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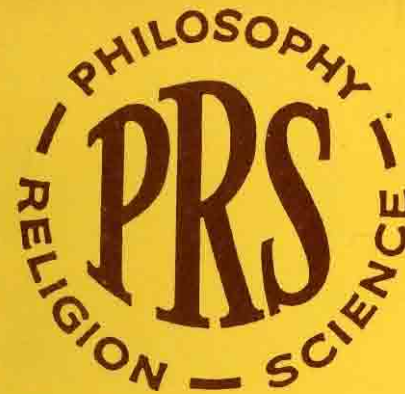
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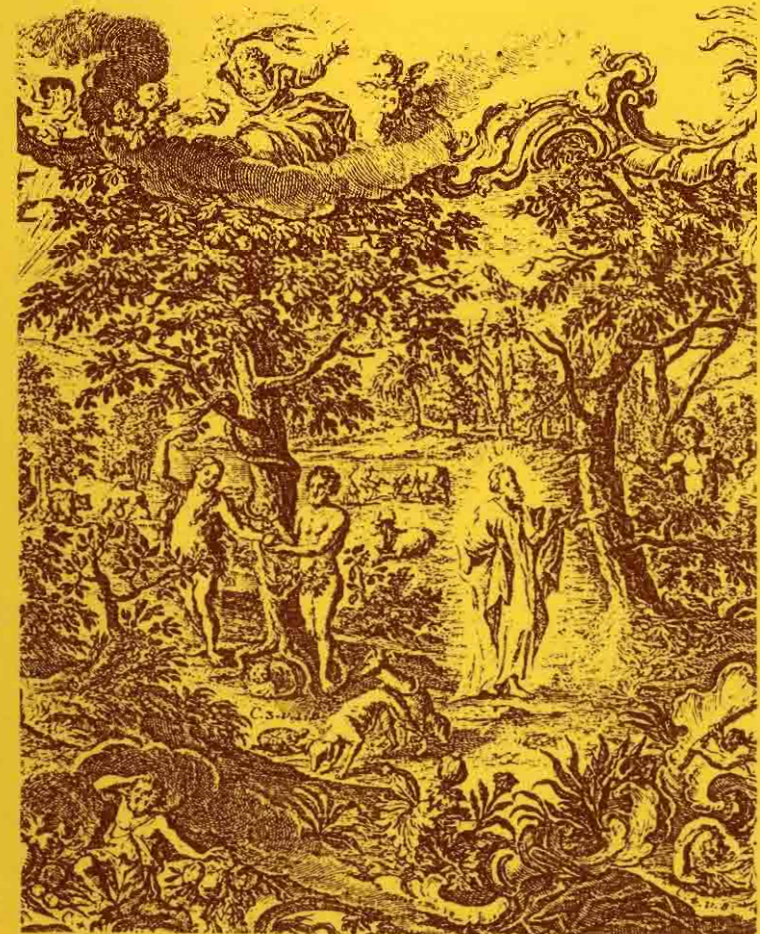
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TABLE OF CONTENTS

WINTER 1985—VOL. 45, NO. 4

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
THE GLORY OF THE GUILDS	1
FEATURE ARTICLES	
TREES AS SACRED SYMBOLS	8
REFLECTIONS ON NUTRITION	23
IN REPLY	32
AMONG MY SOUVENIRS	38
PLUTO/SCORPIO	52
CURIOUSER: NEWS FROM THE ORIENT	65
HAPPENINGS AT HEADQUARTERS	69
LIBRARY NOTES by Pearl M. Thomas	71

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: The Garden of Eden, detail from an engraving. From: *Biblia Sacra Veteris et Novi Testamenti*, by Antonium Klauber, 1835.



Winter 1985

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THE GLORY OF THE GUILDS

Modern labor unions originated in the guild system of medieval and early modern Europe. Richard Wagner, in his music drama *The Meistersinger of Nuremberg* built his libretto around the life of Hans Sachs. We are inclined to assume that tradesmen of the sixteenth and early seventeenth centuries were deficient in the higher aspects of culture, but in fact, many of them were well educated and patrons of social progress. Hans Sachs, for example, belonged to the Shoemakers' Guild and practiced this trade throughout his lifetime. He made new shoes and mended old ones and was surrounded by apprentices whom he regarded with fatherly affection. On the side he composed poetry and was a leading figure among the tradesmen musicians of Nuremberg. They held cultural competitions in the local church and treasured the distinctions bestowed upon them by the public in general, and the nobility in particular.

The guilds, of course, descended more or less directly from the ancient esoteric orders of Greece and the Near East. By the sixteenth century they were largely secularized because their pagan origins conflicted with the teachings of a militant church. The guilds found it advisable to rewrite their scenario, but the principles held in secret remained unchanged. As Lutheranism gained

ascendency in northern Germany and civil wars increased in frequency, the guilds remained the one institution that could survive political and theological antagonisms.

In the ancient guild system it was deemed expedient that every citizen should develop two skills and not depend upon one trade for his survival. During the civil wars he might be forced to leave his community, lose all his worldly possessions, and be forced into exile in some foreign land. If this occurred, a second string on his bow improved his chances to build a new career.

Persons of every class were involved in the "Glory of the Guilds." Popes became tailors, kings repaired clocks, and princes of the realm learned the art of carpentry. Conversely, the carpenters gained distinction in literature, the creative arts, and the learned professions. A most useful attainment was a second or third language and this, in turn, opened the way for classical literature and philosophy and the theological systems of antiquity. In the seventeenth century there is no doubt that within the guild system the beginnings of the democratic theory of government came to public attention.

Long experience has proven that the one-track mind is insufficient in our present generation. This is an age of specialization, where, as Elbert Hubbard put it, we study more and more about less and less. We may spend the first half of our lives learning things that will be obsolete by the time we have mastered them. The person who has nothing to talk about or think about, except his own profession or trade, is usually bored with himself and a discouragement to those around him. If, by some chance, he reaches an estate which bestows leisure, he has nothing to do but waste his time and money in a desperate effort to enjoy his success. There was an adage among the ancients that man had been given two eyes in order that he could function on two levels of experience at the same time.

While many of the petty grievances that complicated medieval living have faded away, new ones have come to take their places. On every level of employment today there are constant changes, most of which contribute to unemployment. Even a skilled work-

man may lose his job if he can be replaced by a machine; in fact it may even be that he helped to build the very equipment which displaces him. Because of these insecurities it is a great help to develop some supporting abilities if and when it becomes necessary to establish a new career. Young people are becoming aware that the guildsmen of old were practical thinkers. I know several cases in which a second language established a priority on a waiting list. Instead of sitting around waiting for work, it should be remembered that it will be a long time before there will be too many Americans who can speak Chinese, one of the Hindic languages, or even modern Russian.

The more we know the safer we are in almost every field of thinking. If we can tear ourselves away from the TV set and devote this time to the improvement of our aptitudes, our economic security is strengthened, and we also improve our cultural assets. It was not against the profit system that the German guilds strengthened their defenses, it was fear of vandalism and mercenary soldiery. If he has properly diversified his talents and abilities, a physician does not need to worry about malpractice medical insurance. He can go into theatre, write successful books, or volunteer to assist some foreign country (whose language he can speak) to establish hospitals and clinics. The housewife, whose children have grown up, may not need to feel compelled to wait hopefully for an opening. If she can qualify as a commercial artist, or has earned teaching credentials, her chances for a rewarding career would be greatly improved.

Many young people today are at loose ends. They graduate from high school but fail to realize that practical education begins after the diplomas are handed out. The desperate search for fun and freedom has few practical rewards. Many who feel that society has betrayed them are actually betraying society. They want much out of life, but have little to give. If and when they do find a job, the future is still uncertain. They should devote their leisure time to the development of internal resources. They need a philosophy for living that is both idealistic and practical. In most cases, basic religious integrities are far more important than may at first ap-

pear. If they are good citizens, they should live on a level that is a credit to themselves, their community, and their nation.

The heads of various labor unions could learn much from the structures of early guilds. These organizations held the respect of all in whose communities they lived and labored. The shoemaker regarded himself as indispensable to the neighborhood in which he dwelt. Every pair of shoes he made bore witness to his scrupulous honesty in both labor and materials. His prices were fair and his footgear could be worn with pride by the prince and the commoner alike. He had served five or sometimes ten years of apprenticeship before he went into business for himself. If he failed to maintain the standards of his craft, he lost his membership and probably would be disgraced for life. He was judged by a jury of his own peers.

In the seventeenth century, the guilds established benevolent subsidiaries to care for the widow and the fatherless. They also provided defenses against the tyrannies of their times. In some instances, when members were persecuted because of their progressive leanings, they were given the protection of their guilds. Martin Luther was a guildsman and one of the few religious reformers who never suffered imprisonment or martyrdom. The secret empire of the guilds stood always for progress, and each member was prepared to defend with his life and honor the integrities of the organization to which he belonged. To fulfill its highest objectives, a labor union in these modern times must have powerful allegiances to honor and to truth, and above all, rules and regulations. The love of God and the realization that constructive labor for the common good is the highest possible religion. The moment the workmen's guilds are corrupted by personal interests or by the dishonesty of leadership, one of the most powerful instruments for the building of a better world sacrifices its birthright for the proverbial bowl of pottage.

When the time came, King Solomon determined to build a temple in Jerusalem to fulfill the pledge of his father, David. He gathered about him workmen of many kinds and, according to tradition, not a single laborer died in the years that it took to com-

plete the building. Solomon sent a message to his friend, Hiram, King of Tyre, who provided cedar trees from the mountains of Lebanon and floated them down to Joppa. Solomon then secured the assistance of an initiate of the Dionysian Artificers and appointed him master of the work. In the legends of the cabala the temple on Mount Moriah stood directly beneath the Everlasting House forever in the heavens. May it be understood by this story that all nations and races share the common responsibility of perfecting the labors of the Great Architect of the Universe. Here is a non-sectarian project in which every human being is involved, knowingly or unknowingly, in the universal reclamation of mankind. Governments may fall, nations may decline, natural disasters may arise, but labor must go on. There will always be a need for homes, public buildings, shrines and temples to the Eternal God and monuments to the venerated dead.

The seven wonders of the ancient world were created by the initiated artificers. The only one to this time that has survived is the Great Pyramid of Giza, but we have created other wonders which bear witness to our skills and ingenuity. In the course of time, however, motivations have deteriorated. We build for profit or to give luster to our own achievements. Modern endeavors consist of countless separate projects built for a variety of secondary reasons. It is rare indeed today that we build for the glory of God and the enduring improvement of humankind. We build houses, not homes; and have gradually forgotten that every labor of the human hand, and every production of the human mind must be dedicated to the fulfillment of the Divine Plan or else those who build labor in vain.

Again we come back to that second string on the bow. Each person in building a career must include a dedication to that Divine Power by virtue of which we live and have our being. We may not fully understand the magnitude of our opportunities or responsibilities, but we can understand the dignity of an honorable career. We are here not only to labor, but to grow, and at the present moment labor and growth have not been reconciled. So long as profit is our only consideration there can be no enduring peace

on the face of the earth. Fame is even less rewarding, for the path of glory leads but to the grave.

What we call the democratic way of life had its beginning in the esoteric schools of antiquity. The Pythagorean School at Crotona was actually a miniature commonwealth. The members were united in their search for truth and also in a cooperative policy by which they held their property and possessions in common. Those entering the school bestowed all their worldly goods upon the institution; but if for any reason they should decide to leave the Crotona assembly, all their possessions were returned to them. The Platonic Academy was also an island of political freedom in an ocean of tyranny. In India, Buddha referred to the universe, not as a kingdom, but as a sidereal commune or commonwealth in which all living things shared the same resources without the taint of possession.

The Essene community at Engedi, near the shore of the Dead Sea was also completely socialized. The members did not own even their own clothes. They could accumulate nothing except merit. The Essenes had no punishment for crime because all motivations for evil actions were eliminated. The Therapeutae, a community of dedicated priest-physicians from whom the word therapeutic is derived, flourished for a time in central Egypt, but finally faded away as marriage was forbidden. These therapeutic ascetics healed the sick without charge and declared that the art of healing was sacred and should never be profaned for profit.

Building guilds survived most of the changes which afflicted secular institutions and for centuries protected the citizenry from the corruptions of the aristocracy. Most of the guilds were religion oriented and considered that their primary responsibility was to the underprivileged classes that received no protection from their various governments.

Today those preparing for constructive careers may find it advantageous to consider some type of spiritual dedication as the second string on their bow. While some persons of need are by nature generous, the majority is not overly concerned with religious obligations. Self-interest advances material fortunes, but

unselfish service to philanthropic enterprises strengthens the inner life and ennobles character. The labor organizations of the sixteenth and seventeenth centuries were actually the forerunners of programs of human rights that found their first expression in the American Revolution and the heroic pioneers of freedom, such as Thomas Paine, Jacques Rousseau, Guiseppi Garibaldi, and Simon Bolivar.

The Scriptures tell us to render unto Caesar the things that are Caesar's and to God the things that are His. Supporting Caesar is a weary business, but rendering tributes to God is a refreshment of the spirit. When we become absorbed in worldly pursuits it is only proper that we should pause and give heed to the wisdom of the ancients. King Arthur and his Round Table had its political overtones. The Table was round so that the assembly dined on the level, none was more exalted than another and the Siege Perilous, the empty chair, was reserved for the invisible presence of the Spirit of God.

In the building guilds, the guildmasters were also seated at a round table. In the midst of this table was the great Guild Cup to symbolize the Eucharist of those united together to participate in the mystery of the cleansing blood. This Guild Cup was the Holy Grail of the Guilds and around the rim of the Cup was a circle of hooks from which were suspended the crests or symbols of the masters of labor and repose. Incidentally, in the sale of the properties of William Randolph Hearst to Gimbel Brothers of New York there were several of these magnificent Guild Cups, beautifully worked in silver with symbols of faith and fortitude carved on their various surfaces. The guildmasters were not autocrats but surfaced as faithful parents to guide and inspire those who worked with them and for them. Each received his proper wages and the wage of virtue was everlasting life.

It would seem that this would be an appropriate time for the Glory of the Guilds to be restored in the modern world. The bankers and brokers, the lawyers and physicians, the scientists and the educators are the builders of that universal sanctuary which is

(Continued on page 51)

TREES AS SACRED SYMBOLS

In the country anciently known as Epirus trees were held in high veneration. In Athens the Moria or "Fate Tree" was the very life of the city. When the Persian host sacked the Acropolis they burned the holy olive tree which caused a great despondency among the people; but the next day the olive tree put forth a new shoot and the people knew that the life of the city had survived. Sophocles, the poet, sang of the glory of the Life Tree of Athena. Olive oil was burned in the Grecian lamps and Athena was venerated as both the life and the light of the Greek people.

The tree of the Hesperides, which bore the golden fruit, was guarded by a serpent. This symbol occurred frequently in alchemical tracts; in some cases planets and metals were represented as growing on the branches of the Tree of Knowledge.

The tree is prominent in the life of Buddha. He was born under a tree in the Lumbini Gardens, received enlightenment under the sacred Banyan tree, preached his first sermon seated under a tree at Sarnath, and died in the midst of a grove of Sala trees.

Veneration for trees is to be found in the sacred writings of most civilized nations. In the *Book of Revelation*, chapter twenty-two beginning with verse two, John writes: "in the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations." The tree as a Christian symbol has developed special meanings for those living in the northern hemisphere. As the winter solstice was deeply involved in astro-theology, the evergreen came to be regarded as a symbol of immortality because it survived the rigors of winter. Due to this circumstance, the prevailing custom of the Christmas tree arose in Europe and in due time became popular in the Western world.

As early as the eighth century A.D., the Scandinavians had

special rites at the time of the installation of the ridgepole of a building and a pine tree was attached to this pole. In the Black Forest of Germany, corn was used in this ceremony as a charm against lightning and to serve as food for Odin's horse. In Asiatic countries, the pine tree was associated with good fortune and a promise of immortality. The only decoration on the back wall of the Japanese Noh theater was a pine tree. As the Noh plays were decidedly religious, the tree design could be interpreted as a blessing or as a symbol of the presence of the Shinto deities. The use of the pine as a fortunate emblem was widely diffused among ancient peoples and may have reached Europe from Asia or the Near East.

In the Japanese calendar, the pine tree was directly associated with the winter solstice and was assigned to the first month of the year. It was also a longevity symbol and was used on fukusa, or gift cloths, as a token of health and prosperity. The pine is often the central attraction in Japanese gardens. Those tending miniature scenic displays were expected to master the art of shaping bonzai trees to resemble as closely as possible the native pine growing in a rugged rock-strewn region.

