, 1681. Henry Coley, also a professional astrologer, visited Lilly a few weeks before his death and was asked to complete and issue the ephemeris from Lilly's notes. According to his desire Lilly actually named Coley as his successor and gave him the title Merlinus Junior. It is not certain that Lilly issued his ephemerides regularly but various publications appeared in times of public stress. The 1682 edition contains a complete ephemeris, a discussion of celestial phenomena, and predictions based thereon. At the end is a curious page of adver-

tisements. One of these tells that Christopher Pack filled medical prescriptions faithfully and without the least sophistication or adulteration and his charges were reasonable. We also learn that since the decease of Dr. Lockier his famous universal pill which had been successful in the cure of fevers, agues, surfeits, and the stone could be secured by appointment with his trustees. Of general interest is the fact that Dr. Ralph Michel maintained a regular practice but on market days made public appearances for the benefit of those who had occasion to use him. Last but not least, Dr. John Reve specialized in ruptures—"No Cure no Money, until two Months after you be well." He also made trusses and assured prospective clients: "None such made in *England* as these be." Such announcements seemed to foreshadow the proprietary medicines popular in America during the nineteenth century which included opium soothing syrup for restless infants.

Henry Coley upon whose shoulders William Lilly's mantle had fallen made immediate use of the title of Merlinus Anglicus



Portrait of William Lilly from his ephemeris of 1682.



Engraving of Henry Coley from his ephemeris of 1686.

Junior. His ephemeris for 1686 contains a fine portrait of Coley who appears as a person of distinction. Coley's ephemeris is somewhat less pretentious than that of his predecessor and contains two pages of advertisements mostly differing from those appearing in the publication of 1682 but no less stimulating.

The eighteenth century ephemerides were abundant but somewhat lacking in the quaint charms of the earlier English works. We turn to *Parker's Ephemeris for the Year of Our Lord 1738*. On the title page is a quaint woodcut of Mr. Parker partly encircled by a floriate border. More interesting is a stamp tax impressed at the lower right hand corner of the title page. Almanacs and ephemerides became so popular that the government decided to allow them to help defray the expenses of the nation. It was not unusual for a respected almanac to sell 25,000 to 50,000 copies annually and some considerably exceeded these figures. Incidentally, 1738 was the year that George Washington was born and was also the natal year of King George III. Mr. Parker had more than one string to his bow for he informs us that the Celestial Anodine Tincture could be purchased at his print shop. Like most such remedies it would cure a variety of ailments. "It hath given Ease to a Miracle, when all other Remedies have fail'd, in the Gravel and Stone in the Kidneys, giving Ease forthwith, and brings them away to Admiration." There is something quite modern in the final line of Mr. Parker's ad—"No Family ought to be without it."

George Wharton Esq. came from a genteel family and had the look of quality about him. This is quite obvious from the opening pages of his *Ephemeris: Or A Diary* for 1655. He was acquainted with most of the outstanding astrologers of his day and enjoyed the friendship of Elias Ashmole. Wharton's volume is printed in black and red, contains an ephemeris, and some notes about the starry portents. A kind of appendix has been added describing the nativity of the world, also by Wharton. A little advertising helped to defray expenses with listings consisting principally of books described as learned, honest, and useful. One volume entitled *Vulgar Arithmetick* "made applicable to Trade" had touches of

"Geometrie" and "Trigonometrie." Another item is entitled *The Queen's Closet Opened*; the contents were above reproach, consisting of incomparable recipes for cookery, preserving, and candying. The information is transcribed directly "from Her Majesties own Receipt-Book, by *W.M.* one of her late Servants."

Wharton lived through the difficult years during which Oliver Cromwell was Lord Protector of England. At that time Royalists were subjected to every possible indignity. Their estates were forfeited, their offices taken from them, and they were considered little better than traitors to the new regime. Between 1646 and 1660, Wharton was under almost continuous harassment. He spent some time in prison and was reduced to extreme poverty. He remained loyal to the monarchy, however, and when Charles II ascended the throne, Wharton's fortunes improved. The King, recognizing his devotion, made Wharton a Baronet by Patent and decreed that the title should be held by his heirs forever. In his preface to *The Works of Sir George Wharton*, John Gadbury writes that Wharton was a man of great learning in theology, medicine, philosophy, chronology, politics, astronomy, astrology, meteorology, cheiromancy, and poetry. During the Commonwealth Wharton also published a few almanacs and in these he reveals, at least by intimation, his dedication to the Royalist cause. In Gadbury's collection of Wharton's works is included a lengthy essay comparing astrology and palmistry. This is illustrated with a number of woodcuts of horoscopes containing representations of the human hand with an appropriate arrangement of the lines and markings which bear out the astrological interpretations of the characteristics and fortunes of the individuals involved.

According to the Cambridge Chronicle, the first American contribution for which a copy has been found is Clough's *New England Almanack* which was printed in 1702. In addition to the usual contents it included "observations on each month in verse and prose, both pleasant and profitable." For the benefit of those concerned, there was a description of the principal roads running East and West and an account of the courthouses in the Province of New Hampshire. Mr. Clough was also weatherwise and among



Frontispiece to *The Works of Sir George Wharton* collected by John Gadbury.

his choicest predictions should be mentioned "sow in April—perhaps wet weather, if it rains; Now fair weather if the sun shines; and windy or calm."

In our library collection we have a considerable showing of old almanacs. In this country the best known almanac and a favorite among rare book collectors is *Poor Richard Improved* from 1732 to 1757. It was compiled and edited with numerous choice observations by Benjamin Franklin. The name of Poor Richard was derived from that of Richard Saunders, a famous astrologer of the seventeenth century who also issued almanacs. During the period Franklin was proprietor of the almanac it included many witty sayings, fragments of homely wisdom, practical suggestions for homemakers, and recipes for the preparation of culinary delights—thus helping housewives to vary their menus. It may be noted in passing that the food was substantial and high in carbohydrates.

564

Rothman's *Chiromancy*.

Example III.

The same Day and Year (abating but 12 hours and 30 min.) A Female was Born in Turingia, where the Pole is Elevated 51 Deg. 30 Min.

It will merit the Pains, if (in some sort) we compare the *Disfigure* of the former Hand, with that that follows.



A leaf from the same book showing a combination of palmistry and astrology.

The *Encyclopaedia Britannica* lists *Poor Richard's Almanack* among Franklin's literary productions, stating that these pamphlets contain "a number of famous maxims." The article carefully avoids Franklin's well-known astrological interests. To quote from my book *The Story of Astrology*, in his almanac for 1733 Benjamin Franklin makes the following prediction of the death of his friend and "fellow student," Mr. Titan Leeds: "He dies by my calculation made at his request, on October 17, 1733, 3 hours 29 minutes P.M. at the very instant of the conjunction of the Sun and Mercury." This would indicate Franklin's interest and ability in astrology beyond any reasonable doubt.

Franklin was a very thrifty person and his attitudes on this subject appear frequently in his almanacs. In the 1749 edition he writes: "He that would be beforehand in the World, must be beforehand with his Business: It is not only ill Management, but discovers a slothful Disposition to do that in the Afternoon, which should have been done in the Morning." Among precepts listed in the same issue is the following poem:

"Nor trivial Loss, nor trivial Gain despise;
Molehills, if often heap'd, to Mountains rise:
Weigh every small Expence, and nothing waste,
Farthings long sav'd, amount to Pounds at last."

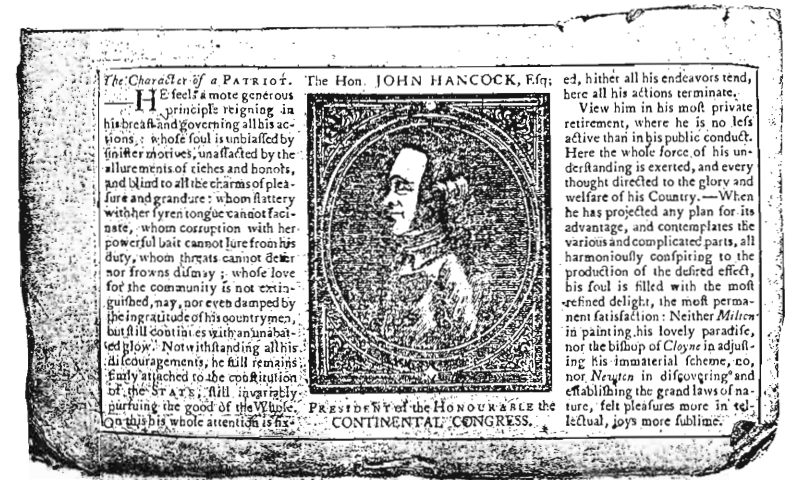
In the United States farmers' almanacs became a rich source of profit among the distributors of proprietary medicines and only a few have survived. When I was growing up these publications were distributed free in local drugstores. It is probably a mistake to assume that Swamproot tonics, infallible elixirs, and children's soothing syrups fortified with opium have actually ceased to exist. Any valuable properties that they may have possessed have been given new and more respectable names and have been absorbed into the pharmaceuticals popular today.

As may be expected, a large number of almanacs were published in the United States in the late eighteenth and first half of the nineteenth centuries. These publications are for the most part less pretentious than those produced in England. We have quite an

accumulation of this material and can mention a few as indicative of the prevailing mode. *The Columbian Almanac* was calculated for the meridian of New York and published in New Brunswick, New Jersey. The issue of 1809 has an elaborate table of contents, including such subjects as Androcles and the Lion, Phillis and Damaris, recipe for making perpetual yeast, and how to treat dog bites. The positions of the sun and moon are noted, but there is no general ephemeris. *Beers' Almanack* for 1810 is calculated for the meridian of Danbury, Connecticut, and was published in that community by John C. Gray. It includes lunations, the setting of planets, a table of tides, and special consideration of the weather. *Hutchins Improved* is both an almanac and an ephemeris. We have a copy for 1806 printed and distributed in New York. There is an abridged ephemeris, a list of the principal highways in the area, numerous predictions, and a useful note on the mode of purifying tallow to make candles. *An Astronomical Diary* was issued for a number of years by Joel Sanford and the calculations were adapted to the horizon and meridian of Norwalk, Fairfield County, Connecticut. In addition to the astronomical information, the little pamphlet contains a great variety of useful and entertaining matter. It was for sale, wholesale and retail, by Nichols & Price at their print shop and bookstore. The *Virginia and North-Carolina Pocket Almanack and Farmer's Companion* for 1821 was published in duodecimo in Richmond, Virginia. On the title page is a crude woodcut showing an hourglass with wings and a large scythe. Beneath this vignette is a doleful verse:

“As, in an orchard, from the trees,
Fruits, ripe and unripe, fall;
So, Age and Youth, by sure degrees,
Drop at Death's withering call.”

Bickerstaff's Boston Almanack for 1777 is calculated for the meridian of Boston. As an ephemeris it is not adequate, but the publishers were obviously public minded. Page three features a woodcut of the Hon. John Hancock, Esq. with a caption below stating that he was “PRESIDENT of the HONOURABLE the



A page from *Bickerstaff's Boston Almanac* for 1777 with an old woodcut picture of John Hancock and laudatory remarks about his life and career.

CONTINENTAL CONGRESS.” The enthusiastic encomium on the Hon. Mr. Hancock ends with the following lines: “Neither Milton in painting his lovely paradise, nor the bishop of Cloyne in adjusting his immaterial scheme, no, nor Newton in discovering and establishing the grand laws of nature, felt pleasures more intellectual, joys more sublime.”

Opinions change with the passage of time and the subject of astrometeorology may yet be the most available means of long range weather predictions. It is impossible to deny that the solar system is a vast weather clock and that it should be possible to predict earthquakes, tornadoes, and unseasonal climatic changes. The classic text on this subject is *Astro-Meteorologica*, described on the title page as “Collected from the Observation at leisure times, of above Thirty years; by J. GOAD.” This volume was first published in London in 1686.

The farmer who works every day with the soil and depends upon crops for his survival has proven the value of almanacs to his own satisfaction. His ancestors made use of them and his

descendants, at least privately, will follow in his footsteps. I used to visit a farmer in Western Pennsylvania who had faith in almanacs which he considered second only to the Bible. His nearest neighbor was more sophisticated and would have no traffic in superstitions. My friend always had a good harvest, but the scoffer was forever sending for agricultural bulletins and his crops often failed.

The Old Farmer's Almanack, originally published by Robert B. Thomas, was first issued in 1792 and is now published in Dublin, New Hampshire. It contains the information most useful in farming districts and is expanded with a variety of anecdotes, extracts from famous books, and illustrations by important artists. There are a number of advertisements, but the proprietary medicines are replaced by notices of miscellaneous products of current interest. In the 1966 issue there is an ad for "SCREAMING MEEMY, a bait that fish cannot resist" and a full page devoted to Grandma's Molasses which gives quick energy and a natural regularity.

