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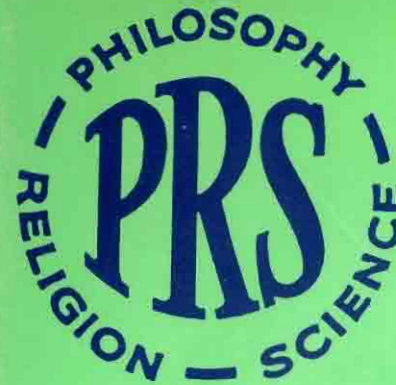
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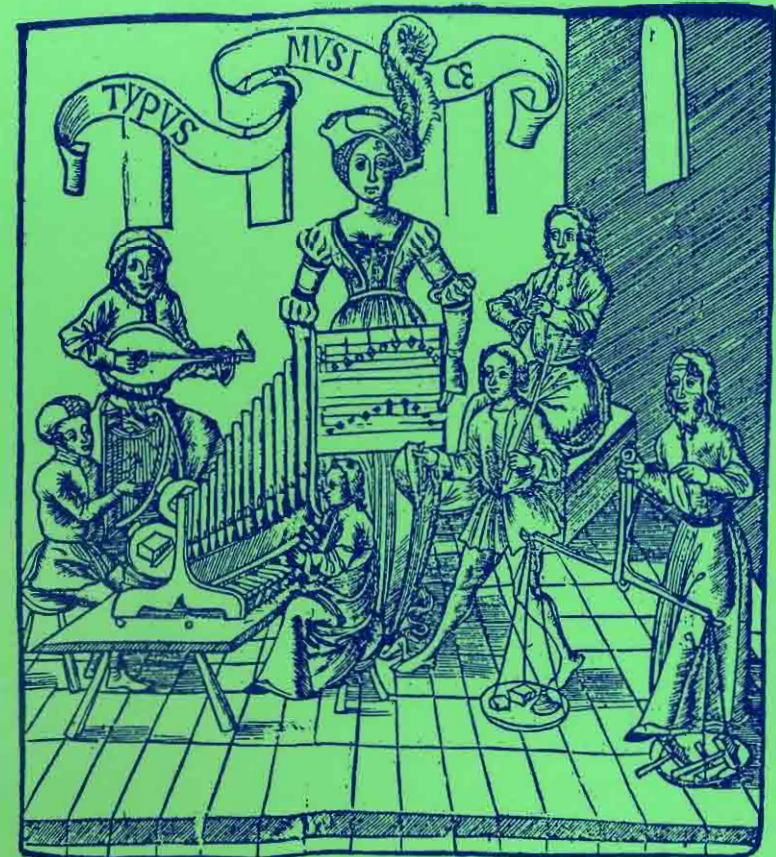
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: An orchestral group from the 1508 edition of Reisch's *Margarita Philosophia*, the first encyclopaedia.



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THE HIGH PRICE OF RIGHTEOUS INDIGNATION

Excessive reactions to the complexities of modern living are described by astrologers somewhat as follows: Earth signs (Taurus, Virgo, and Capricorn) grumble and rumble; water signs (Cancer, Scorpio, and Pisces) shed tears or sulk a little; fire signs (Aries, Leo, and Sagittarius) burst into flames or smolder; and air signs (Gemini, Libra, and Aquarius) are given to whirlwinds and hurricanes. Fortunately, however, there is no rule which makes it mandatory that disturbances of the libido should be given the right to disrupt the inner life of the individual or the neighborhood in which he lives. Social status, to a measure at least, must be taken into consideration. With gentle folks a sniff of disapproval is usually sufficient, but those less cultured may burst forth into towering rage.

Medically speaking, there are definite disagreements concerning the therapeutic advantages or disadvantages of a temper fit. Some authorities assume that unpleasant characteristics are safety valves which let off steam, but an equally learned conclusion is that an unpleasant disposition, cultivated over a lifetime, can contribute to a variety of terminal ailments. An even disposition may be difficult to maintain, but religion and philosophy help the average person to keep his internal peace. There is scarcely a fami-

ly that is not burdened with at least one grouchy member who is easy to irritate and difficult to pacify. Some are born in the objective case (subjective mode). They were troublesome children and grew up to become adult nuisances. First, however, we must recognize that there are numerous occasions when unpleasant remarks are apparently justified. It takes considerable self-control to return good for evil or endure an egotistic individual who sets himself up as the final criteria of right or wrong, good and bad, compassion and vengeance. We know that religions approve of loving kindness, forgiveness of adversaries, and charitable interpretations of the beliefs and opinions of our neighbors.

Psychological counseling often reveals that there are ulterior motives operating in the subconscious minds of critics. Jealousy can lead to a lifetime of dissensions. I remember a case in which a mother had two daughters. She developed an exaggerated fondness for one and found fault continuously with the other. This continued for over twenty years. When the favored girl decided that she was being smothered and dominated by her mother, she simply walked out, which was a terrible shock completely beyond forgiveness. The daughter who had been psychologically rejected, quietly took over the responsibility of protecting her mother, but received no gratitude for sacrificing her personal life to an ill-dispositioned parent. In every life there are heartaches, disillusionments, disappointments, and aggravations. It may be true that we feel it to be necessary to correct the mistakes of others, but it is often a hazardous project. The Pythagoreans had a working formula worth remembering. When offended, insulted, or aggravated, the sincere Pythagorean should keep perfectly silent for a count of ten. This is to permit him to survive the first shock which might cause temper to arise. Beyond this point, there should be a sincere effort to correct, if possible, the ill-considered cause of irritation. If this is ineffective, we wish our opponent well and turn our attention to more useful labors. This is frustrating to an adversary who is all ready to be disagreeable.

To borrow a catch phrase often referred to in religion, the worst things that happen to us are "errors of the mortal mind."

Sometimes we are forthrightly mistaken in our judgment or fail to realize that there are innumerable differences of human opinion with which we must live if we are to accomplish the programs we have set for ourselves. We do not all like the same food, enjoy the same books, vote for the same candidates, or become fascinated with the same television programs. Watching the products of the airwaves, we must admit that one person's pleasure is another person's misery. Anyone who feels that he can devastate the convictions of his neighbors is likely to end disillusioned and embittered.

The school of Zen offers practical advice for the unadjusted and the maladjusted: sit down quietly, fold your hands in your lap, and become gradually aware that it is perfectly possible to create a friendly atmosphere which can survive the wranglings of the neighborhood. You can admire people who do not agree with you, do good to them that despitefully use you, and realize that deep within each of us is that divine power which can meet all emergencies without breaking the Golden Rule. A grievance-ridden personality is in need of re-education, but is carefully avoiding the possibility of self-improvement. We are now developing a number of intriguing scientific procedures which are approaching the boundaries of the metaphysical. We can determine in many instances the effect of negative thinking on the complete personality of a man or woman. Everything indicates that the good life is reserved for those who live well. Somewhere in space there is a censorship which cannot be corrupted by privileged human interference. It may be a moment of triumph to overwhelm a mental adversary, but in this kind of warfare the body is ravaged and pillaged by persons who should have reasonable control of their own thoughts and actions. Cigarettes are detrimental to health, alcohol undermines character, and narcotics result in a victorious moment of exhilaration followed by a complete destruction of the addict. To these difficulties should be added destructive mental habits which are accepted as natural and proper, but can injure the individual and corrupt the larger world in which we must all live together, for better or for worse.

In discussing some of these matters with folks in difficulties I

have noted that good advice is heartily resented. To suggest that a person forget and forgive an obnoxious relative is just too much to ask. The more reasonable solution is to demand that the other person mend his ways and humbly ask our forgiveness. Difficulties increase with the passing of years. We may reach retirement age with little to do, but remember the suffering we have endured. The person or persons responsible for our unhappiness are probably deceased—they are gone but not forgotten nor forgiven. There is no intention of forgetting them for they provide the real causes for a lifetime of negative thinking. One individual suggested that the only cure for his sorrows would be amnesia. If he forgot everything and everyone, perhaps he could make a new start. Of course there were difficulties. He might have to go back to grammar school or build a career without benefit of past experiences. Instead of wiping out the past, he should recognize it as an invitation to self-improvement. He should accept the experiences and make proper use of the faculties with which he has been endowed.

Lavater, the physiognomist, explained that temperaments are clearly revealed by the structure of the human head and features, and old Dr. Fowler, who practiced his art of character analysis on the Coney Island Ferry Boat for a number of years concurred. If the upper part of the head is large and full, there is a good probability that the possessor of such a cranium is an idealist, a creative thinker, devout religiously, and a good family man. If the lower part of the head including the jaw is prominent, the owner thereof is inclined to go his own way, survive numerous difficulties, and have very little time or thought for abstract complications. If the central zone of the head is broad between the ears, some belligerency is indicated. Such a person wants his own way at all times and will fight for his principles whether he has any or not. If the upper part of the head is not high and the jaw not especially prominent, we have the elements indicating a violent worrier, a tenacious adversary, quick to war and slow to peace. One would say that under such conditions it would be impossible to change one's destiny, but this is not strictly the truth. Each of the three zones is subject to rules of evolution and, highly developed, they can all help to build

a happy personality.

Suppose, therefore, we take the argumentative person who makes every possible effort to cause trouble. Education can help in this case and the forehead is important for it is here that the faculties of reflection and observation are located. These can reform an otherwise incorrigible human being. Every annoyance should be a challenge, not for argument, but for solution. To walk out on a problem is of no value; to deny its existence is foolish; and to attack it with brute force solves nothing. In the last generation grievances were sacred. It was assumed that mankind was born to suffer and the more miserable he made himself and others, the more favorable his condition would be on the occasion of the last judgment. A kind of subdued self-pity was the badge of maturity. Bad dispositions remained unchanged and those with better dispositions had to endure the failing of their associates. Neurosis was fashionable and people who were too happy were regarded with profound suspicion.

In the 1980's young people are growing up without appropriate discipline or the cultivation of the responsibilities of maturity. The older generation has difficulty in accepting these new mores. The more thoughtful elders are gravely concerned over the conduct of contemporary youth.

At this point it might be useful to introduce some ghost lore. It would seem that a number of decarnate entities have come back to haunt the living in the vaulted corridors of memory. An unpleasant nephew left this realm of tears twenty-five or fifty years ago, but he is still an unforgettable episode in the family history. He did something very wrong and, by common agreement, his name is no longer mentioned; but he is still wandering about in the haunted house of the mind. People who never knew him are expected to bear a lingering antagonism for this disgraceful branch on the family tree. To be haunted is to permit the mind to fix its attention upon some disagreeable past. Any unhappy memory should be allowed to die within a few weeks. Otherwise it will infect the thinking and corrupt the emotions, and these together will sicken the body.

There is something to be learned from the revival of old motion pictures which rise from their own ghosts and live again on the television screen. Many of the actors and actresses have been dead for years, but in the films they seem to live again. We hear them talk and, if we remember them at all, they are unchanged with the passing of time. We have many accounts of dreams, much like the revivals of old films. There is nothing there but shadows, but for the neurotic there are strange and frightening interpretations which can overwhelm him with negative thoughts.

If you are a good Christian, you have forgiven those who may have wronged or deceived you. The same is true if you are a devout Jew, or a Buddhist and, for that matter, even a Moslem. Yet people have come to me to ask that I pray for the destruction of someone who has displeased them. We hear much about the confessional and penance for some past misdemeanor. Religion teaches us to repent our sins and correct the negative attitudes by which we are disturbed. We seldom hear of someone who sincerely desires to outgrow the grievances which have burdened his earlier years.

Another interesting point presents itself. We meet people who remind us in one way or another of unpopular relatives or delinquent marriage partners. The moment such a person comes into view, memory makes note of the correspondences and we develop an involuntary dislike for no valid reason. Travelers develop these curiosities of behavior. One individual never wants to see Italy again because he was stricken with ptomaine poisoning in Rome. Another has sworn that he will never darken the entrance of a certain London hotel because a desk clerk half a century ago was discourteous. If these peculiarities have no serious effects, they could be overlooked, but every negative downgrading of life's experiences is injurious to health and prejudices the mind which is supposed to learn as much as possible in the present embodiment.

The healthy mind is open, well ventilated, and addicted to pleasant thinking. We have only a few years in which to take advantage of the opportunities for growth and reasonable comfort which embodiment provides. To burden the mind with meaningless anxieties or antagonisms deprives us of the natural opportunities for growth

and emotional maturity. Negative thinking is often the result of boredom. If the mind does not find new interests it is very likely to fall into dismal reveries. It used to be that lives were far more monotonous than they are now. New ideas were rare and opportunities for self-improvement were exceptional. Today there is every possibility for stimulating and inspiring forms of mentation. There is less excuse, therefore, to cling to negative memories. With increased life expectancy, we can look forward to leisure and constructive hobbies and interests. There is little consolation in the idea that a probable extension of life expectancy is only going to bestow additional years for self-pity and condemnations of society. Up-to-date thinking will have a tendency to free the mind from its old grudges.

Psychic phenomena becomes involved in the complex of negative memories. Many so-called mystical experiences are actually tied up with early frustrations and disillusionments which have never been cleared by constructive thinking. I have listened to countless stories about messages from the great beyond, but many of them are thinly veiled efforts of the intellect to escape from the prison of neurotic thinking. The frustrated ego seeks fulfillment from the poverty of wasted years by promises of psychic miracles and vague intimations of an exalted destiny.

In olden times the world-weary sought peace in monastic houses far from the turmoil of a troubled planet. Many of them had passed through emotional disasters or were unable to free themselves from the pressures of conflicting family life. To prevent the accumulation of discordant memories they retired into a world of penance and austerity. The same causes still impel the search for the peace of God. Actually, however, there can be a great deal of neurosis in hallowed centers of spiritual dedication. We cannot run away from past mistakes except by understanding the facts involved and transmuting them to provide spiritual insight and strength. In other words, if you nurse a grudge of some kind, or have trouble getting along with yourself, the only solution is to think through the situation and realize that there are many sides to most questions. To grow is to transform or transmute hurts into

opportunities for the strengthening of our inner lives. Careful thinking may also reveal that much of the trouble was simply misunderstanding or false evaluation of facts and factors. We are not here to pass judgment on the motives of others just because we do not understand these motives or they are inconsistent with our personal attitudes.

An old Indian medicine man was the father-confessor for a rather large tribe of Plains Indians. These tribal groups had numerous grievances which were brought to the medicine priest for solution. If two young men were feuding, the old sage told them to dig a hole in the ground and when it was three or four feet deep to shout all their hatreds into the hole. When they had nothing more to say, fill up the hole, bury the ill feeling, shake hands, and live like honorable Indians. There have been neurotics since the dawn of time, but those who have cultivated unhappiness were regarded as ill and were referred to the temples for ministrations. The priests brought them into the appropriate sanctuary and showed them the magnificent image of the god of healing. They were then invited to pray for deliverance and were required to assume a constructive obligation by which they would merit the intercession of a divinity. If they were feuding with their neighbors or creating disorder in their community, they were told frankly that their condition would worsen because the gods would not liberate the unhappy from their miseries unless they deserved something better. This procedure worked very well and in a sense is still the pattern underlying the miracles of St. Ann De Beaupre or the Shrine of Lourdes. Dedication, determination, and a sincere desire to have a better life, good friends, and proper family ties are only possible if each person to the best of his ability forgets his own grievances and becomes an inspiration to others.



