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1959

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TABLE OF CONTENTS

SUMMER 1959 — Vol. 19, No. 1

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(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

	Page
EDITORIAL	
<i>THE SEARCH FOR THE PURPOSEFUL LIFE</i>	1
FEATURE ARTICLES	
<i>THE SEVEN WONDERS OF THE WORLD</i>	9
<i>THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS</i>	
<i>Part IV: Invisible Creatures of the Elements</i>	24
IN REPLY	
<i>ON PHILOSOPHIC COLONIES</i>	39
CURIOUSER AND CURIOUSER	
<i>DR. DEE AND CERTAIN SPIRITS</i>	47
HAPPENINGS AT HEADQUARTERS	55
LOCAL STUDY GROUP ACTIVITIES	60
LECTURE NOTES	
<i>AN ESOTERIC INTERPRETATION OF THE THIRD EYE</i>	62
LIBRARY NOTES—By A. J. Howie	
<i>FRAGMENTS OF A FAITH FORGOTTEN</i>	73

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THE EDITOR'S POINT OF VIEW

THE SEARCH FOR THE PURPOSEFUL LIFE



A young man came to me not long ago seeking advice concerning a career. He had recently graduated from one of our larger universities with a Master's degree, having devoted nearly twenty years to acquiring an education. He admitted frankly that he had not found himself. There were several possible directions in which he could turn his endeavors, but no dominant interest. He was frightened at the prospect of settling down for the rest of his life in a job that offered him only economic security. His schooling had bestowed no consciousness of life-purpose, and had resulted in an inferiority complex. Was there something lacking in his personal psychology by which he was deprived of incentive? He admitted that he had no religious convictions, nor did he feel any sense of responsibility toward society in general. His attitude on philosophy was sketchy and entirely academic. Schools of thought, for him, were merely differences of opinion.

Many young people are afflicted with similar uncertainties, and it is my observation that older folks are in much the same condition. They come for advice, plaintively unfolding their doubts and

misgivings, convinced that circumstances beyond their control have deprived them of their usefulness, or undermined such optimism as they once possessed. When we realize the long years of negative confusion which such persons must endure, it would seem that the difficulty is sufficiently real and pressing to require thoughtful attention.

A purposeful and meaningful life is the natural result of the cultivation of internal resources. An individual without spiritual, intellectual, and emotional integration is deprived of interior directives. Like a ship without a rudder, he must drift with the tide of circumstances, and this tide will seldom carry him to a safe and pleasant harbor. There are moments in the life of every person when he glimpses his own futility. When so confronted, the tendency of the average person is to become bewildered. Yet it is at that very instant that he must accept the challenge and face the facts. These moods of bewilderment and futility nearly always involve some specific situation which the individual does not really wish to face, and if he will honestly examine his own conduct and experiences, he will most likely uncover some deficiency within himself. This may be a seemingly small matter in his character, but it is through repeated failures due to a small deficiency that a series of futility-experiences are built up which may eventually result in a chronic mood or condition. A good example is the attitude of hyper-criticism. The tendency to criticize often starts with small things, and then gradually takes possession of the mind until it seems to us that all the world is wrong. Our first criticism led to unhappiness, and if we had accepted the lesson immediately, and resolved to correct this tendency, the long-range consequences could have been avoided.

Instead of dissolving in his own difficulties, the thoughtful person will come to realize that he lacks the courage, knowledge, and skill to properly direct his own conduct. Education has not fitted him to evaluate his own character or unfold his latent potentials. He can make a living, but has trouble living with himself. If he is successful in life, in terms of economic security, wealth may become only a further burden upon both himself and his family. Everything seems to go badly, and the resulting conflict frequently ends in mental or physical sickness. In the United States, the most

prosperous of all countries, and one of the best educated, there is an alarming increase in personal unhappiness. Our only solution to date has been to increase the number of available psychologists and to encourage problemed persons to seek advice from expert analysts. There is no doubt that this helps in many cases, but only when it stimulates individual resourcefulness and reflection.

The true solution requires a broad comprehension of the meaning of individual and collective existence. Character is built upon both faith and reason. There are certain realities within us and around us which we cannot fully understand. In any situation where factual knowledge is insufficient, there must be concepts or beliefs, ethically and morally sound, and consistent with our best convictions. It is not fair to tell a man *what* to believe, but it is important *that* he believe. He may have faith in a personal God, available to him through prayer; or in an impersonal Deity, a sovereign power of good, manifesting through the magnificence of the universe. He may have faith in immutable laws which are good because they are inevitable, and because they sustain all life through the wonderful unfolding revealed by science. He may have faith in his own unconquerable self, a peculiar kind of energy locked in the core of his being, by which he is destined to achieve supremacy over all deficiencies and inadequacies. He may believe in the power of love to work miracles; or he may have faith in the teachings of great human beings who have brought philosophy and ethics to mankind.

Whatever his faith may be, if it is strong and certain within himself, it is a dynamic force, sustaining him through emergencies and moving him to the fulfillment of a constructive destiny. The stronger we are inside, the more we shall be impelled to release and reveal our strength. When ideals are positive and dynamic, we must express them through available media, such as our skill in some art, science, craft, or trade, but no amount of technical knowledge can substitute for internal purpose; and purpose cannot be clarified without a positive internal faith.

Western man seldom discovers the splendor of his own consciousness. He has so immersed his life in a pattern of physical activities, that he has lost leadership over his own impulses and instincts. One of his principal causes of trouble is rather incorrectly

referred to as "self-centeredness." We say the term is incorrect because the individual is not actually centered in himself, but is absorbed, rather, in interpreting all things in terms of the gratification of his own ambitions and desires. Thus, *self-centeredness* has become merely a glorified term for *selfishness*. Locked in a personal world of trivia, the individual seeks desperately to do as he pleases, justifies his mistakes, and then resents the unhappy consequences of ill-considered conduct. Anyone totally dedicated to his own comfort and convenience, who is foolish enough to believe that he can be selfish and happy at the same time, will be subject to a rude awakening.

A meaningful life requires that we serve a purpose larger than ourselves. Our real strength comes from dedication to principles by which our resolutions are matured and our insight is stimulated and disciplined. We admire people with strong and sincere dedication. In due course, we come to recognize that these are the real heroes of humanity. To serve our own selfishness is to be a slave to a heartless and soulless taskmaster, whose demands can never be satisfied. Selfishness requires no special training. It is habitual, and everywhere present. Unselfishness, however, does demand continual vigilance, and for this reason is avoided by those innately lazy. If we want to live a planned and purposed life, we must begin to impose an organized effort upon ourselves. To *hope* for the best, is pleasant, but usually ineffective; to *work* for the best, is immediately profitable.

Our first task, then, is to equip ourselves for a useful and meaningful existence. Our knowledge must become equal or superior to our need. Our appreciation of values must be deepened; sympathy, patience, understanding, must be cultivated; and we must apprehend clearly the unfinished labor of mankind, and how we may advance that work. Good intentions without reason or self-discipline may lead to tragedy, but right motives, sustained by actual ability, result in a purposeful life.

The eternal question is: how can we make these necessary improvements in ourselves? We must accept the fact that a well organized life is an effect, the proper causes for which must be set in motion. When a person sits down to a piano for the first time, he may well experience complete futility; it seems utterly impossi-

ble that he can train his hands to act independently yet simultaneously. There is only one answer; and that is the will to achieve, manifesting through years of patient practice. We must approach the mastery of ourselves with the same determination with which we approach an art or a science. We must learn to master the principles and the technique through constant practice, and life itself provides abundant opportunities. Our real progress will be measured in our daily relationships with other people. Beautiful thoughts have little value unless they sustain us through difficult personal situations. As genuine insight develops, we gain the necessary patience, tolerance, and understanding to conduct our affairs in an amiable and constructive manner, even in the face of provocations to act otherwise. Real growth is revealed through conduct alone.

There is no royal road to disciplined ability. Faith, dedication, and application, will, in the end, produce their perfect works. Weakness is not a disaster—it is a challenge; and the sense of futility really exists only to be overcome. We endure it until we rebel, and rebellion, in this case, is a determination to outgrow weaknesses which have become intolerable. When our desire to be useful is stronger than our willingness to remain useless, the situation begins to improve.

One of the initial discouragements is a sense of frustration arising from a superficial survey of human society. It seems impossible, from our present perspective, that any small contributions we could make would be valuable. Remember, however, that such doubts arise from our own disorganization. Sensing futility in ourselves, we naturally arrive at pessimistic conclusions. As our powers and faculties increase, however, we no longer feel or accept surrounding circumstances as insurmountable obstacles. The new faculties which we develop bestow their own insight and, to a degree, plan their own work. We discover, also, that we can be helpful only when we are certain that there is something within ourselves which we can bestow and which will assist others to grow and improve.

A purposeful life is not necessarily a grand career, winning public acclaim and distinction. It is wise to recognize the magnificence and dignity of small achievements. Nor are we always in a position to judge the consequences of a quiet work well done.

Whatever our conditions may be in the home, business, or social sphere, we live in a world of problems and problemed persons. If we are observant, we shall realize that there is scarcely a moment of our waking lives when it is not possible to be useful or helpful. Every day invites us to assume responsibilities and duties. But here, again, we must have reasonable caution. A purposeful life means that we have discovered our own purpose, but it does not mean that we shall assume despotic authority over weaker and less integrated friends and relations.

Personal growth implies a gradual deepening of understanding and broadening of experience. These achievements make it possible for us to help other people in an intelligent manner because we have first become intelligent beings ourselves. Each person is different, and in the growth of his own character, he reveals a unique pattern of abilities and aptitudes. Those around us may not have the same disposition or interests, and we cannot impose our own way of life upon them. Yet if we have improved ourselves, we have been moved by principles and concepts which have their foundations in truth. To the degree that we can convey basic principles, we can probably be helpful, especially if we demonstrate that these principles have made us better and more understanding. By assuming responsibilities and duties with a kindly and generous conviction of values, exhibiting poise, temperance, and moderation, we may inspire without any effort to dominate; we can point broad directions of activity without forcing policies upon others, whose lives may be quite different from our own. Real understanding helps us to appreciate the special and distinct potentials of our friends and associates, so that if they turn to us for help in time of trouble, our suggestions and recommendations will help them to be themselves, in the best sense of the word. We must never attempt to mold them into facsimiles of ourselves.

It is also important to be open-minded as we contemplate the diversity in human nature. Helping is always a sharing. As we give, so we must be prepared to receive. Emerson pointed out that we can learn something from everyone we meet and know. The humblest person has values that can enrich the wisest life. If we are in a hurry to bestow our ideas, we may not pause to reflect

upon what we can learn in the very process of cooperating with our neighbors. A purposeful life must therefore be an open life, for we continue to grow through being aware of the workings of the laws of growth in everything that exists.

The principal purposes for living are always development of our spiritual and philosophical resources, and the use of what we have come to know and understand to improve those around us. The theory is easy, but the practice is exceedingly difficult. This is why so much religious and philosophical instruction is given in veiled or symbolic form. For example, Bible teachings are rich with parables, allegories, and mystical accounts. Each student must interpret what he reads in the peculiar terms of his own needs. Thus, several persons, reading the same parable, will understand it differently, but all will find in the simple story something which they can apply in solving their own problems. When we work with others, face to face, we instinctively assume that what is useful to us will be equally helpful to them. If we observe carefully, however, we will notice that if we press our points too strongly, we shall finally come to a wall of opposition. Either we will not be understood, or we will be misunderstood; even our motives will be mistaken. At that critical point, we are likely to try to force our way through the obstacle. We will do this by preaching instead of teaching. We will be more concerned in proving that we are right than in being genuinely useful.

Actually, it is not important that anyone should agree with us; rather, that they shall agree with the best within themselves, and be moved to live in accordance therewith. If this best is not good enough, they will discover the deficiency in due time, but part of growth is always this discovery that we must become more than we are. When a person asks us a question, we should answer as factually as we can, supplying knowledge without pressure. We are not intended to force him to believe our answer; it is for him to decide whether the ideas that we advance are more suitable to his needs than those which he already possesses or affirms.