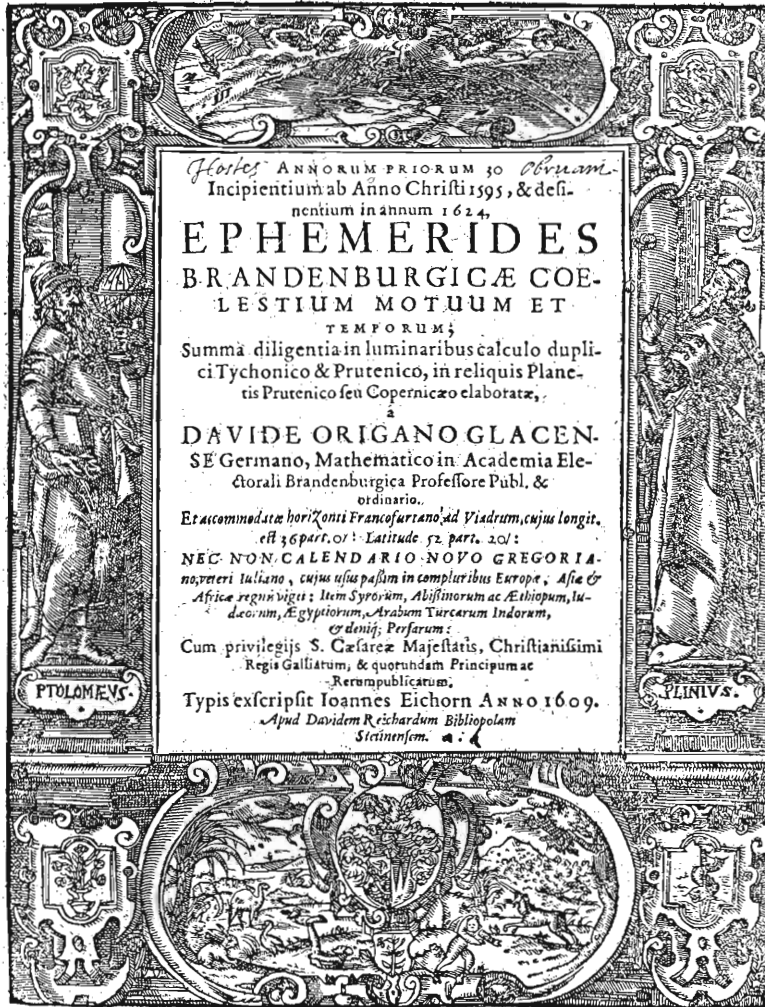
Some modern publications generally referred to as almanacs contain a mass of useful information—statistical, historical, and political—and there are references to astronomical phenomena. The latter, however, are without astrological implications. Science has long taken the stand that astrology is the mad mother of astronomy, but it may yet be proved that astronomy is the delinquent daughter of astrology. The best known of the English almanacs is the *Whitaker* which contains over twelve hundred pages and is an extremely useful handbook. Typical of American publications is the *Associated Press Almanac* which is the successor to the *New York Times Encyclopedic Almanac*. Its coverage is similar to that of *Whitaker*; it contains over a thousand pages.

Astrological ephemerides are now largely computerized, and this trend is spreading. There is still considerable interest in the early ephemerides which often include correlative information. For example, the *Ephemerides* by Andreas Argolus published in 1648 gives the planetary positions from 1641 to 1700. In addi-

tion there are woodcut diagrams setting forth ancient concepts and more recent opinions concerning the solar system. The diagrams include the systems of Ptolemy, Copernicus, Tycho Brahe, and Argolus, and a fine engraving of the surface of the moon. There is much information useful to astrology in an extensive introductory section.

The *Brandenburg Ephemerides*, prepared by David Origanus of the Electoral Academy of Brandenburg, includes the positions of the planets from 1595 to 1624. The volume is a thick folio, but the pages are unnumbered. It contains much unusual data and a series of impressive eclipse diagrams—also, a number of horoscopes calculated according to the system of Tycho Brahe.

As we survey the literature in this area we cannot but feel that astrology has stood the test of time and survived both slander and persecution. There are many references to it in the Bible and the sacred books of other nations. Its traditional background excels, or at least equals, that of other well-respected branches of learning. It also is well supported by experience, which is said to be the strongest possible evidence. For thousands of years it guided the destiny of nations and the lives of private citizens. The rise of modern science has had little influence among those who are proficient in astrological theory and practice. Considering the history of the astrological tradition, it would seem that the starry science (though wounded many times) has refused to die, and in periods of enlightenment rises phoenix-like from its own ashes. One may ask, how does it come that a branch of learning, so often derided, remains sufficiently important to be the subject of scientific condemnation in the closing years of the twentieth century? There are thousands of authenticated instances in which astrology has accurately delineated character, contributed to medical science by both diagnosis and prognosis, has accurately charted financial and industrial trends, and been useful in psychology and psychotherapy. Perhaps most of all, it is based upon the realization that universal motions, processes, and laws guide the destiny of mortals. There is some comfort in these confused times in the belief that sidereal forces labor forever to sustain righteousness and



Woodcut frontispiece of the *Brandenburg Ephemerides* for the years 1595 to 1624. Figures of Ptolemy and Pliny are featured in the design.

overthrow injustice. The moral philosophy of astrology, like that of religion with which it was originally associated, can provide inducements to personal self improvement and collective obedience to the rules of the cosmic order which constitute the inevitable government of the world.

Poverty is the parent of revolution and crime.

—Aristotle

False pride is fatal to the acquisition of knowledge.

—Talmudic Pearls

It is easier to fight for one's principles than to live up to them.

—Alfred Adler

Old people are fond of giving good advice to console themselves for being no longer able to give bad examples.

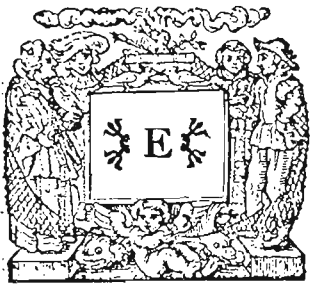
—La Rochefoucauld

There are men who would even be afraid to commit themselves on the doctrine that castor oil is a laxative.

—Camille Flammarion

Has not the famous political fable of the snake, with two heads and one body, some useful instruction contained in it? She was going to a brook to drink, and in her way was to pass through a hedge, a twig of which opposed her direct course; one head chose to go on the right side of the twig, the other on the left; so that time was spent in the contest, and before the decision was completed, the poor snake died with thirst.

—Benjamin Franklin



mblemata and allegory are closely associated with the rise of the Italian house of Medici. This powerful family dominated European culture for nearly 300 years. Their fortunes were founded upon the business of banking, and their original claim to distinction was wealth. The coat of arms of the Medici consisted of three globes or balls, and this symbol is perpetuated as the sign of the moneylender or pawnbroker. As their political fortunes ascended they proclaimed themselves grand dukes of Florence; there were few, if any, who dared to question their authority. Through the Medici family Florence became the wonder of Europe, and is still one of the great art centers of the world. Cosimo dei Medici the Elder was a patron of education, both secular and religious, and Lorenzo de' Medici perfected the undertaking.

The Laurentian Academy attempted to restore the Grecian theory of education with emphasis upon the mystical philosophy of Neoplatonism. Fortunately, the Medicis formed an enduring and powerful alliance with the Catholic Church and placed three popes of their line on the papal throne. As it gradually became evident that the clergy would share in this glorious renaissance, they were prone to overlook the heretical inclinations of the Florentine rulers who were all autocrats but enjoyed a singular advantage on this account alone. The Medicis accounted to no one but themselves and were free from all the involvements of the constitutional government. By their lavish spending they supported and patronized Michelangelo, Leonardo da Vinci, Raphael, and Benvenuto Cellini. When the latter committed a number of serious offenses, Alessandro dei Medici decided that while Cellini's actions were reprehensible, his genius was irreplaceable.

Other patrons of the neoclassical revival of art included the Dukes of Urbino. The Duke Federigo (1444-1482) and his son Guidobaldo (1482-1508) combined scholarship with military

genius. There is a portrait of Federigo in full body armor seated quietly reading a manuscript. The painting was commissioned to be placed in the ducal library. Around his left leg is the band of the Order of the Garter. This distinction was conferred upon him by Edward IV, King of England.

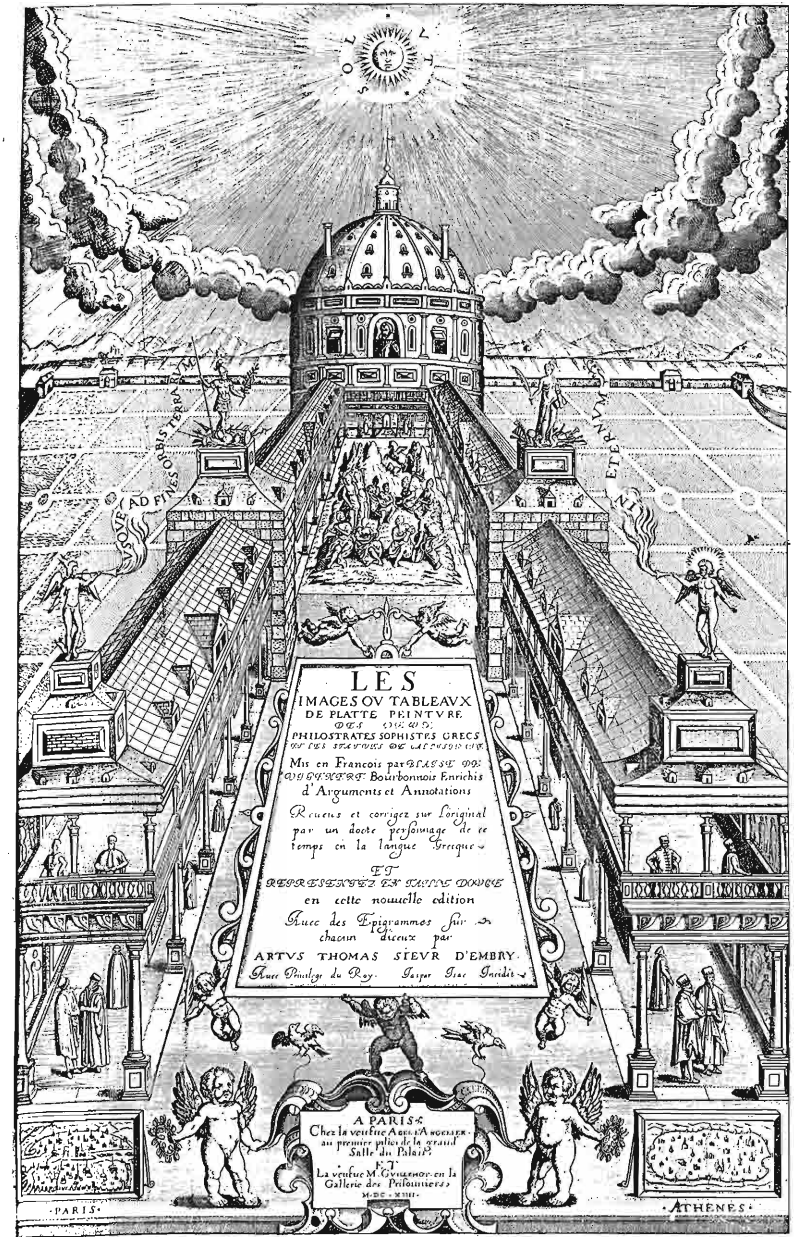
The artist Raphael who made constant use of allegory in his paintings was born at Urbino in 1483. Another family which patronized generously the new order of enlightenment was the Gonzaga, then firmly established in Mantua, whose powerful constructive influence extended for nearly 300 years.

Botticelli was one of the greatest exponents of allegory among the Italian painters. Many of his themes were derived directly from Greek mythology but were treated so tastefully that no one took exception to his work. The Grecian divinities were never treated literally and revealed an infusion of strong Christian elements. The entire trend in art was to reconcile the classical schools with the canons of the Church. Raphael's magnificent composition *School of Athens* is a glorification of ancient learning. The setting is a Greek temple and the scene is dominated by the figures of Plato and Aristotle. Plato, with one hand pointing upward, personifies Athenian idealism and Aristotle, with outstretched hand with palm downwards, symbolizes Grecian skepticism. The idealists are gathered below a statue of Apollo and the skeptics are arrayed under the protection of the Goddess Athena.

The painting *Parnassus* by Raphael in the Vatican is an impressive example of high allegory. Apollo is seated close to the Castalian spring surrounded by the Muses. They are accompanied with figures of outstanding poets and other literary creative geniuses of all time upon whom the Muses had bestowed their favors. The Parnassus theme is one of the most popular among the emblem writers. It recurs in countless volumes. *Les Images ou Tableaux des Philostrates*, of which the first edition appeared in 1615 and is attributed to Blaise de Vigenere, should rightly be included among emblem books. It is a large folio with a handsomely engraved title page and sixty-six full page engravings in the text. The pictures illustrate various Greek fables and myths.



Raphael's *School of Athens*. The design is bordered by representations of Apollo and Athena.



Frontispiece of *Les Images ou Tableaux des Philostrates* of Blaise de Vigenere. This engraving presents a tableau of Apollo and the Muses, much as they appear in emblem books of that period.