The medicinal value of the pine tree was discovered long ago, and was regarded as remedial for a number of ailments, especially those affecting the respiratory system. This tree has very few enemies and is not subject to infestation or accidental decay. It heals its own wounds and may be compared with an accomplished physician. In the "topping out" rites, it protected the building from evil circumstances and also contributed to the safety of those occupying the structure. At different times, other offerings were made to the spirit of a new building. Symbolism of this kind loses its religious overtones, but continues as an ancient custom, neither questioned nor explained.

The "topping out" ceremony is seldom used in the building of modern homes. Perhaps this is one of the reasons for the prevailing family discord. When arguments begin and ill feelings build up, why not put a pine tree on the roof and start all over again? Modern contractors probably will not favor this idea because it assumes that the project was built by honest labor with materials exactly according to

the original specifications. In the Eastern version, the pine "topped out" the year. It represented gratitude for past favors, divine or human, and faith in a future supported by kindness and common concern.

According to the *Book of Days*, in the State of Pennsylvania where many settlers are of German descent, Christmas Eve is observed with the same ceremonies practiced in the Fatherland of the Old World. The Christmas tree branches forth in all its splendor and, before going to sleep, the children hang their stockings at the foot of the bed to be filled by a person bearing the name Krish Kinkle (from Kriskindlen, or the Infant Christ).

Of all the gifts Santa Claus is supposed to bring, the most important is the promise of another year in which to learn, love, and serve according to the wisdom of the spirit. The tree, with its beautiful decorations, suggests the world tree of ancient times which was adorned with all the beauties of the natural creation. The earth is bountiful and, if its resources are wisely used, all human needs can be happily met. Very few people really appreciate the wonders of existence. They overlook the joys and dramatize the miseries. When the children see their Christmas tree for the first time, they should realize that it represents the solar system, the universe, and the heavens spangled with stars. It is a time for renewal of spirit which the young can understand because they have not yet been negatively conditioned by education and environment.

In Christianity, Christmas is sacred as the day of Christ's nativity, but it is also the most perfect representation of the rebirth of the sovereign sun, the source of light, life, and truth. The world is born again at the winter solstice, life stirs in the earth, the dark clouds of winter are dispelled, and nature bursts forth with all the splendor of the sun's benevolence. Regardless of the faith to which we belong or the doubts that assail the spirit, for some reason beyond our understanding all nature rejoices unless human avarice and discontent obscure the reborn light. Back in the comparatively simple days of Albertus Magnus (c. 1209-1280), there was a belief that the human body was responsive to the seasons. In winter, the humors become sluggish, the tides of the blood circulate more slowly, and the air in

the ventricles of the brain reveals its own peculiar ebbings and debilities. At the winter solstice, the human body itself shares in the rebirth of nature. Hope comes back, courage is supported by the energies of the solar orb and, if we do not nurse our forebodings, we can look forward to the fulfilment of the promise of the vernal equinox. In a universe which is the natural abode of faith and hope, there will always be the energy necessary to face the problems of the day with tranquillity of spirit.

Some feel that ancient customs are old and tired and have no place in the despondencies of modern living. Actually, this is not true. Life is not only a psychological adventure, it is a physical, anatomical, and physiological experience. The ancients gave names to all kinds of subjects. They had gods of hopes and fears; rulers over happiness and misery; and kitchen gods to protect the prevailing concepts of cookery. Optimism is in the arterial circulation just as surely as it is listed in a textbook. We are told that every cell in the human body is replaced after seven years. How can we expect to be healthy when we do not allow the light of heaven to contribute to those countless lives that altogether contribute to our personal existence?

Christmas is not only a pleasant assembly of more or less congenial persons; it is a sacrament of renewal in which every part of us is given a new lease on life. No one can deny that without the light of the sun every creature on this planet would cease to exist. The light of the soul in man sustains not only life, but the good life. It gives us strength to be useful, the courage to protect our own integrities, and restores within us an eternal gratitude for the countless gifts and benefits which are available to use even though we have not the wit to use them wisely. Unless we can survive without the annual fulfillment of the divine promise, we should be ever mindful that heaven bestows the greatest gift of all—the gift of existence itself.

In areas where the pine tree is unknown, the palm takes over its mystical meaning. From ancient times the palm became the promise of immortality for it marked the oasis in the desert where caravans could find rest and water. Evidently this symbolism found favor in

the Near East where the triumphant entry of Jesus into Jerusalem is remembered as Palm Sunday.

The palm tree is sacred to the Moslem religion. In the nineteenth *Sura* of the *Koran*, the reader is asked to remember that Mary, the Mother, in the pains of childbirth, sought rest near the trunk of a dead palm tree. The tree then came to life and, although it was winter, it miraculously supplied her with food. Sale, in his translation of the *Koran*, says that the Virgin Mary held onto this tree which was either a palm or an olive.

The William Law edition of the writings of Jakob Boehme includes a representation of the trees of the soul. A palm tree rises from the darkness of the terrestrial realm and continues upward through the regions of creation to mingle its crest with the "Light of Majesty." The terrestrial region is enclosed within the band of the zodiac and a figure kneeling in prayer is illumined by a shaft of glory which originates in the Sphere of Paradise. The mystic ascent is from the realms of mortality in which the seed of the soul was originally planted. The highest sphere shows a radiant triangle in which is centered the Holy Trinity. It is in the regions of celestial light that the palm bears its perfect fruits which are the rewards for the practice of piety and virtue.

The Abbe Huc while traveling in Tibet discovered a remarkable tree which flourished in the garden of the Kounboum Lamasery. It was known to the natives as the tree of ten thousand images. When Huc returned to Europe, his account of the Kounboum tree was too much for the Roman clergy. The images in question are actually Tibetan letters of the alphabet associated with the deities. They are formed by the natural veins in the living leaf and sometimes more than one image appears. They are also to be seen on the bark and branches. When a piece of the bark is removed, the indistinct outline of one of the Tibetan letters is clearly visible.

Legends and myths concerning the ash tree abound in Scandinavia and the British Isles. In the Nordic religion the great ash tree, which is the axis of the created universe, supports the world on its branches. Ash faggots are burned during the Christmas festivities in some parts of England. It was also widely believed that the ash had

great healing powers and rites involving this tree were performed for the benefit of the sick.

Another important tree, much venerated, is the juniper which is found in Italy and Germany. It is believed that it can ward off evil spirits. Among the old Teutons, the spirit of the juniper was called *Frau Wachholder* (Mrs. Juniper). This very moral tree discouraged criminals and impelled one toward reformation of character. In the Shakespearean play, *The Tempest*, the air spirit, Ariel, was imprisoned in a pine tree.

The pine cone was always placed at the upper end of the wand carried by Bacchus. In Egypt the deified dead were often represented with a pine cone attached to the crown of the head. This may be a symbol for the third eye or the pineal gland which, because of its shape, was named for the cone of the fir tree.

The story of the budding of Aaron's rod is revived in the New Testament when Joseph's staff suddenly blossomed. This symbolism is also used by Wagner to prove that Tannhauser was forgiven for the sins of his early life.

In the Western hemisphere trees have played an active part in the mythologies of many Indian tribes. They are involved in fertility rites and in the Northwest have provided the materials necessary for the elaborate carvings on totem poles. In a sense these poles are genealogies, like "family trees" in Europe. The sacred rites of the Midiwihin tribe are recorded on birch bark, which also serve a variety of other useful purposes.

The great trees that grow in California and Tibet are the oldest living beings on the earth. Some of them have stood in solitary grandeur for more than four thousand years. The pyramid-shaped fir tree has long been popular as a universe symbol. The candles placed upon it represent the stars in the firmament and, like the steeple of a church, it points upward to the source of all hope and faith. The shape of the tree has also been incorporated into architecture as the pyramid, the obelisk, the minaret, and the pagoda. Originally, all these structures were built by initiated artisans as tributes to the Supreme Architect of the Universe. The acacia is recognized throughout the Near East because it testifies to immortality. If the

wood of this tree is cut into planks and set into door or window frames, sprouts will appear upon it and it was customary to place a sprig of acacia on graves.

For thousands of years, wood was regarded as the most useful of all building material. It could be worked with primitive tools and, from its substance, the likenesses of countless deities were carved. Nearly all public buildings included in their designs columns with verdant crests. In Egypt, the stone columns had lotus formed crests and it is said that in the Temple of Solomon, the King was adorned by the beauties of the cedars of Lebanon. Perhaps there was a dim memory of those ancient days when the priesthoods held their sacred rites in the gloom of dense forests.

In Central America many ornamentations applied as stucco decorations on buildings are based upon the earlier use of tree trunks or branches for the construction of temples and public buildings. In recent times there has been a major effort to use wood whenever and wherever possible in building projects. It is the only natural resource that renews itself and, as a result, its over-use has become a public concern. It is now required that new trees be planted to replace those cut down.

Luther Burbank was able to graft several different fruits on one tree trunk and told me with a smile, "that he was working to restore the tree that bore all manner of fruit as referred to in the Bible." He didn't quite make it, but he told me that when he died he wanted to be buried at the root of that tree so that whatever life was left in him might nourish the tree.

In his fascinating book, *Myths and Legends of Flowers, Trees, Fruits and Plants*, under the heading of cosmogony, Charles M. Skinner provides some useful information on the symbolism associated with "The Tree of Life." Stories of the creation of the universe usually include a story of a tree guarded by a serpent. In the Jewish faith this was the Tree in the Garden of Eden. The Scandinavians substituted an ash, which they named Yggdrasil. In the Christian faith the apple tree has been made to represent the tree of the knowledge of good and evil. Hindus substitute the Soma and Persians the Homa. The Cambodians call it the Talok and it has

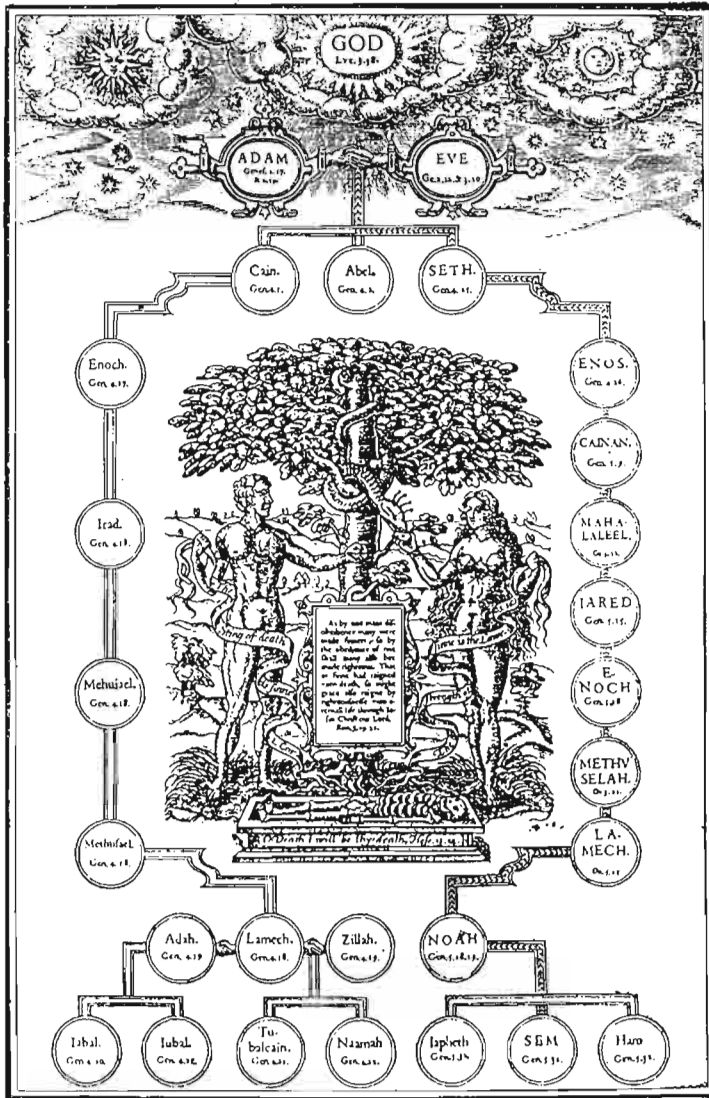
been modified into the grapevine of Bacchus. There are also the Caduceus of Mercury with its entwined serpents, the creeping vines of the Vedas, the fig of Isaiah, and the tree of Asclepius with a serpent wound about its trunk; however, in Skinner's cosmological account there is no special type of tree involved.

The early folio editions of the King James version of the Bible include several genealogical trees. The accompanying illustration is from the "She" Bible, London: 1613-1611. Here is set forth a representation of Adam and Eve, the tree of the knowledge of good and evil, and the tempting serpent. In the upper register, the central glory contains the name of God with the sun on one side and the moon on the other. From the divine glory descend circles containing the names of Adam and Eve united by clasped hands. Below are circles with the names "Cain, Abel, and Seth." From these descend the line of Cain and the line of Seth. From the descendants of Seth come Noah and his three sons. This may definitely be referred to as the first family tree.

In another illustration from this same Bible there are several other genealogical lines all beginning with Shem. The circles that are crowned represent royal or noble families and they all descend around a representation of the Tower of Babel.

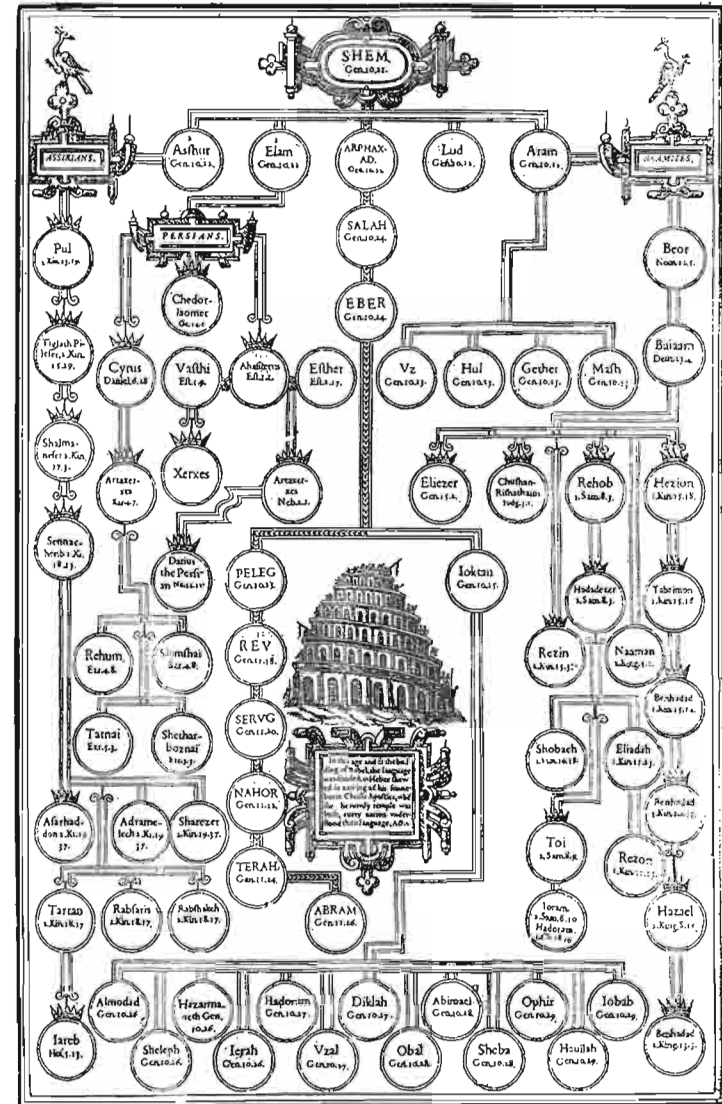
In primitive times trees came to be regarded as appropriate symbols for the divine forces which fashioned the world. Deity planted a seed and told it to be fruitful and to replenish the earth. From this seed came forth the root, the branch, and the twig. The purpose of all forms of life is to exist, be fruitful, and multiply like the numberless leaves that grow upon a great tree. Though the branches, twigs and leaves appear to be separate and to have an existence in themselves, they all live because of the life of the tree. Deciduous trees lose their leaves in the winter, but others, like the evergreens, remain green the year round. When a tree appears to die and the leaves wither and fall, it seems as though the tree is dead, but in the spring it is born again representing a promise of immortality to humanity.

It is convenient to use trees symbolically to signify the advancement of knowledge in all its forms. Every art and science has



The Tree of Adam. From King James Bible, 1613-1611.