A FALSE REPORT

When Mr. Alexander Gun was dismissed from the Customs of Edinburgh, the entry made against his name in the books was "A. Gun was discharged for making a *false report*."

NEVER LESS ALONE THAN WHEN ALONE

There are two types of human beings that are especially vulnerable to loneliness. The first group is composed of those who are completely uninteresting to themselves or anyone else. The other group is made up of thoughtful men and women who would like to cultivate friendships on a mature level of mentation. The person who has done considerable serious thinking and may have enlarged the area of his interests to include philosophy, comparative religion, and esoteric matters in particular usually succeeds in alienating relatives, friends, and business associates. While such folks are busy with their daily activities, they have enough extroversion to satisfy their needs, but when they retire they may begin to wonder about the future and experience aloneness which can become a neurosis. As time passes the individual leans upon his inner beliefs, whatever they may be, and comes to the conclusion that it is his destiny to be lonely and forlorn.

Those who feel this mood arising within themselves should do everything possible to strengthen their adjustments with their environment and not become exiles destined to live in an isolation they have created for themselves. The present trend is contributing to antisocial attitudes. The world is in a very confused condition and ethical standards are declining, not only in this country, but in foreign lands. Those who were brought up in more conventional times have an irresistible impulse to reform their associates, who in turn feel an equally irresistible impulse to depart from these well-meaning critics.

It is most likely that many marriages will end with the decease of one of the partners. This is apt to leave the survivor with a serious dilemma. The children have grown up and gone their way, and even the grandchildren are living their own lives according to standards which their elders regard as at least mildly unethical. The

older person is further depressed by the passing of acquaintances of their own age group. If they take refuge in a retirement facility, monotony also detracts from peace of mind. If the retiree has become interested in metaphysics or esoteric beliefs, or again, psychic phenomena, these addictions can make things worse. Instead of seeking insight from motives of improvement, the trend is usually a search for consolation. When all else fails, the mind turns naturally toward religion and very often fanaticism sets in. Faith becomes an addiction and in most cases psychism complicates the difficulties. There are dreams, visions, and intuitional convictions, and as these become more dominant, they provide an escape from reality into the misty realms of self-delusion.

As the dreams, visions, and intuitions strengthen, the lonely person is impelled to share his metaphysical experiences with anyone who will listen to him. Those who do not exhibit an appropriate appreciation are eliminated from the friendship list and regarded as dismally ignorant or outrageously prejudiced. In time this procedure terminates all the friendships and the self-deluded victim of his own unreasonable attitudes sinks further into isolation until he firmly believes that he is the only enlightened individual in the community or even on the continent. Occasionally such a person creates an outlet by writing a book, but even this is not a lasting remedy.

The only way to avoid this unfortunate dilemma is to so enlarge the inner life that there will always be outlets for time and energy. Reading is good, but it should be done before loneliness sets in. Travel helps to release the mind from the limitations of provincialism. The easiest way to make friends or to strengthen acquaintances is to share common interests. With each person making his own contribution on the basis of common interest, there is no need for dogmatism, anxiety, or the almost irresistible impulse to dominate someone else's thinking. There are always pleasant areas for those who are living to learn. In older years the desire for learning should be strengthened, but the tendency for preaching needs to be restricted. Here ego gets in the way. Most people of older years, even nonagenarians, love to make converts or to impress

others with their erudition. This can further contribute to friendlessness.

Another problem relates to trivia. Most people do not believe in sitting around listening to small talk unless it is their own. The idea that a conversation must involve cosmic matters or a detailed analysis of the corruptions of society is not realistic. Elders may be set in their ways, but they can nearly always be lured into pleasant conversation. The retirement community is a happy hunting ground for anecdotes. One jovial member said that he listened attentively and then sent the anecdotes to major magazines and several contributions were accepted and paid for. The anecdote is closely related to humor and a good laugh is a strong line of defense against neurosis. Medical research has indicated that humor is therapeutic and is beneficial not only to peace of mind, but the proper functions of most of the internal organs.

I remember one little man who saved up money for years to pay for lifetime occupancy of a small apartment in a retirement community. He was in his late seventies, but had lived an outdoor life and could remember when self-respecting members of western communities toted "six-guns" as a means of discouraging local antagonisms. In his late seventies our friend read that there had been a new gold strike in the Klondike. He walked out on his investment in the retirement community and headed for the northwest. He told me before he left that it was illegal to have a gold strike unless he was there. He had only one regret—and that was while panning gold in the Yukon he found a lot of white stuff in the pan which he threw back as worthless only to learn later that it was platinum. We never found out what happened to him—he did not come back, but if he departed from this life somewhere in the general area of Hudson's Bay, he died happy. Anything was better than boredom.

We do not advise such strenuous procedures, but there is no real reason why we should all be content to rusticate. Reading is good, television is doubtful, bridge is permissible, but all static amusements should lead to dynamic experiences. Now that maturity does not set in at the age of fifty and many persons are active,

vital, and interested into their eighties and nineties, they should prepare for the wonders of longevity. It is not too late to build a new career, start a business, or go back to school.

Many dreams and aspirations which are not possible of fulfillment in earlier days can now be considered with confidence. The person alone does not have to ask someone's permission or fear that he is inconsiderate of his spouse. Each is free to think his own thoughts and do his own thing, and it would be regrettable if at that moment he had no thoughts and nothing in mind. The busier the person remains as long as possible, the more happy thoughts will enrich his days when he is no longer able to get around. There are many instances in which vitality was victorious over the feebleness of years and the constructive thinker had a new lease on life. One individual I heard of got up and started a business of his own after receiving extreme unction.

There is one point, however, where common sense steps in and censors unreasonable attitudes. To have a pleasant retirement period, the individual should not decide that happiness requires the accomplishment of the obviously impossible. If an objective is unattainable, it will lead to dejection and self-pity. Here, common sense comes to the rescue. Thousands of persons ruin their lives because they have not correctly measured the magnitude of a cherished undertaking. If under the pressure of some motive which we regard as expedient, we have failed to recognize the inevitable limitations of those around us, we have no one to blame except ourselves.

In the days of our ancestors the elderly fitted into a traditional pattern. They entered a period of genteel decline and were not expected to do anything unusual or amazing. They could reminisce, entertain their companions with anecdotes, and enjoy the admiration of their grandchildren. They were born, lived, looked back upon useful lives, and finally passed away on the old farm. All this has changed. Young people are the ones suffering from post-adolescent fatigue. Opposed to the system, not inclined to work, and having no anecdotes to tell anyone, the youthful are afraid of marriage, and reluctant to establish homes. Several fami-

lies have admitted to me that a scattered group of relatives was held together by nothing but the grandparents. These younger people will in due time come to the years of age. What will they do with the last twenty years of their mortal existences? Many do not expect to last long enough to experience old age or suspect that society itself will fall apart before then.

Assuming that the average human being could attain ninety years of mortal continuance, the first twenty years are devoted to some type of education or its synthetic equivalent. Then there is an interlude of employment which might last for forty to fifty years, a little longer on the professional level because the period of preparation is further extended. After this busy and productive span comes social security, and at sixty-five it is assumed that the individual has paid his debt to society or that he has become obsolete as a result of mechanization.

From sixty-five on he has a possible thirty years. What is he going to do with them? Is he making a plan for the future? Is his retirement program the fulfillment of his worldly dream? Is he planning to do something significant, or is he free to do nothing? Of course if he has mortgaged his future through dissipation, he may not even live long enough to be lonely. Many people tell me that they are looking forward to the days when they will no longer be bound to industry or the monotony of steady employment. This is possible, but any line of thinking should include a good, solid vision of purpose. No one is really happy looking forward to nothing. Some may think so, but when nothing arrives neurosis is not far away. Artificially manufactured activities deceive no one. They are simply efforts to find excuses for wasted years.

In olden days the elders were very important people. They were the sages, counselors, educators, and guardians of their society. In order to attain this dignity they were thoughtful, remembering clearly the experiences which had strengthened their characters and advanced their careers. They were the guardians of morality and ethics, the masters who had trained the apprentices, and in times of emergency they were the protectors of the commonwealth. It was assumed in China that very few persons were

worthy of veneration until they were past sixty years old. At that age they were the keepers of the values which protected not only the members of the family, but the citizens of the nation.

The present retirement pattern is short changing the benefits of maturity. Nature did not intend the later years of life to be meaningless or worthless, but to be set aside for contemplating the meaning of a career. The individual can review his own activity for the end purpose of enriching his comprehension of the universal and personal value resulting from his span of physical existence.

The retiree has leisure to think, and time for hobbies and activities which he has always looked forward to. These are the best moments of his existence to mature his religion, enrich his philosophy, and prepare for universal citizenship in the larger world. He can enjoy friendships, be a pleasure to those around him, and liberate his mind from the responsibilities involved in most forms of employment.

There is a hazard, however, which most of us overlook or simply ignore. The aging physical body has a tendency to restrict certain functions of the mind. Habits long practiced are perpetuated and intensified as areas of activity are restricted. The individual who has been critical all his life has less defense against the impulse to be faultfinding. He becomes addicted to the negative aspects of his own disposition.

During busy years daily problems occupy the time and energy and there is also some effort to control attitudes which might lead to economic difficulties. In the quiet seclusion of a retirement community there is little incentive to reintegrate the disposition. The pessimist has the leisure to create for himself any degree of forlornness which his consciousness confers. Those very elderly may become slightly childish and, if they were difficult in the early years of life, they can become fretful and suffer from minor lapses of memory. One of the most common symptoms is the firm belief that they have been the victims of petty thievery or malicious associates. Even if the mislaid articles are ultimately found, the mind, once addicted to suspicion, seldom outlives that tendency.

In older times there was a certain amount of support, moral

and religious, which protected the elder members of the community. They continued to live at home, catered to their grandchildren, and assumed that they were respected and even loved. Thus sheltered and surrounded by a family group, those who wished to be considered respectable cultivated appropriate dispositions.

Nowadays the old family homestead has vanished in limbo and a condominium stands on the site. Families are wound up in their own affairs and are too busy nursing their own grievances to listen to the complaints of their elders. The children have their own interests and occupations and simply board at home until they can find an excuse to move out. It must be remembered, however, that a retirement facility is not a home, and many who gather there must be satisfied with an occasional visit from some friend or relative. This condition contributes to self-pity. It is hard to place blame for this situation. The pressures of modern life contribute strongly to selfishness and anti-social tendencies. It does not require any deep understanding of universal procedures to realize that each individual must keep his happiness and security in his own name.

Occasionally senior citizens are remarkably successful in the use of the first freedom they have ever known. I know some cases in which a well-adjusted retiree has been invited back into the family as a guest. It has been noted that a serene, well-informed, and efficient parent or grandparent has contributed much to the lives of their immediate descendants. In one case the matriarch lived to be ninety-four years old and as a result the children were able to travel, improve education, and have much greater freedom than would otherwise have been the case. There was also a responsible supervision of children and grandchildren. In this case several factors were involved. The members of the home were mature thinkers and recognized the practical value of long-range selfishness. In exchange for a few inconveniences they had many years of secure living and were more conscientious and thoughtful because of the censorship of an elder who knew all the secrets of the establishment. Short-range selfishness has only one basic thought, and that is to get rid of a parent as soon as possible. Of course this may be

justified if there is serious incompatibility, but in the long run short range selfishness often proves to be its only reward.

The time to contemplate a constructive program for the future is before that future sets in. Many situations today are injurious to the cultivation of cheerful dispositions. World affairs are serious causes of anxieties, crime is rampant, and few people are sure that their children are not involved in the prevalent immorality. These types of disquietudes must be contemplated carefully. When the disposition descends into a psycho-neurotic state, the individual loses all of the natural optimism which he brought with him into the physical world and even health is undermined by destructive attitudes. All the jogging in the world does not protect the disposition, and all the nutritional support, which is becoming more expensive every day, cannot preserve a sense of humor or help us to face the future with serenity of spirit. By the time a modern man or woman reaches middle life, one should have a well-formulated plan for the future. With social security, medicare, retirement pay, and other miscellaneous assets, the probabilities of privation are remote. There may be economy, yes, but there is also a valuable allotment of opportunity.

Many people dream that they will someday live without working. This is referred to as leisure, but when it comes it brings very little contentment. Like wealth, it is a problem rather than a privilege. Buddha summarized this very neatly when he explained that the poor lay awake nights trying to devise a way to become rich, and those who have reached the level of high luxury lie awake nights for fear of loss or thievery. There is a Moslem proverb about the great sultan who was sick and the court philosopher told him that the only cure was to wear the shirt of a happy man. So the nobles went forth in all directions, and at last they found a happy man, but unfortunately he was too poor to have a shirt.

To briefly summarize a program which is likely to make retirement years pleasant and useful, we recommend the following: In early life broaden the area of interest, learn to appreciate music, art, philosophy, religion, and the great literature of the world.

(Continued on page 66)

ASTROLOGICAL BIBLIOGRAPHY

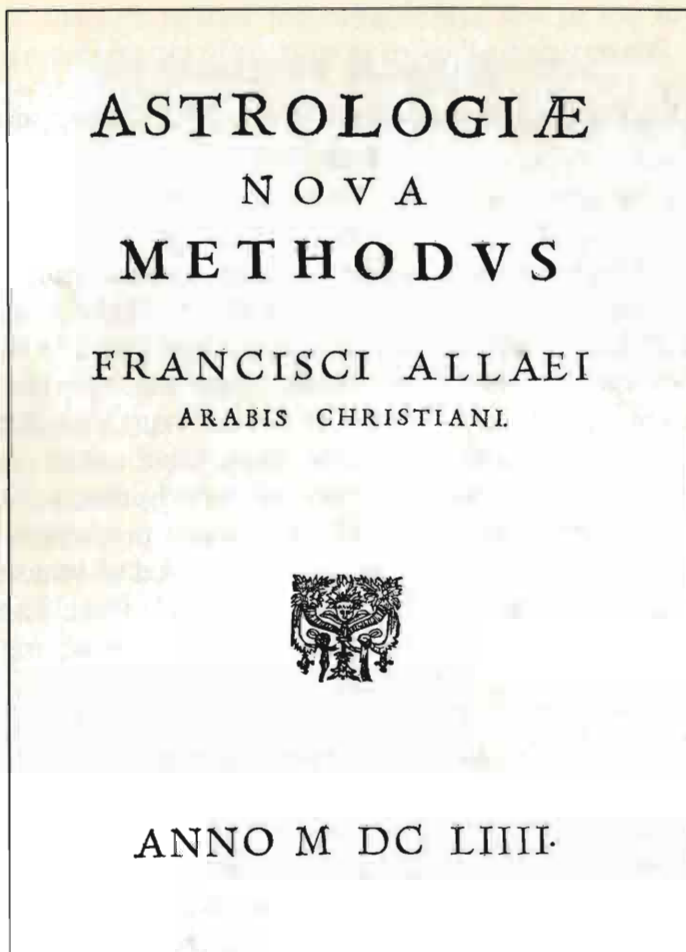
Books and Manuscripts in the PRS Collection

Part II

Allaei, Francisci, *Astrologiae Nova Methodus Francisci Allaei Arabis Christiani, Anno M.DC.LIIII* (1654). This is one of the rarest and most curious of astrological works and is illustrated with ten large volvelles, or revolving diagrams. Gardner reports that Leibnitz attributed this work to the famous Capuchin Father, Yves de Paris. The original edition was printed at the expense of Marquis d'Asserat, and available copies were burned in Nantes by the Public Executioner because of unfavorable predictions respecting Europe. A number of the prophecies proved to be accurate including the correct dating of the great fire of London. There was a second edition in 1658 in which the prophecies concerning Europe were entirely omitted. There is no place of printing, probably due to the nature of the text.