The engraved title page shows a domed building with galleries extending toward the foreground. The design is reminiscent of Bacon's description of the great university in *New Atlantis*. In the central background is Mt. Parnassus and a kind of tableau of Apollo and the Muses. Baconians are convinced that the book is concerned with the secret assembly of seventeenth century poets who were also faithful followers of the ancient Muses. The eighteenth century Masonic Lodge of the Nine Sisters (Muses) played an important part in shaping the destiny of modern France.

When the Medici and their adherents sponsored the cause of Grecian wisdom, they also endorsed the printing of ancient texts on many aesthetic and scientific subjects. With consummate skill they convinced the clergy of the importance of secular knowledge but made certain to refrain from theological controversies of all kinds. Their labors were most fruitful, resulting in a harmonious accord between the Church and the universities. The studies of law, medicine, mathematics, and astronomy were useful to all concerned. Architecture was as valuable to the Roman pontiffs as it was to the House of Medici; philosophy was urgently required to support theological doctrines.

There is scarcely a church or basilica in Italy that is not decorated with allegorical compositions and biblical personages were often represented attired in Grecian vestments. Indebtedness to the past was accepted as a natural responsibility. Analogy was still the main instrument of judgment and it seemed perfectly natural and proper to reveal invisible principles through majestic splendor and mystical allegory.

Allegories have their foundations in the collective experiences of various culture groups. This type of moral symbolism divides, for the most part, into emblems of faith and those of futility. In classical times a general optimism prevailed; both religion and philosophy were grounded on the conviction that Providence was essentially benevolent. Life was not always a happy span of existence, but it was appropriate—in fact, mandatory—to be grateful for the benevolence that governed all things. Beyond the mortal realm the noblest aspirations of mankind would ultimately be

realized. Death was not an end of life but a change of habitation; fear was a weakness of character which each person had to overcome by intuition and insight. With the decline of Egyptian, Greek, and Roman idealism, there was an inevitable negative reaction. Nations which considered themselves invincible fell into evil times. The gods that had led them to victory departed in times of stress. The oracles were silent and the portents failed.

Legends took on somber meanings. Happiness was interpreted as a delusion and virtues of character were no longer rewarded with security or peace of mind. The fall of Mediterranean civilization was followed by the Dark Ages. Despair seemed to be more than justified when a proud society was ravaged by barbarians. The early Church with its gloomy doctrine brought little comfort to the frightened and forlorn. There were prophecies that the world was about to end and, as plagues spread throughout Europe, despair was intensified and a widespread neurosis led to moral collapse. The melancholy mood was reflected in Gothic architecture and painting. Even the saints seemed indifferent and remote; gargoyles leered down from the cornices of cathedrals. Allegory took on the prevailing distemper and the gods of antiquity became the demons of the Middle Ages.

The rise of the Byzantine Empire was a ray of light and, as this light spread northward through Italy and France into Germany and the Low Countries, it gradually restored confidence and faith. It brought with it the Renaissance. Partly through the assistance from Arabian culture, education was restored with special emphasis upon Greek philosophy and mythology. A splendid new cycle began and this revival of arts and letters lasted for nearly 300 years. Allegory became the inspiration for the flowering of many noble arts—including music, architecture, drama, painting, and sculpturing. In each of these fields Greek influence was strongly revealed. Next to the Bible, the Greek classics came into print together with the literary masterpieces of Roman poets, scholars, and legislators. The Church reached its highest degree of temporal power and physical grandeur. Most of the emblem writers, especially the earlier ones, were steeped in the lore of the

Renaissance. In Italy Neoplatonism, Gnosticism, and the disciplines of the Pythagoreans inspired a benevolent scholarship. The gods of old regained their leadership over mortal concerns and shared their domains with Christian saints. This brilliant revival of inspired thinking resulted in many new interpretations to old fables and helped to restore human faith in the Divine Plan.

Allegory retained its inspirational value until the next dilemma came along. This was the gradual, but almost relentless, motion of materialism. At first materialistic progress refrained from a head-on collision with religion. The two formed an uncomfortable alliance, but with the rise of the scientific method the end was inevitable. By degrees the people of Europe lost sight of abstract values and centered their attention upon their economic problems. The Protestant Reformation destroyed much of the prestige of the Church and the puritanical point of view was strongly opposed to metaphysical speculations of all kinds. This finally led to the rise of a Protestant mysticism of which the German shoemaker, Jacob Boehme, was the most prominent example. Allegory was not dead; however, it was merely sleeping. Modern science developed a mythology of its own and all branches of learning gave rise to myths of one kind or another. It is now strongly suspected that the fables of antiquity have come to be accepted as sober history; history in turn created an elaborate mythology which has passed off as fact.

Man's faith in physical progress received a rude shock with the invention of the atomic bomb. A well-ordered and self-sufficient way of life was shaken to its foundations and futility dimmed the hopes of humankind. The social optimism of three centuries was disintegrated when the first atomic bomb was detonated at Alamogordo. A world which had transferred its faith from religion to science became acutely aware of impending disaster. Space probes, satellites, and moon landings were spectacular accomplishments, but anxieties continued to mount. These have been expressed allegorically in the entertainment field. The symbolism became increasingly direful, and the recent film *Star Wars* exceeded any fantasy of antiquity. To spectacles of this nature can

be added an almost continuous dramatization of human delinquency. It almost seems that most persons suffer from conscience qualms—they have sown a whirlwind and fear that they will reap a whirlwind. Allegory of futility confronts us everyday and we could pine for those good old days when heaven was populated with gracious divinities and the earth with a sober and upright citizenry. Most modern dramas personify the negative qualities of human nature. The stories are fictional but the scenes and circumstances are frighteningly real.

The old emblem writers had little in common with modern authors. Alciati, for example, was a highly educated man, a jurist by profession, an accomplished linguist, and a collector of rare books and objets d'art. That he was an idealist there is no doubt and his persuasion inclined him to an enlightened humanism. While it is true that many emblem books were regarded as pious inventions for the edification of the young, most of them had deeper meaning. They were written by scholars and appealed directly to cultured and informed minds. Later, books of this type were also produced by simple citizens who still believed in morality and ethics. Some of the books were written by Catholics; others, by stout defenders of the Church of England; and still others, by devout Protestants. The remarkable increase in this type of literature in the early seventeenth century was certainly involved in the labors of secret societies dedicated to the universal reformation of human society. The idea which dominated the Renaissance was that the improvement of mankind was in the hands of an aristocracy which had all the facilities necessary to release the world from ignorance and superstition. When it became obvious that nobility had no concept of the urgent need, it became time for the voice of the people to be heard in the land. A cycle of revolutions followed, and these class struggles have descended to us as a dubious heritage.

Emblemata contributed considerably to the rapidly changing political viewpoint. Unfortunately, however, it also gave a strong impetus to materialism. The Church had lost power to control the public mind and rugged individualism became a dangerous force.

In many ways we are in a similar crisis at the present time. Confidence in leadership is failing and there is no strong ethical foundation in society to direct the activities of well-intentioned individuals.

Possibly the most mystically oriented of the emblemata is the *Emblems: Divine and Moral* which was first published in London in 1635. It was written by Francis Quarles who was born in 1592 and died in 1644. It was the most popular of the English emblem books, passed through many editions, and is currently in print. The grand theme of the work is the conflict between the soul and the body; the approach is in harmony with the teachings of Neoplatonism. Quarles was educated in Cambridge and may have contemplated a legal career as he attended Lincoln's Inn. He may have been associated with the Baconian group which functioned in Gray's Inn and was situated within the same precincts.

Rosemary Freeman in her *English Emblem Books*, London: 1948, devotes considerable space to Quarles's emblems. She introduces the term *Amor and Anima*, and applies it directly to



Quarles's emblem of the soul held prisoner within a skeleton signifying mortal existence.

Quarles's collection of symbolic figures. She especially mentions the eighth emblem in Book V, which shows a skeleton rather jauntily posed which contains within itself a female figure signifying the human soul. She does not reproduce the emblem but we are including it here. The Amor and Anima concept certainly goes back to the fable of Cupid and Psyche based upon the *Metamorphoses* of Apuleius. Amor is Cupid as the symbol of love. He is invisible, but Anima who is Psyche becomes enamored of him. When she attempts to see him, he departs, never to return. The modern psychological terms *animus* and *anima* are strongly reminiscent of Quarles's meditations upon the mysteries of the human soul. This inner content may be largely responsible for the great popularity of his book, for according to Neoplatonism the soul is ever searching for the reflection of its own nature in art, music, and literature. Whenever the soul discovers this similitude it rushes forth joyously to embrace its images in the material world. Most editions of Quarles's *Emblems* include a shorter work by the same author entitled *Hieroglyphics of the Life of Man*. Seven of the symbols are accompanied by astrological signs of the planets, and there is also one marked by a figure used by astrologers to represent the earth. In this group a burning candle is featured on each plate.

A number of emblematic works are not illustrated but make use of word pictures. There is one which has been generally overlooked. This is *The Life and Adventures of Common Sense* published in London in 1769 and attributed to Herbert Lawrence. Though generally regarded as a fictional production, it contains numerous slightly veiled historical elements. In this volume several major attributes of human nature are personified. Common Sense is the hero of the story. He is the son of Truth and Wit. Truth was in love with Wisdom, but Wit deceived her by taking on the appearance of Wisdom. There is an elderly nurse called Prudence who at one time was intimately associated with Queen Elizabeth. Genius plays a part; Humour is introduced and the book centers upon a pseudo-biographical account of the various happenings in which Common Sense becomes involved. The book is of special in-

terest to Baconian scholars because it contains the first known statement which questions the authorship of the Shakespearean plays. This volume is also currently in print.

Among the curious books usually included among emblemata is a work attributed to Horapollon of the Nile. Our edition was published in Paris in 1551. Very little is known about Horapollon who is referred to as a Greek Egyptian who may have lived in the fifth century A.D. It is quite possible that the book was a production of the mysterious Alexandrian scholarship. It is remarkable that the author of the work was unaware that Egyptian hieroglyphics constituted a written language, for Horapollon considered them only as allegorical symbols to be interpreted separately. There is the possibility of course that initiates of the Egyptian State Mysteries developed a method of using their language cabalistically. There is a rumor to this effect that has received little attention by modern archaeologists. Until the discovery of the Rosetta Stone, most early books on Egyptology were largely influenced by Horapollon. This trend is clearly evident in the writings of the great Jesuit scholar, Athanasius Kircher. (See *Oedipus Aegyptiacus* for confirming details.) The influence of Horapollon is present in nearly all sixteenth and seventeenth century emblemata and many of his designs are found in alchemical manuscripts of the same period.

Modern emblem writers have seldom mentioned Asiatic allegories. Actually, Oriental culture is exceedingly rich in fables, myths, and symbols. East Indian mythology is one of the most complicated in the world. It is far more involved and complex than the Egyptian, Greek, or European lore. There is one advantage, however, in the case of Hinduism. These people were taught from the beginning that their deities were not a privileged race of godlings, but merely appearances or personifications of the invisible forces which created the universe and continue to manifest through its countless aspects. The symbolism, though obscure and comparatively meaningless to most Westerners, completely eliminated the dilemma of idolatry. Of course some of the less-informed accepted the sacred fables and legends literally, but they

were not surprised or dismayed when deeper meanings were brought to their attention. Secret societies existed throughout Asia and may be compared with those of Egypt and Greece. They were less ritualistic than the Grecian rites because from the beginning the emphasis was upon internal experience of divine truths. The symbolism unfolded within the individual when he was under the guidance of the gurus who were the custodians of the ancient oral tradition. These teachers were not so concerned with the transmission of knowledge as with the imparting of disciplines by which the student could personally experience his own relationship with Universal Life.

Such East Indian classics as the Mahabharata and the Ramayana were largely allegorical, as was also the case in the great Greek epics. The Puranic literature had numerous commentaries thereon and these were rich sources of philosophic symbolism. In Asia moral instruction was primary and the adult person was not only well informed concerning the prevailing code of ethics but was able to contemplate, at least to some degree, the spiritual mysteries of his cultural system.

With the passing of time many of the old beliefs were corrupted, as is invariably the case, when reforms were necessary. The greatest of Asiatic reformers was Gautama Buddha (ca. 563-483 B.C.) By his time a powerful aristocracy had come into existence and these rich men furthered their own ambitions by compromising personal integrity. Privileges were abused, common rights were ignored, and exploitation afflicted the people in general. The wealthy, abandoning themselves to luxury and license, violated the Vedic code. Buddhism taught the importance of the simple life lived honorably, with a full acceptance of social responsibilities. The Buddhist reform, though not accepted enthusiastically by all concerned, suffered little persecution from the Hindus, and unlike most of the great teachers, Buddha completed his mortal span in comparative peace. Having no illusion he was never disillusioned.

Southern Buddhism remained a comparatively simple system of asceticism but the Northern school was rich in allegories and mystic symbols. As most of the old religious concepts have descended

to modern times, they provide a contemporary field for exploration and contemplation. Indian iconography makes generous use of attributes to distinguish the qualities of human attainment. In Western emblemata attributes are also usually present. The various personifications carry objects or are placed in environments which provide keys to the characteristics which they signify. This system also prevailed in the early Christian Church. Santa Barbara carries a miniature church and St. Catherine of Alexandria, a wheel to indicate the instrument of her martyrdom. Incidentally, St. Catherine was probably Hypatia, martyred Alexandrian mathematician. St. Peter carries the keys to heaven and St. Paul, the sword with which he was executed. Buddhism follows this procedure closely. A favorite symbol of Kwannon was the lotus of Maitreya, the mortuary tower, and of Manjusri, the folded book.