It is evident, therefore, that a really purposeful life is one in which the sincere person is forever seeking to be more useful. He realizes that his value lies in his own continuous growth. If his ideas are right, he will gradually forget that this growth is serving

him. He will be so concerned with the uses that he can make of wisdom that he will have little inclination to attain it for his own satisfaction. If he really dedicates his life to helpfulness, each day will bring him new evidence of his own insufficiency. He will not be able to answer all the questions; he will not be able to give the kind of advice which he knows the situation requires. This is his challenge, and he must never attempt to bluff his way around it. If he does not know, it is his duty to admit the weakness; otherwise, he is likely to confuse the lives of others over whom he may have too large a measure of influence.

There is great dignity in humility, and it results in a becoming modesty. We offend intelligent persons if we are smug and conceited. Often, we have simply not examined ourselves sufficiently to realize that we are falling into a state of hyper-opinionism. Hence the need for continual and thoughtful self-analysis. In this, we must be careful, however, for if we analyze ourselves from wrong basic concepts, we shall only add to our difficulties. We must be as wise and patient with ourselves as we wish to be with others; also as impersonal. It takes time to acquire such interior poise and organization. Some seem to be born with a larger capacity for innate understanding than others. Some have the ability to acquire this understanding through patience and long self-discipline. Still others never seem to attain it, even though their intentions may appear sincere and unselfish.

Such research as I have been able to make on this subject, indicates that those who have had lives rich with experience, and are imbued with a natural kindness, are most successful in organizing their purposes. It is hard to live a broad philosophy from a narrow reference frame. The more intimately we have contacted the problems of living, the more useful we are to those around us who are facing real and urgent situations. A few words, well spoken, and directly to the point, may open doors and bestow insight, but many words dealing only with theoretical generalities, and tending toward preaching, may cost us the confidence of our friend in need.

In ancient times, those who wished to serve their God brought their offerings to the temple of their faith. Some brought the first-

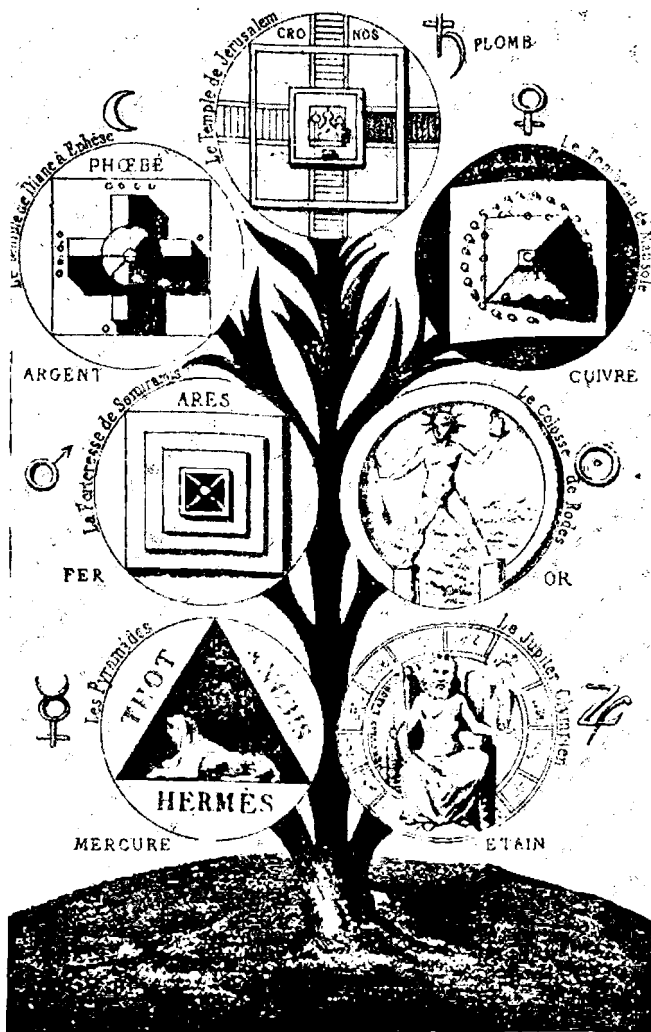
(Please turn to page 23)

THE SEVEN WONDERS OF THE WORLD

There has been considerable speculation bearing upon the distribution of certain ancient monuments referred to collectively as "the seven wonders of the world." Although these were erected at different times and scattered places, they seem to form a pattern indicating either that they were bound together by an over-concept of meaning, or that they were the result of a powerful psychological archetypal pressure. No two of these monuments have the same meaning, nor do they celebrate the same deities. Together, they honor the seven principal divinities worshipped by ancient nations. They have been called *pentacles*, or magical devices, and Eliphaz Levi, the French Transcendentalist, refers to them as commentaries on the seven mysterious gates of Thebes.

At first, it might seem incredible that the seven wonders are the elements of one vast design, but when we realize that they were conceived and produced by the members of an initiated fraternity of artisans, the scope of the plan is not altogether fantastic. The ancients recognized seven planets or, as we would say, five planets and two luminaries. Under various names, these planets, and the deities associated with them, were venerated throughout the area where the seven wonders were built. Even though the project extended over thousands of years, time was comparatively meaningless in an endeavor of such magnitude. Centuries were required for Europe to complete a single cathedral or palace, and these later Christian monuments often bore the marks and symbols of fraternities of builders bound together by secret knowledge and sacred obligations.

It is regrettable that of the seven wonders of antiquity, only one has survived to be the object of modern admiration. This is the Great Pyramid of Gizeh in Egypt. The others have perished from several causes, and only legends remain relating to them. It might be impossible to restore even an approximate likeness of these huge structures, were it not for numismatics. Thus, we are heavily indebted to the contemporary coinage of the regions where these



—From Levi's *The History of Magic*
 THE SEVEN WONDERS OF THE WORLD

wonders were erected for what may well be a reasonable likeness of the original monuments.

We reproduce herewith a figure from *The History of Magic*, by Eliphas Levi, in which the seven wonders are grouped on the branches of a tree. With each of them is related a planetary symbol. Thus we see that the Colossus of Rhodes is assigned to the Sun; the Temple of Diana at Ephesus, to the Moon; the Mausoleum

leum at Halicarnassus, to Venus; the pyramids at Gizeh, to Mercury; the Gardens of Semiramis, to Mars; the Olympian Zeus, to Jupiter; and the Temple at Jerusalem, to Saturn. In other groupings of these ancient wonders, the Pharos of Alexandria is substituted for the Temple at Jerusalem. It should be noted that the assignment of planets to the particular monuments is arbitrary, in some cases, and it would seem more reasonable to me that the wonders assigned to Venus and Mars should be reversed. The Garden of Semiramis would fit well with Venus, as this mythical Queen was a goddess of love; whereas Mausos was a powerful Prince, represented as a military figure of martial bearing and attainments. It cannot be said, therefore, that there is complete agreement about particulars, but over the general concept, there has never been any serious debate.

These monuments, presented in Levi's diagram in the form of medals or pentacles, also occur in the symbols of alchemy, where the seven wonders are associated with the metals, and are said to contain the secret formula for the production of the Philosopher's Stone. The entire subject can be further extended. Frank Higgins, in his studies of ancient Masonry, attempted to demonstrate that nearly all of the great and mysterious buildings of the world are distributed in different parts of the earth according to a master plan, or perhaps to mark magnetic centers of the planet discovered by ancient seers and scientists.

THE ANCIENT WONDERS

According to the Roman historian Pliny, who visited the region in the 1st century A.D., there formerly stood at Rhodes, the most easterly island of the Aegean Sea, a colossal statue of the sun god, the work of Chares the Lindian. This tremendous image, about 110 feet high, was begun in 292 B.C., and required approximately twelve years to complete. It was cast in huge plates of bronze, and as the sections were raised, it was supported internally with masonry, within which a spiral staircase ascended from the feet to the head. The story that the figure straddled the entrance to the harbor is probably incorrect. It stood upon a huge base, and the torch which it held aloft may have been a beacon to ships. In other accounts, the beacon was provided not by a torch, but by

fires which were kept burning in the eyes of the statue. There is a legend that when Chares had nearly completed his work, he discovered that he had made a miscalculation in some detail, and was so disconsolate over the mistake that he committed suicide. Of all the wonders, the Colossus of Rhodes had the shortest span of duration. After it had stood only 56 years, it was thrown down by an earthquake, and the sections lay broken and scattered for a long time. Many efforts were made to restore the figure, but none succeeded, and in the 8th century A.D., what remained of the metal was sold to a merchant, who is said to have carried away 900 camel loads — approximately 300 tons — of the bronze.

In the words of Pausanias, the ancient historian, the Temple of Diana at Ephesus "surpasses every structure raised by human hands." Recent excavation in the area has brought to light abundant proof that a magnificent building, in honor of the Oriental goddess known as the Ephesian Artemis, actually stood and resembled essentially the extravagant descriptions preserved in early records. Several buildings occupied the historic site. One of these was destroyed in 356 B.C. by a maniac named Herostratus, who was resolved to make his name immortal by burning this splendid temple. Immediately every effort was made to reconstruct the building. Private citizens sold their jewels and donated generously of their personal funds. Princes and kings hired the greatest artisans of the time to ornament the splendid columns, and when the building was finished, it is said to have been 425 feet high. Into this building were gradually accumulated the treasures of a hundred nations. Despite minor damages from earthquakes and other disasters, it remained until about 268 A.D., when it was plundered and burned by the Goths. Later a church was built upon the site, but this was washed away by a river, and the region awaited the labors of modern archeologists.

Near the Euphrates River in Babylon was the beautiful terraced Garden of Semiramis, sometimes called "The Hanging Gardens of Babylon." These gardens are said to have been built by Nebuchadrezzar to honor his Medean Queen, but according to the Greek story, they were of much earlier date. By legend, at least, they were attributed to Semiramis, the semi-mythical Assyrian Queen believed to have been the foundress of both Nineveh and

Babylon. The gardens were a series of massive stone terraces, in typical Babylonian architecture, and were adorned with the most beautiful plants and flowers. The word *hanging*, when related to the gardens, simply means balconies or terraces, from which depended wonderful vines, with growths flowing over their sides. On top was a huge reservoir, to which water was raised by hydraulic pumps, so that the luxurious plants could be continually watered. The size of the Hanging Gardens is unknown, but it is believed that the terraces rose to a height of over 350 feet, and a vast company of gardeners was assigned to maintain the plants and shrubs, which were gathered from all parts of the world, including distant Asia. These gardens perished by that gradual series of catastrophes which destroyed all of Babylonia. Modern research has identified certain remains, but nothing is known with certainty.

The Pyramid of Gizeh was as wonderful to the Egyptians as it is to modern man. Though generally attributed to the Pharaoh Cheops, considerable mystery shrouds its origin. Cheops, or Khufu, belonged to the 4th dynasty. He reigned over Egypt for 60 years and, according to the historian Herodotus, gained unusual distinction as a tyrant. By present measurements, the Great Pyramid covers an area of 13 acres, and rises to a height of 482 feet. The base line at each of its sides is over 750 feet long, and its weight is estimated at approximately 5,273,834 tons. From such dimensions and figures, it is obvious that this is the largest single monument created by ancient man.

The true purpose of this great structure remains mysterious, and from the time of the Arabian story-tellers to the rise of modern Egyptology, the pyramid has been the subject of innumerable explanations and interpretations. The vast body of the structure covers two small rooms, called the *King's Chamber* and the *Queen's Chamber*, and below them, a rough, unfinished grotto referred to as the *Subterranean Chamber*. These are connected by passageways, which were effectively blocked by the original builders. The top of the pyramid is unfinished, and consists of a flat platform from which a splendid view may be had of the surrounding region. Originally, the building was completely covered with casing-stones, but most of these have now disappeared. The pyramid, like other monuments of its kind, was later used as a quarry for stones.

In spite of vandalism, its impressive proportions are still apparent, and travelers journey from many regions to gaze upon this incredible edifice. Some of the ancients believed that it was a monument to the god Mercury, the universal symbol of wisdom, and a temple of initiation into the Mysteries of Egyptian religion.