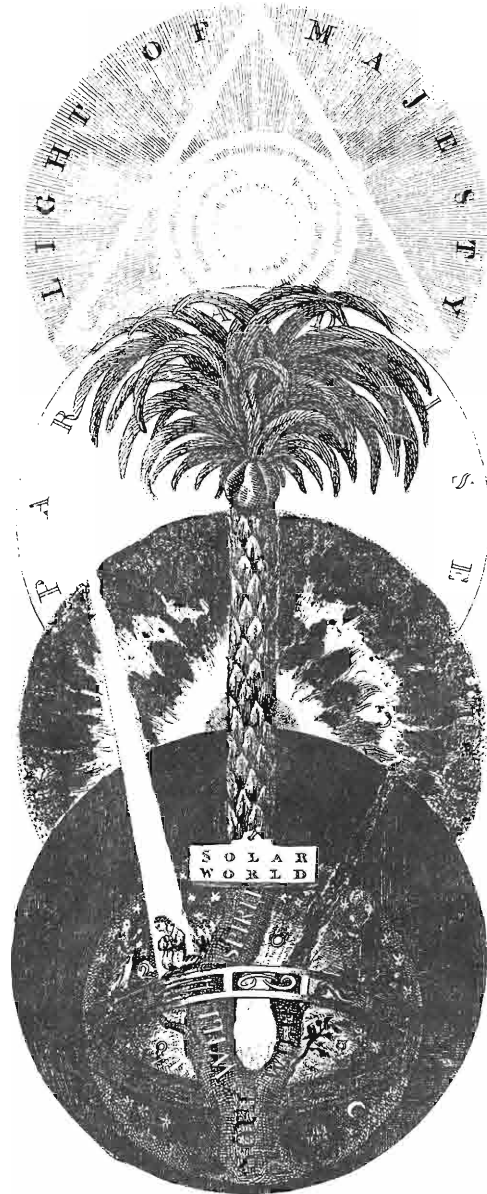
come forth out of a basic seed concept. There are trees of music and of art; trees of languages and statesmanship; trees of religion and three important tree-systems in the human body: the arterial, the venous, and the lymphatic. There are others also and every organ



The Tower of Babel. From the King James Bible, 1613-1611.

can be represented in one way or another by a tree.

A tree also represents a kind of ideation. It survives because its roots are in the earth and its branches rise toward the sun. Various energies and currents upon which the fruitfulness of the earth de-

The TREE of the SOUL.

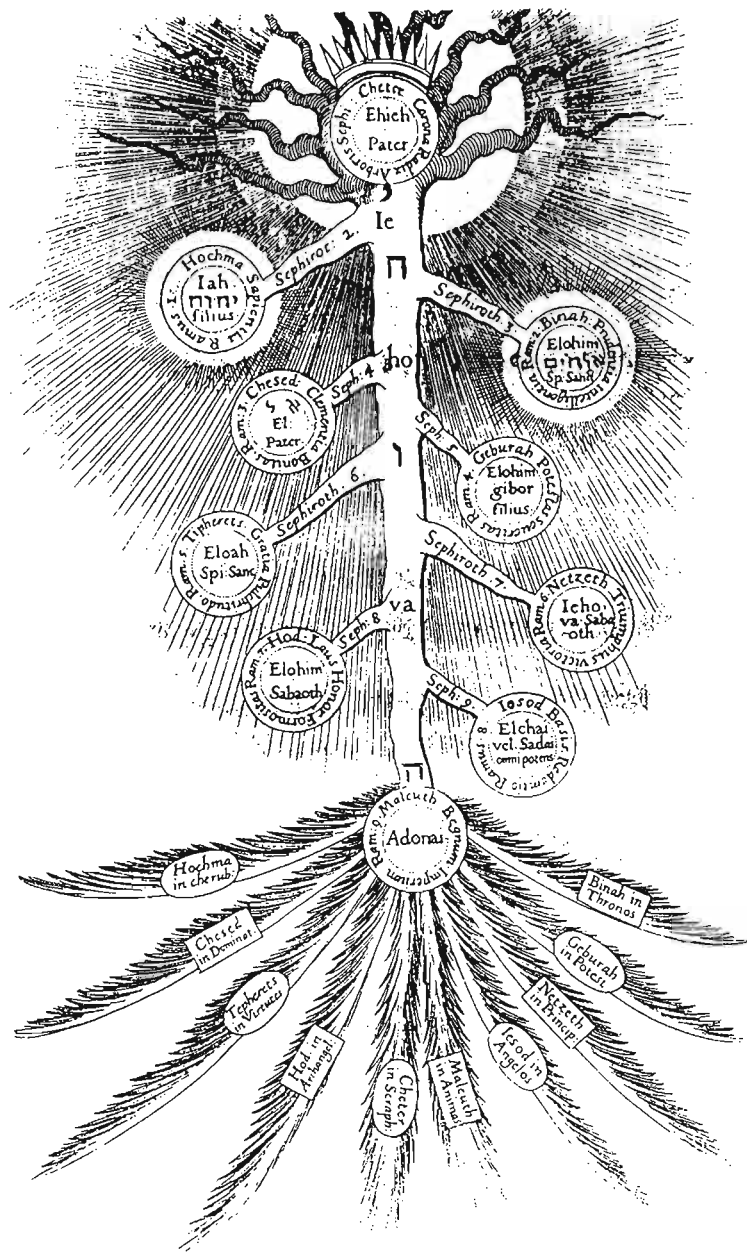
From the works of Jakob Boehme, the teutonic Theosopher. Rendered into English by William Law. London: 1764.

pendents can be symbolized by trees. The plant has its root or bulb in the earth and grows upward. Man has his roots in the air and grows downward. The ascent and descent of such energies are part of the evolutionary mystery.

Among the engravings in the folio volumes of the writings of Robert Fludd, one of the earliest of the Rosicrucian apologists, is also a design in the shape of a palm tree. The symbolism is essentially cabalistic. The tree is inverted with its roots in the heavenly mystery and its fronds distributed through the ten regions of physical manifestation. The tree has ten roots above and ten branches below. The fruit of the palm is shown by ten names of celestial hierarchs and down the main stem are the four Hebrew letters constituting the name, "Jehovah." This symbolism is in the spirit of the Neoplatonist, Plotinus. Behind the tree device, we can imagine a standing human figure whose superior part is crowned with glory and is rooted in Eternity. The circle below, from which the palm fronds radiate, sets forth the regency of Adonai (Lord), who sustains the manifestations of the sephiroth in the material realm. This is a most curious and remarkable diagram. The fronds carry the names of the ten orders of angelic beings as recognized in the cabala.

Even the Tree of Life supports other living things. In the Yggdrasil tree of Nordic mythology, two squirrels scamper through the branches and these little gossips whisper to Odin, the Father God, all the doings of mankind. Birds build their nests in trees and have found that they are protected against the predators that crawl upon the earth. In the human being the more elevated the standard of living, the safer it is from beasts of prey. The underworld of the Nordic and Gothic religions existed at the roots of the Tree of Life. Here the shades and shadows mingle their destinies with the Nibelungs, the earth dwarfs who guard the treasures of the dark subterranean regions. If mortals steal these treasures and use the wealth for bad purposes, the earth gnomes work a terrible revenge. Those interested in drilling for oil should take notice.

It was from the Tree of Life that the mighty Odin (German Wotan) cut the branch for his lance. It was on this branch that he



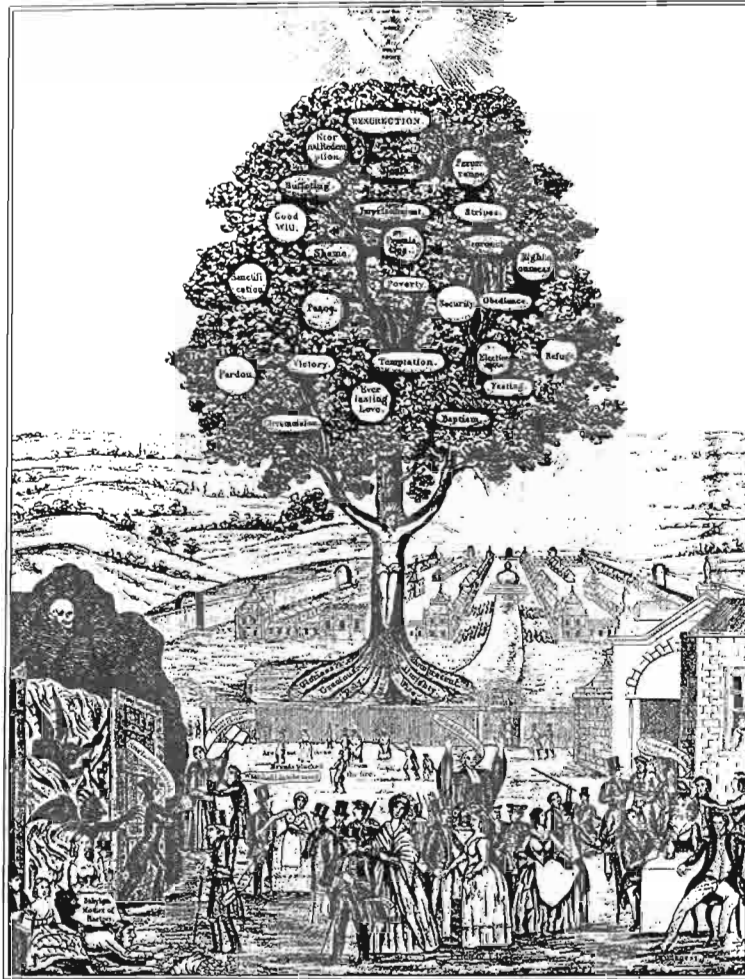
The Sephirothic Tree in the form of an inverted palm. From the *Collectio Operum* of Robert Fludd, 1617.

carved the runes or the laws of existence in strange characters that only he could read. This is similar to the sacred spear which is guarded by the keepers of the Holy Grail. When it was used as a weapon it was a cause of injury but, when Parsifal touched its point to the wounded Amfortas, the spear healed the very wound it had caused. It is said that later the spear and the Holy Grail were taken to India and preserved by Prester John, the Christian Emperor of Asia.

Balder, The Beautiful, the beloved son of Odin, was killed by an arrow made from a branch of mistletoe that grew on the great tree. Mistletoe is a false growth and when a false civilization arises in the regions of human affairs, a blind being, whose hand is guided by corruption, can slay the hope of the world. The tree myths of the Nordic peoples have influenced a thousand years of European history and culture.

In our library collection we have a very curious multicolor print entitled "The Tree of Life." A similar design with slightly different details appears in *Life's Picture History of Western Man* which was published in 1951. Our example is considerably older. The two clergymen shown in the lower register are identified as George Whitefield and John Wesley, dynamic personalities who carried the banner of the Methodist Church to many parts of the world. In the foreground also are gates. The one at the left leads to perdition while on the right side virtue is triumphant. In the background is the New Jerusalem represented as the city foursquare, the abode of angels, and blessed souls. The scene is dominated by a tree which truly bears all manner of fruit. For the virtuous, the rewards are appropriate, and for the wicked, there is a harvest of punishment. In the design published by *Life* is a kind of monogram of the Holy Trinity on the trunk, but in our example, Christ is crucified and is shown as the light of grace and messianic atonement. On our copy is a biblical reference to Revelations 22:2 and below this is added, "Likewise a view of New Jerusalem and this present evil world with the industry of Gospel Ministers in endeavoring to pluck Sinners from the Wrath to come."

We are now becoming aware of the importance of reforestation.



The Tree of Life. From a broadside in full color published by C. Currier, N.D., but middle 19th Century.

When trees are senselessly destroyed the earth becomes a desert, the air is corrupted, and many forms of life lose their only protection. Even in antiquity wood was the everlasting material. It is the only resource that can be perpetuated as long as the planet survives. It returns to itself all that perishes upon the face of nature. It is the

(Continued on page 68)

REFLECTIONS ON NUTRITION

It has been my privilege to accumulate first-hand information, for a period of some sixty years, concerning the eating habits of average Americans. During my lifetime the prevailing menu has changed very little for nearly a century. Breakfast was the foundation for supporting a day of hard work. My uncle, of good parts, favored a fruit juice followed by hot cereal which prepared the way for bacon and eggs. The meal climaxed with a small steak, a stack of hot cakes, buttered toast and coffee. Today this bill of fare would lead to bankruptcy and chronic indigestion. My uncle broke no records for longevity, but he managed to continue his eating habits into his eighties.

A few old family physicians recommended moderation in food intake and certain ailments were aggravated by overeating. In those days food supplements were unknown and, generally speaking, unnecessary. Preservatives, additives, and miscellaneous artificial flavorings were not used, and what was probably more important, the fruits and vegetables were grown in the local area. Loss of appetite was a foreboding of trouble; it usually signified "decline" and warned of the possibility of consumption. In France, where refrigeration was difficult, many people put sour cream in their coffee. Most saloons served free lunches to customers who bought a ten cent drink. The meals were prepared by the barkeeper's wife who was usually an excellent and generous cook.

All this began to change with the advent of World War I which produced profiteers who made a fortune on war surplus food. A series of innovations began to appear in the early twenties. These included a massive addiction to Freudian psychology which resulted in a wave of incompatibilities. Some new religious movements, attempting to prove that God wanted everyone to be

wealthy, healthy, and liberated, became exceedingly popular. The depression had an adverse effect upon the doctrine of infinite abundance and probably resulted in less sumptuous dining.

It was after the depression that the nutritionists began to appear. I remember there was a small raw food restaurant in downtown Los Angeles. I went in one day but made a hasty retreat. It looked like a clinic in a charity institution. From humble beginnings of this type there came into existence a prosperous group with a revised slogan—"Eat your way to a dominating personality."

In an article from my Journal, then called *The All Seeing Eye*, issue of June 1931, I described a scene that unfolded before my own eyes. An evangelist of longevity engaged an auditorium that seated some two thousand persons. In due time he arrived behind several truckloads of garden stuff. Hired decorators then got busy and soon the front of the lecture hall, where the apostles to the gourmards were to speak, came to be artificially festooned with strings of cabbage, clusters of onions, bouquets of radishes, and bunches of honest carrots. The spinach was draped about the pillars and arches and the auditorium exhibited a verdant, if unusual, decoration. The second day, however, it had a depressed and wilted look, and by the third day the deterioration was appalling. When the janitor finally untwined the wreckage he observed that the dietitians would be better off to hang up crepe paper vegetables for display purposes.

The big night came when demon starch was to receive a death blow; the auditorium was well filled with apparently healthy people who were not aware that they were sick until the speaker clarified the matter. His antics would have been a credit to a patent medicine vendor. He pounded his chest, told his listeners that he was ninety years old (actual age fifty-six), had never been sick a day in his life and owed everything to a mixture of rhubarb and sorghum. After the free lecture the spellbound listeners were warned that survival depended upon enrollment in the advanced class. At that time those attending the class were invited to bring their own lunches and have the food analyzed by the teacher. By

this time practically everything edible was condemned, most of the lunches were on the floor. I had an office in the same building and knew the janitor who, the day after the escapade, summarized the situation as follows, "Yes sir, if that wasn't the worst mess I have seen in twenty-five years of cleaning this building. I liked to never get the dirt out. What they didn't eat, they threw on the floor and walked on."

People in general were beginning to suspect that eating had an effect on health. The Science of Nutrition had not been born, and the medical fraternity had never scientifically examined the subject. Gradually a few progressive physicians, observing the public's gullibility, began to give thought to the matter. Wheat germ nutrition was one of the first contributions which seemed to make sense; it corrected a few of the most glaring mistakes and certainly did more good than harm. It became obvious that the public mind was ready and willing to consider problems of diet. Where there is a market there will always be appropriate products.

By the 1940's and 50's the consequences of bad habits were creating a life burdened with worries and fears. For the most part those who became seriously concerned about what they ate were called "food faddists." They increased in number and opened one of the most profitable markets in the history of the modern world. This field, however, was still in the hands of amateurs, enthusiasts, and the gullible. Where business is brisk, competition raises its ugly head. Even the most conscientious dieters could not agree and each school of thought downgraded all the others; even the same product was useful or useless according to dubious decisions of the uninformed. To a degree this situation still pertains.

It should be clearly stated that improved eating habits, with carefully selected supplements, have made an important and lasting improvement in public health. It must be remembered, however, that the present listings of nutrients include items with potential hazards for uninformed recipients. It is possible to get into difficulty when you are urged to purchase such items by friends or neighbors, or secure them from advertisements without proper understanding of personal needs.