Esoteric Buddhism involves two types of emblemism not generally considered in the West. One is the use of mudras or symbolic hand postures and the other is asanas or positions of the body. These are heavily indebted to dance rituals which form a complete language of symbolic meanings such as are also found among the Hawaiians and Polynesians. A well known Masonic scholar, J. S. M. Ward, in his book *The Sign Language of the Mysteries* examines in great detail gestures used in early works of Christian art and Dr. Coomaraswamy in his volume *The Mirror of Gesture* considers the asanas as a form of allegory. Both the Hindus and the Buddhists were also devoted to analogy as a means of explaining the deeper mysteries of life. To them the universe was a revelation of the invisible processes which govern all aspects of creation, preservation, and redemption operating in and through the mortal structure of the world. They also examined the human body allegorically and developed an intricate philosophy relating to anatomy, physiology and histology.

A riotous use of emblems is obvious in the architectural ornamentations of East Indian temples and monuments. There are parallels between these Oriental structures and the Gothic cathedrals of Europe. The Buddhists, however, were more conservative but the Borobudur in Central Java has miles of carvings on

its various terraces. Such buildings are really small models of the cosmos and also reveal the path of human regeneration. They are therefore moral emblems involving the rectification of human conduct and the gradual release of the spiritual potentials of the human being through self discipline. The mandalas or meditation pictures are sacred allegories and the study of them releases the devout believer from the limitations of literalism. The Oriental approach is a continuing search for the experience of realities beyond the boundaries of time and place. The *Kuan Yin Sutra*, the best editions of which are well illustrated, describes the thirty-three intercessions of the Bodhisattva of Compassion. The pictures are, of course, completely symbolical and this work in particular may be considered an Oriental emblem book. In the East allegory is elevated to the estate of a spiritual science. Symbolic forms constitute a bridge uniting the physical world with the invisible realms of causation.

The Chinese *Classic of Changes*, the *I Ching*, is a kind of metaphysical lottery. The readings involved go back to remote antiquity as a special commentary was prepared by Confucius. Probably the closest parallel was the book of emblems published by George Wither in London in 1635. This also contains a lottery and the interpretations are set forth in 200 exceptionally fine engravings and the commentaries thereon. While Wither felt his work to be entertaining for all sorts of minds, the success of the work was largely due to its emphasis on divination. As in the case of the *I Ching* the readings were obscure and those consulting the volume had to call upon their own intuitional faculties to interpret the enigmas. To the Oriental mind even the most trivial incident was meaningful and ancient allegories provided the foundation for Chinese medicine, especially acupuncture. It may yet prove that many of the most precious secrets of nature can only be transmitted through emblemata. These challenge the mind to release its own hidden powers and faculties and therefore have continuing utility.

Shintoism, the original religion of Japan, contributed two sacred books to the religious literature of the world: the *Kojiki* and the *Nihongi*. Both of these volumes, like most scriptures, begin with

complicated mythical allegories. Creative spirits called *kami* descend from their invisible abode to create the Japanese Islands. These were governed first by the generating powers from whom descended the imperial family and other heroic personalities. This system is unique in that the *kami* of the sun is feminine and from her descended a heroic race of mortals. Gradually mythology mingles with history, much as in the Old Testament. Shintoism is also involved in psychic phenomena and has many interesting rites and rituals. When Buddhism was introduced about the fifth century A.D., there was a fusion of the two faiths under the general title of Dual Shinto and this compound survives to the present day. It is believed that the use of masks was imported from Mongolia and from it has descended the Noh drama. This is the high theater of the Japanese people. The themes are principally Buddhist, but there are elements of ancient Japanese folklore.

The Noh theater is deeply involved in mysticism and esoteric philosophy. Modern exponents of the art have preserved most of the ancient forms which appeal to an intellectual minority. Modern writers have found a number of parallels between the Noh plays and certain of the Shakespearean productions, such as *Midsummer Night's Dream*, *The Tempest*, and *Hamlet*. Ghosts, invisible creatures of the elements, and the release of troubled spirits are relatively frequent, and a Buddhist monk or priest is included in the cast. The popular theater, the Kabuki, derives many of its stories from the Noh repertoire, but religious overtones are less evident. Both the Noh and the Kabuki also contributed largely to the Japanese puppet theater. Every play is calculated to inspire heroism, nobility of character, strength in adversity, and faith in the operation of natural law. As in the Shakespearean manner, buffoonery is introduced to reduce the tension of dramatic situations.

The Tibetan drama is almost entirely ritualistic. Most of the participants are masked and personify the deities of the lamaist pantheon. The Tibetan psychology of theater is worth special mention. Fictional works are considered of no importance. The story which unfolds must be spiritually or physically true or it is not worth seeing. Allegory is always present because the plays per-

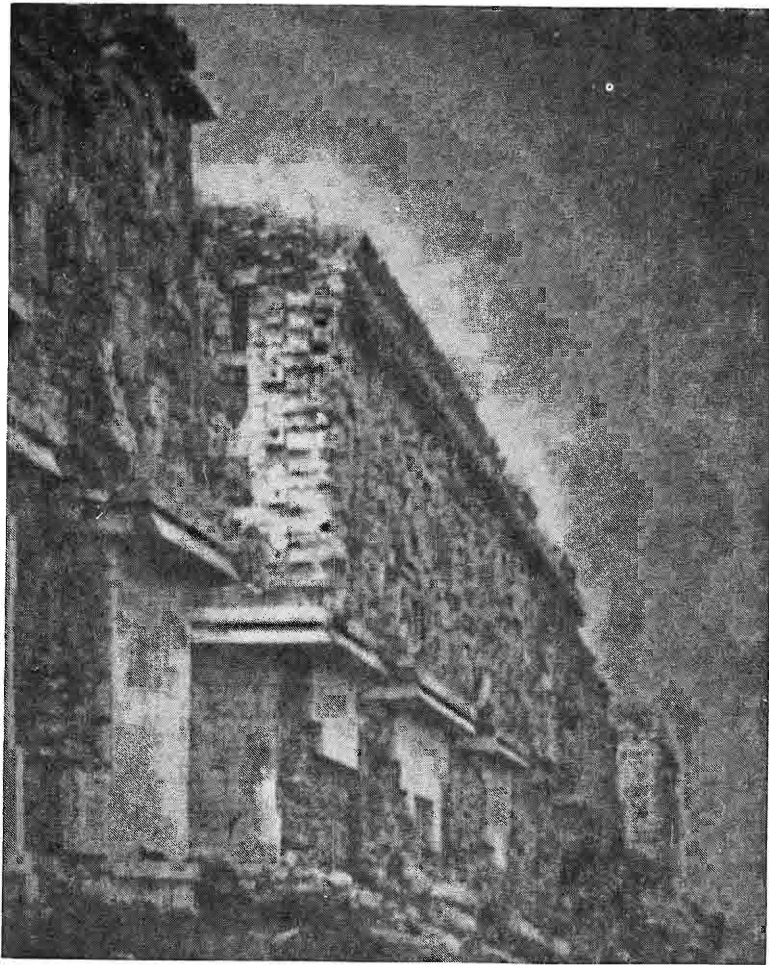
sonalize the unfoldment of the cosmic plan in "masked" form. All emblems are in a sense masks, for they have hidden meanings concerned with the mystery of human life. The viewers are reminded of the essential principles of their religion and, like most myths throughout the world, they teach the moral virtues, especially the ultimate victory of good over evil.

The original inhabitants of the three Americas perpetuated their allegories by oral tradition. Mystery cults certainly flourished among them. Those seriously interested should consult Schoolcraft's monumental work on the aboriginal peoples of North America. The Amerindian tribes of the Southwest have their mask cults similar to those of Tibet and Mongolia. In fact, the clothing and adornments of these people are typically Asiatic. Some time ago a few Tibetans visited the area and were amazed to find a cultural system very similar to their own. The Central and South American nations had elaborate mythologies, much of which were dramatically set forth in structures and ornamentations which have survived to this day.

In the Mayan ruins of Uxmal in Yucatan is a large building, 322 feet in length, the so-called House of the Governors, the carvings upon which have impelled one writer to call the whole an Apocalypse in stone. Like all other important structures it is raised upon an artificial pyramid and, at the time I was there in the late thirties, the steps had entirely disappeared and the ascent was made by ladders. Terry says of this building that it is perhaps the most striking architectonic ensemble on the American Continent. Uxmal was a Herculean achievement and, as its every carving denotes, it was a city built for a sacred purpose.

The Incas also developed a powerful spiritual tradition set forth through an elaborate structure of legends and emblematic rites. With the destruction of their culture, many of the old beliefs have been hopelessly lost, but the fragments that remain indicate a high and benevolent moral-ethical code and an exceptionally socialized political structure.

It is evident that nearly all ancient peoples built their philosophies of life upon allegorical interpretations of natural phenomena. The keys to the deeper meanings were in the keeping of venerated



The so-called House of the Governors at Uxmal, from an original photograph by Manly P. Hall.

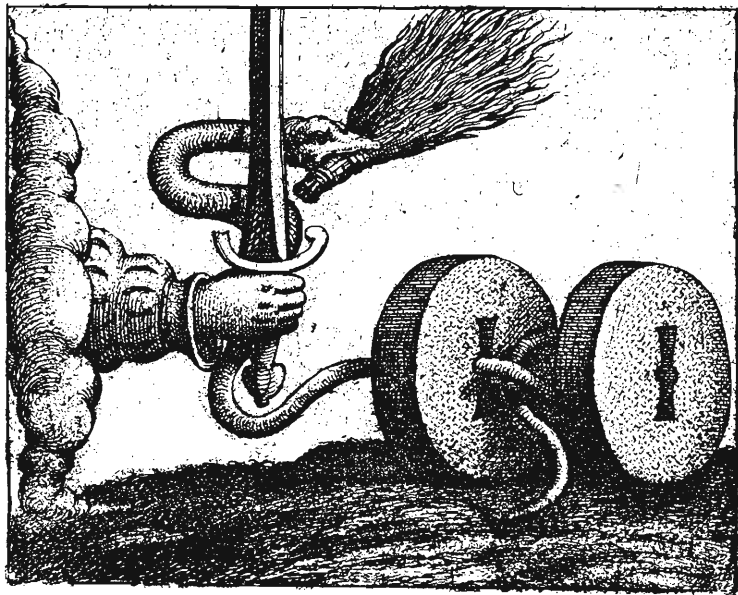
persons, either a tribal elder or a sacerdotal caste. Those seeking to understand the realities behind the symbols could always find acceptable answers to their questions by consulting the custodians of the religious philosophy. The Navajo medicine priest Hasteen Klah told me that his people were gravely concerned by the effect of modern civilization upon their basic faith. The younger men growing up no longer listened to the words of the wise. They no longer performed the vigil to develop their own internal spiritual convictions. This is the main reason why he had attempted to disseminate the secret teachings among non-Indian scholars. The mysteries of spiritual healing were especially important and could change the course of modern medicine which had fallen into the hands of materialistic skeptics.

Nor should we overlook the contributions of Islam which has always made intensive use of emblemata. It is the foundation of their unique architecture and most of their hero tales, including the *Arabian Nights' Entertainments*. It is evident that the wandering of Ulysses contains the same esoteric content as the Arabian story of *Sindbad the Sailor*. In *The Red Book of Appin*, General Ethan Allen Hitchcock devotes a section to *The Thousand and One Nights*. He writes, "The object of the tales collected under the name of the 'Arabian Nights' is to discover some principle of Truth, as the foundation of a Blessed Life, figured as a Lady of surpassing beauty, usually represented as the daughter of a King; and the seeker of this Truth is invariably represented as undergoing 'severe fatigue, and great trouble, and many terrors'—according to the language of *Sindbad the Sailor*,—these fatigues and terrors resulting from the fact that life is mysteriously enclosed in a material vestment which, according to Shakespeare's 36th and 44th Sonnets, operates as a 'separable spite' between man and his 'better part,' to wit, the higher spirit."

It seems to me that the most informative edition of the *Arabian Nights' Entertainments* in English is the translation by Edward William Lane. It has excellent notes and commentaries dealing with the customs, beliefs, and sects that flourished in the Near East at the time that the *Arabian Nights* was composed or com-

piled. References to the secret masters of Islamic mysticism occur in several of the stories and correspond with the metaphysical speculations of the dervishes. *The Rubaiyat* of Omar Khayyam is an important allegorical document, but Edward Fitzgerald's improvisation upon the theme which is largely original with him seems to capture most of the essential meaning. This poem also must be included among emblematic productions.