The Mausoleum of Halicarnassus was situated on the Gulf of Kos, in southwest Asia Minor. It was under the rulership of Prince Mausolus, in the first half of the 4th century B.C. This brilliant man, whose name was to become forever associated with the word *mausoleum*, died in 353 B.C., and his Queen, Artemisia, decided to build for her beloved husband the most beautiful tomb ever known to man. The work was entrusted to the architects Satyros and Pythios, and they were assisted by several illustrious sculptors who provided the adornments for the mausoleum. Queen Artemisia survived her husband by only two years, but the builders resolved to complete the tomb, which was to be a model to their own genius as well as to the deceased Prince. The descriptions of this building are exceptionally vague. It is said to have been rectangular, but nearly square, and to have risen to a height of 140 feet. It was surmounted by a low pyramid, supporting a magnificent group of figures showing Mausolus and his wife riding together in a chariot drawn by spirited horses. It is believed that the mausoleum survived in good condition to the 12th century A.D. About the year 1400, the Knights of St. John began to build their castle at Halicarnassus. They tore down the upper part of the mausoleum to secure building materials, and by the middle of the 16th century, the structure was completely ruined. Excavations in the area have resulted in the discovery of several important groups of fragments, one group consisting of parts of the statues of Mausolus and his Queen.

After having been exiled from Athens, Phidias went to Olympia, in Peloponnesus, where he designed the colossal statue of Zeus to be placed in the great temple which had been built about 450 B.C. Pausanias is again the principal authority for the description of this image. The body was of gold and ivory, and was seated upon a throne. On the head of the god was a wreath representing sprays of olive. In his right hand, he carried a statue of Victory,



THE OLYMPIAN ZEUS

also of ivory and gold. In the left hand, Zeus bore a scepter, magnificently adorned with all metals, and on the scepter perched a beautiful golden eagle. The sandals and garments of the deity were also of gold, and his robes were wrought with figures of animals and flowers. In this case, we depend largely upon coinage for the restoration of the appearance of the image. The size is not accurately reported, but reconstructions would imply that it was between 30 and 35 feet high without the pedestal. The fate of the wonderful statue of Zeus is obscure. The Roman Emperor Caligula contemplated the transporting of the Zeus to Rome, and the substitution of his own likeness for the face of the god. But when his workmen attempted to approach the image, they were frightened away by horrible peals of supernatural laughter. There

is no record of the Olympian Zeus after the 5th century A.D., and it may have been destroyed by barbarians who overran the area.

The Pharos of Alexandria was a wonderful lighthouse located at the entrance of the harbor on the Island of Pharos. It was constructed of white marble, by Sostratus, during the reign of Ptolemy Philadelphus (285-247 B.C.). According to the Arabs, the height of the Pharos was approximately 600 feet, and it rose in a series of towers—the lower, square, and the upper, circular. The stones of the foundation were welded together with molten lead. On the top of the tower was a huge brazier, where a fire could be kept continually burning. There is also a legend that Sostratus devised a strange mirror, by means of which the light of the Pharos could be wonderfully intensified. It was partly demolished by the Moslems, who believed that treasures were buried beneath it. Later it seems to have been converted into a Mohammedan mosque. The lower part stood as late as the 14th century, when, like several others of these monuments, it was destroyed by an earthquake.

The Pharos is the monument associated with the planet Saturn, and therefore shares honors with the Temple of Solomon at Jerusalem. It is hardly necessary to describe Solomon's Temple, which is well known to all Biblical students (see First Kings, VI and VII, and Second Chronicles, II to V). This wonderful temple was seven years in the building, and was outstanding for the splendid decorations with which it was ornamented. After its destruction, later temples were built upon its huge foundations. These, likewise, have vanished away, and in their place stands a Mohammedan mosque called the Mosque of Omar.

THE SEVEN BRANCHES OF LEARNING

As ancient peoples honored their deities with magnificent shrines and monuments, they also distributed among these gods and goddesses the branches of learning cultivated through the ages. These also were wonders, for they revealed man's timeless search for truth and for a way of life worthy of the human estate in Nature. The splendid testimony of skill advanced civilization, elevating the human soul, enriching and embellishing the common works of man, and providing, in many instances, spiritual overtones that approached the glory of public worship, impelling gratitude and

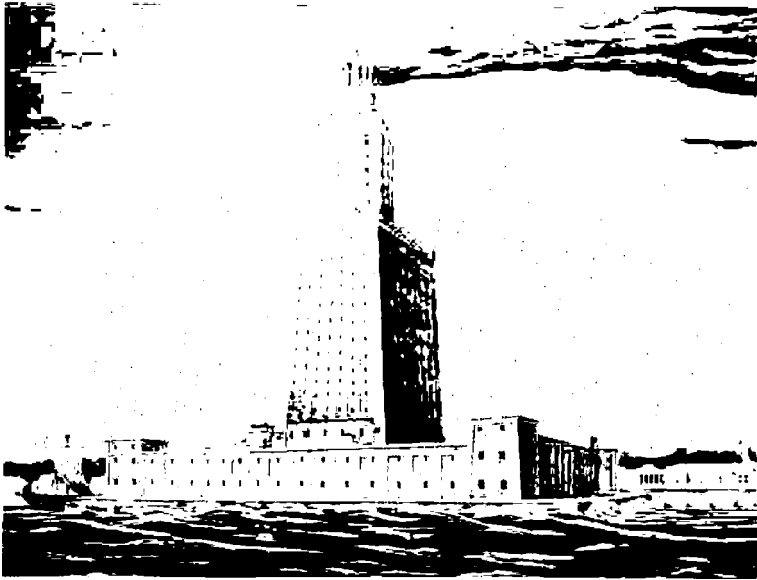
the recognition of the ever present workings of the Divine Power and heavenly wisdom.

The seven noble and liberal arts and sciences were astronomy, music, art, medicine, architecture, law, and mathematics. These were associated with the magical pentacles, and each was in some way identified with the seven wonders of the ancient world. Obviously, it was the advancement of knowledge in general that made possible these extraordinary structures, for the builders incorporated into their designs all the harmonic proportions and laws of the known universe. Each building, therefore, was a miniature or model, witnessing not only the skill of those who conceived and contrived the labor, but also their inward vision of the Supreme Architect who fashioned the cosmos and established it upon enduring foundations in time and space. These artificers worked from the first code of the initiated builders, setting aside the productions of their hands and minds to the greater glory of God and the service of their fellow men.

SEVEN MODERN WONDERS

It is noteworthy that most of the remembered wonders of antiquity were grouped in the Mediterranean and Aegean areas, which then constituted the known world. We should realize, however, that in other regions, and in more recent centuries, man has devised further monuments to his skill and industry. It would be entirely possible to create several lists of astonishing and impressive structures. We therefore select another group, fully recognizing that our choice is arbitrary and that other works could be substituted for any in our list. Again, we are inclined to suppose that these are merely haphazard productions to serve some immediate purpose, but strangely enough, they do fall into classifications which indicate that man's archetypal pressures remain consistent; that his dreams move from a deep core of psychic demands. His monuments always fulfill himself, giving visible expression to invisible sentiments and ideals.

The Statue of Liberty, presented to the United States by the people of France shortly after the Franco-Prussian War, reminds us a little of the Colossus of Rhodes. The statue, with its pedestal, is 305 feet high. The figure itself, holding aloft its beacon torch,



THE PHAROS OF ALEXANDRIA

is 151 feet high, and strangers from other lands, entering the harbor of New York, see Bartholdi's gracious lady as a symbol of hope and freedom.

The greatest monument of Christianity is the Vatican at Rome, governing its far-spread church from the little independent state of Vatican City. Here are gathered a priceless collection of religious art, a world-famous library, and the enduring testimonials of the masters of religious architecture. Above all rises the impressive dome of the Church of St. Peter.

We are not inclined to assume that Asia was much given to the public expression of personal emotion. In 1632, however, the great Mogul ruler Shah Jahan created the Taj Mahal as enduring testimony to his love for Mumtaz Mahal, his beautiful and short-lived Queen. While this building breaks no records for height or breadth, it is without doubt the most beautiful tomb ever designed. Its workmanship transcends description; its graceful proportions are universally admired. It was Shah Jahan's intention to build a similar tomb in black marble for himself, and to unite the two

buildings with a bridge of silver. Only the white Taj Mahal, however, was actually constructed.

In 1889, an eccentric genius, contrary to all sober thinking, created the Eiffel Tower in Paris. This was the outstanding example of 19th-century progress in construction by means of structural steel. Rising to the height of 984 feet, it has become virtually the symbol of Paris, and from its observation platform, the beautiful city presents a panorama breathtaking to native and visitor alike.

The Washington Monument, which was completed in 1884, after a long and rather eventful series of delays and interruptions, rises in simple dignity in honor of America's patriot-statesman George Washington. Designed in the form of a simple obelisk, without decoration, its lofty spire-like point rises 555 feet, and it is the tallest memorial yet to be erected in memory of an individual.

The progress of architectural knowledge has led, in more recent years, to a number of huge structures to house business, industrial, and political institutions, and also to supply space for countless offices and corporations. Towering over the skyline of New York City is the Empire State Building, so far unsurpassed in the daring of its proportions. It stands 102 stories above the ground, and is really a city within one building. It is the tallest single structure ever built by human beings.

The wall of China was begun more than 200 years before the beginning of the Christian era by an emperor who wished to have it be known that he was aware of the diameter of the earth. Perhaps his labor was vanity, his methods cruel and oppressive, and the end attained comparatively useless. In any event, he fashioned a wall of rough bricks, 25 feet high and 50 feet thick, its vast spans bound together with 18,000 towers. There is controversy as to the original length of the wall. The Chinese believe that it was 2,500 miles long, while more conservative estimates rate it nearer to 1,500 miles. In either case, it was, beyond question, the most stupendous architectural project ever attempted.

SEVEN STEPS OF HUMAN PROGRESS

To return again to man's endless seeking for better ways to advance his own estate, it is possible also to classify the achievements which have profoundly influenced the constantly changing pat-

tern of human progress. As before, it is obvious that any such list is somewhat a matter of personal selection, but the outstanding utility of the seven wonders we now mention is undeniable. Moving from the shadowy uncertainty of the Dark Ages, Western civilization gradually developed needs which had to be met. Countless unknown heroes, explorers, and technicians played unrecorded parts in this motion, and must share honors with the names of famous inventors and artisans. Six of these wonders we consider to be recent, but actually they are possible only by footings laid long ago. Here, then, are seven great steps which man has taken in the direction which we call progress.

For our first wonder, we unite the discovery of the electric light and the gradual development of our system of public utilities. This place shares honors with the importance of the X-ray and related fields. Second, is the rise, in the present century, of the several schools of psychological research, in its analytical, vocational and therapeutic forms, together with the advance of medical psychiatry. These fields of learning are opening the inner life of the individual to more exact consideration and analysis.

Third, we list the motion picture industry, with its vast influence upon entertainment and, potentially, upon visual education. Fourth, the perfection of modern communications through the telegraph, telephone, radio, and television. In our dream for a united world, transportation and communication make possible common understanding of mutual opportunities and responsibilities.

In fifth place, and most recent, is the expanding program of atomic research. Sixth, we place the rise of modern transportation, especially railroads, automobiles, and airplanes, all of which have bound nations and continents into new psychological relationships. Our seventh wonder, which is associated with Saturn, is the art of printing, which was introduced into Europe in 1445. Appropriately, the Bible was the first printed book, but from this beginning the diffusion of knowledge was assured.

If these wonders are used to their best and fullest capacities, man's cultural advance can be still more rapidly accelerated. We have the skill; now we need the wisdom to direct that skill.

KEY CHART TO THE ACCOMPANYING ARTICLE

Planets and Keywords	Ancient Wonders	Branches of Learning	Modern Wonders	Steps of Progress	Ethical-Moral Achievements
1. Sun Light; illumination; universal government	Colossus of Rhodes	Astronomy	Statue of Liberty	Electricity and X-ray	Universal education
2. Moon Religion; imagination	Temple of Diana	Music	Vatican	Psychoanalysis	Democracy
3. Venus Beauty; love; theater	Gardens of Semiramis	Art	Taj Mahal	Motion pictures	Religious tolerance
4. Mercury knowledge; communication; healing arts	Pyramid of Gizeh	Medicine (caduceus)	Eiffel Tower	Communication	Labor
5. Mars Power; construction; military	Mausoleum at Halicarnassus	Architecture	Washington Monument	Atomic research	Public health
6. Jupiter Law; great size; "The Thunderer"	Olympian Zeus	Law	Empire State Bldg.	Transportation	World peace
7. Saturn Exactness; printing	Temple of Solomon; Pharos of Alexandria	Mathematics	Wall of China	Printing	Old-age security

SEVEN ETHICAL-MORAL ACCOMPLISHMENTS

During this, our present year of existence, we are also striving toward seven great ethical-moral accomplishments. When we have fulfilled our reasonable hopes, as they bear upon this most useful septenary, we shall again keep faith with those of countless ages who have labored heroically to provide man with the fullest possible opportunities for personal and collective security. The old archetype again reveals itself, for man can never rest until even the most Utopian of his dreams, recognized as attainable, is attained. We therefore take this opportunity to honor man's determination to become all that it is possible for him to be.