The quest for health has stimulated the market, but there is always the danger that profit becomes the major consideration for those manufacturing or dispensing nutritional supplements. If the broad spread of opinions are compared, it may be difficult to find any proof that is acceptable to all authorities. Certainly questions arise when someone advertises organically grown bananas. After all, can there be any other kind in the tropical areas where bananas are grown? Even if we assume that we are using every conceivable care, is it possible to avoid the contamination of food products in a world where air, earth, and water have all been subjected to contamination? We can certainly do the best that we know, but it is virtually impossible to avoid contamination of one kind or another.

There are specific improvements that would be of considerable benefit. We know that certain products are unhealthy and that the excessive use of many popular delicacies of the table works a severe hardship upon the physical body. Even when the facts are presented to us, dietetic reforms are unpopular. Circumstances beyond the control of the average citizen are subjecting insecure individuals to stress and strain which, in turn, undermine both the constitution and conscience.

Fears, excessive obligations, degeneration of society, and the ever threatening burden of nuclear armament have resulted in anxieties and nervous stress. Stronger nutritional support may possibly help us carry the excessive load of contemporary pressures. Being unable to modify the causes of debility, we are making a strenuous effort to improve the energy resources of the physical body.

Much of the benefits which we hope will result from nutritional support are destroyed by dispositional intemperances. Unless the mind, the heart, and the hand work together, there is little hope that we can restore the normal function of the vital organs of the body. The help to be sought must be a result of the cooperation between the individual and the invisible parts of man's composite nature. It is not practical to strengthen the digestive function so that it can survive the pressures of the ill-tempered, despotic being

inhabiting this house of clay. In other words, we ought not become so completely irrational in the desperate effort to perpetuate the flesh that we ignore the dweller in that flesh—nutrition is not the elixir of life for which the world has been seeking for thousands of years. We can add something to the span of expectancies, make daily living more comfortable, and support mental and physical activities, but the approach to this desirable state must be supported by common sense. The Good Book was not far wrong when it declared that it is what cometh out of the mouth that defileth the man, much more than that which goeth in.

We have come a long way from the sad days of our indulgence in carbohydrates. The next step is a realization that for every effort that has been made to advance the well-being and security of mankind, we have been exploited, commercialized and corrupted by avarice and selfishness. The old evil is threatening us again and as profits soar and costs multiply, only the wealthy can be healthy. However, they find other ways of accomplishing extinction.

Pure food, water, and air are essential to human survival and it appears that they should have top priority in these difficult times. It is fascinating to look forward to the glad days when we shall land a man on the planet Venus. There appears to be a reasonable doubt that a Venus-walker will be immediately available to take this great step toward the conquest of the universe. In the meantime there is considerable work to be done on our own planet.

Progress in the science of nutrition is of prime necessity. We have considerable information available as to what we should eat and what we should leave alone; but there seems to be confusion among the several schools of thought on this subject. The emphasis is upon restoring health, if possible, and this is a wearisome process established principally on the concept of self-denial. What is needed is a nutritional system which will conserve the digestive resources of the human body. In terms of dietetics the development of a preventative policy is expedient. A number of nations, especially those less opulent, have already come to realize that the eating habits of the human race need considerable reeducation.

We should consider the possibility of including courses on

nutrition in the public school system as early as the third grade. Lives would be more healthy if basic schooling broadened its foundation and added an "N" to the three "Rs," and built a pattern of education upon reading, writing, arithmetic and nutrition. It is evident that this useful improvement will be difficult to legislate into existence. Many of our most attractive substances are agreeable to the palate but disagreeable to the rest of the body. If a child learns the dangers to his health from eating junk foods, he may be willing to build defenses against them, and possibly convert his parents to wiser eating habits.

The first step will be to produce a comprehensive textbook setting forth the essentials of proper nutrition. Many differences of opinion must be arbitrated so that the reader is not drowned in opinionism before he can understand the facts. It will become immediately evident that most of our food intake is "dangerous to our health." It will soon become obvious that the entire economic structure, including growers, processors, and distributors, will be in trouble, but there is also a strong probability that the medical fraternity will be shaken to its foundations. According to the prevailing policy in some of the higher echelons, profit is more important than the protection of the public health.

The impact might not be immediately cataclysmic. People do all kinds of things that they know to be bad for them and the older generations will provide ample opportunity to perpetuate prevailing healing procedures. The doctors will still be busy and the nutritionists will do very well for themselves; but the young can avoid the ravages of gastronomical dissipation.

When a sound body supports a sane mind the results have vast social significance. Many childhood diseases can be prevented by a sound constitution and a variety of mental and emotional disturbances, now blamed on adolescence, will fade away if the toxic level is lowered substantially. Good eating habits contribute to good citizenship; the majority of children of school age will find education more interesting, exciting, and immediately beneficial. After all, health is an immediate objective, whereas a large part of education has little lasting value. The Phi Beta Kappa with gastric

ulcers is in as much trouble as a fifth grade dropout. The primary purpose of education is the attainment of wisdom.

We use the term "Epicurean" now to define a fastidious eater, generally referred to now as a "gourmet." Epicurus, himself, once invited a group of Athenian intellectuals to a banquet. When they sat down they were dismayed to find that the meal consisted of stale bread and sour milk. When one of the guests complained, the philosopher announced pontifically, "I have served you what is necessary, and the necessary is as good as a feast."

There is another aspect of the problem of nutrition which could also be solved with sufficient research. Healthy food should be presented attractively. The Chinese and Japanese have been more successful in this area (partly because of their financial limitation) than Americans and Europeans. Until recently, at least, the Japanese had no interest in sugar, they disliked the taste and refrained from candies and pastries, not because they understood nutrition but because they preferred salt.

The Chinese prepared a number of colorful vegetarian dishes which have found favor in Western countries. They finish off a meal with a rice cookie, which becomes important because of some truism enclosed on a slip of paper. Most Chinese restaurants in the United States westernized their cooking to some degree. Actually chop suey was invented in San Francisco and the almond cakes have become a pleasant contrivance to lure customers.

Nutrition should not frighten prospective converts by overselling the sinless diet. To tell people that everything they eat is immediately dangerous to survival, thus taking the possible pleasure out of a home-cooked meal, is a mistake. We begin to learn that practically every conceivable item is little better than slow poison. This factor will probably result in major resistance. If the air is not fit to breathe, the water not fit to drink, and the food not fit to swallow, the thought of starvation arises in the mind.

Due to rather obvious circumstances, I have had an intimate acquaintance with the mysteries of weight reduction; this is one way to glamorize starvation. Weight reduction has almost as many systems as it has clients. One thing is noticeable when cultivating

the slender look—the laws of nutrition may be seriously violated. It is true, however, that loss of weight has cut into the popularity of junk foods. Vanity attains results that intelligence could never accomplish; but to go back to my premise that nutrition should be taught in the public schools, the probability is that the need for dangerous fads would never arise. Lack of adequate nutrition is ruining many careers and producing a generation of neurotics who turn to dangerous drugs to maintain their standards of activity.

In the last ten years we have had a deluge of psychic phenomena, some of this is probably real and some of it has its cause in malnutrition. Nearly all of the old saints and mystics have gone into the wilderness to fast and pray. Today there is less emphasis upon wilderness, but the extreme lack of nutrition has a tendency to intensify fears, anxieties, hypersensitivities, dreams, and nightmares. In normal health with proper nourishment, the individual has a protective physical security which reacts as optimism, courage, stamina, and peace of mind.

At this time of world confusion each person needs the support of a healthy, well-nourished body. He takes a long chance if he interferes with the workings of his body chemistry. This does not permit him to eat unwisely, but calls for him to maintain a well balanced nutritional intake. While older persons are naturally inclined to eat less, young people must be sure to protect the needs of the body during the first twenty-five years of life. If they had a good nutritional course in school, there would be no need to starve off weight which should not have been there in the first place. One thing is certain, the uninformed person who has never taken a course in nutrition must change his eating habits slowly and carefully; after middle life, as Lord Bacon pointed out, all drastic changes are dangerous.

Most medical prescriptions include the statement that they should be used only by the person for whom they were intended. There has been serious trouble by allowing bottles of powerful drugs to circulate through a neighborhood on the assumption that they will help everybody. To a lesser degree dietary and nutritional supplements and vitamins can prove troublesome. It is a mistake

to encourage your friends to take a preparation because you have found it beneficial. Dietary programs of all kinds should be under the supervision of a qualified nutritionist who can provide satisfactory evidence of adequate training. There should be regular conferences to consider changes or complications that may arise. There is a great deal of competition in the distribution of food supplements and a strong tendency to downgrade popular brands. Each group considers its own products superior and can often provide elaborate justifications for its own brands. No such situation would arise if the perplexed customer had taken basic training in nutrition.

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PS Form 3526, July 1984



A Department of Questions and Answers

Question: Having lived alone for several years, I am contemplating the purchase of a dog for companionship and protection. Would you approve of my adopting such an animal at this time?

Answer: From primitive times animals have been closely involved in human activities. First, they were hunted for food, then they were domesticated as beasts of burden. Still later they became pets in the palaces and homes of the great. In some countries they were recognized as deities and symbols of divine processes of universal laws.

Dogs were trained to serve their masters, protect home and property, drag sleighs and sleds across frozen terrain, and more recently, discover the hiding places of narcotics. Dog shows and various competitions involving animals have permanent status in the social life of the country. There are dogs of war and St. Bernards that have been trained to rescue victims of avalanches. Today strange and unusual animals such as pandas and koalas are pampered, assembled in zoos, and those that cannot be kept successfully in a restricted area are roaming appropriate preserves in many parts of the world.

For persons living alone pets provide a considerable measure of companionship and in isolated areas they are protections to their owners and guardians of property. There are still beasts of burden in many emerging countries, but motorized vehicles have released draft horses from the tyranny of animal slavery. Horses, for example, are now valuable properties and exceptional animals have become status symbols of the wealthy.

Animal lovers do their best to provide for the needs and comforts of their four-footed friends. Unfortunately, it is becoming increasingly difficult to have a cat or a dog as a member of the family unless the prospective owner has an establishment of his own. He is likely to discover that in flats, apartments, and condominiums there are regulations against children and pets. The cost of animal care has risen sharply. Veterinary services can be very expensive if your favorite dog needs a tonsilectomy or develops a tumor. If the family decides to take a vacation, it frequently happens that they must board their animals in a kennel and hope that this affectionate little creature will not pine away for lack of the companionship to which it has become accustomed.

Walking a dog is good exercise for those in sedentary occupations, but for the elderly this may present a serious difficulty. It is hardly fair to keep domesticated animals in urban areas where they are subjected to the hazards of heavy traffic. In many cases children plead to have a puppy or a kitten. In a few years, however, other interests will take over and another unwanted animal will find its way to a pound or some other animal shelter. It is a saddening sight to see hundreds of deserted animals hoping to find someone who will adopt them.

There is another problem that must be considered. The life of an average pet may be from six to eighteen years, but not too many will survive the maximum age. All pet lovers, therefore, must be prepared for the loss of a cat or dog upon which they have heaped a full measure of affection. The only answer, of course, is to replace the pet immediately, but even so the loss is usually a sad experience.

A pampered animal can be as difficult as a spoiled child. The emotionally involved owner has little interest in helping his cat or dog fulfill its own destiny. The animal loses the power and the skill to survive in its own world when it is deserted by a human guardian and it may well end in some scientific laboratory.

For the good of all concerned the decision to have a pet must be carefully thought through. We must realize that a pet is a responsibility which will require care for a number of years. Association

with kindly human beings contributes to the unfoldment of animal consciousness. Many animals have an amazing intuitive recognition of values. There are authentic cases where dogs have found their way home over hundreds of miles of unknown terrain. Others have died of a broken heart on the tombs of their masters, have saved drowning children and protected their owners at the expense of their own lives.

Animals are not soulless or mindless, incapable of sharing in the mental activities of their owners. It is a serious offense, in terms of natural law, to assume that beasts are without souls. We can teach them our ways, but they can also teach us to love and understand many of the deepest and most beautiful secrets of life. There is considerable truth in the belief that children who have loved pets will be better dispositioned and more sympathetic with their human associates than would otherwise be the case.

If you are contemplating the purchase of a dog or cat, or have had one offered to you, it may be well to remember the thoughts of a great American naturalist, Ernest Thomson Seton. He told me one day that once when in the woods studying wildlife, he saw a hunter pointing his rifle at a beautifully antlered stag. The animal sensed its danger and was completely terrified. When the deer saw Seton, who was carrying no weapon, it ran to him for protection. Seton then added, "It may well be that in the world of animals a man is God."

Seeing Eye dogs are specially trained to serve the needs of the blind, but it is obvious that their concern for the safety of their owners is a manifestation of internal intelligence. It is therefore evident that when you decide to be a pet owner you are accepting into your life a living conscious creature to be loved and respected. As Plotinus points out there are many kinds of love, love of beauty, love of nature, and regard for every form of life.

According to Indian philosophy, the great sages may, upon certain occasions, become embodied in animal forms to become teachers and saviors of all living creatures. Paracelsus and other European mystics believed that every species of non-human beings was under the protection of group spirits until they evolved in-

dividual mental faculties. These psychics were convinced by personal experiences of consciousness that the Divine Power which created all things was actually and really mindful of each sparrow's fall.

Buddhist countries are especially solicitous in the treatment of animals. There is an interesting story concerning the spaniel of Lord Sakai of Himeji. When called from Edo to the imperial city of Kyoto, a considerable journey, Lord Sakai resolved to leave his faithful pet at home because it might be considered improper to take a dog to the Imperial court. The faithful spaniel, however, refused to be left behind and, in the end, it was allowed to accompany his master. When Emperor Kokoku heard about the devoted dog, he raised the animal to the Fifth Court rank with all the privileges of this exalted station.

There are statues and memorials in various parts of Japan raised to the memories of faithful animals. In principle at least, it is assumed that animals are immortal creatures and after physical death continue their existences in the Paradise of the West. Priest Toba painted a delightful scroll featuring frolicking animals. He painted them with all the attributes of human beings and in one scene the animals are shown worshiping before an image of the Buddha who is depicted as the great frog.

Monkeys also receive special consideration, and in many of the Hindu and Buddhist temple gardens, monkeys are fed, cared for, and receive medical attention if sick and, when they die, are buried in sanctified ground. The deer of Kasuga prove conclusively that they can mingle with human beings on grounds of equality. A visitor while walking along the parkway of the sanctuary is likely to feel something snuggling under the side of his jacket. When he looks down to see what is happening, he gazes directly into the face of a soft-eyed deer obviously hoping for a piece of biscuit. Recognizing the advantages which human beings have over their four-footed friends, the Japanese take a parental interest in the happiness and security of animals and it is a serious offense to injure or desert one of them.

Ancient mythologies include deified animals, birds, and reptiles

in their pantheons. The Babylonians had a deity in honor of the common house fly whose name was Beelzebub, lord of the flies who rejoice in the title, "My Lord who hums." The Jain sect in India will not permit any object made from the skin of animals to enter the grounds of their temples. It is embarrassing to discard your wallet, uncomfortable to park your shoes outside, but even more hazardous to take off your belt. There is also the element of faith involved, for the possessions of all visitors are laid out on benches facing a common thoroughfare, but when they come out their possessions will be intact. When it becomes necessary to sweep insects off the walkways of sacred places to prevent their being stepped upon, a considerable ceremony is necessary and a non-Jain must be employed to do the work.



The cat-goddess Bast. From: *The Gods of the Egyptians* by E. A. Wallis Budge, Chicago, 1904.

The cat-goddess, Bast, was venerated throughout Egypt, but especially in the ancient city of Bubastis. Although occasionally identified with the lion, Bast was basically a protectress of the home and family and her habits were equated with the family cat. She was mummified and buried with religious honors. Psychism was among her attributes because it was believed that she could see

in the dark. The Romans admired her and figurines of Bast have been found in several parts of Italy.

While it is difficult for average persons to be completely mindful of the needs of non-human creatures, those who have a fondness for pets bestow a great deal of affection and care upon a dog, cat, or even a canary bird. It has always seemed unfortunate that countless animals should be slaughtered to provide food. Research has indicated that we would have better nutrition if we lived on a non-meat diet. It has even been suspected that a great deal of war and crime can be traced to a heavy meat diet. In allegedly civilized countries a fruit, grain, or vegetable diet would probably lengthen life expectancy and reduce the combative tendencies of the human being. The instinct to come into close emotional empathy with a beloved pet indicates beyond reasonable doubt that we all have the capacity to understand and enjoy association with family pets.