In our collection we have a curious volume in Latin, the title of which translated into English is *The Prognostication of Theophrastus Paracelsus*. The place of publication is not given, but the date is 1536. It would seem that this should be considered an emblem book. It contains thirty-two curious engravings interpreted prophetically. The first line of the text reads, "What a thing is internally is shown by its outward sign." The symbols occur in the Straszburg edition of the collected works of Paracelsus but it is not certain as to who invented them. In this work Paracelsus writes, "Even as God created his miraculous works, that man should know them, he also created a school wherein we learn this



The first engraving from the 1536 edition of *The Prognostications of Theophrastus Paracelsus*.

knowledge, but this school is not visible or known to everyone." In his prophetic emblems Paracelsus revealed his knowledge of the principles of allegory and analogy. As typical of a series of symbols we reproduce herewith the first of the engravings. The text is meager, simply indicating that he is blessed who is unsoiled by worldly foibles and one who perverts wisdom shall be ground to death by upper and lower millstones. It is obvious that some deeper meaning is intended and that the emblem is a kind of rebus.

A curious series of illustrations to Dante's great work *La Divina Commedia* was published in Rome in 1855. It consists of a series of diagrammatic representations of the regions visited symbolically by Dante in his journey through the invisible worlds. One of the plates is a diagrammatic cross section of the "Inferno." As the entire poem is allegorical the illustrations in this work reveal the key to its inner meaning. In connection with this symbolic figure we reproduce a rare Tibetan tang-ka. The circle is held by a demon-like figure symbolizing the delusions of the mortal mind. Within this circle are the regions of the dead in which, one after another, the lower aspects of consciousness are destroyed. The wheel of life is surrounded by a band depicting the Nidanas or the sequential aspects of physical existence. Within this circle are allegorical representations of the various forms of karmic retribution. Paths lead to the lower levels and in the center is the judge of the quick and the dead. Above is the pagoda symbolizing the secret presence of the all-forgiving Buddha and at the upper left of the design is a Buddhist divinity possibly representing Jizo, guardian over the dark regions of fear and doubt and the ever-present principle of redemption.

Allegory was more than a device contrived by emblem-makers. It was actually a dimension of consciousness, the open door to the inner kingdom of realities and the master key to Lord Bacon's philosophy of science. The emblemata of the late sixteenth and seventeenth centuries was closely linked with the invisible empire of the poets and sages. In this system Mount Parnassus corresponds in general with the Mount Meru of India, on the slopes and terraces of which were palaces of the deities of the Hindu pan-

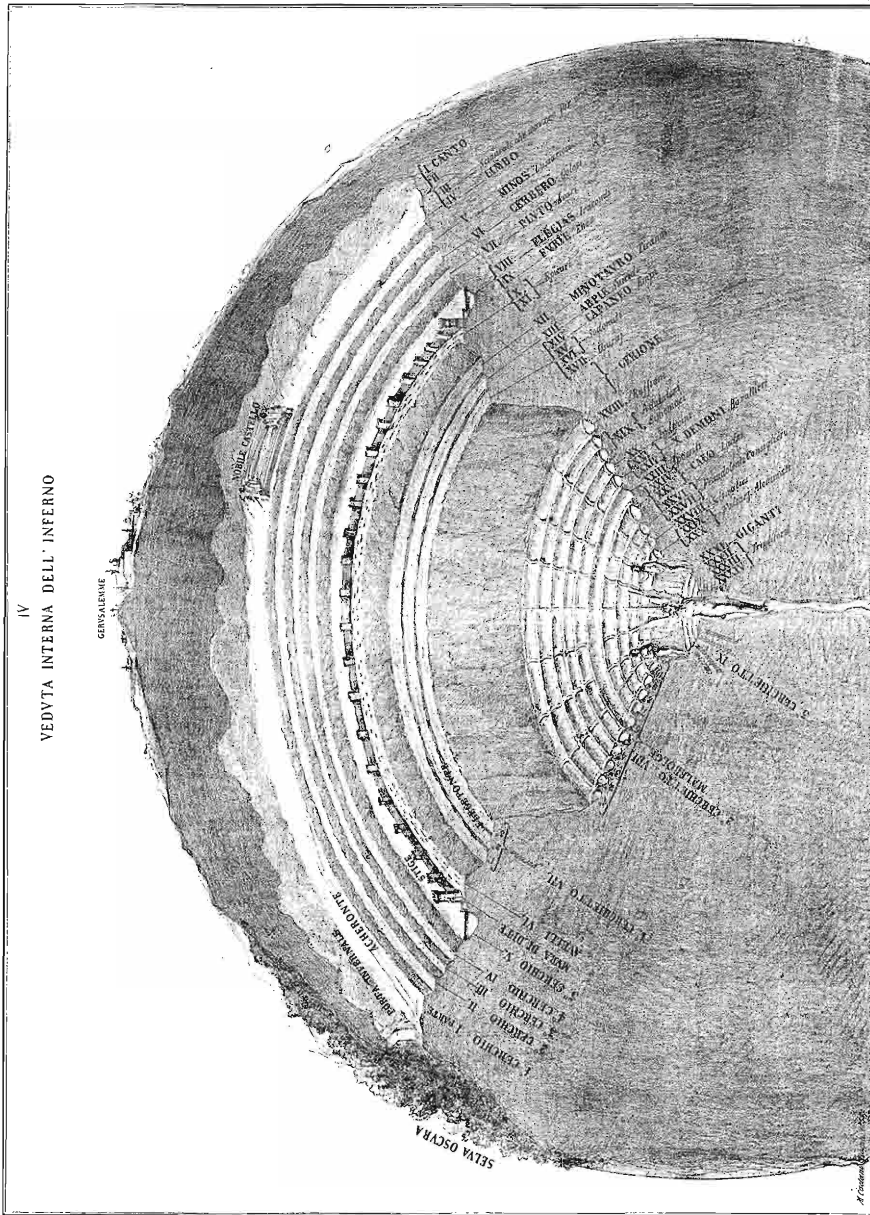
theon. The assembly of Mount Parnassus was governed over by the God Apollo, symbolical of the light of truth. He was attended by the Muses, the embodiments of the arts and sciences. The triple peaks of Mt. Parnassus were the heights of human attainment in religion, philosophy, and science. Pegasus, patron of great verse, stamped upon the earth with his hoof and from the ground flowed forth the streams of Helicon which made fertile the realms of literature and poesy. Beneath the mountain was the Trophonian den derived from the Grecian oracle of Trophonius which revealed the past, described the present, and foretold the future. This allegorical empire on the crest of which could be seen the palaces of the heavenly sphere was far more than a pictorial fable. It was a carefully concealed, yet arcanelly revealed, representation of the hidden empire of exalted "wits" dedicated to the universal reformation of humanity. George Wither in his book *The Great Assises Holden in Parnassus by Apollo and His Assessours* proclaims Lord Bacon to be under Apollo and the high chancellor of Parnassus. In line with this thinking most of the emblem writers of the period made generous use of Grecian mythology. They had special affection for Athena, the personification of wisdom, and Mercury, the messenger of the gods.

The emblem books tell us that there was a secret assembly of dedicated and enlightened persons whom John Heydon in his book *The Holy Guide* declared to inhabit the suburbs of heaven and to be the servants of the generalissimo of the world. This was perpetuated in alchemy under the symbolism of the College of the Holy Spirit where the worthy were instructed by an abecedarian, a textbook for young souls seeking to understand the mysteries of the spiritual life. Incidentally, Lord Bacon wrote a book, the *Abecedarian*, declared to be lost. The circle of the sages included members from all the principal countries of Europe, including Italy, Germany, France, and the Low Countries; but the center of the circle seem to have been England. From these several countries most of the emblem books flowed into the stream of Western literature. There is some evidence to indicate that the holy science had survived the Dark Ages and returned to Europe from the Islamic

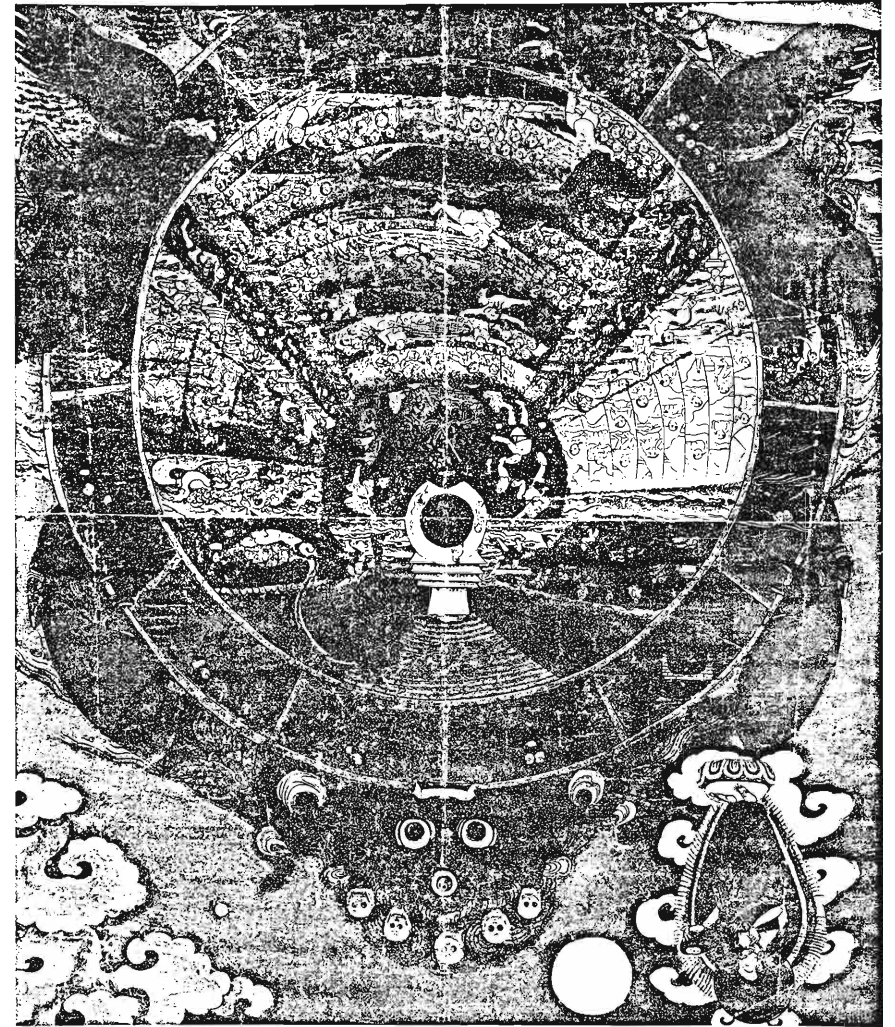
schools in Constantinople, Baghdad, and Cairo. The simple fact is that there was always an invisible realm of souls which had natural dominion over the minds of mortals. The higher content in human nature could be stimulated without the individual actually suspecting the source of his own improvement. Emblems awakened slumbering souls whom St. Paul describes as the first fruits of them that slept. Here the Tibetan mandala previously described is again instructive, for it likewise sets forth the redemption of those passing through the nightmare of spiritual ignorance.

Most of the European emblem books were authored by nominal-Christian writers and illustrators. For the most part, however, they make use of pagan symbols and fables. In the designs these may be combined with Christian elements. For example, in the frontispiece of Wither's *Emblems*, churches are shown on the slopes of Mt. Parnassus. Details of engraving may include the scene described in the New Testament in which the risen Christ with a spade in his hand stands before a kneeling figure of Mary Magdalene. It should be remembered that she first thought him to be a gardener until he revealed his true identity. Three types of mind are clearly indicated in the emblem books. Some show Catholic influence; others, Protestant leanings; and still others are influenced by the new philosophy of humanism. It is clear that a too liberal use of religious symbols could have led to open persecution by various members of disputant sects. This would have severely limited the essential purpose which was to promote a pansophic idealism.

Strangely enough, while theology dominated the moral code Greek philosophy was not only tolerated by the Church but was the solid foundation of the educational system. Most scholars were Platonists or Aristotelians in their private thinking and were deeply involved in an effort to rationalize the place of the human being in the universal plan. For this reason Christian ethics were dressed in Grecian garments which provided a wide range of emblematic elements. Even today, many church buildings show architectural details derived from Greek and Roman temples. To a degree, therefore, they reveal their bases in allegory.



The diagrammatic representation of Dante's "Inferno." This illustration shows definite Oriental influence.



Tibetan tang-ka showing the spheres of punishment in the realms of mortal delusion. This illustration should be compared with the diagram of Dante's "Inferno."

We might mention the symbolism of cupids who were originally attendants of Grecian deities, especially Venus. They became symbols of profane and sacred love. When presented without wings they are associated with human affections, but winged they stand for divine love. In colophons and headpieces in books the addition of wings to the recognizable appearance of an historical person signifies that the individual is deceased and has joined the angelic host. With the passing of time some of these deeper elements were



LELAND STANFORD JUNIOR UNIVERSITY

Bookplate of the Leland Stanford Junior University. This excellent allegorical representation shows Athena with her usual emblems accepting gifts from Clio, Muse of History. In many early bookplates, Athena is the bestower of wisdom and the benefactress of young persons seeking knowledge and understanding.

forgotten and there is some confusion in the emblemism. The emblemists Otto van Veen and Jan Van der Veen did special emblem books featuring cupids in their two aspects. Otto van Veen devoted his volume which was published in 1615 to emblems of divine love. In this case the morality involved is largely Christian but not the symbols through which it is presented.