The PRS Library has a beautiful manuscript including the volvelles in the *Astrologiae Nova Methodus* by Francisci Allaei. This manuscript is also in French and the title reads *Methode Inconnue*. This volume was formerly in the library of Sir Thomas Phillips and there is a written note that it was number 2218 in his collection. This volume contains the ex libris of Michael Tomkinson. The manuscript is bound in full morocco with elaborate gold tooling and silk end sheets.

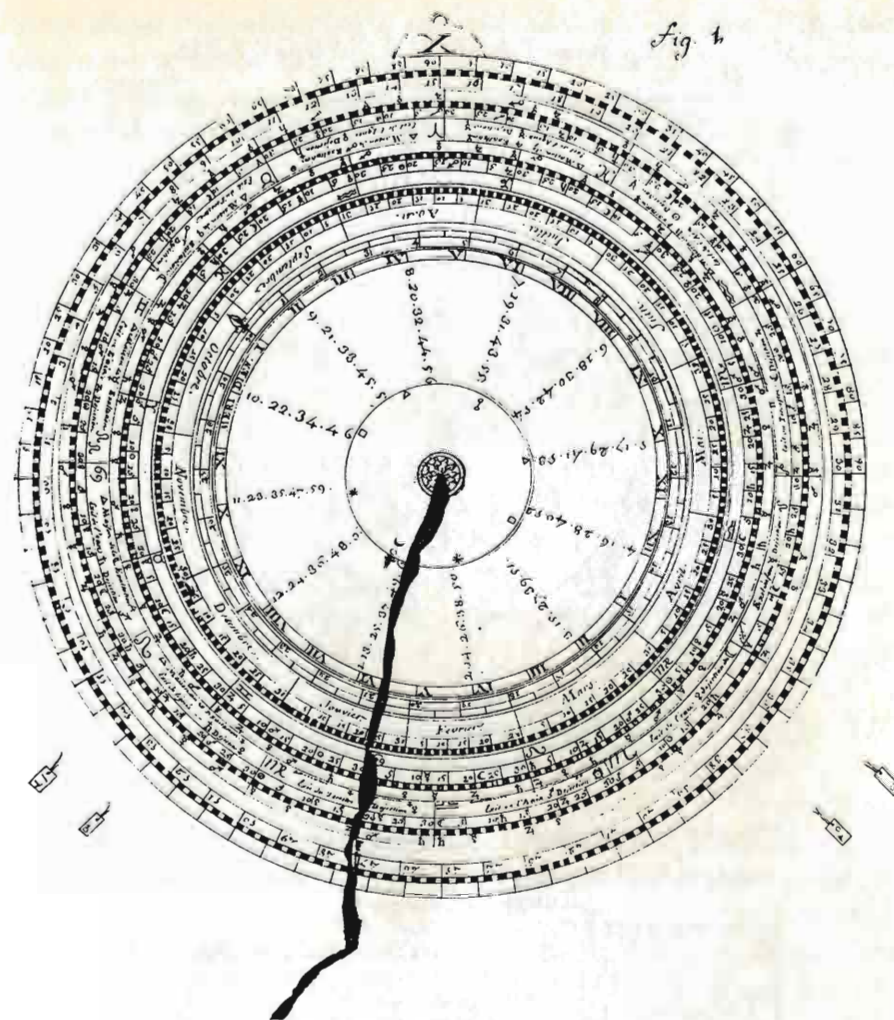
Anon, *Manuscript Du Grand Almanach Universel & Perpetuel jusqu'a Lafille Du Monde, 1732-1734*. Manuscript on fifty leaves of old paper with an heraldic device on the title page and elaborate bordering and artistic embellishments throughout, author unknown. The entry for 1986 is propitious for farmers and small merchants. Weather will be fortunate for agriculture, fruit trees, and all things planted in the earth. (Note: 1986 would indicate an



Title page of *Astrologiæ Nova Methodus* by Francisci Allaei, first edition, 1654.

over-abundance of labor and produce. Generally a good year.)

Apianus, Peter, *Cosmographia, sive Descriptio universi Orbis, Petri Apiana: Gemmae Peisii, Mathematicorum insignium, iam demum integritati suae restituta Adiecti sunt alii, tum Gemmae Frisii tum aliorum Auctorum eius argumenti Tractatus ac Libelli varii, quorum seriem versa pagina demonstrat*, with numerous engravings and movable dial discs; including section AMERICAE



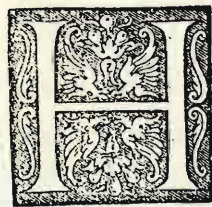
A universal figure setting forth the horoscope of the world with all its mutations indicating the destinies of nations. This was the reason for the destruction of the printed book. From: *Astrologiæ Nova Methodus* manuscript.

INSULAE, Indiarum Occidentalium, Africae Insulae, 1584. Petrus Apianus was a professor at Ingolstadt and astronomer to the Emperor, Charles V. He calculated the height of the atmosphere above the surface of the earth, but was not above participating in scientific arguments and dissensions. The work is pro-

PRIMA PARS COSMOGRAPH.



*De Neotericorum Hydrographorum ventis, & de
navigandi officio, deq; inuenienda long tudinis differentia,
Gemma Frisij Appendix.*



Et sane veterum ratio fuit, in ventorum regionibus distinguen-
tis, quemadmodum ex Aristotele, Aulo Gellio, Macrobio, ac alijs
multis colligere licet. Verum Hydrographi recentiores ad exquisi-
tissimam navigandi rationem spectare putarunt, ut in multo plu-
res regiones ventorum terra marisque, superficiem distinguerent.
Itaque, 32. ventos distinguunt: quorum quatuor tantum, qui car-
dines occupant, cum veterum descriptione congruunt, Subfola-
nus, Fauonius, Septentrio, & Auster: Atque hi in quatuor qua-
drantes totum orbem secant: ac deinceps inter hos 8. medios a-

quis interuallis distinguunt, nominantq; nominibus compositis, ex quatuor p recipis vento-
rump

Page with woodcut engraving of the world from the *Cosmographia* of Petri Apianus, 1584.

fusely illustrated with charts and volvelles and on page fifty-two there is an extraordinary map of the world which must be seen to be appreciated.

Arcandam, *The most Excellent, Profitable, and Pleasant Booke of the famous Doctor and expert Astrologian, Arcandam, or Alcandum, to find the Fatal Destiny, Constellation, Complexion, &c.*, newly turned out of French into our Vulgar Tongue, by W. Warde. Curious old woodcuts. Black letter. 12mo. London, 1617. The text is entirely in black letter and includes a section on the temperature of the body and signs of physiognomy. It is a curious little work with crude woodcut designs for the signs and planets.

Attwood, William, *Wonderful Predictions of Nostredamus, Grebner, David Pareus, and Antonius Torquatus*. London, 1689. There is an extensive preface showing the downfall of France and Rome and happiness to England. The actual prophets mentioned are given separate headings with selected quotations bearing upon important events which are to occur in the late seventeenth or early eighteenth century.

Balde, Jacobo, *De Eclipsi Solari Anno M. DC. LIV. Die XII. Augusti, in Europa, A pluribus spectata Tubo Optico: Nunc iterum a Jacobo Balde e Societate Jesu Tubo Satyrico perlustrata. Libri Duo. Cum facultate Superiorum, Monachii, 1662*. This little volume has some claim to significance because it is devoted to an eclipse of the sun on August 12, 1654. There are three engraved plates, all concerned with this eclipse. In each case the moon is represented with a human face portrayed at different angles to indicate the details of the eclipse. A large part of the text is in verse which leads to the assumption that the author was Jacob Balde, a German poet born in 1604. He was well educated at the Jesuit college in the Imperial free town of Ensisheim. He joined the Jesuit fraternity in 1624 and was appointed Professor of Eloquence at Ingolstadt. He died at Neuburg in 1668. He had a reputation for a remarkable imagination and the present little volume would support this opinion.

Butler, John, B.D. and Chaplain to His Grace James, Duke of

THE ²¹⁷
 Most Excellent, Profitable and
 Pleasant BOOK
 OF THE
 Famous Doctor,
 AND EXPERT
 ASTROLOGIAN;
 Arcandam,
 OR
 Alcandrin.
 To find the fatal Destiny, Constel-
 lation, Complexion, & Natural inclina-
 tion of every Man & Child by his Birth.
 With an Addition of Physiognomy, ve-
 ry pleasant to Read. Newly turned out of
 the French into our vulgar Tongue.
 BY WILLIAM WARDE.
 Licensed and Entred according to Order.
 Printed by W. W. for William T. Backeray, at the Angel in
 Duck-lane, and J. Deacon at the Angel in
 Gilt-spur-street. 1670

Title page of Arcandam's astrological book, London, 1670.

Ormond etc., *A Brief but True Account of the Certain Year, Month, Day and Minute of the Birth of Jesus Christ*, London, 1671. This is a work of immense labor covering every incident in the life of Jesus. This work includes a detailed astronomical calendar for the Julian years 44, 45, 46, and 47. Of these two were

WONDERFUL
PREDICTIONS
 OF
 [NOSTREDAMUS,
 GREBNER,
 DAVID PAREUS, and
 ANTONIUS TORQUATUS.]
 Wherein the GRANDEUR of Their
Present Majesties,
 THE
 HAPPINESS of ENGLAND,
 AND
 DOWNFALL of FRANCE and ROME,
 Are plainly Delineated.
 WITH A
LARGE PREFACE,
 SHEWING,
 That the CROWN of ENGLAND has been not obscurely
 foretold to Their MAJESTIES WILLIAM III. and
 MARY, late PRINCE and PRINCESS of ORANGE;
 And that the People of this ANCIENT MONARCHY
 have duly Contributed thereunto, in the Present ASSEMBLY
 of LORDS and COMMONS: notwithstanding the Obje-
 ctions of Men of different Extremes.
 L O N D O N, Printed for J. Robinson at the Golden Lion in
 St. Paul's Church-yard, T. Fox in Westminster-hall, and M. Wotton
 at the Three Daggers in Fleet-street. 1689.

Title page of *Wonderful Predictions of Nostredamus*, by William Attwood, London, 1689.

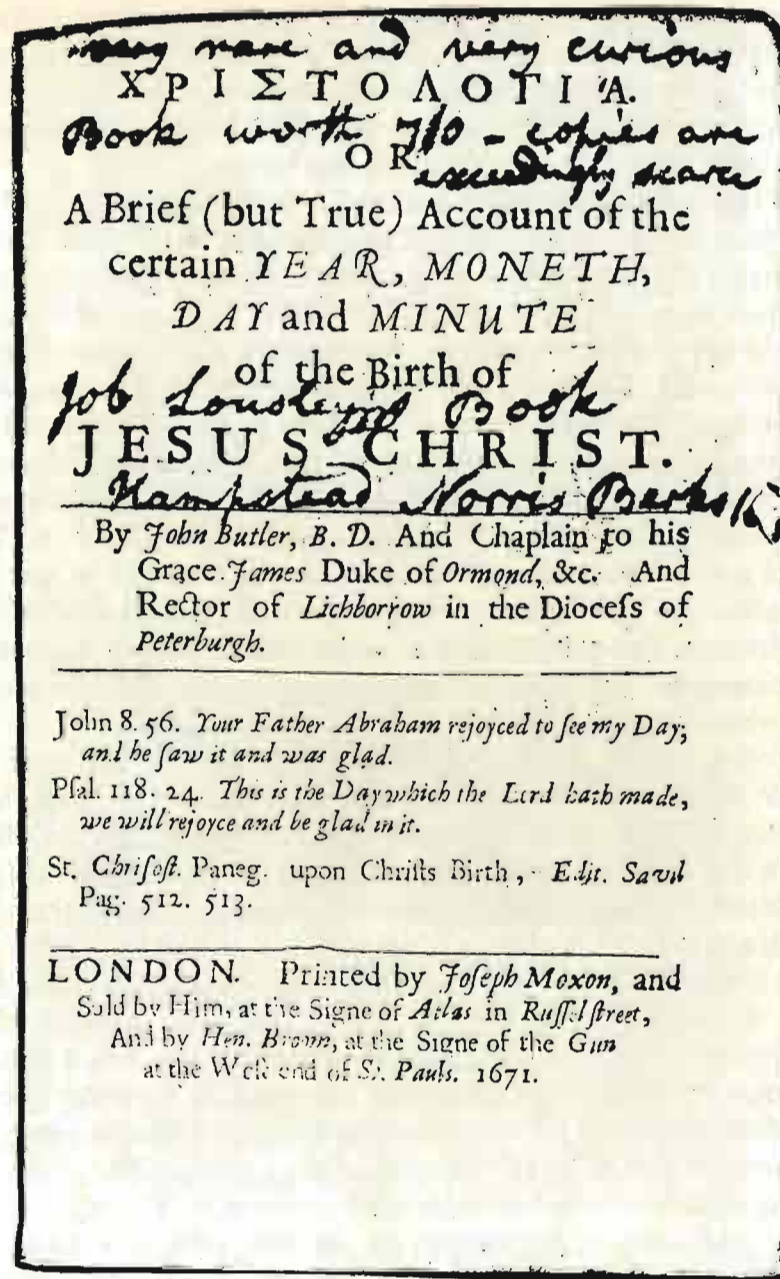


Title page and illustration from *De Eclipsi Solari Anno M. DC. LIV.* by Jacob Balde, 1652. The illustration shows an eclipse of the sun with the moon appearing like a human face.

before, the other two were after the birth of the Everblessed, Our Lord, Jesus Christ.

Butler, John, *The Most Sacred and Divine Science of Astrology*, London, 1680. There are two title pages and the work is largely against Dr. Henry More, the Platonist. Butler began the study of astrology in order to refute it, but became instead a convert to the science and an able exponent of its doctrine. The work is divided into several parts with separate pagination and includes a substantial history of astrology from ancient times.

Cellarius, Andreas, The great astronomical atlas of Andreas Cellarius, though not dealing directly with astrology, deserves to



Title page of Butler's horoscope of Jesus Christ with early ownership notes.

be included in any comprehensive catalog of such works. Cellarius is said to have been born about 1630 in Germany, but spent much of his life in Holland. The date of his death is not known. The work is in large folio with an engraved frontispiece, hand-colored, with representations of celebrated astronomers, most of whom were also astrologers. There is a brief title in the upper part of this elaborate engraving with the name of the work on a curtain held by cherubs. The inscription reads *Atlas Coelestis sive Harmonia Macrocosmica apud G. Valk et P. Schenk*. The main title page is dated 1708 and the volume was published in Amsterdam. There is no letterpress. The twenty-six double page colored plates are mostly devoted to the solar system and various pictorial representations of constellations. It should be noted that in picturing the terrestrial globe, California is shown as an island. Representations of the constellations are elaborately designed and colored. Two plates are devoted to the Christian zodiac in which all of the constellations are represented by figures derived from the Old or New Testaments. The constellation of Argo, the ship of the Argonauts, is renamed the Ark of Noah; and Cetus, the whale, is shown as the one which swallowed Jonah.