There are some who sincerely believe that we should focus our attention upon the members of our human family. At the moment, however, the responsibilities of parenthood are heavier than ever before in history. A considerable number of men and women are simply not qualified for parenthood. The blessings of the large family have faded away and, while young people growing up should receive all possible attention, pets can be valuable members in an insecure family. They contribute to a spirit of kindness and consideration and return even more love than is bestowed upon them.

As the children mature and build their own lives, it is not always wise to face a lonely future dependent for consolation upon prevailing facilities. Even a canary can help and life becomes a little more important when one is taking care of an aquarium of tropical fish. I know this to be true because I have spent many nights nursing sick goldfish. We all need the feeling of responsibility—something or someone must need us.

It is comforting and inspiring to realize that a well-dispositioned pet loves you for what you are and not in the hope of inheriting your estate.

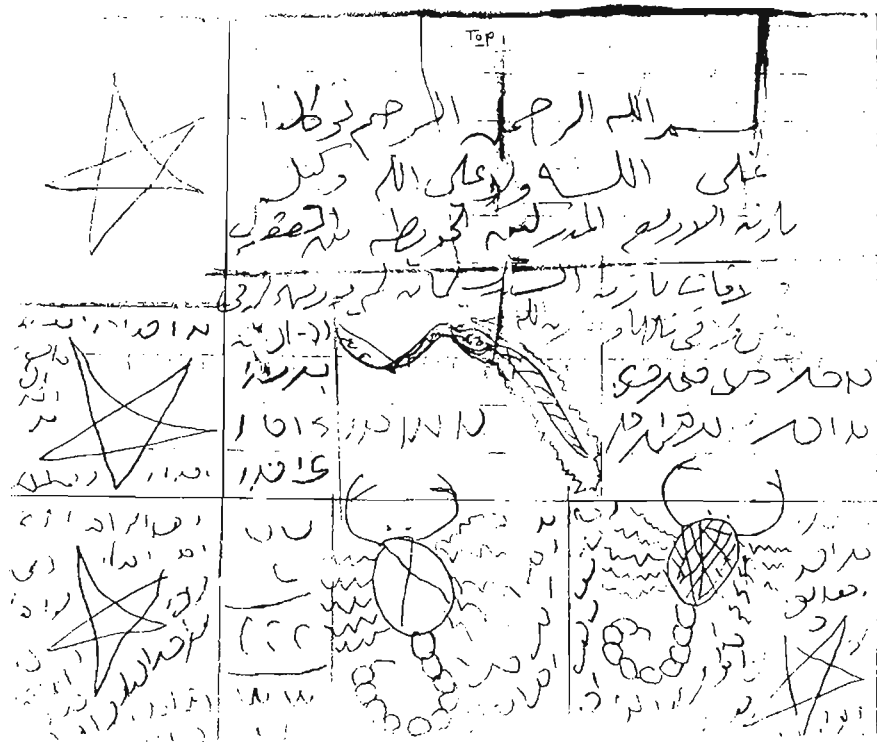
AMONG MY SOUVENIRS

Over a period of sixty years the Society has accumulated a number of curiosities and associated items which are hidden away and seldom if ever exhibited. First we should mention that a Buddhist priest gave me a manuscript copy of the Kannon Sutra which sets forth the thirty-three intercessions of this Bodhisattva in the service of humanity. We are reproducing one page of this manuscript which was to be placed in the cornerstone of a Buddhist temple. The labor was a meritorious action performed by a devout woman. It was written with her own blood which she obtained by making small cuts in her arm. Unfortunately, the temple was never built and this strange and wonderful item has been placed in our library collection for preservation.

Indian snake charming is known all over the world. The snakes selected are nearly always cobras, one of the most deadly of the reptile species. The snakes are usually kept in a basket and the charmer controls them with music. Skeptics believe that the natives have found a way to render the cobras harmless, but no one as yet has been able to prove that the venom is not there. We have in our collection a snake charmer's amulet which was presented to us many years ago by an old friend, Mr. Paul Brunton. In connection with this we have a paper talisman containing a formula to make all poisonous creatures harmless. It is a most interesting document but experimentation with it is not recommended.

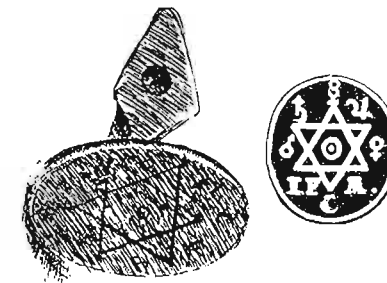
We have been writing quite a bit lately concerning the German Pietists of western Pennsylvania. Dr. Julius Sachse was, for many years, the principle historian of the mystics of the Wissahickon. The group was established by Johannis Kelpius who practiced extreme austerity and died of pneumonia while still young as a result of living in a dark and damp cave in what is now Fairmont Park, Philadelphia. Through the kindness of Dr. Sachse's daughter I was able to procure the mystical seal of Kelpius. It is pictured in *The*

名者是諸惡鬼尚不能以惡眼視之況復加害
 設復有人若有罪若無罪杻械枷鎖檢繫其身
 稱觀世音菩薩名者皆悉斷壞即得解脫若三
 千大千世界國土滿中怨賊有一商主將諸商
 人齎持重寶經過險路其中一人作是唱言諸
 善男子勿得恐怖汝等應當一心稱觀世音菩
 薩名號是菩薩能以無畏施於眾生汝等若稱



The snake charmer's amulet and magical figures.

German Pietiests of Provincial Pennsylvania. We consider this an important and unique relic of the early esoteric foundation in the New World.



Signet believed to have belonged to Johannis Kelpius presented to MPH by the daughter of Dr. Sachse, historian of the early beliefs of the German Pietists of Western Pennsylvania.

Not long ago the Society was presented with an ivory letter opener. The original use of this unusual object is unknown, but for many years it belonged to H. P. Blavatsky who carved her initials on the blade. Incidentally, we also have a golden pin with the emblem of the Theosophical Society which H. P. Blavatsky presented to her close friend, Countess Wachmiester.

In 1972 we were the recipient of an unusual gift in the form of a coat button. It seems that the executor of an estate was instructed to find a certain button and see that it reached me in due time. The button was described as suggesting the story of Romeo and Juliet. The button is unusual in its own right and gains further interest because it was on a jacket that Madame Blavatsky had worn for a number of years.

I attended the auction sale of Rudolf Valentino's estate. In some way he had come into possession of an archbishop's ceremonial ring of the twelfth century. The design consisted of a monumental tower-like structure symbolizing Christ and surrounded by twelve small knobs representing the twelve disciples. The ring probably had a practical use and the large knobs served as means of opening a sacred door. The ring is of silver and Valentino wore it in his film, *The Son of the Sheik*. It is now in our collection.

We have a large wood carved hand with inlaid fingernails used as a protective charm against magic by members of the Vuton cult.

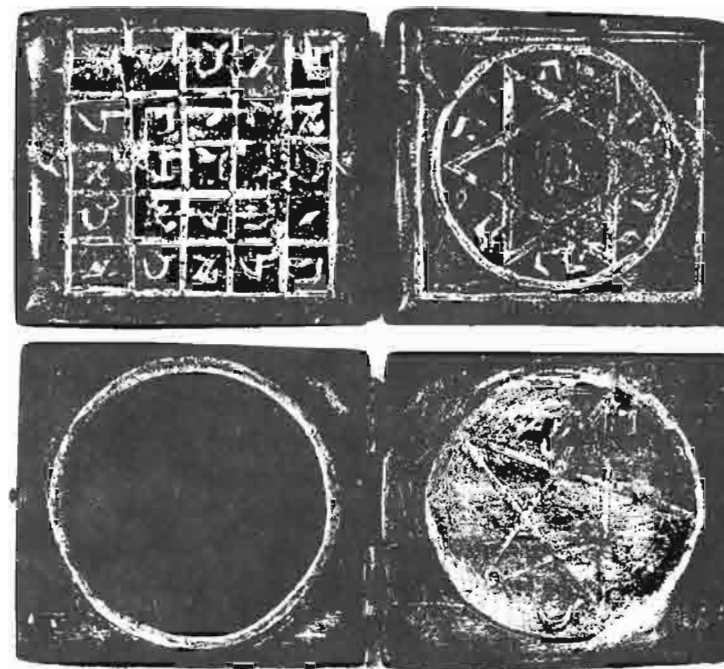


A button and letter opener which belonged to H. P. Blavatsky.

This type of symbol seems to have originated in Southern Europe but is still in general use in the Latin West Indies. The crystal-like ring on the third finger adds distinction to the item.

We also have a small amulet in the form of a strip of paper containing prayers from the Koran. This was probably carried by a pious Moslem making the pilgrimage to Mecca. It is in a fair state of preservation.

Speaking of charms and other magical devices we should mention a small magic mirror set in a wooden case inscribed with cabalistic symbols and inscriptions. This has a most interesting history. I secured it from Count Stefan Colonna Walewski who stated positively that it had belonged to the French magus Eliphas Levi, who in his turn had declared that it was fashioned by the Comte de



Magic mirror which belonged to the Count Cagliostro. From the collection of Count S. C. Walewski.

Cagliostro. It is an outstanding curiosity in the field of transcendental magic, but it is definitely not available for modern exponents of the art.

A silver tetradrachm of Alexander the Great, issued about 330 B.C., is reproduced herewith. This coin has several areas of interest. At the time it was presented to the Society there was a note accompanying it, saying that it was bought from Tiffany's about 1950 for the exorbitant sum of seven dollars, but its value has improved considerably since that time. The obverse of the coin depicts Alexander wearing the head covering of Hercules. On the reverse is seated an enthroned figure representing the Olympian Zeus. Coins are the only surviving likeness of this great statue. The present coin is an exceptionally fine example showing very little signs of wear.

It so happens that the City of Nagoya in Japan is the sister-city



Tetradrachim of Alexander the Great. Obverse: Alexander as Hercules. Reverse: The Olympian Zeus.

to Los Angeles. At the time that Sam Yorty was our Mayor, he gave me a letter of introduction to the Mayor of Nagoya. In due time, I met this very gracious gentleman and was surprised to find that, in addition to his political duties, he was an artist and a student of Hindu philosophy. He had a translation of the *Mahabharata* on a shelf in his office. There was a minor exchange of gifts and His Honor, the Mayor, presented me with a delightful little painting by his own hand, now in our collection. It was a charming composition representing a small insect on a twig of a flowering branch. Pictures of this type are made to fit into scroll-like borders so that they can be hung on the wall. One might wish that more of our executives had similar talents. Nagoya has a number of interesting places in its environs and, not too far away, the kilns of old Setoware are still functioning.

While waiting in the Tokyo airport in the 1970's, I noticed a beautifully lighted glass case against one of the walls. As there was time to spare, I walked over, studied the display, and photographed it with my trusty Polaroid. A neat placard told me that the artist was a Mr. Kokuro Fuse who had been, at one time, the Mayor of a Japanese city and still had a brother serving in the Diet. After suffering for several years with the pains of public life, Mr. Fuse decided to retire from the world and gain spiritual merit by creating miniature figures of the great Zen master, Daruma (Bodhi-Dharma). He conceived the idea of painting the grim features of this Buddhist patriarch on natural pebbles to be found in abundance along the banks of local streams and rivers.



Souvenir picture. Gift of the Mayor of Nagoya.

I communicated with Mr. Fuse who was delighted to find someone who appreciated his devout endeavors and, shortly after I returned to the States, he sent me a collection of his creations. He told me that he was already receiving letters from many parts of Japan and had painted about fifteen hundred of his Darumas. He felt that their popularity was due largely to the fact that he prayed while painting. Mr. Fuse was convinced that his devotional attitude and his religious consecration caused the little stone figures to become ensouled messengers of good will. We had an exhibit shortly after Mr. Fuse made his unusual contribution to our Society.

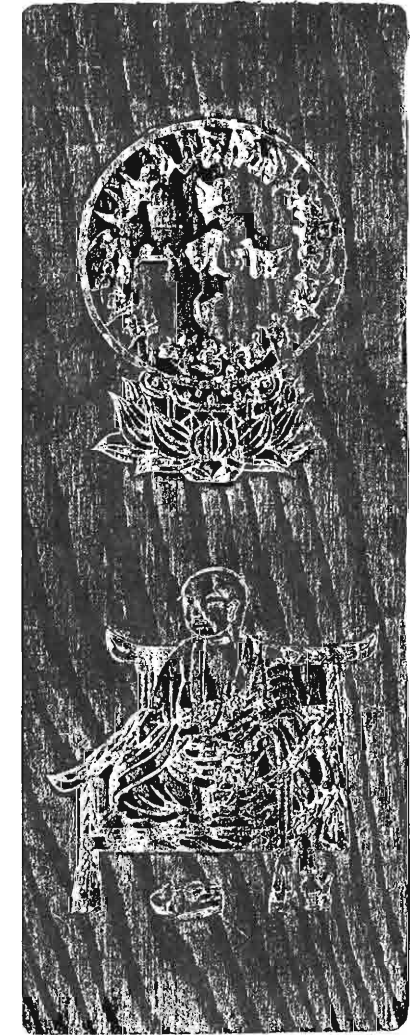
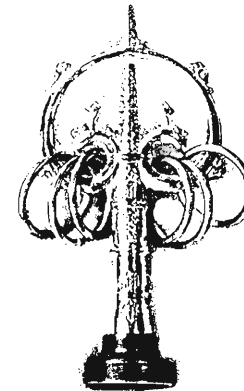


Mr. Fuse's exhibition of Daruma stones in the Tokyo airport. Photograph by MPH.

The principal sanctuary of the Shingon sect is located on Mt. Koya in central Japan. The road leading up finally ends at the entrance of a vast complex of temples and monuments. There are no hotels or inns and visitors must find lodgings in one of the numerous temples. When I approached this monastic community, a tall and strange looking device met my gaze. It appeared to be some twenty feet in height and was made to represent a Buddhist pilgrim's staff, the head of which is a curious shaped loop from which a number of small rings are hanging. As the pilgrim walks along, the rings tinkle and announce his presence. I found something there of considerable interest—a miniature representation of the head of this staff, the same size as in the accompanying illustration. It stands on a small base containing a magnet which

enables this religious symbol to adhere to the hood of an automobile without falling off. Progress has reached the holy mountain at last.

Another souvenir is in the form of a thin wooden tablet into which a curious design has been impressed in gold leaf. In the up-



(Left) Alarm staff as a miniature charm for an automobile. (Right) Souvenir plaque of the Shingon sect with mandala and portrait of Kobo Daishi.

per part is a Shingon mandala supported on an open lotus and below is the likeness of Kobo Daishi, the founder of the Shingon Sect. He is represented as seated in a chair of preaching and he holds in his hand a ritualistic thunderbolt. Under the chair his shoes are neatly placed. Pilgrims take these souvenirs home and regard them as worthy of meditation and family prayer.

The great Buddha of the Todaiji Temple in the ancient Japanese city of Nara is over fifty feet in height and was cast in AD 747. The labor of creating this huge bronze image was initiated in the eighth century by the Emperor Shumu and required twelve years to complete. It is estimated that the image weighs about 250 tons. The Emperor requested that all the copper available in his country should be given to the project. The dedication of the great Buddha took place in 752 and was attended by the Empress Regnant Koken, two ex-emperors, and ten thousand officials of the state. The figure is formally named Vairocana which means "that which enlightens the whole country." There is nearly always a tem-



Souvenir from the shrine of the great Buddhist image at Nara.

ple shop close to an important religious monument which offers souvenirs which may be purchased by the public. I selected a small metallic replica which includes the elaborate nimbus which is actually nearly seventy-five feet in height. The lotus petals forming the pedestal are decorated with many religious themes, but these, of course, are not visible on the tiny replica.

Wandering around one day in Kamakura, I came across a Japanese helmet shrine. It is about two and one-half inches in diameter and half-an-inch deep. The wooden case is painted black and this coloration dominates the interior also. The shrine contains a standing figure of the Bodhisattva Kannon with the symbolic lotus in her hand. On the inside of the lid is a red sphere symbolizing Japan together with scattered decorations in the forms of lotus petals. When a Japanese samurai went into battle, he placed this protecting charm in a specially prepared place in his helmet above the crown of his head. It was supposed to protect him in times of battle and also strengthen his resolution to sacrifice his life, if necessary, in the cause of his emperor. This particular type of miniature shrine is uncommon.