Modern psychological thinking seems to have resulted in a strong revival of allegorical emblemata. Most of the important books have been reproduced in facsimile in the last ten years. The reprints are usually accompanied by extensive introductory comments by contemporary thinkers.

While the circulation of these books is relatively limited and the reprints are often expensive, they reveal growing psychological consideration of such matters as allegories and analogies as sources of valuable practical information. The recent interest in allegory and emblemata has resulted in the publishing of facsimile reprints of many of these rare and elusive texts. The trend has broadened to include most of the important volumes which have survived to us only in public libraries and national institutions. While the emphasis has been upon emblem books originally issued in English, foreign texts are found upon several listings which have come to hand in the last two or three years. It is interesting to find a number of first editions of items currently in print reset in modern type. Careful scholars prefer facsimiles and have noted that the modern reprints show changes of significant wording or other "improvements." A number of Lord Bacon's first editions have been photographically reprinted including his rare little work *Wisdom of the Ancients* which must be considered as allegorical.

There are several possible explanations for the sudden reappearance of ancient tomes with their special emphasis on mythology and symbolism. We have lived for many years with Bulfinch's *Age of Fable* which is apt to be listed as juvenile reading. Many older books were written in times of leisure. Authors prepared their scripts in longhand and thought little of spending ten or twenty years on one labor of love. They researched their mater-

ial carefully, quoting hundreds of authorities and interlarding their serious essays with anecdotes and bits of jest. In the century following the Renaissance the classical poets were restored to the public with notes and commentaries not included in modern trade editions. While facsimiles lack much of the beauty of the first printings they are excellent handbooks. Another factor is the possible inclusion of cyphers and anagrams which are lost in the cycles of republication. Many books are linked together by the ornaments on their title pages, elaborate initials at the beginnings of chapters, and similar decorations. When carefully examined they strongly suggest a group of authors bound together in their philosophical leanings. The members of such literary constellations not only had thoughts in common but made use of symbols exchanged among themselves. In some cases these printing details greatly enhance the market value of special books although the average reader seldom knows why. Thus first printings decorated with special symbolic devices are virtually impossible to find, but a second printing issued in the same year with these devices removed is relatively common.

The important authors were not always popular in their own day. The level of their idealism was far above that of their contemporaries. A few enjoyed royal protection and support, but the majority languished in protective oblivion. The Inquisition was ever watchful but was inclined to pass over lightly such volumes as were dedicated to the members of the higher nobility. In fact, it was almost mandatory to include a page or two in praise of the grand duke or a genteel cardinal—with special emphasis on the cardinal.

The entire field can be summarized in a quotation by Joseph Addison: "Allegories, when well chosen, are like so many tracks of light in a discourse, that make everything about them clear and beautiful."

*In
Reply*



A Department of Questions and Answers

QUESTION: What are we learning from the present world confusion?

REPLY: The best approach to this question might be a careful consideration of human nature. There are two principal schools of thought as to the place of man in the grand scheme of things. One group likes to think of the human being as a god in the making; there is also the less optimistic point of view which classifies the genus *homo* as a precocious biped. Both of these concepts can be defended with considerable success. According to the scriptural version our original ancestors sinned against the Divine Will and were cast out of the celestial region. Theology used this incident to support the doctrine of original sin. This belief assumes that salvation is possible through divine intervention. Buddhism has much the same overall point of view, but states it rather more simply. The Buddhist takes it for granted that incarnation in the mortal sphere is a proof of imperfection. When there is nothing more to learn in this world, we depart to return no more.

Karma demands the expiation of all sins and the perfection of all virtues. Reincarnation makes the karmic process possible. Entities coming into birth reincarnate to fulfill karma. The karmic pattern of each individual is different, but it may be safely assumed that we are born where we are because of what we are. Individuality is largely a matter of mental and emotional karma which manifests in daily living as character or disposition. We

may inherit certain physical characteristics from our ancestors as a result of personal conduct over a period of many lives. The earth is inhabited therefore with a host of human beings, each of whom is struggling desperately to survive the pressures of his own physical heredity and internal temperament.

Races and nations are aggregates of human types, each of whom is primarily concerned with the release of their own beliefs and convictions. As we take a long range view, it is surprising how much significant progress has been achieved. We are all somewhere in the middle distance between ignorance and wisdom—inclining toward ignorance. Because the internal mechanisms of all persons are remarkably similar, it is only natural that the collective difficulties which we experience socially are likewise much the same. There has never been a time when personal ambition has not resulted in suffering. Why is it that we learn so little from the common experiences of our times and former ages?

One of the basic difficulties is excessive human egoism. Countless persons have fallen in love with themselves and, like Narcissus, have fallen into a pond and died in the desperate effort to embrace their own reflections in the waters. Only a few heroic souls have been able to stand firmly against their own instincts and appetites. Fortunately, most persons have very limited spheres of influence and can only tyrannize over relatives and associates. When, however, we live in a world dominated by self-centeredness, it is obvious that essential progress will be extremely slow. After all, civilization in terms of history is only about 10,000 years old. Prehistory certainly existed, but as yet it is comparatively unknown.

When we look around and notice that all humanity is in much the same predicament and has not yet had the wisdom and strength to correct its own errors, we may pause and inquire about the actual capacities of average individuals. As the poet Goethe says, "The little man-god still his stamp retains, as wondrous now as on the primal day." Whatever the causes be, society is in serious trouble and as yet has no workable program with which to face the future.

Allowing that the human soul is capable of elevating the personality to union with the powers of the spirit, it does not follow that the procedure is in general use. Most persons are still of the earth—earthly—and while they would like to grow they have very little energy to sustain their aspirations.

It is difficult to understand how mankind has lived so long and learned so little. It is evident that cultures are by-products of human activity and cannot actually redeem their own inventors. They can help, but in the end are perverted by the intensities of selfishness and ambition. To understand correctly the condition of our world today we must diagnose the infirmities of the hour. We are really not overwhelmed with new problems or a large assortment of misfortunes; we are still working on the same dilemmas that have troubled us for thousands of years. We have chosen to ignore the warnings of the oracles, the admonitions of the sages, and the pleadings of the saints.

Many persons have a feeling of uniqueness about themselves which is not entirely justified. We have lived with our own faults so long that we have become accustomed to them, take them for granted, and expect to be happy in spite of them. Perhaps the wisest attitude is to examine collective shortcomings in terms of our own personal ineptitudes. While we are wondering why civilization does not mature more rapidly, we can ask why our personal lives have changed so little over a period of twenty-five or fifty years. Have we corrected our own faults or made any substantial effort to live in harmony with ideals which we recognize and respect? We can take it for granted that we have learned something and improved our dispositions to a degree, but there is little evidence of miraculous reform. While to us others are responsible for social disasters, *others* includes us among the causes of their misfortunes. Many have discussed with me the frailties of their own natures, but take it for granted that they have done their best under the existing circumstances. The collective feels the same way and also lacks the stamina to implement their indignations.

There is a story that a citizen of Athens asked why gold was of such a pale color. The philosopher Diogenes replied: "Because it

has so many thieves plotting against it." The conflict between principal and profits has been with us always. The greed for gain has broken countless homes and brought many nations to ruin. Another Greek philosopher saw an important Athenian citizen weeping copiously, his body shaking under the stress of his emotion. The wise one turned to a friend remarking, "This man's tears are genuine—he has lost money." Cupidity is a universal evil. It has infected both State and Church and undermined the integrity of capital and labor. The obsession of wealth is the more remarkable because, to borrow a phrase from the Bard, "we are such stuff as dreams are made on, and our little life is rounded with a sleep." If consciousness survives the grave, countless human beings will have unhappy memories; if there is no life after death, what matters it that we accumulated possessions which we cannot even remember. Philosophy is inclined to recommend that our daily conduct should be so regulated that, if we can face the day without fear, the future will take care of itself. Buddha pointed out that the rich live continuously in the fear of loss and the poor in hope of gain. Each has a peculiar misery according to his estate.

There are three choices that each individual can make concerning his purpose for existence. He can seek wisdom as his major objective or cultivate constructive emotions and find in true love the fulfillment of himself. The third course is to dedicate endeavors to the accumulation of worldly possessions and to this end sacrifice both wisdom and love. How have we resolved to use or abuse the allotment of years which has been assigned to us? These thoughts are not platitudes; each must decide for himself the course he intends to follow and the consequences which he must endure.

As populations increase, natural resources diminish and, as the corruption of environment continues, it becomes apparent that a competitive attitude toward personal gain becomes unendurable. Production for profit must give way to production for use. This realization must arise within us or be forced upon us by circumstances beyond our control. The ancients divided the life span of the individual into seven ages—beginning with birth and ending

with dissolution. Each age includes not only the physical changes in man's corporeal constitution, but the progressive unfoldment of the person within the body. Infancy is a span of helplessness and is socially analogous with the "welfare state." A little later the gradual process of embodiment brings the individual to the golden years of irresponsible childhood. This period closely parallels what we refer to now as the "fun generation." Not much is expected of children, but unless disciplined, they face a dreary future. Then comes adolescence which is usually accompanied by considerable emotional stress and confusion. This has been described as the "sex age." This state of affairs is also notable for a growing rebellion against traditional and parental authority and a determination to achieve personal freedom without responsibility. From here on a new set of factors becomes dominant. The young person reaching majority suddenly finds himself confronted with a variety of decisions. He must make his own way by fair means or foul and relinquish the glammers of childhood. At this point the body and the being which inhabits it often come to a parting of the ways. The general trend is to project adolescent attitudes into adulthood. Having graduated *cum laude* from some prestigious college the young man or woman must enter the University of Hard Knocks where theories give way to practices. It has sometimes been said that in advancing years the older person enters a second childhood and returns to the parental protection of the "welfare state."

Each of us should ask himself as to whether our own inner maturity is appropriate to our years. Are we truly growing up or are we merely growing old? If our conduct is childish we must be classified as children. If it is adolescent we are perpetual adolescents. Unless we are truly adult we cannot make the decisions which are individually and collectively necessary at this time. Violence of all kinds and conduct patterns which must end in personal or collective bankruptcy are adolescent. Cooperation is mature and competition is immature. The important point is that we must grow up inside ourselves if we wish to live comfortably as persons in a well-adjusted social system. There is nothing wrong

in children being children, but this state cannot go on forever. Nature has many ways of inducing us to accept the challenge of adulthood. If gentle means fail, the universal pattern in which we exist can resort to more strenuous methods.

The situation which concerns the thoughtful at this time is not tragic. We are suffering from growing pains which used to be considered an actual ailment and is still the world's most common disease. Very few people like pain and will use any possible means to alleviate immediate suffering. Actually, pain is a very good friend: without it humanity would have perished long ago. It is a warning—it tells us that something is wrong; if its symptoms are ignored the ailment advances and may in the end be incurable. If the symptoms are not taken care of in the present embodiment, the individual must find the remedy in a future incarnation. What pain is to the human being, disaster is to the people of the world. Our vices ultimately force us to cultivate appropriate virtues. When we are finally weary of the adversities which we have caused, we shall proclaim our maturity. The basic unit of society is the individual. Growth must begin with him. Reforms must be motivated by a combination of insight and necessity. In Greek mythology, all creation rotates on the spindle of necessity. This is the first time that the entire human family has been threatened with general disaster. Industrial expansion has bound the world together as one vast economic structure and dissensions are rising on every hand.

Persons who would otherwise be responsible citizens are now striving desperately to maintain their standards of living. In the United States especially, luxury has become a necessity. The very thought of economy is unbearable and extravagance takes on the appearance of a virtue. Many factors have contributed to the prosperity syndrome. As one economist expressed it years ago, many are attempting to live off the interest of their own debts. As the struggle to maintain elaborate establishments continues, competition has intensified and ethical standards have dropped sharply. The compulsion is to hold on to what we have and get more if possible. Retrenchment is too disagreeable to contemplate, and inflation has risen accordingly.

When a television viewer writes a letter criticizing programs on the air, he will probably be told that if he considers a performance distasteful, he can always turn off the set. In this way we can censor our viewing according to our own preferences. The same is true in every field of activity. It is never necessary to accept ideas or opinions that are contrary to our own integrity. This takes self-control and is a good discipline in all matters of general concern. In the larger theater of public affairs we always have the right to live according to the best that we know, but when we seek to compromise we lose control of our own thoughts and emotions. A fear of some type of reprisal intimidates us and we are penalized by our own weaknesses.

The best way to live in the present generation without contamination is to strengthen the standard of values with which we are naturally endowed. Instead of being overwhelmed by personal misgivings, we should realize that growth or progress is a slow and tedious procedure, but the universe is on our side. Few will look forward with equanimity to a major surgical operation. It may be painful and incapacitate us for some time, and it will most certainly be expensive. If we are wise, however, we will undergo the surgery if there is a reasonable probability that it will restore us to health. A greater tragedy will follow if we fail to take remedial measures.