Coley, Henry, *Clavis Astrologiae Elimata, or a Key to the whole Art of Astrology, New Filed and Polished in three Parts. Second Edition, much Enlarged and Amended*, London, 1676. There is a fine frontispiece engraving and an appendix in which is reprinted the Rudolphine Tables with an explanation of their use. Gardner describes Coley as a responsible astrologer. Coley was born October 18, 1633 and served as an assistant to William Lilly until the death of the latter. Coley is regarded as an excellent mathematician and he published an ephemeris and Lilly's popular almanac for some years after Lilly's death. It is generally pointed out that Lilly had an esoteric understanding of the starry influences for which Coley had a profound respect. Although he was an assistant and amanuensis for Lilly, he was never able to attain the "secret art" of his master. In the PRS Library is a copy of *Merlinus Anglicus Junior* for the year 1686. The "Junior" is added to the name to indicate that Coley was the lawful successor to



Engraved title page hand-colored of the astronomical atlas of Cellarius featuring a group of astronomers and astrologers including Galileo, Copernicus, Tycho Brahe, and Ptolemy with the Muse of Astronomy.



Engraved portrait of Henry Coley from *Clavis Astrologiae Elimata*, London, 1676.

Lilly who had issued his ephemerides under the pseudonym Merlinus Anglicus for many years.

Culpeper, Nicholas, *Semeiotica Uranica, or an Astrological Judgment of Diseases from the Decumbiture of the Sick: (1) From Aven Ezra, (2) From Nowel Duret, &c.* Portrait and folding plate. 12mo. London, 1655. Up to the time of Culpeper, herbal medicine was a monopoly of the medical fraternity. Inspired by Arabic authors, Culpeper became the patron saint of those liberal physicians who indulged in astrological herbalism.

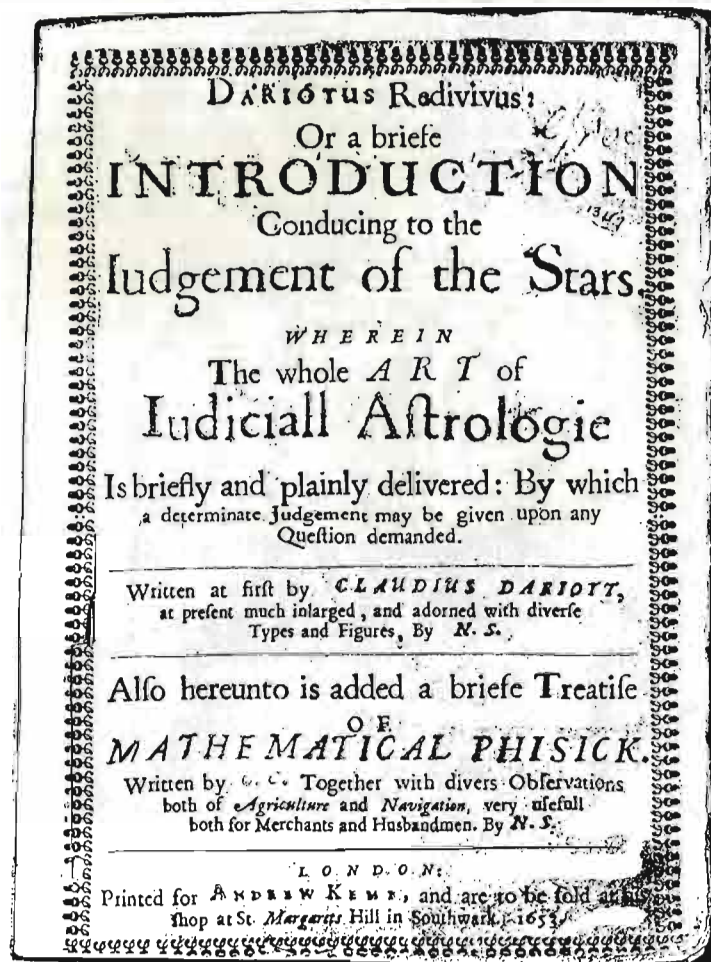
Dariott, Claudius, *Dariotus Redivivus, or a Briefe Introduction conducing to the Judgement of the Stars, wherein the whole Art of Judiciall Astrologie is briefly and plainly delivered (translated by Fabian Withers), enlarged and adorned by N[athaniel] S[park], &c.* 4to. London, 1653. There are many curious diagrams, in-



Portrait of Nicholas Culpeper in *Semeiotica Uranica*.

cluding volvelles, and a section is devoted to Astro-meteorology. The title page is in two colors, red and black.

de Garencieres, Theophilus, *The True Prophecies or Prognostications of Michael Nostradamus, Physician to Henry II. Francis II. and Charles IX, King of France, and one of the best Astronomers that ever were. A Work full of Curiosity and Learning. Translated and Commented by Theophilus de Garencieres, Doctor*



Title page of the *Dariotus Redivivus* by Claudius Dariott, London, 1653.

in *Physick Colleg. Lond.* London, 1672. De Garencieres notes in this work that the prophecies of Nostradamus were after the primer the first book at school in which he learned to read. It was the custom in France to initiate children by that book. He also noted that it was used in English schools to initiate the young in the French idiom. This handsome folio is the first complete translation of the prophecies of Nostradamus into the English language. There is a fine engraved frontispiece featuring de Garencieres shown as a scholar seated before a table. At the upper left is another picture of de Garencieres, and at the right a medallion of Nostradamus. The use of this book for language students arises from the fact that each of the quatrains is given in both French and English. More than this, de Garencieres attempts to interpret the quatrains and provides considerable commentary material.

De Titus, Placidus, *Primum Mobile, with Theses to the Theory and Canons for Practice . . . containing Modes of Direction, both in Zodiac and Mundo, exemplified in thirty remarkable Nativities, &c., originally written in Latin by DIDACUS PLACIDUS DE TITUS, translated by John Cooper.* 8vo. 15 parts. Portrait. London, N.D. (1820?). There is a portrait of Placidus de Titus who was an Italian monk and mathematician to Leopold William Archduke of Austria. In 1647 de Titus published an important textbook on astrology and in 1657 the *Primum Mobile* was printed in Padua and in 1675 another printing was issued at Milan. De Titus also published ephemerides.

Edlyn, Richard, *Observationes Astrological, or an Astrological Discourse of the Effects of that notable Conjunction of Saturn and Mars, that happened October 11th, 1658, and other Configurations concomitant, &c: and also added, A most Ingenious Discourse of the True Systeme of the World.* 8vo. London. The book is dedicated to the Rt. Honorable Marques of Dorchester, "that lively monument of universal learning." There are two folding woodblock prints.

Ferrarese, Sigismondo Fanti, *Triumpho di Fortuna di Sigismondo Fanti Ferrarese.* A most extraordinary work on astrology and divination with elaborate woodcuts on nearly every page. Two



Engraved frontispiece from the first English edition of Nostradamus translated by Theophilus de Garencieres, London, 1672.



Title page of *Triumpho di Fortuna Di Sigismondo Fanti Ferrarese* published under the privilege of Pope Clement VII and the Senate of Venice, 1527.

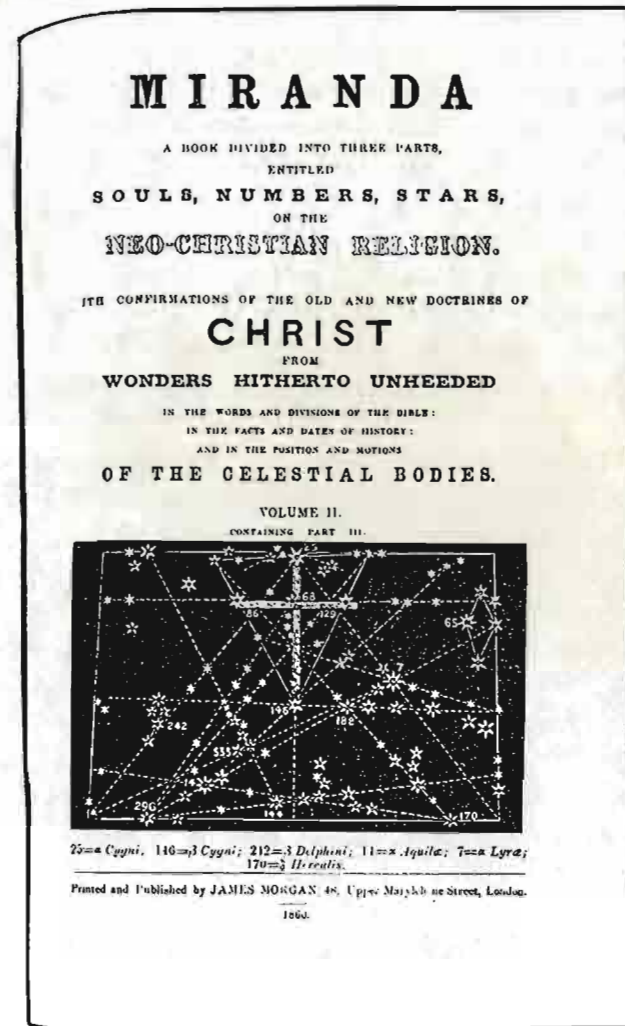
colored title, signed (I.M.). PRS copy from the Hoe Library. The volume is a tall folio bound in full morocco with large golden medallions on front and back cover, 194 pages. Published under the privilege of Pope Clement VII, and the Senate of Venice, Venice, 1527. Lynn Thorndike devotes some space to this volume in his work, *A History of Magic and Experimental Science*, Vol. VI. He writes, "This elaborate volume is sumptuously illustrated with astrological figures and pictures of famous men and women: popes, emperors, generals, giants, writers, artists, musicians and scientists. Although the pretense is made that the method is that of natural science and astrology, it is really chance divination after the manner of Amalricus, the King and the *Experimentarius* in the twelfth century."

Filopanti, Signor, *Miranda. A Book of Wonders hitherto unheeded*. London, 1858-1860. Three parts in one volume as originally issued. Bound in is a letter from the Sir John Soane's Museum, 13 Lincoln's Inn Fields, dated June 10, 1863. The letter reads, "The author of this extraordinary work is Signor Filopanti, Professor of Mathematics and mechanical science in the university of Bologna, held some important office in Rome under the government of the Triumvirate at the time of the bombardment of that city by the soldiers of the French Emperor Napoleon III. He was fortunate enough to escape to America and about 7 or 8 years ago came to London where he occupied himself in the composition of this work. He is now in Bologna expecting to be reinstated in his office of Professor of Mathematics."

"This copy I bought of Signora Eurica Filopanti, the wife of the Professor, who is now in London and endeavoring to obtain possession of the whole edition of the work in the hands of the creditors of the Printer, to publish it by subscription."

The book is quite properly called "A Book of Wonders hitherto unheeded." It involves astronomy, biblical interpretations, the religious and philosophical systems of antiquity, various calendars, and a chronology of events from the earliest times. It is illustrated with charts and mathematical tables and also elaborate astronomical representations of the constellations printed in blue

and some folded into the text. The second and third parts are concerned with the neo-Christian religion in which the Christian dispensation is supported by astronomy with hints of astrology. Gardner describes the book, "The work consists of three parts, Souls, Numbers, Stars, on the new Christian Religion, and is a most peculiar production." The title page of volume II is reproduced herewith.



Title page to part II of *Miranda*.

Flisco, Mauritius de, Count, *De Fato Annisque Fatalibus tam hominibus quam regnis mundi*, Francofurti, 1665. In the PRS Library we have a manuscript copy of this work probably contemporary with the original printing. It is in large folio with a crudely drawn printer's device on the title page and a number of horoscopes scattered through the text. Lynn Thorndike in his *A History of Magic and Experimental Science* writes: "The work which count Mauritius de Flisco published in 1665 on fate and fatal years of men and kingdoms, was classed by Morhof under superstitious astrology. In its preface the author tells of his other youthful astrological writings. Numerous genitures which are given include those of Giovanni Maria Visconti, born in 1388, Savonarola, Stoeffler, Pico della Mirandola, Cocles, Henries III and IV of France, and Gustavus Adolphus. A dozen pages or so are devoted to physiognomy, metoposcopy and chiromancy, and as many more to prodigies and portents. Other topics considered are critical days and climacteric years, comets and eclipses, fate in numbers and cubes of numbers, fate in kingdoms and the fall of Rome."

Fludd, Doctor Robert, *Utriusque Cosmi Majoris scilicet et Minoris Metaphysica, Physica, atque Technica Historia In duo Volumina secundum Cosmi differentiam divisa De Macrocosmi Historia in duos tractatus divisa*, Oppenheimii, 1617. A magnificently engraved title page by J. T. de Bry. This massive folio contains an extensive section on astrology covering most of the material found in other writings. Actually, astrology is scattered throughout areas devoted to metaphysics, music, geomancy, and chiromancy. There are countless plates skillfully executed by Theodor de Bry who illustrated numerous volumes on alchemy, Rosicrucianism, and cabalism. De Bry also engraved a handsome collection picturing forth the Indian tribes of the eastern United States.

Gadbury, John, *Genethliologia, or The Doctrine of Nativities, containing the whole Art of Directions, and Annual Revolutions . . . also Tables for calculating the Planets' Places for any time, either Past, Present, or to Come, etc.* with a fine portrait by T.

Cross of John Gadbury. Gadbury studied astrology under Dr. Fiske and lived for a time in London where he became acquainted with William Lilly whom he admired, but criticized unmercifully. It is said of Gadbury that he was always interested in conspiracies and got involved in them whenever the opportunity afforded. He



Portrait of John Gadbury in the 1658 edition of his *Genethliologia*.

was jailed in 1679, but was released after a few months. Later he was implicated in a plot against King William III, but again he remained in prison for only a few months. During the civil war, both parties depended heavily upon their astrologers. When the two groups of astrologers met for banqueting, it is said that Elias Ashmole seldom failed to attend. Sir Walter Scott, who records these astrological banquets, dismissed all astrologers lightly.

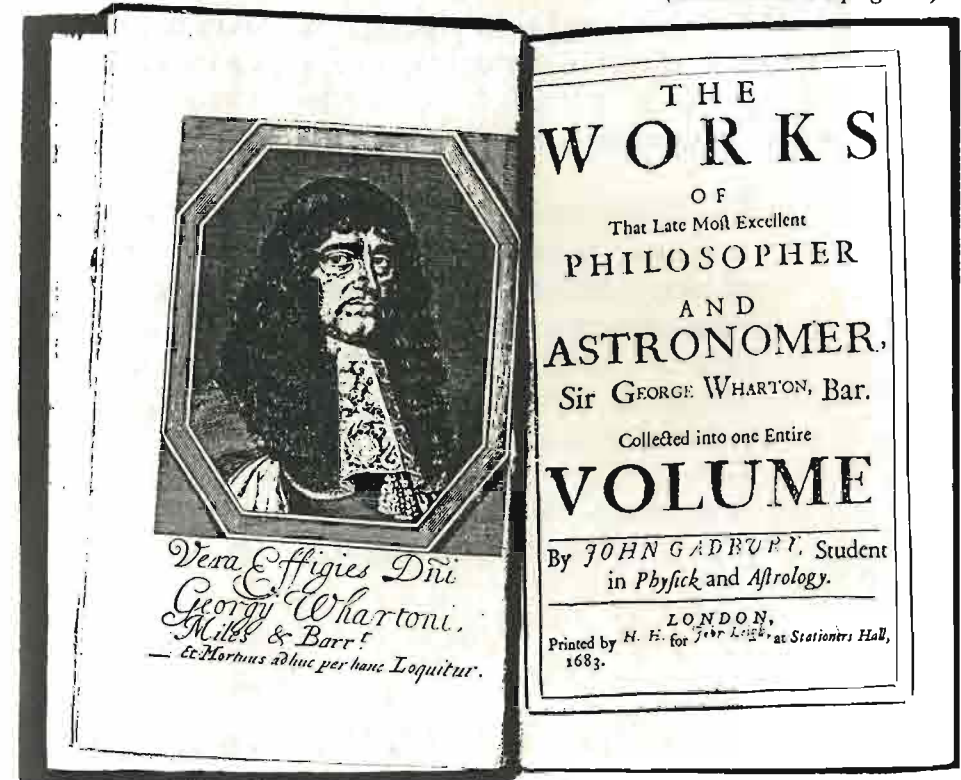
Gadbury, John, *The Nativity of the late King Charls (sic) Astrologically and faithfully performed; with Reasons in Art, of the various Success and Misfortune of his whole life, &c.* 4to. London, 1659. There is a remarkable engraving of King Charles I by the celebrated artist, William Marshall. There is also an engraved plate of King Charles II with a caption stating that he was crowned King of Scotland on January 1, 1651, and King of England 1660.