It is generally reported that the school of folk artists which flourished over one hundred years ago in the town of Otsu a few miles from Kyoto has not survived to the present time. In the local



Helmet shrine showing the Bodhisattva Kannon and the red sun globe, symbol of Japan.

hotel there is a small advertisement suggesting that persons interested in Otsu pictures should visit the gallery of the Fourth Shozan Takahashi, the fourth descendant of Otsu-e artisans who is continuing in the traditional style of the Otsu painters. A recent publication, *Otsu-e*, compiled by Shuzo Ktagiri with an introduction by Soetsu Yanagi and published in Otsu in 1971, definitely accepts the Fourth Shozan as a legitimate descendant of the original school. This very handsome book includes an original Otsu-e specifically painted for each copy using the traditional technique. Examples of this modern artist are charming and reasonably priced and we are reproducing here an example entitled, "The Wisteria Maiden."



Otsu-e folk art picture representing the Wisteria Maiden.

I suddenly remember several other interesting souvenirs, so I have decided to continue this project in our next issue.



With apologies to Omar, or Variations on a theme. By MPH.

And ere the anguish of false hunger died
Methought a voice from in the kitchen cried
While all the tofu is prepared within
While groans the weary dieter outside

Sawai was one of the titles of the Moghul ruler of the Principality of Jaipur. The word translated into English means one and one quarter and indicated that the ruler was a one and one quarter man. All the rest of the inhabitants including members of the aristocracy were only No. 1 persons. This distinction was carefully maintained.

—From a book on the history of India

GLORY OF THE GUILDS (Continued from page 7)

dedicated to the glory of the Most High. Those who do the work of the world should meet up on the level and part upon the square. We may look forward to the time when the commonwealth of all that lives is restored and will not be served only by a few possessing greater insight. Notable improvements are now being made in the policies and practices of labor movements. It is becoming increasingly evident that the only enemy of corruption that can attain a final victory over the tragedies that burden our present generation is intelligent honesty. Humanity must grow upward until it reaches the level of security that the Buddhists have described as the Paradise of the West presided over by the Amida Buddha, The Lord of Enlightened Love. Each of us must accomplish a two-fold labor. We must make the physical world a proper habitation for immortal souls and we must prepare ourselves to become citizens in the Eternal Commonwealth.



PLUTO/SCORPIO

There is some consensus of opinion that Pluto is the ruler of Scorpio. A general survey of contemporary circumstances would support this belief. The sign of Scorpio is represented by four different symbolic creatures: the scorpion, the serpent, the eagle, and the phoenix. As the name implies the most commonly accepted symbol is the scorpion, sometimes referred to as the backbiter because its sting is in its tail.

In early days the serpent was also considered to be an appropriate emblem for Scorpio. For thousands of years the serpent has been a symbol of wisdom and Jesus admonished his followers to be as wise as serpents. Moses raised a golden serpent in the wilderness for the salvation of his people as indicated in the Old Testament. It is also prominent in alchemy and the hermetic arts and throughout the world it is highly venerated as a symbol of wisdom.

Because snakes are believed to live in subterranean openings in the earth, they were associated with the initiatory rites which were usually performed in caves, grottos, or subterranean chambers beneath temples or tombs. To the Indians of the American southwest, snakes were messengers between human beings and the Earth Mother. In Latin America the Feathered Serpent was the savior of humankind, and was known as Kukul Kan. Representations of this deity are among the principal artistic and archaeological embellishments of pyramids and other ritualistic structures.

In biblical and cabalistical symbolism the eagle is often represented as one of the four creatures combined to form the cherubim. It was a favorite ornament for armament and the banners carried by kings and emperors. The double-headed eagle was used to represent the Roman Empires of the East and West. The

Eastern Empire was seated in Byzantium and the Western in Rome. Napoleon did not hesitate to borrow the eagle as his imperial symbol and it has long been associated with the armorial bearings of the Hapsburgs, the Hohenzollern, and the Romanoffs. The eagle was the companion of Zeus, but in spite of its exalted position in the beliefs of mankind, it was a savage bird; and, according to Benjamin Franklin, had many undesirable traits of character.

It has been suggested that as a symbol for Scorpio it was a phoenix in disguise. This is sustained by the rather obvious fact that the bird which first appeared on the Great Seal of the United States is not an eagle, but actually a phoenix.

The phoenix signifies the highest level of human achievement, demonstrates a powerful religious commitment, and is given to mysticism. Down through the ages many human beings have suffered humiliation and even martyrdom. The phoenix is the symbol of regeneration, reformation, and the restoration of integrity.

It becomes obvious that the sign of Scorpio has many levels of interpretation. As the eighth sign of the zodiac it was associated with death, but actually includes the entire gamut of meanings from the scorpion to the phoenix. In truth there are no good or bad signs in the zodiac. In natal astrology Scorpio is regarded as difficult, but it all depends upon the level, ethically and morally, of the person born under its influence. We all come to realize that the best, when abused or misused, carries with it the heaviest penalty.

There seems to be an uncanny way in which planets inherit their names. When first discovered, Uranus was named for Herschel, the astronomer, but in a short time it was renamed in honor of a prominent member of the Olympian assembly. Soon after it was formally introduced into the solar system, there was a feeble effort to name Pluto after the astronomer, Lowell. This did not go very well so it was expanded to Lowell Pluto. The ancient gods were victorious, however. The Lowell factor faded away and the planet was officially listed simply as Pluto, another member of the Olympian family.

Originally Pluto was known to the Greeks as Hades and with

his bartered bride, Persephone, ruled over the realms of the dead. Hades was also the name for a vast subterranean abode of spirits. The early Greeks did not consider the regions of the dead as places of punishment. They believed the human soul lived on without hope or fear. It was, therefore, their opinion that in the after-life all honors and dignities were meaningless, and one was happier to be a slave among the living than a king among the dead.

The Romans, however, transformed the somber, dignified deity, Hades, into the befuddled Lord of Temporal Wealth and Dissipation. Thus his name has inspired such terms as plutocracy and the plutocrats. Having slight belief in life after death, the luxurious Latins piled up their treasures in the mortal world. Wealth and power destroyed a mighty empire, which, weakened by its own excesses, fell easy victim to hordes of barbarians—thus proving that those who sow a whirlwind will reap a whirlwind.

It is significant to note that Pluto, assigned to the rulership of Scorpio, is now transiting its own sign which considerably augments its influence on its various levels. In classical philosophy the underworld, the abode of ghosts and shadows, is not a place we go to when we die, but rather a place we come to when we are born. At the moment Plato's observation on this subject may meet with general agreement. Heaven has not afflicted us, Scorpio is not annoying us, nor is Pluto creating difficulties. Humanity, by avarice, ambition, and dissipation has corrupted the harmony of the celestial spheres and must mend its ways with the proper attitude of repentance. Until the discovery of Pluto, Mars was recognized by the earlier astrologers as the nocturnal ruler of Scorpio. There is some speculation as to the possibility that Scorpio, like Aquarius and Pisces, has a dual rulership. If Mars is influential in Scorpio, it does not improve matters to any noticeable degree.

The transiting Pluto first entered Scorpio in November 1983. It retrograded out of the sign in February 1984. It went direct in July 1984 and retrograded again in February 1985. In July of the same year it reentered Scorpio and, with various attendant phenomena, will remain there for a number of years. In political terms Pluto will become a vital factor in human life and its influence will be

benevolent or malevolent according to the degree of ethics and integrities the human race develops. Among the key words of the Scorpio/Pluto compound we can check over a large assortment. Among the professions of Scorpio are detectives, secret agents, morticians, and psychiatrists. The idealistic or mystically inclined psychologists remain under the rulership of Pisces. An afflicted Mars increases crime, stirs up wars, impels assassinations, adds to the death rate, and causes animosities and afflictions between groups, sects, and political structures. In association with the underworld it strengthens bad habits and illicit trades, such as narcotics, alcoholism, and moral delinquency. An afflicted Mars can fight the hardest when its cause is the most unjust. It is willful, competitive, and revengeful. Of course Scorpio is intimately associated with processes of reproduction. Heavily afflicted it will intensify social diseases, support criminal empires, and make law-breaking an adventure in self-destruction.

It is not necessary for persons born with the Sun in Scorpio or with this sign ascending to consider that these rather unpleasant observations will affect them disastrously. Scorpio has problems, especially of adjustment. If the Scorpio individuals are well adjusted in their personal lives, the future has no threats for them for there are also a number of favorable indications. In the ancient philosophies the sign of Scorpio was the gateway to the esoteric arts and sciences. It was a place of initiation, and in their personal lives Scorpio natives can become deeply aware of the divine plan for man and the universe. It is also, however, involved in psychism with occasional touches of black magic and sorcery. The use of the human potential to exploit others or advance one's social or economic condition will lead to immediate trouble. The advanced Scorpio can become insightful, develop extrasensory perception, and acquire constructive intuition. The undisciplined members of the sign can become gravely superstitious, dabble in mediumship, and pass the control of their own destinies over to phantoms of the astral light. They can also be subject to delusions of spiritual grandeur and this tendency is further intensified by the transit of Pluto.

Plutocracy, for example, has always endangered the survival of society. When it becomes excessive, or obsessive, it can bring a civilization down to ruin. Pluto in its own sign gains considerable strength and influence. If afflicted, the quest for gain or fame may become an ethical disease. When this happens the affliction can cause a loss of all contact with constructive policies and transform this amiable planet into a purgatorial underworld.

We can mention that Pluto was the first kidnapper. He abducted Persephone against her will, and made her queen over the dreary regions which had been allotted to his care. He was the mortal ruler of an immortal sphere. Some may be inclined to blame the stars for the evils that prevail, yet we must remember with Ptolemy of Alexandria that there is no fatal necessity in the stars. It all depends upon how creation reacts to the laws of the Creator. Somewhere the realities of existence still remain the final authorities and their rules cannot be denied. Let us consider for a moment the other side of the coin.

The sign of Scorpio is one of the most dedicated of the twelve signs. It is strong in emergencies, faithful to convictions, and eager to know and to grow. Its problem is stress. It cannot relax and learn the lesson of patience. It has trouble with self-discipline and chooses to be firm where tolerance would be more suitable to the occasion. Under the strain of living the tendency to retire from worldliness is too strong, largely because of a negative attitude towards the circumstances of living. When the Scorpio person can honestly live wholeheartedly and say and mean, "not my will but Thine be done," they are among the noblest of mortals; but self-will is their adversary. If you add to this personal willfulness, the psychic pressure of the sign, there is often a tendency towards self-deceit. The impatient mind begins to fabricate delusions and a negative tendency to mediumship comes to the surface. Psychism can become habit-forming and is as dangerous as any hallucinogenic drug. The person becomes more and more involved in his own imaginings and forms a pattern of fantasy upon which he becomes dependent.

The dedicated Scorpio, who can find fulfillment through daily

service to the human need, is free from such anxieties. Instead of mysterious convictions that end in disillusionment, the inner light shines through resulting in graciousness of charity and compassion. Thus ambition is truly transmuted into aspiration. Those who enrich the inner life need never be jealous or envious of the wealthy or the famous.

The Mars aspect unfolds its inner mystery through the realization of the saving power of strength. There is strength of spirit and of mind and of hand. There is courage by which strength can keep the peace. We cannot solve a problem by destroying an enemy. The greater victory is to make a friend of an adversary.

It is Mars which takes on the hazardous occupations which serve the human need. The Martial type is the pioneer who goes forth to conquer the worldly wilderness with understanding and faith. The good side of Mars supports civilization; the negative side hazards its survival. Those are simple truths, for those who keep their principles help to build an enduring civilization. Many surgeons are Scorpions for they must hurt in order to heal. Pluto in Scorpio can be considered as a physician who must cure himself.

The Pluto influence is always associated with change and in this case the planet must redeem itself. Nothing should be torn down unless a better condition is already clearly envisioned. The deification of wealth is one of the most destructive purposes that the human mind has fabricated. Croesus, the richest ruler of the ancient world, once showed his treasure house of gold and jewels to a philosopher. The wise man then said to Croesus: "Your treasure of gold is wonderful, but the first man with better iron will take it away from you." Every treasure stimulates envy. The more others have, the more we dislike them. A world dedicated to the accumulation of wealth can never know peace or security. Buddha is accredited with the thought that the whole theory of accumulation can lead only to suffering. He explained that if you have much, you must stay awake all night to guard it, and if you have little, you must stay awake all night trying to find a scheme to become rich. There is no peace.

The Romans were miserable because they could not eat or drink

continuously for twenty-four hours each day. The poor suffered for the lack of one simple meal a day. Wealth is responsible for both conditions.

Remember in mythology, Pluto ruled over a dismal, afterdeath state. There was no future for the dead—nowhere to go, and no way of becoming. With this morbid prospect, the plutocrats indulged in every possible intemperance to fill the few years of human embodiment. Thus wealth plus atheism becomes a compounded dilemma. Wherever we find atheism, materiality is overestimated. Those who have no place to go when they die become conquerors of the earth. Free from the consequences of a bad conscience, they have no concern for the miseries they cause or the tragedies they leave behind them. With Pluto in Scorpio, Pluto should contribute to a healthy disillusionment and the realization that the path of glory leads only to the grave, the inevitable end for which millions of mortals are ready to suffer and die.

For many years the world in general, and this country in particular, have revealed the negative attitudes which were just discussed. By the time Pluto reached Scorpio as its home base, the entire planet and its immediate environments have been in desperate difficulties. Every effort possible has been made to improve the modern life way without correcting the errors of the ages. Today wars, insurrections, revolutions, and civil strife are spreading like wildfire. To meet popular requirements, peace must be restored without interfering with political aggressions and the accumulation of wealth. Now Pluto enters the picture. The situation is not nearly as tragic as might be expected if appropriate remedies are applied.

There are two kinds of selfishness, one is short range and the other is long range. Short range selfishness takes the attitude, get all you can and get it quick. The individual takes the attitude that what happens to the world after he is gone is of no concern of his. Even his children must fend for themselves. An outstanding example of this point of view is selling another nation sophisticated weapons at a neat profit which in due time may be turned against the seller.

Long range selfishness is quite different. Everything possible is

done to protect the values upon which survival depends. Inflation is held down because it endangers the people. There is not a short-sighted mechanization of services which will displace millions of workers and leave them unemployed, which is a common cause of revolution.

In the old days in Japan it was a rule that every business must employ as many persons as possible, including all members of the owner's family—his brothers, uncles, sons, nephews, and business-minded wives had jobs for life. The first time I went to Japan I cashed a few checks at the Dainippon Ginko (great Japanese Bank). Before I could get the money the checks had to have six endorsements (chops), each placed there by some relative or employee who had nothing else to do. They did not get large salaries, but they all had rice money and the necessities of life.

Inflation is the enemy of honesty. It destroys the securities of the future and impels resentment against governments. The happy nation will live, but the miserable and harassed nation will wantonly fall into bankruptcy.

In Greek Mythology there are many variant discussions about the meanings of the deities and their attendants. Hades was the brother of Zeus and Cronus and eventually was assigned rulership over the underworld. In the East Indian mythology Yama was the first person to die and he opened the door through which souls must pass to escape the bondage of materiality. In Japan and China Yama is known as Emma-O and he is the chief of the ten judges who determines the fates of mortals. When Buddha rescued those sentenced to the perils of the afterlife, Emma-O was out of work. The Bodhisattva, Jizo, had brought the message of the Great Salvation to the dead. He transmuted the harsh punishments of Emma-O into the gentle compassion of the Buddhist ministry.

In Greece Hades never passed judgment upon the merits or demerits of the dead, nor did he mete out punishment for evil doers. This task was assigned to the Furies or spirits of conscience. They established the process through which each individual was faced with the consequences of his own sins.

Pluto holds the power of death over which all ulterior motives

and worldly ambitions come to naught. In this aspect he is never evil for he guards the gates through which all mortal creatures must pass. Because man cannot live forever in the physical world, his redemption is inevitable. All false values are buried in the grave and every reembodiment presents a new opportunity for growth and enlightenment. In astrological terms Pluto is not an avenger, but a liberator. For the years during which he transits the sign Scorpio he can liberate human beings from the negative pressures of that sign. The eagle symbol is transformed into the phoenix to signify the liberation of the human soul from conditions which it has caused for itself. The soul lacks the insight to achieve liberation without the assistance of a divine intervention.

In the years immediately ahead Pluto will play the part of the psychopomp or the "Good Shepherd," the guardian of the sheepfold. Everywhere on this world troubled men and women realize that a worldwide reformation is necessary, and Pluto, as the positive aspect of Mars, becomes the leader of the armies of redemption. In Egypt, the phoenix as the Celestial Hawk was the redeemer of delinquent humankind and the restorer of the kingdom of truth among men. In recent years there has been considerable discussion about alchemy and the transformation of mortal existence into immortal life in truth. While Pluto was transiting Libra, the celestial scales, it wrote across the palace wall of corrupted society: "Thou are weighed in the balance and found wanting." Now that Pluto has passed into Scorpio, the time for sincere repentance has come.