The world is facing a form of illness. Personal ambition has already revealed the symptoms of the prevailing disorder. We should be grateful that we have received proper warnings. If we heed them we can look forward to permanent improvement. Nature's benevolence is forever striving to protect us from our own weaknesses. The universe has no intention of condoning failure. It immediately lays the foundation for complete recovery. A crisis is not evidence that God has forsaken us, but rather that the Divine Power is ever mindful of our needs. It will never allow its children to be spoiled or to spoil themselves. Parents are patient with their own children—they endure much—but if the child shows serious symptoms of delinquency, it must be reprimanded. It would seem that spoilage has gone too far and, persuasion having been ignored, more strenuous means must be used.

It is written in the Scriptures "whom the Lord loveth he chasteneth." If it were not for the Sovereign Power against which no evil can prevail, we would be in a sorry way. It is at this point that religion becomes important to both the individual and collective mankind. If in our hearts we do not believe that a benevolent Deity presides over human affairs, our worst fears might be justified. It has been said that the Brahmans attempted to force Buddha to explain why God permitted evil. The great sage replied simply: "If God permits evil, he is not good, and if he cannot prevent evil, he is not God." The point Buddha wished to make was that it is man who permits evil and he should not blame Providence for his troubles. As the growing child must gradually accept his own responsibilities, he must learn—sometimes painfully—the secret of his own salvation. As the small bird must be cast out of the nest or it will never learn to fly, each of us in one way or another must discover his own strength, even though the experience may be painful.

Learning is a twofold process. First, knowledge must be accepted by the mind and, second, it must be applied by the individual. We are all constantly accumulating information which should be thoughtfully considered, but we are often reluctant to modify our actions even when we realize that constructive change is necessary. We have a heritage of wisdom, but we also have a legacy of ignorance. Glamorized misinformation too often passes for truth. In spite of noble resolution war, crime, poverty, and sickness continue to plague the human family and they have come to be regarded as inevitable. We have taken the attitude that we must endure these troubles and direct our attention toward the fulfillment of our temporal purposes. Human society is not only divided into racial and national groupings, but within each of these there are more or less psychological subdivisions. Industries relentlessly advance their own causes. Politics is a highly organized world of its own. Labor unions continue to press for higher wages and better working conditions. Professions like law and medicine are closed corporations desperately striving to protect their own spheres of influence. All these blocs have developed

powerful propaganda media which are bombarding the already confused and exploited citizenry. They are always conditioning the social foreground and very few pause to consider the background. Bureaucracies in general are afraid of common sense and shift the blame for nonsensical situations from one to another of their own groups. As a result the public mind is losing faith in everything and everyone. In the end each of us must do his own thinking and build a personal philosophy of life suitable to sustain constructive conduct.

Most dominant organizations today functioning on political and industrial levels are afraid of religion. In some areas they have actually legislated against the higher moralities associated with mystical and philosophical faiths. Under systems which protect freedom of religious assembly the prevailing practice has been to simply ignore all forms of theology. As conditions worsen there is a powerful trend toward the restoration of mankind's religious heritage and each of us must learn in time that God is always a majority. There is a reservoir of idealism available to every individual and it is noticeable from recent polls that the old-fashioned virtues are still held as sacred by nearly seventy percent of American citizens. There is an old saying that man's extremity is God's opportunity, and with this in mind our hopes for the future are strongly supported. We are actually in better condition than we were ten years ago and those who feel that they are disillusioned should remember that the word itself is a double negative. It really means that we are shedding our illusions and when these are gone, truth comes back into focus. We can also remember that while we live for a time in this world, we are always citizens of the cosmic commonwealth and this vaster region deserves our first allegiance. We were created for a better destiny than we know and each person can try in every way possible to be worthy of his immortal and eternal heritage.



Happenings at Headquarters



The lectures on Sunday mornings of the Summer Quarter Activity were begun on July 2 when Stephan A. Schwartz talked on the subject of *The Theory-Practice of Dream Interpretation—Including Dream Symbols and Their Meanings*. On July 9 Manly P. Hall shared *The Characteristic Reaction of Each Zodiacal Sign to Social Change*. Dr. Framroze A. Bode, High Priest of the Zoroastrian Religion in Bombay, India, on July 16 presented *Living Religions East and West—A Consideration of the Fundamentals of Buddhism and Christianity*. Mr. Hall expressed views on *Grief, The Tragic Emotion—Coping with Sorrows and Loss* on July 23. *Personal Experiences—My Meetings with Sages of India, Their Lives, Teachings, and Famous Books* was the subject of Dr. Bode's lecture on July 30.

Mr. Hall discussed *The Political Philosophy of Gautama Buddha* on August 6. A Trustee of the Society, Dr. Robert Constatas viewed *Listening to the Inner Self—The Teacher Within Your Heart* on August 13. *Theology, Psychology, and Mythology* was Mr. Hall's topic on August 20. Stephan Schwartz on August 27 delivered *Man: Grand Symbol of the Mysteries—From Philosophic Explanation to Scientific Confirmation*.

Mr. Hall on September 10 gave us *Imagination, The Extrasensory Power of Mystical Insight*. On September 17 *The Book of Revelation—A Manual of Self-Integration* was explained by Stephan Schwartz. The Sunday lecture series for the quarter was closed by Mr. Hall on September 24 with *Comparing Eastern and Western Methods of Transmitting Esoteric Instruction*.

Dr. Stephan A. Hoeller presented two series of lectures—*Spiritual Treasures of Ancient Egypt, A Tribute to the Recent Tut-Ankh-Amen Exhibit* and *Four Enigmas of the Ages, A Jungian View of Some Themes of Timeless Wonder*—on Wednesday evenings at 8:00.

Egypt, Home of the Gods—Structure and Origins of the Egyptian Spiritual Tradition was the opening lecture on July 5 of the first series. Subsequent topics were *Osiris, Hero God of Transformation—The Mysteries of the Resurrected Savior of Egypt*; *Isis, Mother of Gods and Men—A Divine Woman for All Seasons*; *Hermes and the Faith of Wisdom—The God Thoth and His Hermetic Mysteries*; *Akhnaton, The Divine Rebel—The Story of King Tut's Heretical Father-in-law*; and *Sacred Magic and Alchemy in Egypt—The Egyptian Origins of the Theurgic Tradition*.

The second series of Wednesday evening lectures was begun on August 30 with *Atlantis, Fable and Fact—The Sunken Treasure Island of the Human Spirit*. The three remaining talks were *Chariot-Riders in the Sky—The Space Age Myth of Ancient Astronauts*; *The Holy Grail—Romance and Reality of Christ's Fabled Chalice*; and *Shamballa, The Heavenly City—Re-emergence of a Tibetan Legend in the West*.

Dr. Framroze Bode, recently arrived from India, on Saturday morning of July 29 at 10:00 conducted *The Future of Modern Civilization* seminar. The future of mankind and his cultural values was viewed along with an in depth study of moral and religious values in three phases of life—religious, economic, and political.

Ralph Sterling, a practicing astrologer who has taught the subject most recently at the University of Southern California, on August 19 at 10:00 conducted an *Astrology Workshop* which consisted of two parts—*Understanding Human Relationships* and *Understanding Success*.

Three Sunday mornings at 10:00 with Dr. Robert Constatas, Vice-President of the International Foundation for Integral Psychology, on August 5, 12, and 26 provided an understanding of *The Path of Expanding Thoughts*, *The Path of Expanding Love*, and *The Path of Expanding Service* respectively.

On September 23 Dr. Marcus Bach presented a productive seminar on *The Power of Total Living, Ways to Psychological Maturity*. Formerly Chairman of the Department of Religion at

the University of Iowa, Dr. Bach, author of some twenty books, is widely known for his work in comparative religions, especially as it bears on healing and what he calls "the integrated triad" or body, mind, and spirit. The morning session featured a pursual of programmed methods of exercise, diet, and insight into the integrated health of the body; the afternoon session provided new explorations in the fields of fasting and expanded consciousness, techniques in mind and spirit were also presented.

Examples of Chinese Culture, the PRS Library exhibit which ran through August 27, along with souvenirs of the Boxer Rebellion had some enlarged photographs of pictures taken by Mr. Hall in 1923-1924 which showed China as it was in the early years of its democracy.

The Society recently acquired a large and unusual collection of ex libris; material from this collection was featured in the *Some New and Interesting Bookplates* exhibit in the Library during the month of September. Selected for showing were bookplates of Californiana of Phoebe Hearst and Henry Nash, celebrity ex libris which included those of Charles Dickens and Lord Cornwallis who surrendered to George Washington at Yorktown, and institutional plates of universities, public libraries, and philanthropic organizations. Also shown were modern bookplates and recently secured handbooks on the subject.

From November 5 to December 20, there will be the annual display of Christmas stamps from Mr. Hall's private collection. Many of these stamps were inspired by famous paintings in the great museums of Europe and America. Others are based upon original designs prepared especially to commemorate the life of Christ, the ministry of the Apostles, and the sacred symbols of the faith. Outstanding examples are from the Cook Islands which have regularly produced extraordinary compositions of postage stamps dealing with sacred themes. Recent issues of Vatican City have considerable religious, historical, and artistic interest; the exhibit has substantial cultural significance.

We recently received a photograph of a very handsome trimaran which gives the appearance of being thoroughly seaworthy.

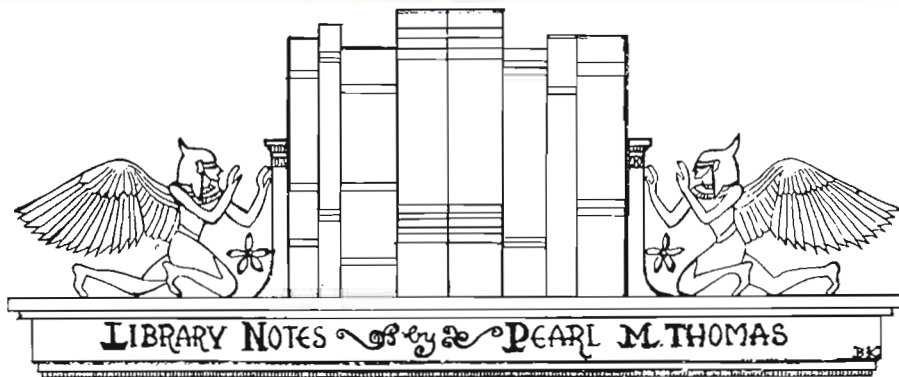


It has been named the *Manly* in honor of our leader, Manly P. Hall. This came as a pleasant and unexpected surprise and Mr. Hall is most grateful for this unusual distinction. We reproduce herewith the photograph with the name clearly visible; the owner of the trimaran, Mr. Walt Vincent, is standing on the deck. We hope that the good ship *Manly* will have a long and illustrious career. In addition to the name on the stern, this trimaran will also have a photograph of Mr. Hall in its cabin. Many, many thanks, Mr. Vincent, for honoring Mr. Hall in this interesting way.



Give me chastity and self-restraint, but do not give it yet.

—St. Augustine



EUROPEAN BACKGROUNDS IN MYTHOLOGY, LEGENDRY, AND FOLKLORE

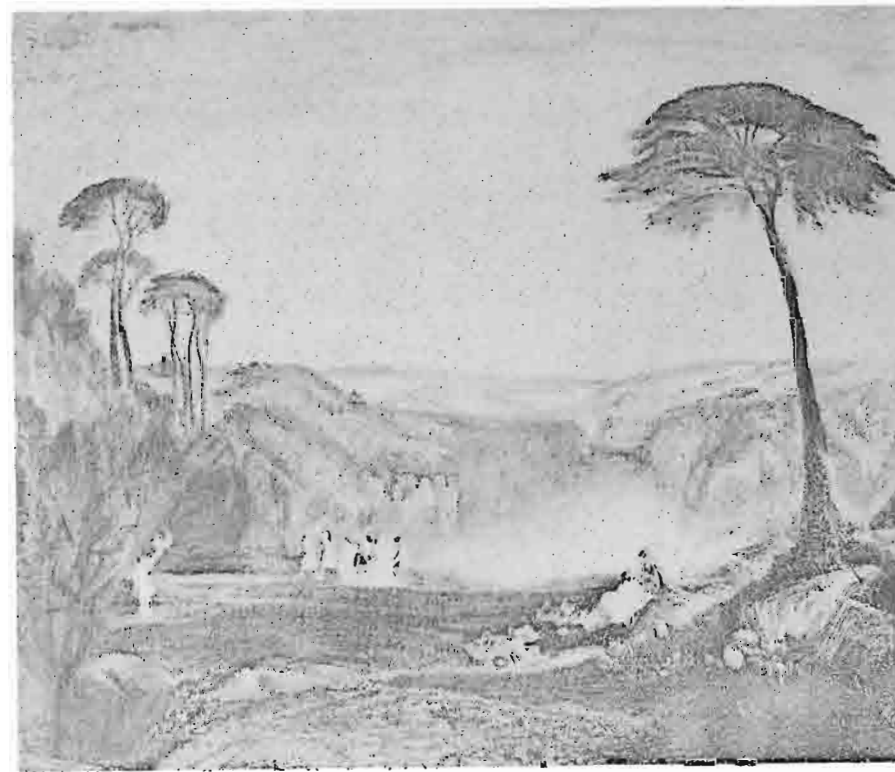
Our PRS Library is well stocked with excellent source material on the legendry and folklore of many lands. In our efforts to arrange and classify our holdings more adequately, two of the Library assistants—Lee Walker and Ernest Wulfke—have been busily at work correcting the various catalogs so these will agree with the placing of the numerous books. This entails a great deal of work but the end result will be well worth the effort.