Engraved portrait of Charles II by William Marshall in Gadbury's *Nativity of Charls Stuart, late King of England, Scotland, Ireland, &c.*, London, 1659.

Gadbury, John, *The Works of that late Philosopher and Astronomer, Sir George Wharton, Bar., collected into one entire volume. 8vo. London, 1683—XEIPOMANTIA, or the Art of Divining by the Lines and Signatures engraven in the Hand of Man, by the Hand of Nature, &c.*, by J. Rothman, M.D., translated by G. Wharton. London, 1652. Both works in one volume, the pagination being continued throughout. George Wharton was an astrologer of distinction and apparently gave lessons on esoteric subjects to Elias Ashmole. When the civil war broke out he joined the royalist cause and was in almost constant difficulty during the period of the Commonwealth. He quarreled with the astrologers

(Continued on page 42)



The Works of George Wharton by John Gadbury, Student in Physick and Astrology, London, 1683. This volume included divination by the lines of the hand translated from J. Rothman by Wharton, London, 1652.

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and in 1649 was jailed because of his attacks on Oliver Cromwell. On this occasion William Lilly overlooked a number of Wharton's insults and was able to contribute to his release. When the monarchy was restored under Charles II, those who had defended the monarchy received various honors and Wharton was created a baronet by Charles II. After Wharton's death in 1681, Gadbury collected all that he could find of Wharton's writings and published them in 1683.

Gauricus, Lucas, Bishop of Civitate, *Opera Omnia L. Gaurici Geophonensis civitatensis Episcopi Astronomi ac Astrologi, &c.* Basileae, 1575. Two huge volumes with many illustrations, tables, and horoscopes. Gauricus was born in Naples in 1476. He was held in high esteem by Catherine de Medici and was created Bishop of Civitate by Pope Paul III. In the *Opera Omnia*, Gauricus predicted a violent death for himself. He died when a heavy book in his library fell on his head. Gauricus correctly predicted that Leo X would become Pope and Palestrina dedicated his famous *Missa Papae Marcelli* to him.

Heydon, Sir Christopher, *A Defence of Judiciall Astrologie, in answer to a Treatise lately published by M. John Chamber, &c.* Vignette Title. 4to. Cambridge, 1603. Astrology loomed large in the seventeenth century. In 1601 Canon John Chamber wrote a tirade against judicial astrology which was promptly answered by Sir Christopher Heydon in his *A Defence of Judiciall Astrologie*. Canon Chamber gave a lecture at Oxford. Astrologers in general and Heydon in particular so aggravated the pious canon that he prepared a work, "The Confutation of Astrology; demonology in the Devil's Den." He dedicated the work to James I who was inclined to numerous superstitions. Chambers's tirade was never printed, however, but was circulated privately among friends and foes alike. Heydon died in 1623, but his memory has lingered on and he is regarded with deep respect by modern astrologers. John Heydon, who has been closely linked with the Rosicrucian controversy, claimed to be descended from Sir Christopher Heydon whom he referred to as a "seraphically illuminated Rosicrucian."

T O M V S I.
O P E R V M O M N I V M . Q V A E
Q V I D E M E X T A N T ,

L. GAVRICI GEOPHONENSIS

CIVITATENSIS EPISCOPI ASTRONO-
MI AC ASTROLOGI PRAESTANTISSIMI, VATIS-
QUE CELEBERRIMI, OMNIUM BONARVM AC HVMANITATIS
artium: in primis verò Mathematicæ & Iudiciariæ seu prænotionis
scientiæ, ad miraculum vsque Doctissimi: ingenio planè admirando &
diuino, Philosophi, omnium Poëticarum, Logicarum, quàm Physicarum,
Philosophicarum, Theologicarumque Scientiarum ac dogmatum
facultate generèque præclarissimi: Professoribus & studiosis omnibus
Mathematicæ, uel Iudiciariæ seu prædictiæ artis, ad eam cognoscen-
dam, non tam necessaria, quàm vtilia: lampridem summa cura ac sin-
gulari studio à suo interitu vindicata, & quasi postliminio reuocata,
pristinèque nitore restituta: & pleraque antè non ædita, in vnum
corpus redacta: quorum Catalogum singulorum Tomo-
rum & Tractatum, versa pagina
demonstrabit.

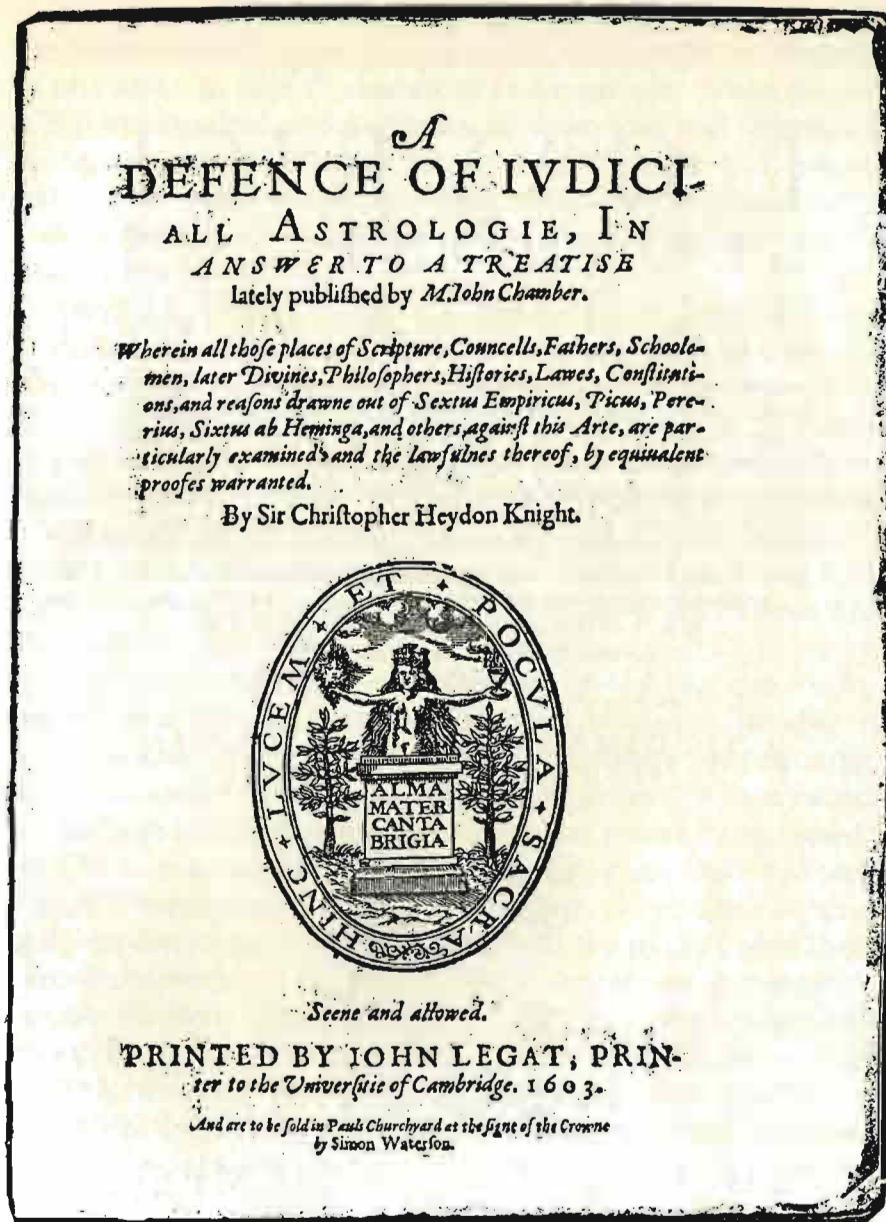
ADIECIMVS SINGVLIS TOMIS,
INDICEM RERVM AC VERBORVM OM-
nium Copiosissimum & diligentissimum.



Cum Gratia & Priuilegio Cæs. Maiest.

B A S I L E A E.
EX OFFICINA HENRICI PETRINA.

The Works of Gauricus with interesting printer's device. Basil, 1575.



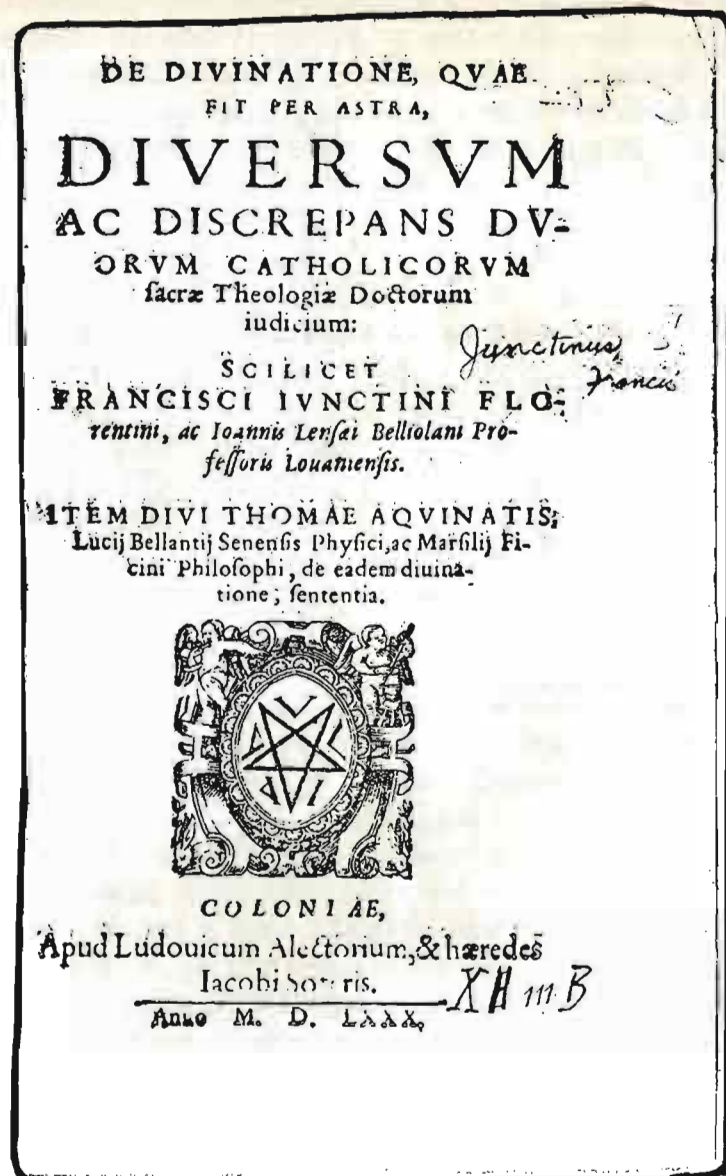
Title page of *A Defense of Judiciall Astrologie* by Sir Christopher Heydon published at Cambridge, 1603. Vignette of Cambridge University on title page.

Junctin de Florentia (Giuntini, Francesco), *De Divinatione quae fit per Astra Diversum ac discrepans duorum catholicorum sacrae Theologiae Doctorum iudicium, &c.* Coloniae, 1580. Interesting device centering an inverted pentagram on the title page. Contains an elaborate defense of astrology. Junctin was a Doctor of Theology, an almoner of Francois de Valois. He was an astrologer in the classical tradition, a strong exponent of Claudius Ptolemy, and a Neoplatonist.

Leupuldus, i.e., Leopold (Duke of Austria, called the Glorious), *Compilatio Leupuldi ducatus Austriae filii de Astrorum-Scientia Decem continens tractatus, &c.* BLACK LETTER. 4to. 109 unpagged leaves. E. Ratdolt, Venetiis, 1489—*Other Editions* appeared A.D. 1480 and 1520. A page with woodcut illustrations of planets is included herewith. Our edition is 1520 and lacks page A-1, but includes an elaborate woodcut on A-2. Although he had a deep interest in astrology and philosophy, he also participated in several crusades which brought him into contact with the beliefs and doctrines of Near Eastern and North African esoteric traditions.

Lilly, William, *Christian Astrology modestly treated of in three Books: the first containing the Use of an Ephemeris, the erecting of a Schem of Heaven . . . with a most easie Introduction to the whole Art of Astrology; the second . . . how to judge . . . all manner of Questions contingent unto Man; . . . the third . . . a Method whereby to judge upon Nativities.* 4to. First Edition, London, 1647. This extensive treatise, with 832 pages of text, is described by F. Leigh Gardner as the most important book that Lilly ever wrote, full of erudition and learning. There is a fine engraved portrait by Marshall and a catalog of astrological authors from whom Lilly gleaned useful information. Lilly is probably worthy of recognition as the foremost astrologer of his time. He advised King Charles I of the dangers he faced if the King rejected Lilly's warnings. Elias Ashmole, the antiquarian, Freemason, astrologer, and alchemist bought Lilly's library three days after his death and protected him during the dangerous years of the Commonwealth.

The PRS Library has twelve books written by Lilly including an



Title page of *De Divinatione*. The original work of which this is the first printed version deals with hermetic and Egyptian magic including esoteric practices of the Chaldeans, Jewish cabalists, and Arabian theurgists.



Page with woodcut illustration from an illustrated tract by Leupoldus, Venice, 1520.



Engraved portrait of William Lilly by Marshall from *Christian Astrology Modestly Treated of in three Books*, first edition, London, 1647.

autobiography. In the years following the death of this famous astrologer, a number of spurious works were attributed to him, but they had no value for serious students of genethliology.