I believe that the transit of Pluto through Scorpio will bring to those born under the twelve signs of the zodiac an inward resolution to restate those ethical integrities which have been neglected in favor of comfort and convenience. Pluto, like Hercules, performs its twelve labors by cleansing those born under all twelve signs from the negative aspects of character and conduct which have brought about this prevailing emergency. It will bring major changes on the level of spiritual convictions. Some of these are little better than desperate measures, but will contribute something to the pilgrims progress in the twentieth century. Nations that have

experimented with atheism will find it expedient to restore the sovereignty of the universe to the Power that fashioned it in the first place.

The ancient Aryan Hindus divided humanity into four general levels of growth and ability. These may be likened to the four symbolic key words for Pluto; the undeveloped Scorpio group under the rulership of the scorpion is in deep trouble because it lacks self discipline and is constantly contributing to crime, violence, and social discord. The serpent symbol identifies that part of collective humanity which is innately capable of regulating daily living by common sense and experience. They are an honorable group, indispensable to the survival of humankind.

The eagle, as a Scorpio device, stands for those with strong ambitions, industrialists, professional persons, political leaders, and all accumulators of great wealth. They may enter into violent competition with each other or defend their wealth by defensive or aggressive warfare. Unfortunately, they may compromise their principles in order to increase or maintain their worldly possessions.

The phoenix protects the esoteric doctrines which arise within the structures of the world's great religions and philosophies. In Christianity those affiliated with religious orders usually wear black, the color associated with Scorpio and penance. The phoenix is an important alchemical symbol, promising resurrection from the sorrows of mortal existence.

When Pluto finishes its transit of Scorpio it will enter Sagittarius, the sign of religion in the natural chart. Those who have destroyed themselves by the abuse of the negative aspects of Scorpio will be born again with new opportunities for constructive cooperation with the Universal Plan. Nostradamus warned of the dangers which would arise in the late years of the twentieth century, but prophesied that near the beginning of the twenty-first century, the Paraclete, or the Prince of Peace, would come into His Kingdom and the shadows of darkness and ignorance would be dispersed by the light of truth.

Among the lower key words of Scorpio are deception and self-deceit. False prophets will prophesy, strange and dangerous arts

will come into fashion and the natural kindliness of human nature will be eclipsed by false beliefs. Pluto, or Hades, will usher many into his realm who have damaged themselves by the abuse of their minds and bodies. Dante in the account of his own journey through purgatory, under the guidance of Vergil, includes the mystery of *The Golden Bough*. This represents the redeeming power of intuition or conscience. While we are true to the Light within our own souls, we will survive the terrors of corruption and ignorance.

In his studies of esoteric anatomy, Robert Fludd, the English Rosicrucian apologist of the early seventeenth century, includes a diagram of the intestinal tract in the human body. He considered the convolutions of the intestines as representing the mysteries of the underworld. In many cases illness and death have their beginnings in the elimination system. There is a strange psychic link between the emotions and the digestive system. Dietitians are concerned with guarding elimination and most of them will admit that dangerous defects of character can shorten life expectancy. Proper nutrition is useful and important, but only when there is also proper elimination.

On the psychological level the sign of Scorpio warns that there is not a free circulation of body processes. The mind may develop a fixation which it is never able to eliminate, and where negative attitudes are not eliminated, toxins build. The mind becomes burdened with its opinionism resulting in both mental and physical constipation.

Pluto in Scorpio has meanings which indicate the necessity for self-discipline and emphasis upon the practical aspects of living. It is best for nations and individuals to refrain from becoming involved in the toxic phase of the Plutonian influence. If we want the body to remain healthy and useful, we must not burden it with unnecessary medications hoping to neutralize our various indiscretions. The human being must improve his life by sincere effort and not try to medicate his mistakes.

The ancients believed that the physical body functioned best when it adhered to its own rules. It is a modest structure with a

continuing need for privacy; it resents being told what to do by the dweller in the flesh who usually gives bad advice. We cannot convert the flesh to the delinquencies of personal appetites.

The present outbreak of narcotic indulgence, the continuing consumption of alcohol, the spread of social diseases, and extravagance in general are adding substantially to the population of the afterdeath regions. Some of these addicts have told me that they have nothing to live for except the gratification of their appetites. Humanity has worked its way out of the primordial mire, built magnificent civilizations, produced many great and constructive persons; providing numerous opportunities for vital growth, self-improvement, and mutual service. To climax it all, the mountain has given birth to a feeble-minded mouse.

We cannot legislate the right use of resources; we cannot force individuals to live constructively; Universal Law is the great reformer and enlightener. We see the consequences, but like Bottom in *Midsummer Night's Dream*, "we are slow of learning." At the present moment we are struggling with mistakes that should have been corrected centuries ago. Many are convinced that dishonesty is profitable and that competition is the life of trade. There is no proof of these beliefs, however, and such statements and concepts are completely unscientific. Of all the branches of learning, science should be the first to face the facts; but scientists do not apply the exactitudes of universal procedure to the confusion of personal living.

The transit of Pluto through Scorpio is most fortuitous. It promises us an opportunity to confront our next lesson. We are in need of some serious thinking as we can no longer live with our mistakes; the time has come to stop making them. The so-called little people, average persons of various nations and races, are ready to support constructive change; they will make numerous mistakes but they are headed in the right direction. They realize that they were not predestined and foreordained to live in a world which, having every facility for reasonable security, remains insecure. There are three lessons that are coming into focus at the moment: (1) We must keep the rules of physical integrity, (2) work



Pluto. From: A statue in the Vatican.

together to overcome the causes of anarchy and social conflict, and (3) realize that international cooperation in projects of mutual importance is an urgent necessity for the present adjustment of Pluto in Scorpio.

In the years ahead Pluto in Scorpio will continue to exert its redemptive and regenerative influence if these three lessons are observed by humanity.

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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

NEWS FROM THE ORIENT

In my visits to Japan I heard much about the Shosoin Repository. This famous building is situated a short distance from the Temple of the Great Buddha of Nara. It is a curious structure, probably built in the eighth century A.D. to serve as a museum for the magnificent collection of ancient arts accumulated by the Emperor Shomu and expanded by several of his successors. Recently the Shosoin has been described as a "Great Log Cabin." The enormous timbers have been fitted together according to the most exacting rules of Japanese architecture. The structure is raised nine feet above the ground and is supported by a number of huge wooden columns. About the fourteenth century it was struck by lightning, but the damage was not overly serious. In periods of warfare battles were fought around the building and even beneath it. It was spared because, regardless of the outcome of the war, the "Great Log Cabin" was the most important prize for the conquering army.

The Shosoin is not only one of the oldest museums in the world, but its treasures compare favorably to the greatest collections ever assembled. Extraordinary works of art from China, Korea, India, Persia, Egypt, and the Near East have served generations of archaeologists, anthropologists, and students of com-

parative religion. The building, up until recently, was open for only a few days each year and arrangements to view articles in the collection must be made well in advance. Several volumes listing and picturing treasures of the Shosoin have been issued by the government and certain important publishing houses. Deterioration from aging has been minimal and for all practical intents and purposes the building and its contents have endured without serious loss for over twelve hundred years.

A few years ago an epidemic of progress inspired officials to modernize the storage facilities for rare works of art. It was assumed that the best and most enduring structure should be built of ferrous concrete. The results have been tragic. The Buddhist image of the Yoryu Kannon designated as an Important Cultural Asset and deposited in the concrete treasure house of the Daisen-ji Temple has absorbed so much moisture that it has turned a kind of grimy black. The head of a highly prized Buddhist Image stored in a similar modern structure in the Kufuku-ji Temple is soaking wet most of the time.

The great new ferrous concrete building to protect forever the treasures of the Shosoin was completed in 1962, but is still almost empty. A recent survey disclosed that the modern structure designed by the Culture Properties Protection Commission had a humidity of no less than 95 percent all the year round. The Temple officials noted that there are small pools of water on the concrete floor of the treasure house. In the hope of finding a solution to this unhappy situation, a few articles of modest value have been placed in the new building to observe the results.

Fortunately, the old Shosoin Log Cabin still stands and is the first line of defense against modernization. One might even ask if these concrete structures are really safe as residences or places of employment. I heard most of this story while in Japan, but the answer to the predicament is still subject to controversy. Actually the Shosoin, being composed entirely of wood was so built that it could breathe. At the various seasons of the year the wood shrinks or expands. It swells in the winter sealing the structure against the cold and contracts in the summer to allow air to enter and to venti-



The Shosoin, the great log cabin in Nara. M.P.H. photo.

late the building. The result is an almost constant temperature and atmosphere. We are reproducing, herewith, a view of the "Great Log Cabin" which I took in 1973.

Another little item has caught my eye. When I wrote my collection of Japanese stories under the title, *Very Unusual*, I described a memorial service for an artist's broken paint brush. For centuries the people have shown profound respect for articles that have served them well. This may be one of the reasons why public parks and countrysides are free of litter. One does not throw away a scrap of paper that is no longer useful. Old clothing may be neatly folded and given away or receive a decent burial, perhaps in sanctified ground.

There is an old clipping in the press, accompanied by an illustration, showing a Japanese lady praying for the spirits of used Sheaffer Fountain Pens. In the background a priestly writer reads a memorial service held by the Sheaffer Company at Mitsukoshi Department Store in Nihombashi, Tokyo. This was not an unusual incident, but perpetuates the "fude kuyo," a traditional service for

brushes and other writing instruments. This attitude is probably associated with Shinto from which it passed into Buddhism. In Shinto nothing is dead; every stone, river, and weed shares in a common immortality with man. The family pets are laid away with special services. Bowls and boxes, if broken, are never tossed into a trash can. This attitude may contribute considerably to the neatness of Japanese cities and the continuing respect for venerated objects. It may be felt that such attitudes are excessive, but the Sheaffer Company obviously cooperates cheerfully to protect the afterdeath state of its fountain pen.



TREES AS SACRED SYMBOLS (Continued from page 22)

Vedic God Agni, the leader of souls into the afterlife. He leads them through the blazing flames of the funeral pyre to the door of that afterlife that no man can close.

Trees give us food, their fibers give us clothing; their boards build our homes; and from them are also fashioned the world's most beautiful musical instruments. Stradivari fashioned his greatest violins from the timbers of an old church spire, mellowed for many years by the ringings of the holy bells. The wand of the good fairy and the staff of the weary traveler are gifts of wood. Is it not then the most universal of all symbols, the device that unites heaven and earth and all the distances that lie between? Perhaps no other diagrammatic form is more comprehensive or reminds us with greater clarity of thought that ALL comes from ONE; and in the course of time returns to the ONE.

We are ever seeking a magic wand by which we can transform the commonplace into a glorious revelation of the divine plan. One of the most outstanding truths of all that religion believes and wisdom teaches can be studied in the history of a given tree. It is no wonder, then, that trees have given us the house in which we daily dwell, and their stately heights crown the mountains where the gods dwell in eternal splendor.



Happenings at Headquarters



With sincere appreciation we note that Walter Miramon is responsible for the marked improvement of two rather elegant chairs which have served the Society well for many years. This good friend has restored, reupholstered, and generally improved the chair from which Mr. Hall lectures on Sunday mornings and the similar chair upstairs in our Lecture Room. Mr. Hall reports that the renovations are an outstanding success and the additional comfort is deeply appreciated. For this contribution to our furnishings, we are deeply grateful.

Our Vice President, Patricia C. Ervin, has received special recognition from the United Nations Association of Los Angeles and the United Nations Affiliates of Greater Los Angeles Foundation for the Establishment of an International Criminal Court. She has been honored with The Outstanding Humanitarian Achievement Award for distinguished service in the cause of peace and the United Nations for her dedication to the greater Los Angeles community and mankind as a shining example to us all. Mrs. Ervin was presented with this recognition on United Nations Day, October 24, 1985 and richly deserves this honor.

We should mention that a recent publication, *Peace, Education, and Youth* edited by Robert and Jonathan Woetzel, “. . . Is Dedicated To The Honorable Patricia Ervin, Humanitarian And Community Leader On The 100th Anniversary Of The Birth Of The Late Eleanor Roosevelt. . . .”

At our Fall Open House held November 10, Pearl Thomas, our Librarian, gave a talk on the subject of Elderhostel, an organization which is celebrating its tenth anniversary this year. The organization was founded in 1975 and its growth has been phenomenal. This year, over 850 separate colleges and universities around

the world are offering classes and the enrollment has passed the 100,000 mark. No scholastic credits are required, but the only requirement is that the applicant must be at least sixty years old. Pearl Thomas attended her first Elderhostel program at Ashland, Oregon, the home of the Shakespearean Festival, which this year is celebrating its fiftieth anniversary. The entire program, featuring drama, literature, and music is under the management of Elderhostel with headquarters in Boston, Massachusetts. It is especially geared to the interests of vital seniors who want to travel and improve learning at the same time at a nominal cost. Mrs. Thomas' talk was well received by an enthusiastic and appreciative audience.

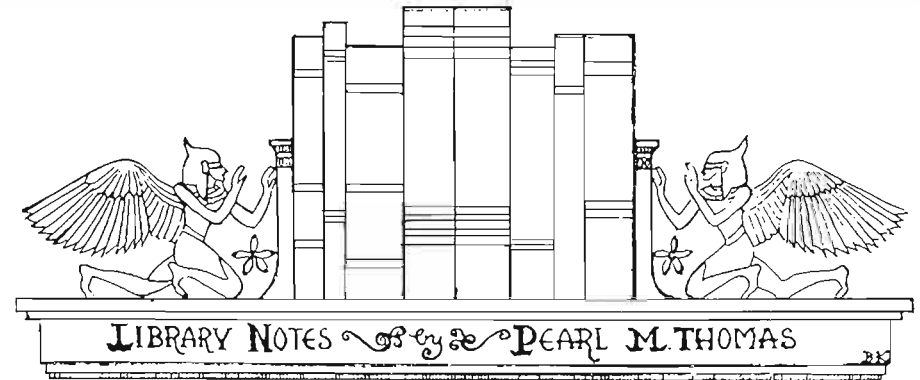
Mr. Paul Sumida, mentioned in our previous issue, has also enriched the oriental section of our Library by an extensive run of one of the world's outstanding art journals. The publication entitled *Orientalism* appears monthly and is handsomely boxed in six-month sections. It covers the entire field of Asiatic artistry and is sumptuously illustrated with many plates in full color. We are planning to devote an entire Library exhibit to a display of this publication, and we wish to extend again our deepest appreciation for Mr. Sumida's extraordinary generosity.

Our good friend Colonel Clarke Johnston on his annual pilgrimage to the Society brought us a most interesting and curious book. We have an early edition of this work in the Library but the illustrations in particular are difficult to interpret. The copy brought by Colonel Johnston was published by the Bibliotheque Chacornac in Paris in 1897. Mr. Hall visited the Chacornac establishment and several rare manuscripts in our Library were secured through their cooperation. Among other items was autographic material by Eliphas Levi and members of his inner circle of esoteric students.



At Christmas I no more desire a rose
Than wish a snow in May's new-fangled mirth;
But like of each thing that in season grows.

Shakespeare, *Love Labour's Lost*



RANDOM THOUGHTS ABOUT CERTAIN PUBLISHERS AND BOOK DEALERS

With the beginning of printing in the Western world, about 1440, books became important, even to many who were unable to either read or write. Dr. Hartmann Schedel, born the same year that is nominally ascribed to the beginning of printing (1440), was the principle author of the *Nuremberg Chronicle*. Schedel, physician of Nuremberg, was well traveled and owned many manuscripts, but could claim to owning just two bound books.

Anton Koberger, the publisher of the *Nuremberg Chronicle*, could perhaps be called the first major bookseller in modern times. He sent his massive books all over the known world, had sixteen shops of his own, and agents everywhere to handle his wares. The *Chronicle*, in spite of its great price, was truly a best seller. As it was a picture book too, sometimes with as many as ten woodcuts on a single page, it attracted many who could not read, but they did have fun coloring the pictures and sometimes adding their own art expertise to the margins.

Our PRS copy of the *Nuremberg Chronicle* has a very delightful marginal illustration (added by a previous owner) which shows considerable talent. A copy of the *Chronicle* at UCLA has a woodcut of Pope John or Joan VII with the picture of the baby blotted out. (The PRS Library has two biographies relating to this subject.)