First, is the concept of universal education, and man's rigorous and continuous support of the public school system. Second, is man's determination to attain to the state of political democracy. By this concept, he resolves that government shall be for the benefit of the governed, and that men, counselling together, shall find ways to protect their inalienable rights for life, liberty, and the pursuit of happiness.

Third, is man's growing recognition of the sovereign need for world-wide religious tolerance. The brotherhood of man requires a deep appreciation for our several spiritual convictions, and mutual respect for those religious incentives which impel us toward honesty and honor. Fourth, is man's acceptance of the need for organization of labor. While this may be abused, the principle remains that the individual is entitled to a reasonable share of that which he produces, and his working hours must be so scheduled that he has adequate opportunity for cultural growth. It still remains for him to make the best use of this opportunity.

Fifth, is man's insistence upon the improvement of sanitation and hygiene, involving the protection of the public health, and the spreading of useful knowledge concerning the proper care of both body and its environment. Sixth, is man's continuing search for world peace, as revealed through the Hague Conferences, the League of Nations, and the United Nations Organization. Only in a state of peace are all the resources of a civilization available for constructive ends without fear and suspicion. Seventh, is man's

acceptance of his obligations to his own kind through the program of old-age security. This was anciently practiced among many peoples, but its organization into an adequate plan is only beginning to receive proper attention.

That man should recognize the challenging requirements of these ethical-moral achievements is right and proper, and his labors toward their more complete expression are monuments to the innate nobility and dignity of human character.



(Continued from page 8)

born of their flocks; others, the choicest products of their fields. Craftsmen brought their best wares; and kings, the great treasures of their houses. There was an old saying that no man came to the temple empty-handed. The meaning of this concept is evident. Each person must bring to life more than he expects to gain from it. He is more concerned with giving than with receiving, and he gives of the best that he has and the most that he is. The proper offering is disciplined ability, skill, wisdom, and insight.

Those who would offer themselves as servants to the great causes of human needs, must have resources suitable to their resolutions. There is always something a person can do if he possesses any practical form of knowledge. He must help within the field in which he has some expertness. He should not take the attitude that because he knows something, he knows everything. His ability will be sensed and recognized, and he will be sought out and given opportunity to use the skill which he has matured in his own nature. The purposeful individual, therefore, is one who has cultivated a real ability, and understands both his strength and his weakness. He does what he can do, as well as he can, and realizes that there are others, also with specialized talents, who can do things which he cannot do. If he thinks this through, honorably and wisely, he will be inspired to continue his own growth. He will also experience the satisfaction of a purposeful and valuable career, and will leave this world a little better than he found it.



THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS

PART IV: INVISIBLE CREATURES OF THE ELEMENTS

Paracelsus gained enduring distinction as a patron of forlorn causes. He advanced and defended beliefs, opinions, and doctrines unpopular in his own day and even less acceptable to the mind of the 20th century. 16th-century Europe is now regarded as superstition-ridden, and doctrines then held as valid subjects for scientific consideration have been totally rejected, or at least allowed to languish in dignified oblivion. As we have noted before, Paracelsus chose to gather his friends and acquaintances from among the peasantry. He liked to visit hermits living in huts and caves, and to explore the myths and legends of the gypsies, alchemists, herbalists, and even magicians and sorcerers. He was convinced that the folk-beliefs flourishing in isolated regions had valid origin and meaning for those who had the wit and wisdom to examine them with open and charitable attitudes. We are inclined today to agree with Paracelsus, accepting ancient symbols and ideas not as mere inventions, fabrications, or delusions, but as revealing the deeper phases of human consciousness, much as we regard dreams and visions as testimony to the inner life of the individual.

All over the world, people of every race and class, and belonging to many levels and degrees of intelligence, have affirmed the reality of creatures in nature other than those with which we are com-

monly acquainted. The mythologies of the Persians, Mongolians, Chinese, Japanese, Hindus, and Egyptians, abound with accounts of spirits, benevolent or malevolent, who occasionally involve themselves in the affairs of ordinary mortals. The Greeks had their nymphs and dryades, sprites of fountain and forest. The ancient Druids had their tree-spirits, inhabiting the sacred groves, and the Teutonic tribes never questioned the reality of the Nibelungen folk—gnomes and earth-dwarfs who guarded lost treasures. Although Paracelsus never reached Ireland, he would have found there the same respect for leprechauns, who pegged shoes in forest glades, and faes, like the airy people of *The Midsummer Night's Dream*, who held court in meadows, and whose dances caused fairy rings of bright flowers.

Of course, Paracelsus did not actually invent his explanations relating to elementals and elementaries. He merely adapted them from the writings of the Egyptians and other learned nations of the ancient world. On one occasion, Socrates, desiring to discourse with his disciples, chose a certain shaded and secluded place because the spirits that inhabited it would contribute to the dignity and richness of the occasion. Iamblichus, in his work on the Mysteries, mentions attending spirits, some of which are associated with a person from his birth and become his protectors. This concept, which returns in Christian theology as the Guardian Angel, is not regarded as contrary to the doctrines of the Church.

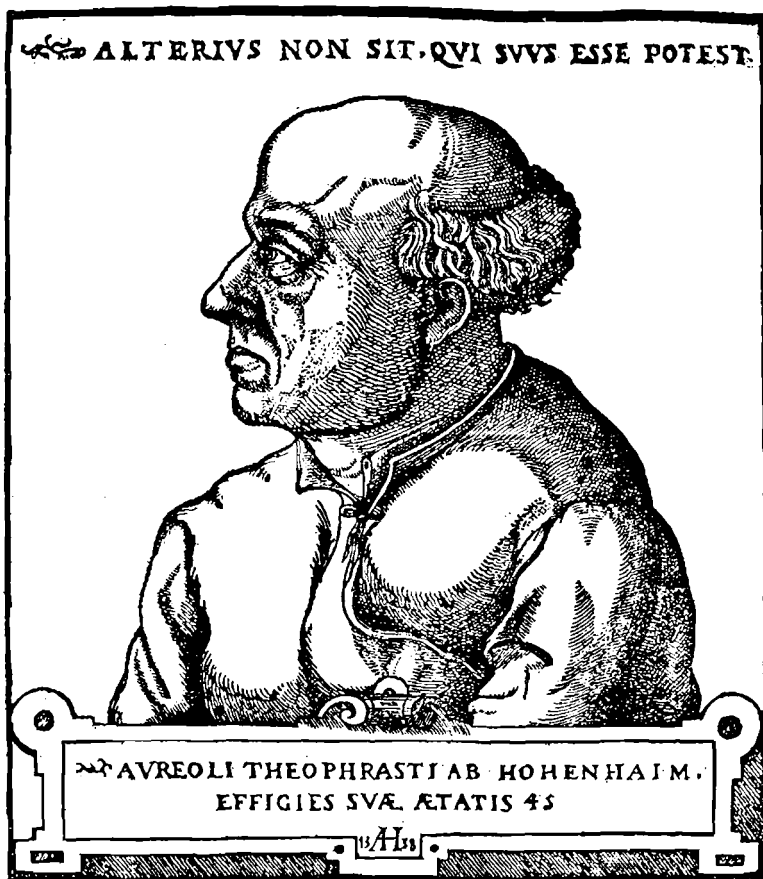
Paracelsus was a devout man, and drew much of his inspiration from the Bible and early commentaries thereon. He was therefore not a stranger to the Scriptures or the miracles and mysterious appearances which they set forth. He came to the conclusion that the subject of sub-mundanes, or non-human beings in nature, did not conflict with the orthodox inclinations of pious persons. In fact, in the *Archidoxis*, he builds his theory of elemental beings upon Scriptural foundations. He tells us that there are two kinds of substances in nature—two kinds of bodies—which he quaintly describes when he says “there is a flesh from Adam and there is also a flesh that is not from Adam.” He goes on to say that Adamic flesh is composed of the mingling of the four basic elements that were known to the ancients. We must bear in mind that our modern theory of elements is far more complicated than the older concept.

The four elements of the ancients were earth, water, fire, and air, and the flesh of Adam is composed of a mingling of these four elements. Thus, in the human body, there is a physical or mineral part, a vegetative or humid part, a fiery principle, sustaining warmth and motion, and an airy or gaseous principle, often related to the structure of the intellect. Thus the human body is made up of solids, liquids, gases, and a fiery principle.

Some of the Cabalists held that the four rivers described in Genesis as flowing out of the Garden of Eden, represented the streams of energy sustaining the four primordial elements. These elements, again, were symbolized by the four fixed signs of the zodiac: Taurus the Bull, representing earth; Scorpio the Scorpion, representing water; Leo the Lion, representing fire; and Aquarius, sometimes called the Water-bearer, an electrical kind of fluid associated with the spirit of air. These elements later became identified with the four corners of the world, and in Christianity, with the four Apostles or Evangelists—Matthew, Mark, Luke, and John. In art, these Evangelists were often pictured accompanied by the fixed signs of the zodiac.

Man, descending from Adam and receiving his body from the Adamic flesh, lives in four elementary spheres at the same time. He has dominion over these elements, with the power to control, integrate, and arrange them, and he also possesses within himself what is called in alchemy the *quintessence*, or the *fifth essence*. This is a psychic spiritual energy, superior to the elements, by the agency of which these elements can be bound and unbound, held together in conformity with the laws governing the human creation. This quintessence, or fifth power, was known to both the Pythagoreans and the Paracelsians as the *soul*, which permeated the flesh of Adam, ensouled him, so that he became indeed a living being.

Paracelsus explains that we come to know the elements because we have a certain experience of them through our sensory perceptions and our intellectual powers. We know that the earth extends beneath our feet; we can touch solid substances and know them to have structure, weight, shape, and size. Bodies grow from the earth, and the more corporeal parts of these bodies are of the



Portrait of Paracelsus of Hohenheim at the age of forty-five.

earth-earthy, like the trunk of a tree or the bones of animals. Such forms belong to the physical element of earth; they are derived from it, and ultimately they return to it again. Man is also sustained and supported by liquids, which together the ancients called the *water element*. The human being can live much longer without food than without water. Yet this very water which preserves him, and of which his body is largely composed, can also destroy him; that is, he can drown or become dropsical in his own flesh. Man must also possess the principle of heat or fire in order to exist, and Paracelsus believed that the heat-radiating center in the body was the liver. Without heat, man must die, but with too much heat, he can also be consumed. So fire is both a friendly

and a dangerous element. The last of these elements is air, and without this, man can survive only a few moments. He discovers his indebtedness when he climbs to a high altitude and experiences difficulty because of the rarified atmosphere. He lives within air as the fish lives within water, and the pressure of air upon his body is likewise essential to his survival.

Paracelsus resolved to explore the mysteries of these four elements, through the cooperation of which man lives and moves and has his being. He decided that these elements are not merely substances heaped together, or stratified, or aggregated for the simple convenience of man. Each has an existence apart from man. Every element has its own boundaries, its own laws and rules, and each contributes to the maintenance of compound structures because of an internal virtue or energy-factor. Such elements, therefore, are indeed rivers of life, and man, in order to retain his physical economy, must preserve the balance of these elements in his body at all times, which he does by means of nutrition and even the introduction of talismans and magical formulas.