Lilly, William, A curious astrological manuscript said to have been written by William Lilly is *A Book of Schemes For the Latitude of 51° 31' North. Containing 360 Figures With the Right Ascension in Time & Degrees The Sun's Semi-diurnal Arch in Time, also The length of each Planetary Hour throughout the Year, With a Table of the Almutens of every House annexed to each figure, Likewise A number of Illuminated Tables, Viz, of the Planetary Dignities: Of the Dodecatemorion's: Of the Antiscion's: Of the Nobonary's: Of the Dodecalemorion of the Signs: Of the Affections of the Planets: Of Friendships & Enmities. And a Curious Embellish'd Scheme of Aspects*, 1643. Manuscript on paper, 103 leaves, 360 diagrams and Almuten tables, each printed from a woodblock and filled in with a pen, original calf gilt, rebacked. Folio. Seventeenth century. From the library of R. C. Smith

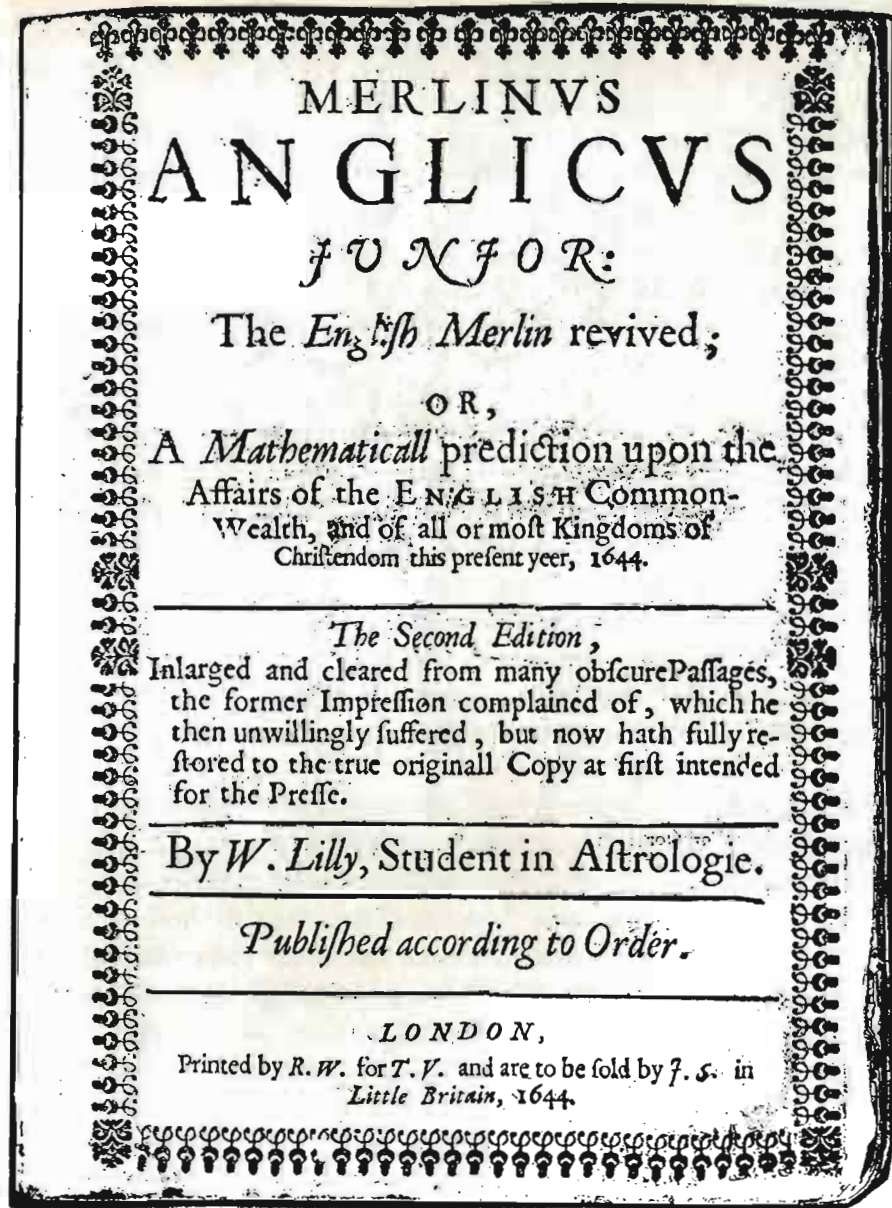
(Raphael) with his handdrawn bookplate and a title page dating the original work in 1643. At the end are twenty-six pages apparently in the autograph of Lilly with several curious diagrams and tables.

Lilly, William, *Merlinus Anglicus, Junr. The English Merlin Revived, or his Prediction upon the Affaires of the English Commonwealth and of all or most Kingdomes of Christendome this present yeare 1644. By W. L. Published according to order*. This is the second edition clarified and enlarged. It was published during the period in which Oliver Cromwell was Lord Protector of Great Britain.

Lilly, William, *England's Propheticall Merline, foretelling to all Nations of Europe untill 1663, the actions depending upon the influence of the conjunction of Saturn and Jupiter 164 2/3, &c.* This is an extensive work, partly in black letter, and includes the horoscopes of Mary, Queen of England born in 1516 and Elizabeth the Magnificent, also Queen of England, born the 7th of September, 1533. There is also a chart of James I, born June 19, 1566. Lilly provides some comments bearing upon the appearance of a great comet in 1618 together with examples of horary questions. At the end is a letter of Lilly's to the astrologers of Europe and a list of errata.

Lilly, William, *A Prophecy of the White King and Dreadfull Dead-Man explained; to which is added the Prophecies of Sibylla Tiburtina and Prediction of John Kepler: all of expeciall concernment for these Times*, 1644. Lilly describes the prophecy of Sibylla Tiburtina which was found in the year 1520 in Switzerland engraved on a marble stone. The Tiburtine sibyl was consulted by the Roman Emperor, Augustus. Her audience with Augustus was vouched for by St. Augustine. She was named for the river, Tiber, but was also called Alburnea from an ancient city in Alba.

Lilly, William, *Supernaturall Sights and Apparitions seen in London, June 30, 1644, interpreted; with a Mathematical Discourse of the now imminent Conjunction of Jupiter and Mars, 26 July, 1644, the effects which either here or in some neere Countries from thence may be expected*. There is special mention of the con-



Title page of *Merlinus Anglicus Junior: The English Merlin revived*, London, 1644.



The Tiburtine Sibyl, by a fifteenth century Florentine artist. From *Divination Ancient and Modern* by John H. Manas.

junction of Jupiter and Mars which occurred July 26, 1644. Lilly tells us that he and many others observed a strange coloring of the sky accompanied by flashes of lightning behind which there appeared a yellowish apparition, similar to a serpent, incurving a little at each end.

Lilly, William, *A Collection of Ancient and Modern Prophecies concerning these Present Times, with modest Observations thereon; the Nativities of Thomas, Earle of Strafford, and William Laud, late Archbishop of Canterbury, His Majesties great Favorites, &c.* The horoscopes of Thomas, Earle of Strafford, and William Laud, late Archbishop of Canterbury are included with special interest in "an Irish Prophecie: or the Baby Prophecie; found in the Newry at Ireland, much undervaluing his Majesty; brought into England by Deane Jones." The text includes curious woodcut figures to which are attributed astrological prophecies which will profoundly influence the nation.

Lilly, William, *The World's Catastrophe, or Europe's many Mutations untill 1666; the Fate of England's Monarchy untill its Subversion; Government of the World under God by the seven Planetary Angels, their Names, Times of Government; an exact Type of the Three Suns seen in Cheshire and Shropshire, 3 April, 1647, their Signification and Portent Astrologically handled; to which is added A Whip for Wharton.* This comprehensive little volume explains the governments of the world which God has placed under the seven planetary angels, their names and times of government. There is special mention and a woodcut illustration of the three suns seen in Cheshire and Shropshire, April 3, 1647, and a horoscope for the time and place of this strange apparition. This is a worthwhile research item and testifies to Lilly's unusual scholarship.

Lilly, William, *An Astrological Prediction of the Occurrances in England, part of the yeers 1648, 1649, 1650, &c.*, London, 1648. This appears to be a newsy and chatty discussion of the scandalous situation which arose during the years noted above. There are various charges against prominent persons in government not unlike the rumors now current throughout the world. One passing



An *Irish Prophecie*: or, The Baby Prophecie;
Found at the *Newry* in *Ireland*, much undervaluing
his Majesty; brought into *England* by
Deane *Jones*.

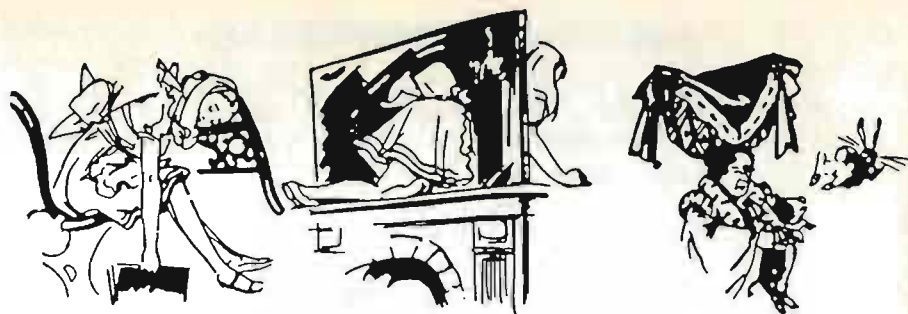
	A hand stretched out for Gold.	Henry the seventh.
	A Man-killer, persecution, per Gallowes.	Henry the eighth.
	An Elfe, or Childe.	Edward the sixth.
	God for Woman, Persecution.	Queen Mary
	A Religion and naught.	Queene Elizabeth.
	Another.	King James.
	Nil, Nothing.	King Charles.

Leo

A page from *A Collection of Ancient and Moderne Prophecies* by William Lilly showing an illustrated leaf of the baby prophecy. London, 1645. This prophecy covers the period from the accession of Henry VII to the end of Catholic domination of England. At the bottom of the page is a blank space for King Charles, probably due to the fact that Lilly's book was written in the midst of a political turmoil which ended in the execution of the King in 1649.

item states that Sir Thomas Walsingham was most unjustly charged to have cut down four thousand timber trees out of His Majesty's woods. Another section of this book sets forth the prospects for the weather for the month of July, 1648 based upon astrological calculations. This book also contains a woodcut engraving picturing the three suns that were visible together in Lancashire on February 28, 1647/48. In this work, Lilly is mostly involved in politics.

(To Be Continued)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

MUSIC HATH CHARM

A beautiful book, *The Arts in the Middle Ages and the Renaissance*, by Paul Lacroix published in London in 1870, contains an extensive section on early music and musical instruments. Lacroix tells us that after the secular music of the Greeks and Romans, composers and exponents of pagan themes left Rome and returned to distant regions. By the end of the fourth century A.D., a deadly silence fell over the eternal city. The only exception was church music, which was actually based upon the sacred hymns of paganism. We learn that Pope Sylvester I (A.D. 330) so felt the need of sacred chorales that he actually founded singing schools in Rome.

About this time St. Ambrose, Bishop of Milan, having built his cathedral, decided to introduce hymns, psalms, and anthems, depending largely upon the Dorian, Phrygian, Eolian, and Mixolydian modes of the classical Greeks. It became fashionable that novices, before being ordained as priests, cultivated pleasant voices to be used during the masses. At this same period the Celts, Welsh, Danes, and Franks had a music of their own and it is specially mentioned that the Celtic bards had marvelous skill when

they sang the narratives of ancient days. It is notable, however, that all this type of music had a melancholy quality. This has survived as the basic difference between secular and sacred compositions.

Lacroix includes in his description a pneumatic organ of the fourth century from a sculpturing preserved in the Arles Museum. It is obvious that virtuosity was not possible on a device of this kind. We also learn that music was taught in the schools of Charlemagne's palace, but was used principally to emphasize arithmetic.

There is a record that Abelard personally composed the melodies for his Latin songs which he sang with great talent. Heloise, writing of Abelard, describes his gifts as follows: "He had two gifts more particularly which would have at once won you the heart of any woman: that of speech and that of song. No other philosopher ever possessed them to such an extent." Harmonizers, as the professional musicians were called, had some learning in musical science and they applied its rules in their compositions. It is noted that two minstrels founded a hospital in Paris in 1321. The establishment was dedicated to St. Julian and St. Genest, these being the patron saints of comedians and minstrels. We also learn, however, that appreciation for music was not limited to the proletariat.

Lacroix notes that:

Kings and princes were always the warmest patrons of music, and most of them could boast of being themselves musicians. René of Anjou, Count of Provence and titular King of Naples, was also, like all the princes of the house of Anjou, very fond of music, and himself a distinguished composer. He wrote masses for his chapel, military marches for his tournaments, and melodies for his chamber music, which he sang with much taste, playing his own accompaniment upon different instruments. He is represented, in the first miniature of the excellent psalter which he had prepared for his own use, as himself directing one of

these concerts, in which he took part in the vocal and instrumental execution, which was intrusted to real artists of both sexes. His contemporary, James I. of Scotland, was also a skilled musician, for he could play all the instruments known in his day.

The same author introduces a miniature from a fifteenth century breviary now in the Royal Library at Brussels. The picture is referred to as "The Tree of Jesse." Jesse is represented asleep in



The Tree of Jesse. The ancestors of Jesus Christ represented as an orchestral grouping serenading the Holy Trinity. From: *The Arts in the Middle Ages and the Renaissance* by Paul Lacroix, London, 1870.

the foreground. From his body arises a tree bearing on its branches the ancestors of Jesus Christ. Each of the elders is shown with a musical instrument and the group is performing a celestial concert for the Holy Trinity and the Virgin Mary.

The various instruments have different national backgrounds. When ambitious rulers overran a country, they often took over both its music and the native instruments. By the seventeenth century, therefore, a considerable variety of harps, lutes, mandolins, and even pipe organs came into favor and melodies survived the changes in the political scene and the rise of secular folk songs.

In the library of the Society we have a copy of the Reisch's *Margarita Philosophica* published in Basil in 1508. This is generally accepted as the first attempt to compile an encyclopaedia. The volume is divided into several sections, each with an appropriate woodcut frontispiece. The one which introduces the art of music features a distinguished-appearing lady, probably representing Euterpe the Muse of music, who presides over a group of musicians playing on various instruments, including an early mandolin, harp, a portable pipe organ, and a flute. The young man in the foreground may be handling a gong, or perhaps he is the conductor. The elderly gentleman at the viewer's extreme right is balancing a pair of scales, possibly attempting to bring sacred and secular themes into equilibrium. He gives the impression of scholarship and the wisdom of age.

Musical history is now repeating itself. The old hymns have lost their common appeal and are heard only in church services. The favored musical mode today has certainly been accumulated from a variety of cultures and sub-cultures. The therapeutic value of gentle melodies was once recognized as an essential part of religion, and all the deities enjoyed the sweet sound of praise and worship. Pythagoras believed that discordant sounds were detrimental to the individual, the community, and the world. There are still many who sincerely believe that vibration contributes to the order or disorder of bodily function, emotional instincts, and mental attitudes.



An orchestral group from the 1508 edition of Reisch's *Margarita Philosophia*, the first encyclopaedia.

In the work of James I, entitled a "True Law of Free Monarchies," is laid down that a free Monarchy is one in which the Monarch is perfectly *free to do as he pleases.*"

*In
Reply*



A Department of Questions and Answers

Question: Is there any good reason why there can't be one religion for all human beings?

Reply: The simple fact is that there never has been but one religion and while many sects and denominations are divisions within religion, the substance of religion remains undivided. In the United States and Canada there are thirty-six denominations of Christianity—but there can only be one Christianity. In the larger world there are one billion Christians, all of whom are established more or less firmly upon the teachings of Jesus Christ as these are set forth in the New Testament. It is reasonably obvious that the divine plan did not intend that there should be conflict between members of the same basic faith.