Anton Koberger did everything in a grand manner. He had one hundred people working for him, twenty-four presses, and twenty-five children (married twice). He was both printer and publisher and knew instinctively just how to distribute his "Picture book of the Middle Ages." Mr. Hall has in the library collection, besides our beautiful first edition (1493), a number of separate leaves of the *Chronicle*, many of which have been colored by previous owners. There are actually 647 woodcuts, some duplicated many times, to make a total of 1809 separate pictures. All figures are dressed in medieval style, whether it be Plato, Socrates, or outstanding popes of the Middle Ages.

With the prominence of Christianity, if people could own only one book, they needed and wanted to possess the *Bible*, and if possible missals or psalms for religious reasons. Gutenberg's *Bible* has always been the standard of excellence as far as beauty is concerned, but many bible printings became available. The PRS Library is rich in these early bibles. We often display our eight volume folio size Polyglot Bible which shows both testaments in all of the original languages. The truly remarkable part of this is that all of this type was set by hand. We also cherish our 1611 Authorized Version (A.V.) of the *King James Bible* which some believe to have been edited by Francis Bacon. For much further information see Manly P. Hall's monograph: *The Bible, the Story of a Book* (1983).

The advent of printing, from 1450 to 1500, did much to spark the Renaissance movement in northern Europe. Written knowledge became available to all literate people.

William Caxton (1421-1491) was the first to print books in English. He was a well-known and honored retired wool-merchant who set out to learn the printing craft, primarily in Cologne. On returning to England, after several years of training, he published the first dated book produced in his mother country. About one hundred books are credited to his name and they are all well edited and show fine craftsmanship. It is to Caxton's everlasting credit that he did much to nationalize the English language. J. Pierpont Morgan, in the early twentieth century, had great affection for the

Caxton volumes and was willing to pay almost any kind of a price for them and often given that opportunity! It is to people like Morgan that the world owes much in the realm of literature for their foresight in collecting great books when they were available and their good will in allowing scholars to profit by them.

Somewhat later, in Italy, a printing house was established by Aldus Manutius (1447-1515). It was the Aldine Press and featured Greek and Latin manuscripts which were put into book form by classical scholars who carefully edited everything that was printed. One of Manutius's close friends was Erasmus who spent considerable time in the home of Aldus, working along with his host. Aldus was eager that more people should be acquainted with the classical writers, so he had his books made up in a much smaller format than was customary. He used the size known now as octavo (the most common size book of today).

Prior to this time, Homer was the only classical scholar whose writings were available. The Aldine Press was the first to put out printed editions of Plato, Aristotle, Plutarch, Euripides, Sophocles, and many others. Aldine Press's first book, *Bucolics of Virgil*, was issued in 1501 and sold for approximately fifty cents. His famed Greek series started in 1502. He and his helpers worked at a feverish pace for twenty years and produced about 250 volumes. He was protected by a copyright of sorts for the twenty year period, but this was valid only in Venice. His books were copied elsewhere and consistently done poorly. All in all, he received more glory for his efforts than monetary rewards, but the book world recognizes that the Aldine standard of excellence in producing fine copy has never been surpassed, and this done with only the most primitive of tools. The trade-mark of his house, the anchor with a dolphin intertwined around the shaft, has been "borrowed" down through the ages. It symbolizes a popular Renaissance motto "Make haste slowly."

Book stores were not uncommon in the early American colonies and one of the first was owned by Benjamin Franklin in Philadelphia, but this was not the type of store we know today. Book selling was an adjunct to other items usually deemed somewhat

more necessary to family living. Franklin sold stoves, needles and thread, dry-goods, and a variety of household items. To Franklin, however, books were an important commodity and essential to a good life. He was a founding member of a group of young men who met regularly to share and compare ideas and to help one another. They called themselves "Junto," and Franklin kept the group alive for thirty years. They established a library which they could all draw upon; later the public was allowed to study the books but could not borrow. In time, the Philadelphia Public Library was built from this small beginning.

Ben Franklin, a man of many talents, considered himself primarily a printer and his work in this field includes his famous *Almanacs*, which he launched at age twenty-seven. By the time he was thirty he had established a successful printing house, a prospering newspaper, and was considered to be the most outstanding writer in the colonies. He founded the *Saturday Evening Post* which for many years remained a powerful influence in American thought. Through all of his writings and conversations ran a blithe spirit of humor and good will that all could relate to, regardless of education or background.

In the early colonial days, New York City had one book store, but at this same time Boston claimed over thirty. Ben Franklin had worked in some of these stores before going south to establish himself in Philadelphia. Before and after the Civil War, Boston was the center of culture and in its immediate neighborhood were the great literary figures of the time: Emerson, Thoreau, Hawthorne, Whittier, Longfellow, Alcott—most of them close friends and neighbors.

About 1712, a fine brick building was erected in the area now a part of the Boston Freedom Trail, a walk which tourists are encouraged to take. In the early nineteenth century, it became the establishment of the publishers, Ticknor and Fields, who promoted the writings of the literary figures in New England. Nathaniel Hawthorne received his inspiration from this lively publishing house—particularly from Mr. Fields who encouraged Hawthorne to enlarge a short story into a full length novel with the

result that we now have the classic, *The Scarlet Letter*.

This same building later became the "Old Corner Book Store," a meeting place for the literati of New England who came to mingle and exchange ideas with their own kind. Today, the building has been preserved by the Boston Globe and Historic Boston, Inc. as an example of early construction and a gentle reminder of the days when Boston was looked upon as the Athens of America.

In a lecture that Manly P. Hall gave many years ago, he suggested that each person who has a profound interest in a given subject should try to get at least one book on that subject that might have been written at least two hundred years beforehand. He suggested further that if the book is written in Latin, Greek, French, or German—do not let that be a problem. Furthermore, there is no need to learn the language of the book. Simply keep it around, look at it often, and he tells us that before long through osmosis some of the questions that arise out of the subject involved will be answered.

Mr. Hall further tells us that anyone wishing to become a book collector should have certain aims and purposes. It helps, of course, to be just a little eccentric, but aside from that there should be definite goals. Take a subject that particularly appeals, study it, get materials relating to it, and then seek out books and pamphlets on that subject. Very often, a certain subject holds appeal and as time goes on special aspects of the subject stand out. Here is where the collecting should start. Take, for instance, a person who is drawn to the Buddhist philosophy. Unless one has unlimited time, energy, and money to pursue such a broad subject he had better study and collect intensively only in a small area relating to this great religion.

Some people are born collectors; they come by it naturally. Others take it up because they see the joy that friends have in following a certain collecting pursuit. However, when an individual decides to try his hand at collecting, it should be his own primary interest, and not another's taste in books or art. Collecting books or art often becomes a rewarding hobby when an avid

interest takes hold, and also of practical value when one takes a major trip or visits museums and art galleries where guide books are indispensable.

Some collectors especially enjoy the adventure of finding scarce items. Once they have finished an area in collecting they often dispose of the collection and take up another pursuit with equal vigor. Jerome Kern claimed that his feet just could not go past a book store. He loved to collect, but when he had completed a subject to his satisfaction he promptly sold the whole library. Unfortunately, he decided to give up the hobby entirely and sold out all of his books. He put the money, a considerable amount, into stocks. This was in the year 1929!

An avid book collector who did most of his collecting in the early years of the twentieth century was William Andrews Clark, Jr. He was the son of a Montana senator and copper king who amassed great wealth from his holdings in Montana and Arizona. Young William spent most of his early years in Europe and received his Degree in Law from the University of Virginia. As an adult he had a home in Los Angeles, a lodge in Montana, and also maintained establishments on the east coast and in Europe. In collecting books, he stayed primarily with those written in the seventeenth and eighteenth centuries, and especially enjoyed the writings of Chaucer, Shakespeare, Scott, Dickens, and Oscar Wilde. He made no attempt to absorb everything on the market dealing with his primary interests, but what he did buy was worthy of a fine collection and at his death (1934) he had amassed about eighteen thousand choice volumes. He was known in Los Angeles as a prime mover for the Los Angeles Philharmonic Orchestra, and from 1918 for many years he poured millions of dollars into this worthy organization. His library, located on the grounds of his home in the West Adams district, is now a part of the University of California Library at Los Angeles.

The reason for relating all of this is to bring in a friend of his, one who was also a friend of Manly P. Hall. This was John Henry Nash, the designer of Mr. Hall's "Big Book," *The Secret Teachings of All Ages*. In 1922, Mr. Clark asked Nash to create for

him two volumes from the Clark Library which he wished to have done in beautiful binding and workmanship. These were to be Christmas presents for friends and certain institutions. As his first selection Clark chose *Adonis*, by Percy Bysshe Shelley (1792-1822) to celebrate the one hundredth anniversary of the death of Shelley. Nash was to take one volume from the library, faithfully copy the book and then, using the best of texts, to create a duplicate that would represent a truly exquisite volume following Nash's own inclination. For that first issue, one hundred and fifty copies were made and the price asked was \$8,000. Clark was well pleased.

The selection for the following year was Edgar Allen Poe's *Tamerlane* (1923). At that time, Nash was a house guest at the Clark residence and was quite hesitant to discuss price and the book, but Clark insisted. The price quoted was \$9,500. Clark looked at the book quietly, and just as quietly said, "I would have paid you \$15,000." He was given that opportunity the following year when a third selection was *Some Letters from Oscar Wilde to Alfred Douglas* (1892-1897). The letters were written on different size stationery, in various colors, and presented a real problem in making the book come out looking like a masterpiece. The price he paid was \$15,000, with an additional \$500 thrown in for good measure. For this volume, A.S.W. Rosenbach, famed Philadelphia bookseller and purchaser for other outstanding collectors, wrote the preface.

Each year the price of the Christmas books went up considerably and the last that I have a record of was for the year 1929 (a rather crucial year) when Dryden's *All for Love* was produced. Its price was \$37,000. By this time, Nash was making up 250 sets each year. These books were Mr. Clark's private property and he seldom allowed Nash to advertise his printing.

On a visit to the Clark Library a number of years ago, I requested the opportunity to see one or two of these volumes. Much to my surprise, the lady escorting us through the various rooms walked about three steps to a wall and touched some little device. This caused the case to slide back and reveal a series of unforget-

tably beautiful books created by Nash, for Clark's Christmas giving. She even permitted me to take slides. Other books in this remarkable series include Gray's *Elegy* (1925), Goldsmith's *Deserted Village* (1926), Elizabeth Barrett Browning's *Sonnets from the Portuguese* (1927), and Pope's *Essay on Criticism* (1928).

Under the ownership of UCLA, the Clark Library collection has grown considerably, and means have been added to facilitate the care and preservation of the books and manuscripts.

Our government owes much to collectors like Henry Clay Folger who gathered quietly and surreptitiously the great tomes of Western literature. Folger's interest in Shakespeare was kindled after hearing Ralph Waldo Emerson talk on the "bard" at a Lyceum lecture. The twenty-five cents was almost more than freshman Folger could afford, but it sparked a lifetime interest which he and his future wife shared. Of the *First Folios* of Shakespeare, the Folger Library has seventy-nine out of 240 known copies. The nearest competitor, the British Museum, owns five. His vast collection is composed of more than 130,000 books which are housed in a beautiful edifice alongside the Library of Congress in Washington, D.C. The care and administration of the building and the books is in the keeping of the Trustees of Amherst College, Amherst, Massachusetts.

I am firmly convinced that people intensely interested in any constructive field of endeavor in art, philosophy, or a serious study of books have a better than average chance to live to a ripe old age. Much has been made of musical directors who conduct major symphony orchestras well into their nineties. Many artists achieve their best work in their older years. Hokusai, the famous Ukiyo-e artist, was convinced that if he could be spared to live to ninety, he could gain a certain power of intuition and by 100 would really accomplish true artistic perfection. When he died most unwillingly at eighty-nine, he was signing his paintings "The Old Man Mad About Drawing." Another random example of longevity is Frances Steloff, who in 1933, opened the Gotham Book Mart (perhaps better known as GBM) in New York City. She started with great vigor and vim, and now at ninety-seven is still going

strong, enjoying every minute of her time spent in this beloved shop.

And last, but definitely not least, we have our friend Manly P. Hall who will be celebrating his eighty-fifth birthday March 18, 1986. He too makes full use of his time and energy—writing, lecturing, and serving the needs of those around him.



The best effect of any book is that it excites the reader to self activity.

—Carlyle

The real purpose of books is to trap the mind into doing its own thinking.

—Christopher Morley

No use hunting *Caxtons* or *First Folio Shakespeares* with a pop-gun.

—Holbrook Jackson

Booksellers are various, good and bad, sly and frank, straight and crooked, wise, wayward, mean, generous, greedy, open-handed, proud, humble, quiet, noisy, well read and ill read, as other tradesmen are; but there is, I find, a numerous company of the best of them.

—Holbrook Jackson

When I get a little money, I buy books; and if any is left, I buy food and clothes.

—Erasmus

It is chiefly through books that we enjoy intercourse with superior minds. In the best books, great men talk to us, give us their most precious thoughts.

—W.E. Channing

Here we may read the most important histories, the most exciting volumes of travels and adventures, the most interesting stories, the most beautiful poems, we may meet the most eminent statesmen and poets and philosophers, benefit by the ideas of the greatest thinkers, and enjoy all the greatest creations of human genius.

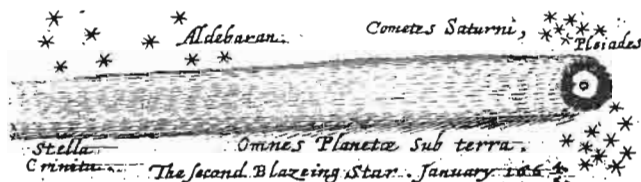
—John Lubbock



A DIFFERENT INTERPRETATION OF A "TWO-TIMER"

A number of years ago, my mother took me to the Theosophical Society in Seattle, Washington (located at that time on Second Avenue in the Rhodes building). She was a member there, but this was an unusual time for us to be attending. Quite a number of the members were present, and I was thoroughly enjoying myself running around the rooms with my little playmates. Then, unexpectedly everyone climbed through a window beyond the speakers platform onto the roof. The surface there was very uneven and I was just a little frightened, so I clung quite desperately to my mother's skirt. People were just standing around, when a sudden flash came across the sky and it was all over. A lady came up to me, and shaking her index finger at me said: "Little girl, some day you will be able to tell your grandchildren that you saw Halley's comet."

Several years ago one of my grandsons had a school assignment which required that he should contact a grandparent to learn of some interesting event they had experienced in the past. Then I thought of the comet, and the remark, "Tell your grandchildren that you saw Halley's comet." My grandson was delighted. Now you can see what I mean when I say that I could be called a "two-timer"—it's Halley's comet twice in my life!



ARTS OF THE WORLD GIFT SHOP

The PRS Book Shop has many inspirational books to help in the support of your New Year's resolutions. A few of the titles stocked are listed below, but if we missed a favorite of yours, please call (213) 663-2167 to check on the availability of it.



h = hardback p = paperback

Achtemeier, Paul J. (Ed.)	<i>Harper's Bible Dictionary</i>	\$24.95h
Bach, Edward, M.D.	<i>Bach Flower Remedies</i>	6.95p
Bentov, Itzhak	<i>Stalking the Wild Pendulum: On the Mechanics of Consciousness</i>	3.95p
Blum, Ralph	<i>Book of Runes</i>	22.95h
Bullchild, Percy	<i>The Sun Came Down: History of the World as My Blackfeet Elders Told It</i>	22.95h
Case, Paul Foster	<i>True & Invisible Rosicrucian Order</i>	22.50h
de Lubicz, R. A. S.	<i>Esoterism & Symbol</i>	5.95p
	<i>Symbol & the Symbolic</i>	5.95p
Diamond, John, M.D.	<i>Your Body Doesn't Lie</i>	3.50p
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Dunne, John S	<i>House of Wisdom</i>	15.95h
Kaplan, Aryeh	<i>Meditation & Kabbalah</i>	12.50p
Miles, Clement A.	<i>Christmas Customs & Traditions</i>	6.00p
Roquemore, Kathleen	<i>It's All in Your Numbers</i>	5.95p
Walker, Barbara G.	<i>The Crone: Woman of Age, Wisdom & Power</i>	14.95h
Wescott, J.	<i>Magic & Music</i>	7.95p
Westcott, W. Wynn	<i>Numbers: Their Occult Power & Mystic Virtues</i>	6.50p
Wood, Betty	<i>Healing Power of Color</i>	5.95p

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