Myths, or mythology, may be classified as a kind of prehistory, having its roots in the remotest antiquity when the gods took human form and dwelt among men. These have a definite purpose and have also been extensively used in literature all through the ages. Legends have often been called distorted history where historical facts through the centuries have been enlarged or elaborated beyond recognition. Folklore is a comparatively new term coined in 1846 by W. J. Thomas to signify traditions, customs, and superstitions of uncultured classes in civilized nations. Today the term has taken on a much broader significance due to the untiring efforts of such leaders as Max Müller, Sir James Frazer, Thomas Bulfinch, Henry O'Brien, J. G. R. Forlong, and many others.

It would be entirely too lengthy to attempt to mention all the books we have relating to myths or fables or legendry, but some are of such importance that they must be discussed to a certain

extent. Anyone wishing to pursue the subject is most welcome to use the Library during regular visiting hours.

Sir James Frazer (1854-1941), anthropologist and folklore authority, produced in 1890 the first rendition of his great work called *The Golden Bough*. It might be interesting in passing to mention what inspired James Frazer to settle on the title for his set of books on legendry. He had been intrigued with a beautiful golden-hued painting by J. M. W. Turner (painting now in Dublin) which had the title *The Golden Bough*. It depicts a placid crater lake in the Alban Hills of central Italy not far from Rome. The scene aroused his interest so that Frazer looked up the legend it portrayed.



Detail from *The Golden Bough*.

The lake at Nemi, as illustrated by Turner, was sacred to Diana and was a popular and wealthy shrine where Roman patricians, including Julius Caesar, built summer villas. In the Turner illustration we see a lone tall tree around which it was reputed that the "King of the Woods," or priest, stalked at all hours of the day and far into the night with a drawn sword. This was the rule—the king became king by outwitting and killing his predecessor and would in time meet the same fate. If we assume that this king represents time divided into past, present, and future, the present overcomes the past but is itself overcome by the future. The story seemingly stems from a very early period, long before the classical influence was known. This legend served as a focal point for Sir James Frazer from which there was no turning back.

This was just the beginning. Sir James meant only to write a resumé describing the ancient legend, but one thing led to another and along the way this one essay became the nucleus for twelve bulky volumes. This work was extremely well received. *The Nation* described it as "probably the most illuminating and most durable classic that has been produced in our language in this generation." *The Times*, not to be outdone, said: "The book is a great book, in just the sense in which the work of Zola or Balzac is great."

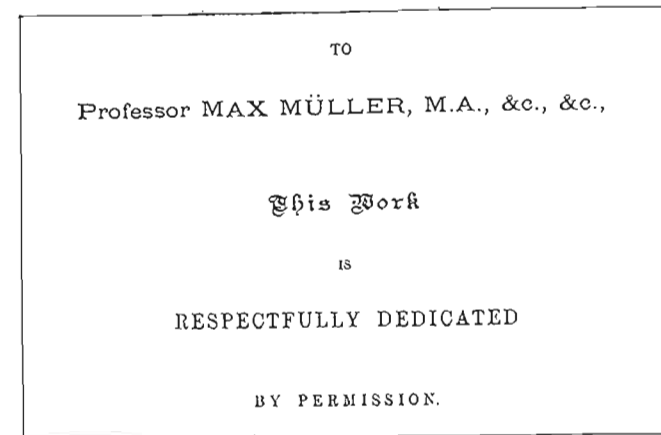
Frazer stated that he gathered material from many sources and in his own words these "have grown in number and swollen in bulk by the accretion of fresh materials, till the thread on which they are strung at last threatened to snap under their weight."

In the first of his volumes Frazer made inquiry into the principles of magic, then delved into the subject of taboo as applied to sacred or priestly kings. He later developed the theme of the myth and ritual of *The Dying God* which is an ever recurring theme in many ancient cultures.

Other books by Frazer in the PRS collection include: *Pausanias and Other Greek Sketches*, London: 1900; *Folk-Lore in the Old Testament; Studies in Comparative Religion, Legend and Law*, three volumes, 1918, also abridged, 1923; *The New Golden Bough* (abridged), 1965; *Totemism*, 1887; *Totemica, A Supplement to Totemism and Exogamy*, 1937; *The Worship of Nature*, 1926.

The latter part of the nineteenth century produced many other authors besides Sir James Frazer who took a profound interest in mythology and legendry. Professor Max Müller was often given credit for introducing this new area of interest. The Reverend George W. Cox, M.A., who wrote a two volume set called *The Mythology of the Aryan Nations* (1870), said Müller's Essay on Comparative Mythology "opened to me thirteen years ago a path through a labyrinth which, up to that time, had seemed as repulsive as it was intricate . . . and the fact established that the myths of a nation are as legitimate a subject for scientific investigation as any other phenomena."

Grimm's Teutonic Mythology, translated by James Steven Stallybrass, (4 volumes, London: 1882) has a special dedication to Max Müller:



To these should be added the beautiful leather-bound set of six volumes by Jacob Bryant, Esq., which delineates *A New System; or, An Analysis of Antient Mythology*, London: 1807, and includes an account of the celebrated author whose life was well protected by royalty and his beloved friends who cherished him.

Mr. Hall recommends, among other books from our collection, *Fables of the Ancients* by Francis Bacon, with notes, critical and explanatory, by Dr. Shaw (London: 1813), and believes that many of the keys to the Baconian riddle are to be found in classical mythology.

Thomas Taylor, the celebrated English Platonist, was so completely imbued with the love of Greek learning that both he and his wife frequently wore Grecian type clothing and served food similar to the repasts of the ancients. They took up a serious study of Greek religion and Taylor was thoroughly convinced that if people actually understood the profound philosophy promoted by the ancient Hellenes they would recognize it as one of the most advanced ever given to the world.

The translations of Thomas Taylor in fine old editions are well represented in the PRS Library and several have recently been reprinted by the Society so that more people will have access to them. At the present time these include: *The Fable of Cupid and Psyche*, Sallust "On the Gods and the World," Ocellus Lucanus "On the Nature of the Universe."

While considerable space has been allotted to ancient lore, it seems necessary as a preliminary to European folk tales. All over the world the same archetypal stories are told and retold and have their origin in the remotest antiquity. Hero tales, for instance, were prominent in ancient Greece with stories about Prometheus, Atlas, Ulysses, and many others. All heroes have a vulnerable spot as the heel of Achilles or the spot on the shoulder of Siegfried untouched by the dragon's blood. Most of these heroes actually lived—some as far back as the second millennium B.C. Their vulnerable spot, according to some authorities, represents the inevitability of death. In any case, this vulnerable spot is the means of making the hero fail. It could well signify the area where the hero has a lesson to learn—perhaps the lesson of arrogance to be overcome or the ambition for power to be dissipated. In the ancient dramas the heroes were the initiated teachers, and the stories of their lives were accounts of their trials and tribulations along the path to their illumination. This is magnificently set forth in the Twelve Labors of Hercules.

Among modern folk-heroes we find Robin Hood in England,

Frederick Barbarossa in Germany, the Cid in Spain, and Paul Bunyon in the United States.

The heroes of folklore are invariably of giant proportions, but the opposite is true of the "little people." The fairies of Great Britain are the dwarfs of Germany and the North. They are divided into two groups: the elves who live in the country, inhabiting the woods, the fields, or the mountains; and the elves who are the house-spirits and are often called hobgoblins.

Invariably, these little folk are quite jolly and, if they really like you, will render many kindnesses. One of their principal traits is benevolence but if displeased they can be quite disagreeable, usually in a mischievous sort of way. They seem to be wealthy and spend much time hoarding their treasures underground. Once in a great while some fortunate human receives expensive gifts from them; others claim that they have been taken to the rich storehouses of the dwarfs but something always seems to happen to prevent humans from obtaining anything the dwarfs are unwilling to share.

Dwarfs have old faces, wrinkled and leathery, and they invariably dress in gray or green and wear little red caps with a long tapering point which can be used to make them invisible. Sometimes their feet are on backwards; this does not help in their walking. Dwarfs are said to be full grown at three years of age and old at seven. They love to feast and dance, particularly at the full moon. Walt Disney has made the story of Snow White and her Seven Dwarfs the most famous of all. These are Nibelungs and are miners of hidden treasure.

The most outstanding of all "little people" are the leprechauns who reside exclusively in Ireland. They are the makers of brogues, or shoes, and diligently stay by their work. As usual, they are wealthy and when dealing with humans can be quite generous and again quite mischievous. In these days of frenzied frustration, it becomes almost easy to believe in impish "little people" who take particular pleasure in hiding our keys, glasses, or important papers from our sight. In the past, it has been the custom to offer these "little people," or leprechauns, or hobgoblins some small token of appeasement by putting out for them a glass of milk or a few cookies.

The great Paracelsus von Hohenheim, the famous sixteenth century Swiss physician, traveled extensively throughout Europe and the Near East seeking knowledge as related to the myths and legends of the various countries he visited. He talked with alchemists, herbalists, gypsies, and magicians seeking to discover their secrets. He became convinced that the world was surrounded by invisible entities, some of which can be most helpful to mankind. He divided these into two distinct categories—elementals, creatures composed of but one single element but without a soul, and elementaries. These elementals, he said, were amoral and lacked the stress and strains of higher-type compound entities. The elementals are the earth-spirits, or gnomes, the water-spirits which he called undines, the fire-spirits, or salamanders, and the air-spirits, or sylphs.

Elementaries, he believed, were artificial beings, creations of man himself. These are the result of intense thought or action, mostly of a destructive nature. He was convinced that these could harm only the individual who created them and that they had a strong effect on the vitality and health of the victim. He was a deeply religious man and saw justice at work in the elementals and elementaries which surround the human entities.

There are two pictures reproduced here from a beautiful old book in the PRS Library. It is entitled *Select Fables* and contains cuts designed and engraved by Thomas and John Bewick prior to the year 1784. Over 1,200 woodcuts engraved by these remarkable brothers were purchased by the publisher to be incorporated in various books they would be producing. Thomas, the elder of the brothers, had a fine talent for engraving and indeed was recognized as the restorer of the art of engraving on wood. As a young man of twenty-two (1775) he had a premium presented to him by the Society of Arts for a woodcut called *Old Hound* which has been portrayed here. His precision in wood engraving is truly outstanding and his ability to express the beauty of fur, feathers, and foliage is remarkable. Many of the Bewick engravings have appeared in bookplates and Manly P. Hall has a number of them in his collection.

The fables included in this particular book follow the normal procedure, to relate a rather short tale in which usually a bird or



Thomas Bewick's engraving of the Old Hound. In 1775, when he was twenty-two, he received a premium from the Society of Arts for this wood engraving.



Engraving for the tale of "The Crow and the Pitcher," from the Bewicks' *Select Fables*, London: 1820. The fable tells of a thirsty crow unable to drink because of a low water level in the pitcher; unable to upset the vessel, the crow solved the problem by dropping in pebbles until the water level was raised, thus enabling the bird to slake its thirst.

an animal takes on human qualities, often talking and acting like a human, yet retaining its animal characteristics. This narrative is followed by an interpretation which explains and justifies the action taken. The fable is an excellent character-building procedure for the young and invariably the lessons involved remain throughout a lifetime. When we use the expression "sour grapes" we automatically know it relates to the fox who could not reach some grapes and consequently assumed that they were sour. When we say someone is "crying wolf" we realize that everyone instinctively recalls the fable of the shepherd's boy and the wolves. These stories definitely become a part of our heritage which more than likely may be related to the fact that we were exposed to them at a very early age. It is from such fables we learn the fox is sly, the wolf is greedy, and the lion is courageous.

The subjects of European folklore and legendry encompass so vast a field that it boggles the imagination to even attempt an interpretation on just a few pages. In the Funk and Wagnall's two volume folklore dictionary in the PRS Library, better than twenty people wrote articles under the section "Folklore" and what it meant to them. Many of the articles are quite long and erudite. The various legends and myths come under many different categories and pages could be devoted to one type only. Just for instance, "Beauty and the Beast" is classified as a beast-marriage story and is to be found among the Basques, Swiss, English, Germans, Italians, Portuguese, and Lithuanians in Europe alone. The versions may vary somewhat but the basic story reveals a prince who has been placed under a spell and into the body of a beast or monster, and can only be redeemed through the true love of a good woman. A romantic quality pervades most of these moral stories.

The North American continent also has a rich heritage of folklore which we shall pursue in the next Journal. The American Indians have their own regional stories which are rich in original lore as well as in variations of some of the tried and true old standbys. Perhaps one of the most beautiful of the Cinderella stories is that told by the Micmac Indians, a branch of the Eastern Algonquins.

To Be Continued

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