Elements are not always visible, nor is man able to solve their mystery completely by merely observing their effects in his own life. Fire, for example, is a spontaneous element arising here, disappearing there, blazing forth from the volcano or from the striking of flint and steel. A fire may disappear, burn out, leaving only cold embers, but the principle or spirit of fire remains, and it may be conjured into manifestation by those requiring its assistance. Each of the elements, in the Paracelsian theory, is actually a kind of a world — a sphere interpenetrating the spheres of the other elements, yet possessing qualities of its own. Thus there are four spheres: earth — the most visible, physical and fixed; water — physical but mutable; fire — sometimes visible in combustion, and more mutable; and finally air — usually invisible, and to be discovered, as in the case of wind, when it causes some physical thing to move, like the swaying of branches or the filling of a sail. All physical elements are therefore two-fold, possessing a causal nature, essentially invisible, and a nature according to effect or consequence, usually visible to some degree. Paracelsus explained that these spheres of the four elements are subject to a certain

kind of scientific analysis, if man possesses internal faculties beyond the objective sense perceptions.

Man, by virtue of his own constitution, lives in a world of three dimensions, but he is surrounded by a universe in which there are an infinite number of dimensions beyond human experience. A dimension is more than a mere division or expression of extent and expanse. The element spheres expand into dimensions beyond us, and are finally lost to our comprehension in the concept of space, which is actually the reservoir of dimension. There are forms in nature which are not three-dimensional or two-dimensional or one-dimensional, as we apply such terms. There are also forms in which there are many more dimensions than we have ever recognized. Paracelsus further believed that man possesses powers and latent faculties by which it is possible for him to gradually become aware of a many-dimensioned universe. This will mean the ultimate conquest of space through the realization that there is no such thing as space, but merely an infinite expanse of unfolding areas of visible or invisible, known or unknown life, energy, and substance. There is no vacuum in the universe, and the nearest thing to a vacuum, according to Paracelsus, was the brain of one of his fellow professors at Basel University.

Man, on certain occasions, may be able to break through some of the dimension-binders which hold his consciousness in psychological restraint. This can occur in sleep or in the dream state. Paracelsus belonged to that group of philosophers who maintained that our comparative ignorance on the subjective side of our own lives was due mostly to our hypnotic addiction to objectivity. The consciousness of the small child, not having been adversely conditioned by what we call the reasonable, retains faculties by which he may penetrate some of the dimensional boundaries and become aware of invisible creatures, or participate in experiences which are not of this world. Later, however, ridicule and the pressure of common opinion contribute to the loss of the extra faculties and their perceptions.

To make his point as simple as possible, Paracelsus devotes some consideration to the element of water. We all know that the seas and oceans, rivers and streams, and even the old family rain

barrel, are worlds populated with living beings, whose ways of life differ from our own, but are well adapted to the element in which they exist. Visible water is only a small part of the liquid element. The whole sphere of water, visible and invisible, terrestrial and sidereal, may therefore also be a habitable region. Could we see this region, it might unfold as a varied and wonderful landscape. There could be rocks composed only of the humid principle; mountains and valleys, plants and animals, some resembling human beings, others without any correspondence in our mortal experience. Actually, all this wonderful world is differentiated within one substance only. It is not a compound, but this does not mean that it cannot support or advance the destinies of the creatures developing within it. If nature produces a sphere, or plane of substance or activity, it does not leave this creation lifeless and forlorn. Every dimension of environment sustains living things, even as the visible earth sustains its diversity of flora and fauna. Thus there is a two-fold world of earth — one visible, and the other invisible; and the same is true of water, of fire, and of air. These elements are also worlds, and these worlds are inhabited.

The creatures of such invisible planes are called by the Paracelsian mystics *elementals*. This is because each is composed of a single element, with both the advantages and disadvantages of an uncompounded constitution. All elementals differ from human beings in two respects: first, they have a body composed of only one element, and second, they do not have a soul, because the soul itself arises in compound bodies and cannot find a habitation appropriate to itself in forms composed of single elements. Actually, in the case of elementals, spirit, soul, and body, are not differentiated because these creatures have not been individualized as man has been. Being thus undifferentiated, they do not possess moral natures; that is, they are amoral; they are neither good nor bad. In this, they resemble animals. They do not worship, nor do they fear any evil. They are not frightened by death, nor are they constituted for immortality. They have an existence without conflict. Because there is no stress or pressure, as must exist in compound beings, their constitutions are not subject to wear or exhaustion. These elemental beings can therefore exist for a very long time in comparison to man, and when their ex-



A NATURE SPIRIT

According to medieval belief.

istence ends, they dissolve again into the substance from which they came.

Because all four elements are material but not physical, their corresponding beings are also essentially material, though not physical, as we understand that term. They are subject to the laws of generation, and attain a certain gradual evolution within the elemental field to which they belong. By their constitution, however, the growth which they attain advances the element itself rather than the nature of the separate beings.

Paracelsus, following the concepts of Greece, Egypt, India, and China, divided elemental beings into four groups. Of these, he considered the earth-spirits, or the *gnomes*, to be those most closely associated with matter; the water-spirits, he calls *undines*, or *nymphs*; the fire-spirits, *salamanders*; and the air-spirits, *sylphs*. Paracelsus also indicates that the elementals not only live within their particular elements, but are the administrators of the processes associated with the elements. In other words, we seem to perceive a certain intelligence operating in the relationships of elements and creatures. We observe the growth of metals in the earth, and how fishes have a certain instinctive knowledge of the rules governing their own existences. This is likewise true of animals, birds, and of the larger expressions of elements in storms,

the formations of clouds, whirlpools, eddies, earthquakes, and volcanic eruptions.

It is scarcely necessary for us to enlarge the stories relating to elementals. We can, however, summarize the Paracelsian concept. Elementals are divided into races and groups. They have their homes; they are ruled over by kings and princes; they perform innumerable tasks, busying themselves in their world as we busy ourselves with the problems of our dimension and existence. Occasionally, these elementals come into our own sphere of awareness because our natures include the substances within which the elementals exist. Legends like the story of Undine, the beautiful accounts of the Greek nymphs, and of gnomes revealing their treasures to mortals for whom they have a friendship, are regarded by us as pure fiction, but Paracelsus recommended that the subject be given further examination.

In his philosophy, Paracelsus also differentiated an entirely different group of invisible creatures, referring to them as *elementaries*. At first, the terms might seem confusingly similar. We must remember that an elemental is a natural creature derived from the flesh that is not the flesh of Adam, and belonging to the orderly procedure of creative processes in the universe. By contrast, the elementary is an artificial being, created in the invisible worlds by man himself. In harmony with more recent findings, Paracelsus noted that most elementaries seem to be of an evil or destructive nature. They are generated from the excesses of human thought and emotion, the corruption of character, or the degeneration of faculties and powers which should be used in other, more constructive, ways.

A good example of the elementary is the Paracelsian incubus. This is a kind of demon which exists because when God created Adam, he breathed into him the divine power. Man is therefore a creator, not merely in the terms of the perpetuation of the species, but especially in terms of the imagination. Man is creative in arts, sciences, and philosophies, but his creative powers are not only external, but also internal. Because he lives, man bestows life, and he can generate creatures from his thoughts and emotions, even as from his flesh. The power to create is the power of vibration, by which anything is set into a peculiar motion. This motion is

itself immortal, and contributes its own power to other things forever. The invisible progeny of man include thought-forms and emotion-forms. These are like infants, especially in their beginnings, for they depend upon their creator for their nutrition and survival. Later, however, if the forces which generate them continue to operate, these thought- and emotion-forms gain strength, finally attaining a kind of independence which is their immortality. Having thus become even stronger than their creator, these thought- or emotion-forms will turn upon the one who fashioned them, often causing in him a terrible habit and destroying his health and happiness.

Man may also create by the power of his speech. Among Orientals, addicts to hashish and other drugs, have reported their ability, while under the influence of these narcotics, to see words coming out of the human mouth. These words appear as luminous forms or patterns. Paracelsus tells us substantially the same thing. Entities thus created by thought, emotion, or the spoken word, are further sustained by the continual flowing of energy from the person. If such support is not sufficient, a kind of vampirism sets in, and the elementary, like a parasitic plant, drains the energy of the human body to support its own growth. It becomes a psychic tumor, surviving at the expense of the organism to which it is attached.

Much of the information gathered by Paracelsus relating to the incubus is interesting from a psychological standpoint. We know that the human psyche can become ridden with pressure-centers or pressure-patterns which we call *fixations*, *complexes*, *phobias*, and the like. We know that these negative psychic formations are nourished by the continual repetition of the attitudes which caused them. We say that negative attitudes become habitual, by degrees taking over and destroying the mental and emotional integrity of the individual. A fixation, well nourished by attitudes suitable for its perpetuation, intensifies, becoming actually avaricious and resolved to dominate or possess the entire life of its unhappy victim. This again suggests the Paracelsian analogy between the incubus and the parasite. Just as a beautiful orchid, or the mistletoe plant, lives partly from the air and partly from the tree to which it is attached, so the incubus, or the phobia, is an unlawful being,

surviving not because its roots are in nature, but at the expense of another living organism whose vital forces will be vampirized.

Modern thinking, therefore, sheds a light upon the concept of elementaries, extending beyond the basic research of Paracelsus. We observe today the tremendous increase in mental pathology. We know that attitudes which become more and more fixed lead to what science calls a state of *obsession*. Paracelsus used the term *obsession* to signify possession by an entity. Today the term is used to signify possession by an abnormal attitude. What is the fact of this matter? Is it possible that the abnormal attitude has gradually become an entity? We may prefer not to assume such a belief, but how can we completely explain the peculiar and continuous undermining of the consciousness and morality of a human being? Once a destructive attitude has come into possession of a life, the person is gradually devoured by that attitude, which appears to become more and more possessive. Many persons under psychological obsession resist treatment, as though some foreign creature were fighting for its own survival in them. Often, indeed, in a mental illness, the patient, instead of desiring to recover, becomes defensive of his ailment, defending abnormalcy more courageously than he would ever defend normalcy.

Much has also been written on the subject of vampires, the mysterious undead who live upon the blood of the living and can be destroyed only when a stake is driven through their hearts. In Paracelsian psychology, the vampire also plays an interesting role. There seems to be an analogy with what might be termed *collective manias*. To become a vampire, we must first be the victim of a vampire. This evil creature can function only at night, and must sleep forever in its own earth. Many psychological ailments seem to be communicated by the pressures of one person adversely influencing the life of another. We have great psychoses, shared by multitudes of persons, such as fear of war, crime, sickness, poverty, and death. Once we have been attacked by these fears, we become like them. We perpetuate negative thought- and emotion-forms, preserving our own bad habits by causing others to share them. Destructive thought-patterns therefore organize into groups, and in each of these groups, there are millions of persons exemplifying the same destructive and morbid tendencies. These, according to



—From an old print

A good man troubled by an evil spirit.

Paracelsus, result in collective thought-forms, which will become attached to persons who make themselves available through a basic kind of negation. The individual then simply becomes receptive to the pressures of his world, allows these pressures to move in, until he finally becomes another unit in the pressure-group, adding his negative influence to the already tragic condition.

In the Paracelsian doctrine, there is, however, a solid sense of justice. In order to be a victim of elementaries of any kind, the individual must be potentially given to excessive attitudes or destructive habits. The kindly person, fully occupied in useful endeavors, will not open his nature to infection or contagion. Actually, the elementary is closely associated with imagination, which can be a distorting and deforming force in the life of the individual. In the aloneness of his private living, the melancholy person becomes filled with self-pity, deludes himself, convinces his mind that he is the victim of injury or neglect, and finally prepares his nature for the development of one of these psychic entities. Recovery must therefore be a reversal of process, in which faith,

friendship, understanding, tolerance, and good humor break the vicious circle and deprive the obsession of its needed nutrition.

Out of his philosophy of elementaries, Paracelsus came to the conclusion that a very large part of what we consider to be physical disease, results from psychic parasites generated by wrong thought and emotion. He did not go so far as to insist that attitudes are the sole cause of sickness, but he regarded them as extremely important factors. Furthermore, wrong attitudes will reduce the probability of recovery, and leave the patient without the proper energy for the re-orientation of his career. Gradually, the obsessing entity or elementary sets up physical equivalents in the body, which symbolize the state of the soul and the interior sickness of the mind and heart.