Of course there are language barriers and many assume that there are seventy-two gods when in simple fact there are only seventy-two names for one God. Most of the surviving faiths arose in times when there was very little travel between countries and high language barriers. Clinging desperately to the convictions of our fathers, we can today fly around the world and explore the monuments of antiquity, but still believe that a large part of humanity is guilty of idolatry. Actually idolatry is not the worship of false gods, but the deification of false opinions. The World Almanac reports that there are 2,600,000,000 who believe in God and pay homage or respect to prophets and sages who lived and taught in ancient times. Of this approximately one billion have committed themselves in one way or another to Christianity. Scattered about the surface of the earth, some live by the shores of the sea and others in mountainous regions. Climates differ and have

considerable influence upon human behavior. A number of Christian converts are still illiterate and must depend upon oral transmission of Christian doctrines. It is inevitable that scriptural teachings must be presented in terms suitable to primitive converts.

Time is also an enormous factor. None of the dominant religions of our time has been formulated in recent centuries. Hinduism and Judaism are the oldest. The sixth century B.C. gave us Buddhism, Taoism, and Confucianism. The most recent is Moslemism, which arose in the seventh century A.D. and derived considerable inspiration from both Judaism and Christianity.

It is convenient to approach the history of religion as we do various arts and sciences, but as a result the moral and ethical factors have been passed over lightly. In ancient times conquerors took over not only the land and its peoples, but imposed their theologies upon the vanquished. It was widely assumed that deities who could not save a nation were not worthy of further worship.

The time factor covers an interval of over four thousand years. It was inevitable that interpretations of sacred codes would change with the growing intelligence of mankind. This meant eternal modification with ever greater emphasis upon a comfortable faith. The gods were expected to be grateful for the worship they received and the gifts bestowed upon their sanctuaries. In the course of centuries human nature passed through numerous modifications. The arts and sciences developed, there were major reformations in governments, ambitions grew, and wealth became one of the world's most powerful incentives. During all this time religion survived, but exercised even less influence over behavior. Beliefs that had once been part of daily living were still given honorable mention, but lost their power to censure human nature.

In the United States today there are over thirty Christian sects. Some get along rather amicably together, but others have developed an intense sectarian patriotism. Each in some way feels that it has the deepest understanding of the operations of the Divine Will and, even in these late days, differences of theological opinions are among the hardships which the flesh must bear.

Another interesting point is that all Christian denominations

recognize the New Testament as an inspired writing setting forth the essential teachings of God revealed to the world through the words of Jesus Christ. How can it happen that a few simple sentences, completely idealistic, and emphasizing the importance of human brotherhood can lead to such a variety of sects?

The Sermon on the Mount has brought internal consolation to hundreds of millions of human beings since the recording of the Gospels. Yet at the moment a group of biblical scholars seemingly are resolved to assail these gentle teachings which are eternally true, no matter who said them. The Ten Commandments of the Mosaic dispensation can be ignored, but cannot be denied. We are told that we should honor Deity as the source of our lives and the bestower of all good things. We are further told to honor our parents, live honestly, be thoughtful of the needy, keep the peace, honor the just, and refrain from moral crime. Do any of the varying sects oppose this code or feel that they have something better to offer? If they agree on these principles, how can they remain divided from each other? This same heritage and integrity also began in the ancient world. It was defended by the Greeks, required by the Egyptians, and practiced rather firmly by the primitive cultures of the three Americas. It becomes increasingly evident that religions do have a lot in common.

On the other side of the world several great faiths arose, all of which required a high standard of conduct as a proof of spiritual integrity. Lao-tzu in China strongly advocated a kind of monastic mysticism similar to that for which Christian monks and nuns maintained their vigils. Confucius insisted that heaven liked honest people and had no time or respect for those who preached much and practiced little. Confucius believed in the home and advocated the code of conduct appropriate to the superior person. He also pointed out that the superior person was one who had so disciplined his conduct that he was incapable of an inferior action.

Buddha said it a little differently. He placed the responsibility for spiritual security squarely upon the individual. Buddha believed that the powers that be have decreed the unity of all life and he reminded his followers that death in no way terminates the exist-

tence of the righteous or the vice laden. Honest affection, regard, and service to human need are the basis of salvation. Hinduism has a long history, but in substance it is the same. Its morality is beautifully set forth in the *Bhagavad Gita*. The same is also true of all the other religions. They teach primarily the practice of those virtues which protect the life of the individual and preserve the commonwealth.

Thinking these matters over, it might be well to ask which of the contemporary sects is what the old minister used to call "the firmest in the doctrine." As a means of avoiding a head-on collision with truth, denominationalism is being strongly emphasized. It seems comforting to be a member of some recognized body of believers. As we have already noted, there are over thirty major religious sects in the United States and Canada. Many of these are inviting those in search of spiritual consolation to make a positive statement of faith, join one of the denominations, and become a regular member of a congregation. An organization can do no more than state its convictions—the rest is up to the new members.

It has been my experience that personal attitudes are stronger than spiritual convictions. It seems to take more than dipping or immersing to transform disposition or elevate integrity. Many believers are convinced that the churches have failed to fulfill their ethical responsibilities. This is not going to be solved until it is fully understood that membership in a religious organization is not the promise of salvation or a contract endorsed by heaven. It is simply an invitation to contemplate a better way of life. Upon the authority of the saints and patriarchs of the past, modern individuals in various degrees of confusion can create a better destiny for themselves. Religion per se has never really failed anyone—all it can do is to indicate clearly that no problem, individual or collective, can be solved without honesty. At the present time this statement is objectionable to those who need it most.

In the larger theater then, we see the same sanctuaries raised to the same sovereign truths by all the nations and races of mankind, yet we still have war, crime, and religious intolerance. Religion as virtue has never been divided or fenced in by a creed or sect. It is

simply the human being approaching the unknown with the strength of an enlightened conscience. Sectarianism, of course, is profitable to materialism. For centuries it sustained a theological aristocracy which held the power of life and death over millions of men and women. It is still deeply involved in politics, but it is becoming more obvious to all concerned that religion is something separate from compromise—something that can alone stand with the Divine Plan against the corruptions of a self-centered world.

The distinguished scholar, Professor Max Muller, who edited the fifty volume set of Asiatic sacred books, stated from the fullness of a thoughtful life, "There never was a false religion unless a child be a false man." Divisions arise from the uncertainties and conflicts of the human mind, but in the larger universe of things there is no theological competition. Divine law is revealed through natural law which, in turn, is presumed to be the source of human laws with all their amendments and revisions. What heaven denies, the earth cannot provide, and evolution is actually the unfolding realization of the relations between the creating power and its creations.

In ancient times a custom arose which attempted to appease the wrath of heaven through a kind of theological bribery. Sacrifices of one kind or another were offered to the heavenly hierarchy in the hope that they would be acceptable to the Most High. This procedure has become practically universal, and all nations have holidays in honor of their patron divinities. With the passing of time magnificent cathedrals, mosques, and pagodas have arisen in every part of the earth. The architecture may differ, not because of the edicts of celestial hierarchies, but according to the familiar styles of the different nations. This proves that human beings can choose their own style of worship, but they are all appealing to the same source of divine benevolence. This does not prove that each denomination is a separate institution, but that each in its own way and in its own time has venerated the same eternal principle which must be obeyed if the purposes of evolution are to be accomplished.

It is of continuing interest that bigotry is most evident among

the less informed members of the various communions. Through the years I have talked with many religious leaders who are deeply respected by large followings. Not one of those whom I have known was a bigot. One of the principal difficulties was the restraint forced upon the clergy by the denominations to which they belonged. One of the evidences of this difficulty is inter-religious marriage. A number of sects prohibit the solemnizing of the sacrament of marriage between members of two different faiths. A bishop once told me that he had no prejudice against inter-religious marriages if both parties were of good character, but if he attempted to marry them he would be unfrocked by his church. Most well-educated clergymen have known something about comparative religion. In fact it is now taught in a number of seminaries, but orthodox groups are held firmly within the boundaries of an approved creed.

One may ask, therefore, why the thoughtful leaders are not allowed to share their vision with their followers. The answer is archaic, but is still sustained by considerable public approval. Members of two different religions can live in the same condominiums, eat in the same expensive restaurants, and have become executives in the same businesses, yet certain barriers remain on the religious level. Religionism and racialism develop the same grievances and we have lived to see prejudices leading to war and terrorism. Religious loyalties reveal the same prejudices that have been responsible for many of the greatest tragedies that have afflicted mankind.

Today groups in many parts of the civilized world are working desperately to prevent another ideological conflict which could become a world catastrophe. Yet for the most part the contribution that a united religious front could offer has been ignored or downgraded. Two thirds of the earth's population believe that it is the will of God that we keep the peace. If individuals who affirm that they are religious would practice their faith, they could frustrate the ambitions of despots, terrorists, and isolationists. If the religious systems of the world recognized their basic identity and realized that they are worshipping the same God under different

names, the united efforts of nearly three billion members of religious denominations could win their cause for peace and brotherhood in a very short time. Supposing the members of this enormous group simply refused to kill each other, stood firmly against the enslavements of fellow believers, and were weary of allowing dictators to have authority over their lives and beliefs, most human calamities would come to an abrupt end. Tyrants, for the fulfillment of their ambitions, must create armies actually composed of persons who are opposed to violence. Let us consider this point for a moment.

Perhaps we have grievances, some real, and others imaginary. We discover in time that the nursing of antagonisms will destroy our lives; our prejudices may cost us our jobs, break our homes, alienate our children, and leave us alone and deserted in our later years. We have had our own way, but it has led to nothing but suffering. The thought might then come to us to relax and quietly meditate upon the religious beliefs we claim to hold. It may even be that we are a "born again" Christian or a "born again" Moslem. In either case we are admonished to acknowledge God as the leader of our lives and keep His commandments. Inspired by a short moral reflection, we can decide to renovate certain aspects of our mentations. Some may decide on a novena, others a two-week retreat, a pilgrimage, or finally a heart-to-heart talk with our clergyman. Probably we learn that the time has come to attain a condition of inner quietude, and a strengthening determination to achieve peace of mind. We must make some sacrifices, but for the most part they are immediately rewarding. We have been religiously inclined most of our lives, but this inclination has never interfered with the hostilities we have nurtured with tender care.

Actually we are strengthened by a kind of mystical experience. This is not a massive occurrence, but a kind of quiet realization that our conduct needs improvement. If this strength holds, and this determination is sustained in daily practice, then and then only are we spiritually reborn. Mohandas Gandhi achieved the greater part of his reformation of Indian life by non-military means and there is still ample opportunity to curb the present destructive

policies. Aesop once said that the principal occupation of the gods was to raise up the lowly and cast down the great. It does not require a brilliant intellectualism to choose between right and wrong. The necessary qualifications are courage and sincerity. The United Nations has been undermined by ulterior motives, but a religion, if sincere, could accomplish benevolent ends beyond the abilities of politicians. At this time terrorism is no respecter of religion. Members of many beliefs are afflicting each other in the name of truth.

The time has come when we must unite our convictions or hazard the unborn future by clinging desperately to our worthless opinions. There is a universal ethic which cannot be transgressed with impunity. The New Testament tells us that in the fullness of time there will be one shepherd and one sheepfold. Differences of beliefs must subside and give way to unity of resolutions. When we become one dedicated humanity, there can be a mutual enrichment and the one religion will reveal to us all more of the truth which we are all seeking.

○

NEVER LESS ALONE THAN WHEN ALONE

(Continued from page 16)

Travel if possible with an open mind to learn rather than to downgrade foreign cultures; strengthen hobbies, and build active programs for self-improvement. Cut down television viewing and all entertainments that are meaningless or objectionable or both. Cultivate interesting people and share their points of view. Develop useful hobbies, keep in touch with life and the world, and cultivate an understanding that does not demand changing the lives and thoughts of other people. Have all kinds of plans to make retirement useful and interesting and, when the time comes, experience it as a fulfillment and not a frustration. The only weakness in this program is that you may have so many friends that no one will let you leave home.

○



Happenings at Headquarters



For the period of July 13 to September 28 there was a most unusual exhibit in the Library of the Philosophical Research Society. The subject matter was primarily the masked dancers of the Southwest Indian tribes. These are usually referred to as Kachinas and are unquestionably one of the most remarkable folk arts in the United States. Mr. Florian Edward Gabriel, an artist of distinction with a remarkable ability to capture the mystical overtones of the ritualistic Indian dances, exhibited a collection of his works at our invitation. The paintings are done in various media including oil, acrylic, casein, watercolor, ink, and felt-tipped pens. Mr. Gabriel, because of his amazing technique, has been able to bestow a tremendous dynamic force upon his pictures. He also exhibited a group of artifacts from the Mesa country. These include bowls, images, and jewelry. The above photograph shows a small section

of his display with Mr. Gabriel himself at viewer's left. Pearl Thomas took the photograph.

The ASTARA group from Upland took a tour of Spiritual Centers in California for twelve days in early August. On August 11 they visited PRS, met Manly P. Hall, viewed the unusual Library exhibit, and enjoyed refreshments with the Society in the Lecture Room where Pearl Thomas, our Librarian, gave an illustrated talk on the literary and artistic treasures of PRS. There were fifty-two in the group and visitors came from as far as Florida and New York.

On August 10 MPH conducted a memorial service in our auditorium for Peggy Fatemi. Peggy was a library volunteer for nine years and although in poor health was always cheerful, friendly, and helpful. She made many friends at our Society and would have been fifty-six years old three days after her death. Our prayers are with Peggy in her time of transition.

Rodena (Della) Peirce was for many years the arranger of floral displays in the PRS Auditorium. She retired from active participation some years ago, but many will remember her. Rodena passed away May 30, 1986 at the age of ninety-nine years. She was a dedicated person with a deep understanding of the universal laws which govern all the phases of physical embodiment. She was well prepared for the future where she now dwells.



Seven Visions

dedicated to AE (George William Russell)

two

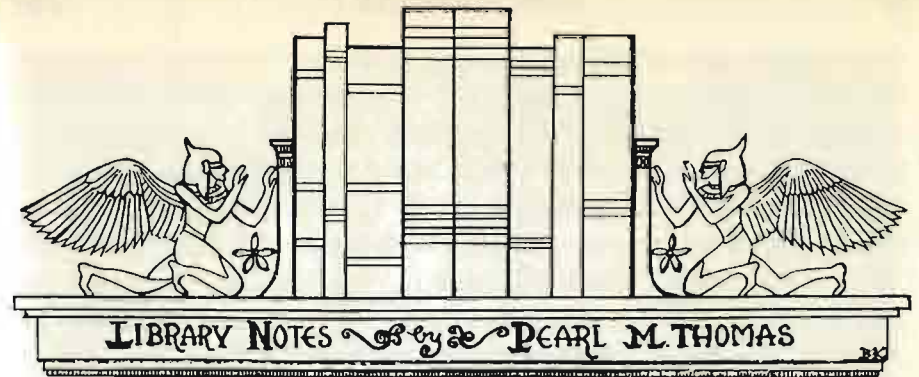
Running water nourishes through its rhythm,
and all green things evoke heaven.

The waterfall has two levels,
the lowest receives from the highest.

God flows over, granting us skills
to create our own universe:

and just in case we forget about love,
God flows over—

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WILLIAM MORRIS (1834-1896) AND FRIENDS

Periodically people are born into the world who are talented in almost everything they undertake. And with everything they undertake they seem to have an inborn knowledge about it, as if they are experiencing a revival of learning in these chosen fields.

Such a one was William Morris. In many ways he seemed to live a charmed life. He worked in many diverse fields before he finally entered the world of book production, but almost any of his various interests would have made his name well known.

William Morris was born into what could be called the "bourgeois" class—definitely not the English aristocracy, but quite above the working class. His father was a partner in a firm of discount brokers and made some exceedingly good investments in a copper mine which he had purchased at one pound a share and which rapidly went up to nine hundred pounds each share. With close to three hundred shares this became a considerable amount of money. The family was able to move from comparative good fortune into one of considerable opulence and a country estate was found which gave William and his brothers and sisters the opportunity to know beautiful settings.

From his father young William gained a love for nature and an intense admiration for all things medieval. When enrolled at Ex-

eter College, one of the outstanding schools of Oxford University, he felt at home in the medieval setting. Here he made many friends, some who remained friends all his life. This was particularly true of his friendship with Edward Burne-Jones whose interests were developing much like his own. When their pursuits were different one often absorbed the concerns of the other.

At Exeter Burne-Jones introduced Morris to three friends from Birmingham, and the group met regularly discussing many things. At first these get-togethers centered around theology, for they all were considering making that their life work. Then poetry came to the fore and Morris had a way of taking over the bulk of the conversation. To carry on for seven or eight hours was not at all unusual for him. The others were willing to listen as they considered him an interesting sort of chap. He read his own poems in a singing manner which seemingly delighted his audience of four. (He continued reciting in this manner all his life). The same group later became students of the writings of John Ruskin (1819-1900), Thomas Carlyle (1785-1881), and particularly any writings about the society and literature of the Middle Ages. The pride of the medieval artist-craftsman especially appealed to them in their accomplishment of something fine, all their own from start to finish. In "modern" England the advent of machinery had taken away much of the joy of personal effectiveness. These five college men also respected the communal life as practiced in medieval times and considered their group as an example of shared interests. They soon started calling themselves "The Brotherhood."

When they graduated from Exeter, Burne-Jones became interested in the art of the Pre-Raphaelite leader, Dante Gabriel Rossetti (1828-1882), whose influence helped incredibly to shape the careers of those who came under his guidance. This school of painting was an attempt to restore the art style of the Middle Ages. While Rossetti was in many ways a born leader, he was basically very insecure, and as he grew older this was revealed by his spells of melancholy and deep depressions.

At the same time Morris pursued his love of architecture which had been a boyhood enthusiasm and apprenticed himself to G.E.



Home of Dante Rossetti in the Chelsea area of London. Photo by Pearl Thomas.

Street, an accomplished architect with strong leanings for medieval arts and crafts. Street later designed the Law Courts on the Strand in London. His architect offices were at that time in Oxford, so Morris regularly went down to London to be with Burne-Jones and Rossetti. Rossetti soon convinced Morris that his talents lay in the field of art and that he should give up his idea of a career in architecture. Morris had tremendous admiration for Rossetti and he did just as the Pre-Raphaelite suggested and started a serious study of art. While he had many natural talents, unfortunately he was unable to paint the human figure, so in the majority of his works someone else drew in the human figures for him.

Shortly after becoming involved with the Pre-Raphaelite group, William Morris met a young girl, Jane Burden, daughter of an Oxford stablehand, whose dreamy, other worldly looks completely captivated both Morris and Rossetti. Both tried to paint her por-

trait and Rossetti, being an accomplished artist, did very well. Morris, however, had to admit that his rendition of the girl was far from satisfactory, and told her that while he couldn't paint her he was in love with her. Several years later (1859) they were married, but the marriage was not happy for either one and Jane had many provocations to contend with. She apparently did not care for the constant stream of visitors or the socialistic meetings held in their home. Her husband was much preoccupied with his poetry, his lectures, his stained-glass work, his designing of wallpaper and fabrics, his socialism, and his traveling which he invariably did alone.

While still working at the architect's offices of C. E. Street, Morris had met the chief assistant, Philip Webb, whose friendship remained steadfast throughout Morris's lifetime. Later Webb left Street's office when William Morris gave him the commission to build a home for him and his bride that would be distinctly "medieval in character." The many friends who visited were allowed and encouraged, in fact, to take up paint brushes and work in various phases of developing the theme for the home—"art for art's sake," always with a medieval influence. They realized that the bric-a-brac and fussy furniture so prevalent in Victorian days was completely out of place in the new home. Furniture making was taken up and along with the furniture, they produced a great deal of beautiful stained glass, carpets, brass candlesticks, chintzes, embroideries, tapestries, and tiles. Then one evening, more in jest than anything else, the friends hit upon the idea of going into business to make up these items to sell to others. They advertised highly and lavishly. They were well represented at the South Kensington Museum (now the Victoria and Albert) where many of their fine examples of furniture and artifacts were displayed and many are still on view. From 1876 Morris was an advisor to the Science and Art Departments at this museum.

A company was formed with seven friends, Morris and Company, and it soon had more orders than they could handle. In a short time it became the "in thing" to have Morris tiles and Morris wallpaper in the homes of the elite. The famed "Morris chair,"

while not designed by William Morris, was designed in his shop. It became an exceedingly popular item and remained so for many years—the forerunner of the current adjustable armchair. Philip Webb was responsible for much of the furniture designing. The rooms in "Red House," as this home was called, exemplified a beautiful simplicity which was a far cry from the cluttered atmosphere of the average Victorian home. Morris stressed the ideal to "have nothing in your house except what you know to be useful or believe to be beautiful."

In the new company stained-glass windows were the first and foremost item of appeal. Morris himself designed about 150 of them, but Burne-Jones was undoubtedly the best qualified to bring out the beauty in the various renditions. Rossetti also took an important part in their production. The windows were so remarkable that many believed that original medieval glass had been discovered, for the effect was startlingly beautiful. A great many were done for churches at a time when so-called "restoration" of old churches was taking place. Morris soon came to the realization that the would-be restoration was not a wise move and from then on the company did not accept any more commissions for stained-glass windows. Altogether, over four hundred buildings in Britain and abroad could claim beautiful windows put out by Morris and Company.

In 1862 Morris designed the first of his famed wallpapers. The themes of flowers, leaves, and birds were largely remembrances of nature as he had enjoyed them in his youth. He produced forty-one different patterns, some of which have been willfully "borrowed," but a number of his patterns were used by others with the permission of the firm. On Oxford Street in the heart of the West End fashionable shopping district of London, a fine showroom was established and many commissions came in, including special orders for British royalty. Albert Liberty, in 1885, more or less followed the ideas behind the fabric and wallpaper designs established by Morris, and made up what is known today as "Liberty of London" scarves and fabrics which are still exceedingly popular and available at fine shops everywhere.



Above left: "The Trellis," first wallpaper designed by Morris (1862). Above right: "The Compton," last design (1896), still carries motif of flowers, leaf and bird.

Another interest of William Morris was poetry which he started to indulge while at Exeter, continuing this interest all his life. He considered it the easiest thing he could do, and it was in the field of poetry that he first became known. The most popular of his poetic forms, *Earthly Paradise* (in three volumes) related medieval legends largely taken from Icelandic sources. Morris wrote much of *Earthly Paradise* on trains and at odd moments, but it established him as a leading poet of his time.

Somewhat later, Morris added lecturing to his many talents. Under Pre-Raphaelite influence, he lectured on art, medieval customs, and poetry—blending them all together. Later, under the banner of socialism, he could be eloquent in describing the values of the order; but his ideas were often quite in opposition to many of the other leaders. His lectures at socialistic meetings in the 1880's continued to reflect his love for the fine craftsmanship of the Middle Ages for he had titles like: "Useful Work vs. Useless Toil" and "Art, Wealth, and Riches," in which he was furious in his denouncing of capitalism. There were many socialists who re-

sented the fact that Morris fought capitalism with such vehemence when he was an exceedingly successful dealer in all types of art forms and his prices were far beyond the purse of the average member of the proletariat.

Some of the curious came to the socialistic meetings simply to hear the prominent members talk and to see what they looked like. William Morris was ever present and was well known as a writer and an artist. He welcomed these people when they came with an open mind, but when they had no interest in what was said and were simply inquisitive, he could be quite cruel. Socialism attracted many. In joining the socialistic movement Morris lost some of his friends from the world of art and literature, but he gained others for he always attracted people to him. H. G. Wells, as a young scientific student, looked on socialism as a "splendid new-born hope." (George) Bernard Shaw and Annie Besant often played duets at the meetings. W. B. Yeats, an earnest young poet, came and was sought out by Morris who often took him to supper and was credited with saying to Yeats: "You write my sort of poetry." Yeats, however, ceased attending the meetings when he discovered that almost everyone with the exception of Morris was against religion. Yeats was a very gregarious fellow, and like Morris had many friends wherever he went. Theosophy held considerable interest for Yeats and among the friends he made there were H.P. Blavatsky, Annie Besant, and George Russell (AE). He was a friend also of Oscar Wilde, Irish author and wit, which could not be said of William Morris, who found Wilde difficult.

To the end of his life, in spite of what he preached, Morris maintained a lovely country home and a London establishment well equipped with servants. He paid his workmen like any self-respecting capitalist would and apparently saw no discrepancy between his actions and words.

There is no doubt that socialism played an important roll in his life. In a personal way it seemed to affect the gaiety which had been a mark of his character. The sense of humor and the practical joking which the early friendships indulged in were quite over. Only two of Morris's close early friends, Philip Webb and Charles

Faulkner, went into socialism with him. His wife, Jane, and one of his daughters wanted nothing to do with the "new" order; however, his youngest daughter, May, became quite active in socialism. His nearest and dearest friends, Edward Burne-Jones and his wife, Georgiana, refused to have anything to do with it, although their friendships with Morris remained intact.

In an article written by Morris in November 1890 entitled "Where are We Now?" he made the following statements on the subject of socialism and his reaction to it:

When we first began to work together there was little said about anything save the great ideals of socialism, . . . but now our very success has dimmed the great ideals and we have fallen into political methods and subterfuges.

In appearance Morris must have been quite a sight. After college days he never shaved again, nor did he go to a barber. Probably his long, thick, curly black hair was not improved in looks by his constantly running his fingers through it. Along the way he acquired the nickname of "Topsy." His clothes in general were frequently ill-fitting and often needed mending, but he seemed oblivious to this situation.

Certain influences stayed with Morris all his life. He was, for example, an avid reader and by nine years of age had enjoyed all of Sir Walter Scott's books, and soon after had read everything in his father's extensive library relating to architecture and archaeology. He was eternally writing, both prose and poetry, and for years was better known as an outstanding poet than for his other talents. Throughout his lifetime he collected a fine array of books for his own library which included medieval manuscripts as well as sixteenth century books, noted for their fine workmanship.

Some twenty-seven years after being involved in the business of manufacturing items of beauty and utility for homes, he turned his talents and interest to the fine art of book-binding. Whatever he touched he improved and made beautiful.

The 1870's and 1880's were not noted for the beauty of printing and binding. For the most part books were done on the cheapest of



William Morris in his work garb—the round hat and blouse.

paper and ornate decorations added nothing to the appearance. In 1890, six years before his death, Morris started a printing establishment where he produced fifty-three books, some in two or three volumes: Keats in two, Shelley in three. The outstanding treasure from his presses, called Kelmscott, was *The Complete Works of Geoffrey Chaucer*. Some forty-one volumes preceded it and helped immeasurably to set the high standard which his volumes of Chaucer exemplified. Many fifteenth century manuscripts were used in unfolding the ideas for the Chaucer, particularly the invaluable Earl of Ellesmere's copy.

Today, after the *Gutenberg Bible*, the *Morris Chaucer* is considered one of the most outstanding books of all time. We have in the PRS Library, a facsimile copy of the Kelmscott *Chaucer* which in 1958 was put out by the World Publishing Company of Cleveland and New York. This book is somewhat smaller than the original Kelmscott edition, but consequently more manageable. The *Chaucer* has eighty-seven woodcuts by Edward (now Sir Ed-

HERE BEGINNETH THE GALESON CAUNTER-
BURY AND FIRST THE PROLOGUE THEREOF



THAT Aprille with his houres soote
The droghte of March hath perced to the roote,
And bathed every veyne in swich licour,
Of which vertu engendred is the flour;
Whan Zephirus ech with his swete breeth
Inspired hath in every holt and heeth

The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours yronne.
And smale foweles maken melodye,
That slepen at the nyght with open eye,
So priketh hem nature in hir corages;
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straunge strondes,
To ferne halwes, kowthe in sondry londes;
And specially, from every shires ende
Of Engelond, to Caunterbury they wende,
The hooly blisful martir for to seke,
That hem hath helpen whan that they were
secke.

WILL that in that seson on a day,
In Southwerk at the Tabard as
I lay,
Redy to wenden on my pilgrym-
age
To Caunterbury with ful devout
corage,
At nyght were come into that hostelrye
Wel nyne and twenty in a compaignye,
Of sondry folk, by aventure yfalle
In felawshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.

Frontispiece from: A facsimile of the William Morris *Kelmscott Chaucer*.



Kelmscott press mark.

ward) Burne-Jones. Morris drew the borders, decorations, and initials. He also designed the title page and completely supervised the entire book. Now, the Kelmscott *Chaucer* stands out as the great typographical achievement of the nineteenth century. According to the John T. Winterich introduction of the World Publishing copy of *Chaucer*, the price of the book (in 1958) would range for paper copies, from \$800 to \$1200; a pigskin would sell then for approximately \$1750, and a vellum for considerably more. The book was not cheap even when first printed in 1896.

Private presses were not established to create books as a money making proposition; their aim was to create beauty and to revive the fine art of printing. Many private presses came to the fore largely through the influence of William Morris and many were established on both sides of the Atlantic. In 1900 Emery Walker and Thomas Cobdin-Sanderson of the Doves Bindery at Hammer-smith produced beautiful, severely simple formats of the *Holy Bible*. The Merrymount Press of Boston was another outstanding example of fine printing which had received considerable inspiration from the Kelmscott Press.

Among the outstanding honors which were offered to Morris were a Professorship of Poetry at Oxford and the position of Poet Laureate after the death of Tennyson. Morris declined both honors.

Morris's great energy which had been so outstanding all his life seemed to leave him in the early 1890's and it never came back. He

died October 3, 1896, just four months after the completion of the *Chaucer*. His dear friend and co-worker, Burne-Jones, sorely missed him and he too died less than two years later.

When we encounter someone who is good at everything he undertakes, we are inclined to say that such a one is a "renaissance" person, indicating great ability in everything attempted. With William Morris it might be more appropriate to say that he was truly a "Pre-Raphaelite Man" because he had a strong persistent regard for all things stemming from the medieval period of history. William Morris's influence has been felt and continues to be felt in many areas and we are all the richer for his outstanding abilities.

ENGLAND BEFORE INFLATION

In the good old days of King Edward I from fifty to one hundred dollars a year was sufficient to maintain a gentleman. Sir John Fortescue considered \$25.00 a year as a fair living. When Sir William Drury, one of the richest men in Suffolk, left some fifty pounds each to his daughters as their share of the inheritance, the fair ladies were well off with \$250.00 each. The following entry as a compensation for legal services now seems a little skimpy, "Paid to Roger Tylpot, learned in the law, for his counsel giving, eighty-five cents with eight cents extra for his dinner."

Wouldst shape a noble life? Then cast
No backward glances toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask.
Each day will set its proper task.

—Goethe

A steward wrote to a bookseller in London, for some books to fit up his master's library, in the following terms: "In the first place I want six feet of theology, the same quantity of metaphysics, and near a yard of old civil law, in folio."

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h = hardback

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