Paracelsus was enough of a psychologist to recognize that the black magician of medieval sorcery is simply the black psychic side of ourselves. The dishonest person seeking to gain by unlawful ends certain securities or advantages normally reserved for those of proper attainments, becomes a kind of sorcerer who, with spells and incantations, tries to fulfill his own selfishness. Thus, a person living an apparently respectable life, but inwardly filled with hatreds, morbid emotion, and destructive attitudes, is creating another being within his own magnetic field—a kind of second and negative self. This is suggested in the story of Dr. Jekyll and Mr. Hyde. In the Paracelsian period of human activity, it was believed that certain persons had attendant demons, or familiar spirits, who served their bidding for a time and then claimed the immortal soul of the magician. This is the Mephisto who attached himself to Faust, as the result of what has been called the *Faustian complex*. This Mephisto is ever whispering in our ear that we may do as we please, regardless of consequences, and we agree because we desire to agree; but if we follow this course and listen to this demoniacal voice, our Satanic imp will ultimately carry us away to his own infernal region.

Contrary to general opinion, Paracelsus did not believe that our private elementaries, demons, and vampires, could go out from us and hurt the persons we hate or wish to injure. The elementary cannot exist except within the energy-field of its own creator. Destructive emotions or hatreds, therefore, can never escape from

us, but having been generated and allowed to flow into the energy-field, they return to us again in the forms of various disasters. The hate we turn upon another strengthens only the power to hate in ourselves. For this reason, the doctrine is soundly ethical. Our own evil destroys us, usually so slowly and mysteriously that we do not understand the procedure. We are reminded always that evil is its own punishment, even as good is its own greatest reward.

Paracelsus also had another theory which perhaps will seem incredible to us, yet it deals with a subject which we have never satisfactorily solved. This has to do with the problem of germs, bacterial organisms, and viruses—those microforms of life that are so dangerous to the health of ordinary mortals. Paracelsus believed that the germ, or its equivalent, is a psychic entity created by creatures possessing mental and emotional powers. He pointed out that epidemical disease usually accompanies destructive outbreaks of human intensity. War, for example, is nearly always accompanied by a plague, and also by violent seismic disorders.

By this way of thinking, the Swiss Hermes points out the danger of overloading those processes of nature by means of which physical, emotional, and mental pollution is neutralized or overcome. We are now concerned with water pollution and with the pollution of air, as in the smog problem. Paracelsus believed that the psychic fields of the world, which must absorb the psychic toxins arising from the negative dispositional characteristics of mental and emotional creatures, can become so polluted that they can no longer cleanse themselves with sufficient rapidity. The result is the rise of psychic toxin in the energy field of the planet. As all creatures inhabiting this planet must derive their energies and life substances from this field, its pollution causes widespread lowering of vitality and morality. When this occurs, the general health and optimism of the race are afflicted. People complain of intangible ills, and are inclined to a common morbidity or to the neglect of activities which are healthful and psychically normal and sustaining.

Paracelsus therefore believed that the solution to the problem of health was the realization that only the wise and the good can be happy and well. This does not mean that Paracelsus himself was never ill. He realized that he lived in a society which made freedom from sickness almost impossible. He believed, however,

that we could minimize our dangers through the cultivation and preservation of defensive vitality. We can keep our psychic nature free from elementaries, and protect our energy fields from the parasitical attitudes which drain our vital resources. In early works on medicine, it is often noticed that representations of diseases are in the form of clouds of demon-like insects. These attack the sick man from all directions, and most certainly represent the evils in his own nature contributing to his discomfort.

Paracelsus was a minister of good will among men. He believed that it was the duty of the human being to establish constructive relationships with the intelligent universe existing around him. Nature is by essential purpose kindly and benign, and has provided man with innumerable resources and opportunities, but through the perversion of his power, and the pollution of his mental-emotional life, man has created a situation which has caused him to assume that the world is evil. If, however, he establishes harmonic sympathies with universal life, he will make friends he knows not of.

We are reminded of the story of the kindly peasant to whom the earth-dwarfs cheerfully revealed their treasure. Even as the incubus is the product of man's destructive emotion, so there is a guardian angel, generated from good thoughts and right emotions. There are good spirits to attend the good man, because he has created them, and they serve him gladly. He is rewarded according to the merit of his deeds, and as he finds depletion and depression invading his life, he should realize the strange chemistry of the elements and principles upon which he depends for existence. Through the proper use of his faculties, man builds a wonderful armor of protection around his life.



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In Reply

A Department of Questions and Answers

QUESTION: *It seems to me that the search for truth is being stifled by an enforced leveling imposed by society. Today the individual is being sacrificed to the assumed requirements of the group or the collective. Is it possible that a new land, a new area, may appear where a colony of philosophic researchers can escape the contamination of present-day policies? Would not a colony of truly dedicated beings accomplish more for their own inner lives, and the good of their world, than can be accomplished by merely drifting along with present trends which appear to be leading toward authoritarianism and materialism? Would you lead such a colony, if in future years, our country should drift too far into socialism to turn back?*

ANSWER: This compound question opens several interesting areas of discussion. It must be examined both theoretically and practically. On the theoretic side, it may be well to consider Utopian schemes and plans, as these have developed through the ages; and on the practical side, I will limit myself largely to personal experiences and reflections. The history of Utopian movements has been long and, generally speaking, dismal. Most such programs were either frustrated in their beginnings, destroyed by persecution, or shortlived due to lack of internal vitality or public support. The most successful Utopias to date are those which flourished on paper. We can mention the celebrated *Utopia* by

Sir Thomas More; the *Christianopolis* of Johann Valentin Andreae; the *Civitas Soli* by Thomas Campanella; and *The New Atlantis* by Francis Bacon. None of these resulted in an actual foundation upon the earth, but Bacon's *New Atlantis* did contribute to the forming of the Royal Society of England, which had a continuous existence as an association of learned men. This was in no sense, however, a colony.

It cannot be denied that the great Utopian books we have mentioned had a profound and lasting effect, and contributed, at least psychologically, to the colonization of the Western hemisphere. It is equally factual that nearly all the classical Utopias were socialized or welfare states. Most of them were authoritarian, but authority was vested in a theocratic type of government. The leader was a person of great spiritual insight and his followers possessed sufficient vision or understanding to recognize his attainments. More's *Utopia* is a monument to regimentation, and Andreae's *Christianopolis* is a close second. Goods were held in common, and equal opportunity for all, with special privileges for none, was the keynote. Modern thinkers have decided that these Utopias were highly defensive monuments to introversion, and profoundly dismal. To the average modern person, they would be completely frustrating. Yet at the time they were written, they opened a new world of wonders and were, in many respects, far ahead of the prevailing concepts of life.

The most successful religious colony on record was that of the Essenes, the holy and dedicated mystics who fashioned their retreat on the cliffs near the Dead Sea. This community never reached any great size, and was a model of integrity. It was also highly socialized, to the degree that the members did not even own their own clothing, ate at common table, and such moneys as they earned in their simple arts and crafts, became the property of the community. Our historical knowledge of the Essenes covers only approximately a century, and with the rise of Christianity, the settlement totally vanished. It was the product of a situation, and as conditions changed, the need for the community seems to have ended.

The Pythagorean school at Crotona is the earliest religious colony which we know in Western civilization. It had a short, bril-

liant, and tragic span. During the lifetime of its founder, the school was burned by a disgruntled pupil, the founder, Pythagoras, was murdered, and his associates were scattered and subjected to almost constant persecution. This, also, was a socialized group, and those entering the school had to bestow their worldly goods upon the institution. If, for any reason, they should choose to depart, their properties were restored to them.

During the rise of Christendom, monastic orders came into existence, and as some of these were founded in remote areas, they may be considered as communal projects. The history of monasticism was not inspiring until reforms were instituted by which recluses, hermits, and persons dedicated to unworldliness were given appropriate tasks and employments by which their contact with society was restored. Thus, monks became teachers of the young; the cloister became the university; and religious orders concerned themselves with the treating of the sick, the perpetuation of literature, the advancement of sciences, and the general improvement of society. The present trend is that religious bodies have active functions, and shall not be totally separate from the world in which they exist. Retreat for a few days is one thing, and may prove very beneficial, but a perpetual retreat is suited only to a very small number of uniquely disposed individuals. Nor should it be said that monastic orders were essentially democratic. They were almost completely authoritarian, subject directly to an abbot, and ultimately to the highest officials of the church. Rules were strict, and all infringements were not only discouraged, but severely censured. Freedom of thought was unknown, and would have been regarded as heretical.

During the last forty years, a number of religious communities, or groups of high-minded persons, resolved to escape from the corruptions of society, have come to my attention. The first and most important of these proved to be an outright swindle. The credulous and the aged were lured into investing in land for which the promoters held neither lease nor title. When the inevitable occurred, and many sincere persons—especially in the older age group—found they had lost savings of a lifetime, the disillusionment was severe, even tragic. Several experiments were actually made, and I watched the progress with interest. It seemed so reasonable for

right-minded persons to get together for mutual improvement and happiness, that theoretically some should have succeeded.

The average duration of the colonies which I studied was from one to three years. Usually the end was precipitated by internal dissension. Human nature could not endure the obligations of intimate association. Furthermore, too much idle time developed. It was useless to say that all the members of such a community should have turned to farming or crafts, or have developed industries or, more to the point, should have been fully occupied with religious or philosophical reflection. In sober fact, life was disfigured by gossip, intrigue, and slander; antagonisms arose among the elect, and every problem that plagues society took root in the hallowed ground, and flourished like a weed. The community strife proved conclusively that you can take the man out of the world, but you cannot take the world out of the man. The remnants of these groups fled for security to the very prosaic world which they had so fervently desired to leave behind.

A few of these foundations endured longer. Some drifted for many years, and still drift. Always, however, such isolated projects have been plagued with bickering, unkindliness, and fault-finding. In time, they grow weak and depleted, and what is not accomplished by immediate stress, is finished by the natural processes of age. Slowly the death rate decimates the original group, and few come to take the places of those who depart. I know two cases in which such colonies ended as resorts because of favorable location. As dissension and depletion destroys the effectiveness of colonies, their ability to be of service, even by example, is gradually lost. In the end, they sink into oblivion, or become absorbed in more vigorous enterprises.

From experience, therefore, it would appear that small groups, attempting to isolate themselves, are operating contrary to some basic law in nature, and therefore do not receive the energy and support needed for successful functioning. We must assume that man is not intended to run away from his own mistakes. We may like to think that these mistakes are due to circumstances beyond our control; nature, however, desires that man survive all obstacles and use adversity as an inducement to greater personal achieve-

ment. Problems challenge us, and when we are in the midst of difficulties, we are in the presence of our greatest opportunities.

It is quite true that we can become weary of what seems to be senseless strife. We long for peace, and envision some Shangri-la where flows the fountain of eternal youth. We think of the many beautiful things we would like to do, but the chances are that if we do not practice our convictions under existing circumstances, we will never practice them elsewhere. Most of us are loaded with theories which we are quite certain are revolutionary. We like to imagine that we are spiritual beings, wonderfully illumined, but prevented by circumstances from practicing what we affirm to be true. Yet when we form a colony composed of our own kind only, we discover that we are ill equipped for this lonely experiment. Inner strength is not sufficient to sustain us, and we have removed the social supports upon which we have depended more than we realized.

I remember one community of high idealists who gradually deteriorated into a terrified group of men and women. They began accusing each other of witchcraft and black magic. They dismissed several members because they liked to burn incense, and actually went to the others' houses, looking for paraphernalia associated with demonism. Nothing was ever found, because it did not exist, but the various members succeeded in frightening each other into a state of complete demoralization. When we cut ourselves off from life and the common everyday practices which curb imagination and provide vigorous outlets for energy, we may notice a reduction in common sense. Members of groups of this kind are inordinately superstitious, and their imaginings are usually morbid. Colonies also work a hardship on children. I know two cases in which young people, brought up in religious colonies, were unable to cope with the outside world, and committed suicide. Others have told me that it took them years to get their feet back on the ground, and face their responsibilities sensibly and adequately.

The very word *individual* has a bearing on the experiment of colonizing. Unless individuality is deeply matured, and enriched with warm, unselfish understanding, it is a menace to common action. If we take fifty rugged individualists and put them together on some distant tract of land, there is bound to be trouble. They

really do not wish to cooperate with each other; yet survival will demand cooperation of some kind. At best, each will want to lead all the others, and petty policy can reach ruthless proportions. By the time these persons could develop sufficient self-control, charity, and good fellowship to endure each other's company, they could have done just as well back in the world. It is much more difficult to live with fifty people, intimately and constantly, than with a hundred and sixty million people, most of whom have the gracious tendency of minding their own business.

It is also easier to have great plans for the millions we do not know. They will never even bother to contradict us, and probably are not aware of our existence. In a small group, however, our hopes, desires, and programs, will be torn to shreds by neighbors with whom we must continue to abide in close proximity. In most groups that I have known, one person gradually worked or schemed his or her way to dominance. This person then became a complete despot. Others less aggressive were thoroughly intimidated. In several cases, the ambitious schemer finally gained title to the land on which the colony and its buildings stood, and quietly invited the rest of the members to leave.

In such communities, also, little tragedies become great. Trifling incidents assume huge proportions, and a strange note of egocentricity makes its presence felt. I have visited several communities where small groups are convinced that they are set aside to achieve the universal reformation of mankind. They regard themselves as the center of the spiritual universe. The rest of the world is far away, and on a much lower level of vibration. They pity the poor folks who must continue their daily toil. I have never seen that this holier-than-thou attitude has been productive of any real good. As we lose contact with reality, we must fall into fantasy, and before long, psychism and related psychological phenomena make an appearance.

I have known many good people who have lived in religious colonies, but their goodness was not the result of the remoteness of their habitation. It is certainly easier for older people who are seeking rest and security, to live in smaller groups. Oldsters today, however, are increasingly active and more inclined to cherish social contacts. Most communities have religious overtones that

inhibit the gratification of even simple and healthy pleasures. The members are supposed to wander about in a constant atmosphere of sanctity. This cannot be genuine; nor can it fail to be a frustration to those who are not naturally inclined to continuous seriousness. Some communities forbid their members radios or television sets; they regard dancing as a waste of time; and any member who goes away for a change of air has relapsed into mortal sin. This is a stuffy state of affairs, and increases the tendency to rebellion or subterfuge. I know one community in which the members sneak away to a nearby town for a square meal, as it is a disgrace among the elect to reveal a healthy appetite.

From the above, it may be gathered that I would hesitate to lead a colonizing movement. It would be the quickest way I know to make enemies and alienate people. We must all keep the right to complain, for it is also our justification for our various labors. If the world gets into a desperate situation, enlightened individuals simply become more necessary. I remember one man who retired from the school board because he disapproved of certain of its methods. His place was immediately taken by another man, who conformed with the majority. Had the dissenter remained, he might gradually have accomplished something. By departing, he made doubly certain that the condition to which he objected would not be corrected.

It is the same with colonizing. The world's emergency is the wise man's opportunity. As trouble grows, there is ever more work for the conscientious and the dedicated folks to perform. Personally, I am not afraid of socialized society. I have seen it in action. There are things about it that are basically good, and other things that are not good. Whatever kind of society we live under, I shall try to defend that which is good, and correct that which is not good.

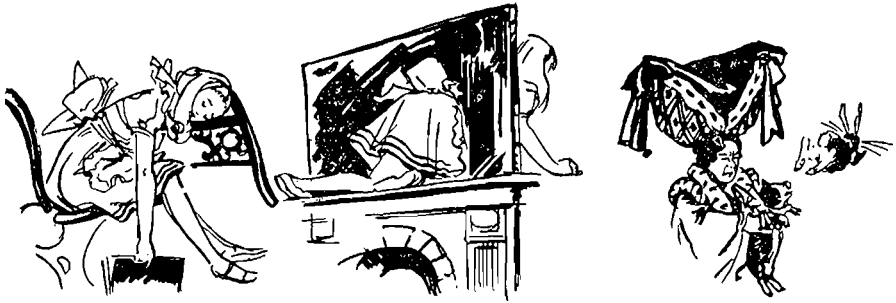
Cooperation, which the world so sorely needs, represents a degree of maturity which has nothing to do with *where* we are, and everything to do with *what* we are. By the time we are wise enough and complete enough to live alone, or with a small group of kindred spirits, we will have outgrown the longing which impels us to this rather artificial pattern of behavior.

Religious colonies have succeeded in Asia, although the Oriental has also had his troubles, because religion has exercised a complete

and dominating influence. Man serves God with total self-forgetfulness, for he has outgrown desire for self-satisfaction. Happiness and unhappiness have lost their meaning, and the outer pattern of his life does not touch the core of his convictions. He is not lonely because he has already convinced himself that his own inner life is sufficient. He has few of the doubts and fears that plague the person who has been raised in a highly complex pattern of culture.

We cannot merely assume this attitude, because most of us are essentially self-centered and self-interested. For us to separate ourselves artificially from society, is not really a fulfillment, but an escape. There are in the world always a few to whom aloneness is fulfillment, but before we make a career of it, I would strongly advise that we experiment. If we try being alone for a week, we will probably hasten back to the busy throng. We depend upon distraction to fill a vacuum, and essential learning is not so important that we are really willing to sacrifice all else for its attainment. Our spiritual need actually requires real and vital opportunities to serve others, to help in various ways those who admittedly are in search of help. Imagine what would happen if fifty persons all wanted to help each other, and none felt any need to be helped. I would regard this as frustrating.

Far better than this quest for Utopia, is a planned program of daily living, with occasional opportunity for rest and change. Many have found an annual retreat of from three days to two weeks spiritually refreshing. Others have learned the pleasure of taking their families into the mountains for a vacation, or of uniting in some regular social function, of a healthy and proper kind, which gives rest, relaxation, and needed recreation. It is well for life to have contrast—days of work, hours of thought, and moments of prayer. Such a plan is within the possibility of most who really desire self-improvement. We need not fly into some distant place for lonely contemplation of the mistakes of our fellow men. It is far better to live in the world, adjust to those things which seem difficult and unreasonable, and do the work of the world with willing hearts and minds.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

DR. DEE AND CERTAIN SPIRITS

In the year 1700, the Cottonian Library was donated to the British Museum by the grandson of Sir Robert Bruce Cotton. Among the curiosities in this collection was a sphere of smoky-quartz about the size of a small orange. The actual substance of this magic sphere is cairngorm, long regarded with superstitious reverence by the old magicians of Scotland. The Encyclopedia describes this globe as a piece of solid pink-tinted glass, but George Kunz, an outstanding authority on precious stones and their uses in divination, declares definitely that it was smoky-quartz, and not an artificial production. Earlier writers refer to this crystal ball as the show stone of Dr. John Dee of Mortlake. Actually, this strange and learned man used several magical glasses and mirrors. In the collection of Horace Walpole, there was for a long time a polished slab resembling a small mirror, made of obsidian, which originated among the soothsayers of ancient Mexico. Walpole wrote a label for the stone, stating that it had once belonged to the same Dr. Dee, and had been used by him to call forth familiar spirits.

This Dr. Dee was in many ways a remarkable person, whose abilities and debilities have inspired poets and dramatists. It has been claimed, probably with some justification, that the majestic

figure of Prospero in *The Tempest* was modeled, at least in part, from the personality of Dr. Dee. On the other hand, Butler, in his *Hudibras*, draws a vicious caricature of the sage of Mortlake. Some persons seem to be born to defend forlorn causes; to stand firmly against accepted beliefs and traditions. There was a side to Dr. Dee's temperament that could have elevated him to prominence and security, but there was also a strange perversity about his genius. In the presence of opportunity, he chose failure for a lot, and although many notable persons were among his acquaintances, and he held the confidence of kings, princes, and prelates, he lived in debt and died impoverished. Nor can it be said that he was deficient in appearance or ability. He was handsome and well proportioned, and with advance of age, was a venerable scholar with a luxurious beard, a tight black cap, and flowing robes. He seems to have deported himself with appropriate gravity, and his only weakness, if it can be called such, was that learned kind of gullibility frequently noted among those devoted to intellectual pursuits. It is said that if he was ill treated by his enemies, his friends were no improvement. His sincerity was beyond question, for how can a man better demonstrate his integrity than by sacrificing his worldly station and his good name in defense of his convictions?

John Dee was born July 13th, 1527. He has been described as a gentleman by descent, and his family, though not distinguished, was of good Welsh stock. He grew up in the London of the Tudors; that is, in a disturbed and troublous environment. Political and religious discord marked the time, and there could have been little in the social scene to inspire confidence or an abiding faith. Intellectually speaking, the 16th century was burdened with countless superstitions. Witchcraft and sorcery, though gradually passing out of fashion, still occupied the public mind. Secret sciences were cultivated with high optimism, and practical alchemists were industriously questing for the elixir of life and the elusive powder which could transmute poverty into wealth. John Dee was product and progeny of his time. He devoted himself to arts and sciences which were soon to fall into general disregard. He was not actually a superstitious man himself, but he had an openness of mind which forbade him to condemn ancient arts and sciences. Living in a



DR. JOHN DEE

From the original picture in the Ashmolean Museum, Oxford.

period of rapid transition, he was viewed with suspicion by both conservatives and progressives.

It is recorded that Dee received his earliest education from his devoted mother, and that the family estate made it certain that he would have such religious training as was generally available. Considering the prevailing temper, the quality of the spiritual heritage is open to speculation. Later, at the Chantry School of Chelmsford, young John received the elements of Latin grammar from Peter Wileigh, a stout and honest priest who later defended himself successfully against the King's Commissioners. One writer suggests that our John was once an altar boy, and developed an early devotion to religious mysticism. When he was fifteen, he was entered as a student at St. John's in Cambridge. He seems to have completed his trivium with honors, but there is some doubt about his higher studies, which were then included in the quadrivium.

In any event, he was made a Fellow of Trinity, and graduated from his own school with the degree of Bachelor of Arts. Later he returned to Cambridge, where he took his Master's degree, but how he acquired a Doctorate is uncertain. Perhaps he received this distinction at the University of Louvain, where he resided for some time and enjoyed a favorable reputation. His specialty was mathematics, and he taught it so dynamically that a vast congregation of persons assembled to hear his lectures. Those who could not get into the great hall at the college, are reported to have climbed the outside walls to listen through the open windows. This in itself was remarkable, for Euclid did not normally command an enthusiastic hearing.

We cannot pause in this brief outline to cover all of the interesting particulars of Dr. Dee's eventful career. In due course, we find him drawn to the court of London, where he was invited to cast the horoscope of the unfortunate Queen Mary. This incident precipitated Dee into a complex of situations that nearly proved fatal. Comparing the horoscope of Mary with that of the Princess Elizabeth, daughter of Henry VIII by Anne Boleyn, he seems to have anticipated the ascending fortunes of Elizabeth. Suddenly the accusation of black magic was hurled against Dee, together with the ever effective charge of treason. When the Star Chamber found no trace of treason, religious grounds were advanced, and his enemies attempted to convict him of heresy. This ugly charge was unprovable, however, and after some period of imprisonment, Dee regained his liberty and was permitted to continue his astronomical and astrological practices, and in the years that followed was consulted by persons of distinction. After the death of Mary, Dee came to the favorable attention of the great Queen Elizabeth I. She selected him to choose, according to the stars, the best hour for her coronation. The brilliance of Elizabeth's reign seems to testify to his skill. As royal astrologer, official or unofficial, Dee received considerable assistance from the Crown, but due to the extravagance of the Court, the support of the Queen was erratic, and not especially substantial.

Dee established himself in the little village of Mortlake, in a house owned by his widowed mother. Here he built his library,

and constructed a practical laboratory. Here, also, he entertained the Queen and distinguished visitors from many lands. Dee married twice, and after the death of his first wife, was united in holy matrimony to Jane Fromond, who mothered for him eight children, and was his beloved "helpmete" through the long years of his uncertain fortunes. Mistress Dee seems to have had a practical turn of mind. She encouraged her scholarly husband, who concerned himself with problems of navigation and the naval defense of the British Isles. In those days, astronomy and astrology included dialing, and sea captains were grateful for assistance in navigating the almost uncharted seas. Dee became profoundly concerned about national defense, and wrote considerably on the importance of England's having an adequate navy to protect its shores and to extend its domain, both in the Old and the New Worlds. If he did not actually bestow the impulse which later made England mistress of the oceans, he certainly possessed a vision later to be abundantly fulfilled. Thus it would seem that he was on his way to fame and fortune. His enemies were powerless against him, and he held royal favor as late as the time of James I.

In the midst of these fortuitous happenings, the learned doctor began his fateful experiments of communicating with the dead. This is where his crystal ball began to influence his career. There has been a heated controversy over Dee's preoccupation with spiritualism. He had undoubtedly been aware of ancient magical practices, for even in the Bible, the witch of Endor summoned the shade of Samuel upon command of Saul. There were many classical references to familiar spirits, and the cycle of Faustian literature was well remembered. It is evident that Dee himself developed some kind of psychic sensitivity. He experienced enough to be wholly convinced that beings from another world could communicate with the living. Furthermore, he became possessed with the idea that such communication could be profitable, and that from the other world, knowledge could flow into the mortal sphere. Mistress Dee is on record as being unsympathetic. From the beginning, she seemed to sense the approach of trouble. She vainly sought to persuade her husband to discontinue his psychic experiments, but once the good man began to observe strange shadows in his show stone, nothing could quench his ardor.



EDWARD KELLEY

From a print prefixed to *Dr. Dee's Book of Spirits*,
London, 1659.

In the early stage of these psychic experiments, a certain Mr. Edward Talbot, better known as Edward Kelley, appeared upon the scene. Once again we must depend largely upon circumstantial evidence. This Kelley had lost his ears for forging or counterfeiting, but at the same time, he seems to have possessed considerable knowledge in chemistry and related fields. He must have been a man of some intelligence, or he could not have convinced Dee of his learned accomplishments. Mistress Dee formed a definite dislike for Kelley, and there ensued a psychological division in the household. Almost immediately upon Kelley's arrival, the psychic manifestations increased in number and interest. It is quite possible that regardless of the vicissitudes of fortune, Edward Kelley was a medium. Again, accounts are obscure as to Dr. Dee's part

in these experiments. Did he merely record them, did he accept Kelley's descriptions of spirits and the messages which they brought without question, or did he also share in these experiences?

In his diary, Dr. Dee seems to imply that psychic occurrences took place in his presence. Nor were the motives behind these seances selfish or personal. Dee was convinced that his spirit visitors, including celestial beings, could assist and direct mankind in practical ways. The messages were, for the most part, constructive, though somewhat vague. Dee hoped that in the end, instructions would be given by which nations could be reconciled, society elevated, religion unified, and universal peace brought to realization. By nature virtuous himself, he desired only that which was good, and was perfectly prepared to endure ridicule and persecution if these would ultimately result in a better way of life for his fellow men.

Out of the years dedicated to these strange pursuits, there came finally an extraordinary volume, published in London in 1659. It is a massive folio, extending beyond five hundred pages. This work is burdened with the heavy title *A True and Faithful Relation of What Passed For Many Years Between Dr. John Dee (a Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits: Tending (Had it Succeeded) to a General Alteration of Most States and Kingdoms in the World . . . the Original Copy, Written with Dr. Dees Own Hand*. It may not be entirely correct to say that this volume is the first formal work on spiritualism, but it can be pointed out as one of the earliest examples of a careful and impersonal recording of a series of seances. It appears that not a single word was left out, and all the attendant details were exactly set down. This book is certainly one of the ancient landmarks of psychic research, and its essential content does not differ greatly from more recent productions. Various spirits are described, together with the questions asked of them, and the answers which they delivered.

As these seances proceeded, it became evident that some human agency intervened. We prefer to feel that Edward Kelley was responsible for the progressive deterioration of the revelations. It was not Dr. Dee, for during the seances, he sat quietly in prayer, asking the love and protection of God, and beseeching heaven that

only good and true messages would come to him. Kelley was a man of ambition, however, and his mind was divided between crystal-gazing and alchemy. Ultimately, Dee and Kelley separated, the latter coming to a tragic end. Kelley died in prison, possibly a suicide. Even after he was convinced that Kelley was not an honorable man, old Dr. Dee remembered with kindness and forgiveness the years of their association, and retained a continuing faith in the spiritual phenomena recorded in his book.

The closing years of Dee's life were eventful only in terms of poverty. Dee finally obtained the wardenship of Christ's College, Manchester, but this was a forlorn institution, from which he received slight remuneration. Occasionally, the Queen was helpful, and also on occasion, there were horoscopes that paid a pittance. After Elizabeth's death in 1603, King James exhibited certain respect for the aged Counsellor. There is an account that Dee had foreseen in his crystal glass the details of the Gunpowder Plot. Even though the King was opposed to most magical arts, he did not disturb the old man of Mortlake.

Shortly before his death Dee revived his interest in psychic phenomena and appeared to have enlarged his own gifts in this direction. Death reached him in the shadowed walls of Mortlake, near the end of 1608. Several writers have attempted to measure the stature of Dr. Dee. He has reputation as an alchemist, was even associated with the Rosicrucian Order, and was certainly a scholar of ability. There is probably much more to him than history has preserved, for he was a pioneer in many fields. It is indeed a pity that his financial limitations prevented him from publishing many of his learned works, and that an atmosphere of mystery has divided his memory from the factual world of the 20th century.



The Homing Virtue

One of the most difficult things to give away is kindness, for it is usually returned. --Echo

Double Delusion

An optimist and a pessimist were defined by a speaker at a meeting as follows: "An optimist is a man who sees a light that is not there, and a pessimist is the fool who tries to blow it out." --Daily Bulletin



Happenings at Headquarters



The Spring Quarter of activities at Headquarters opened on Saturday, April 25th, with two afternoon seminars: "East and West: Spiritual and Modern Psychologies," a series of five classes by Dr. F. A. Bode; and "The Way of Spiritual Growth, Part II," a series of ten classes by Mr. Ernest Burmester. Dr. Bode's second spring seminar (May 31 through June 28) will be entitled "The Culture and Civilization of the East." Mr. Hall's Wednesday evening courses are on the subjects "Practical Mysticism in Modern Living" and "The Soul of Japan." He will also give ten Sunday morning lectures in Los Angeles, from April 26th through June 29th.

* * * * *

The officers of the Society regretfully announce the passing of a member of our faculty. Dr. Chetwyn Harris passed on in his sleep Saturday night, April 25th. Dr. Harris earned his double Master's Degree in ancient and modern languages, literature, and history, at Wellington College, Victoria and Auckland University Colleges (New Zealand). He was an Edmund Richards Scholar in education at Harvard, and completed graduate studies in Oxford and Columbia,



DR. CHETWYN T. HARRIS

where he received his doctorate in philosophy. He also held professional diplomas in education, journalism, and social science. During the four and a half years that he was with us, Dr. Harris made many friends, and his presence at our Headquarters will be sincerely missed. Our deepest sympathy is with his family.



Auditorium under Construction

During the spring months, Mr. Hall was guest speaker for a number of groups in the Los Angeles area. For Masonic groups, he spoke on February 2nd, before the Royal Arch Masons, Signet Chapter No. 57, on "Freemasonry and American Independence"; on March 12th, for the Elysian Lodge No. 418, F. & A.M., on "Symbolism of the Third Degree;" and on March 25th, he gave the address for the Maundy Thursday Observance of the Pasadena Chapter Rose Croix of the Ancient and Accepted Scottish Rite of Freemasonry. For church groups, he gave a lecture on "The Easter Mystery" at the La Crescenta Church of Religious Science, on March 20th; on May 14th, at the Pasadena Church of Truth, on "The Personal Discovery of Immortality;" and on May 24th, at the Christ Truth Church (Pacific Palisades), his subject was "The Dead Sea Scrolls and Bible Interpretation." On February 16th, he gave his annual address for the Chinese Culture Society, where his subject was "Chinese Wisdom for Western Man."

* * * * *

By the time you receive this issue of our Journal, the new Auditorium of the Society will be approaching completion. Actual construction began on February 5th, and has proceeded according to schedule. Certain changes and modifications have been necessary to meet the changing requirements of the City, but we are happy to say that the finished Auditorium will be an attractive and efficient structure, enabling us to unite all our activities on our own property. Harmonious landscaping is being planned, and we feel

certain that all the good friends whose help has made this project possible will be pleased and satisfied with the results.

We plan a special ceremony for the placing of the Cornerstone for May 16th. On this occasion, basic records setting forth the history and purpose of the Society, and an Honor Roll containing the names of all who have contributed to the Building Program, will be sealed in the wall near the entrance to the Auditorium. The Friends Committee is planning a two-day Open House, with refreshments, at this time. A more detailed account of this occasion, with pictures, will appear in the next issue of our Journal, together with a summary of Mr. Hall's Dedication Address.

* * * * *

We are happy to announce that, in response to numerous requests from our readers, a reprint of Mr. Hall's Spring issue editorial—"The Nervous Breakdown, Its Cause and Prevention"—is available in pamphlet form. It may be ordered in quantities at special prices. (.35 ea.; 4/\$1; 10/\$2; 25/\$4; no dlr. discounts).

* * * * *

During the first two weeks in July, Mr. Hall will give four lectures for the Science of Mind Church of Religious Science, 7120 Sunset Boulevard, in Hollywood. There will be two Sunday morning lectures, July 5th and July 12th, at the Ritz Theatre, 5214 Wilshire Blvd., on the subjects "Healing, the Divine Art," and "The Value of Prayer in Psychological Integration." On Wednesdays, July 8th and July 15th, Mr. Hall will give two-hour classes on "Introduction to Dream Interpretation" and "The True Meaning of Reincarnation." These classes will be held at the Church Headquarters on Sunset Blvd., at 8 o'clock p.m.

* * * * *

Important among the spring showings of art from the P.R.S. collection was "The Art of India and Tibet," presented from March 16th to April 23rd by the Art Department of the Long Beach State College. Nearly one hundred items from the P.R.S. and Mr. Hall's personal collections were featured, including materials which had never before been shown outside of P.R.S. Headquarters. Among these were a huge metal Tibetan Prayer Wheel, containing more than a million prayers. Three enormous Jagannath



Opening night at the Long Beach State College exhibit. The tapestry shown is one of the colorful Hindu Jagannath banners.

banners from India, used in Hindu festivals, created considerable excitement on the opening evening because of the spectacular designs and colors. There were beautiful Tibetan Thang'kas, paintings on silk usually done by lamas, depicting various deities, works of art, silken saris, and priceless bronze figures, tastefully displayed in glass cases and pedestals in the gallery. There was a great deal of public interest, and several art classes from colleges in the area visited the exhibit in groups. Fine art and folk art combined to give visitors a very favorable impression of the culture, past and present, of India and Tibet. The staff of the Art Department at Long Beach State College gave this material an excellent and most attractive presentation. The Society is happy to have participated in this project, which we feel was a significant contribution to East-West understanding on a cultural level.

Other exhibits featured during the months of February, March, and April included Japanese art, Bible leaves, Kachina and Navajo material, Duerer etchings, Mr. Hall's Vatican stamp collection, Easter Island wood-carvings, Arthur Szyk art, and an extensive

display of various maps and related material. Altogether, sixteen exhibits were placed in twelve different public libraries and colleges. We believe that this library activity is a real cultural service to the community, and our sincere thanks goes to Elizabeth Connelly and the members of the Friends Library Committee for their splendid work in organizing and distributing these exhibits.

* * * * *

We would like to take this opportunity also to extend our appreciation to the Friends Committee Birthday Club. Two and a half years ago, several members of the Friends Committee, wishing to help in the Society's fund-raising endeavors for our Building Program, created the Birthday Club as a special project. Having secured Mr. Hall's approval of their plan, these devoted friends proceeded to carry it forward, contributing generously of their time, abilities, and financial resources. During these years, they have sent out hundreds of letters and birthday cards, and have held several social functions for the benefit of the Building Program. For many months, the birthday cards were hand-made by members of the Committee, and as the Club's membership grew, they designed an attractive printed card, with astrological significance. Through the generous participation of many interested friends throughout the country, the Birthday Club has collected over \$3,500. The present goal of the Club is to raise the amount necessary to provide chairs for the Auditorium, and it is currently engaged in an intensive drive for new members, so that the goal may be accomplished within the next few months. We feel that congratulations and applause are in order for the wonderful achievement of the Birthday Club to date.



The Little-known Facts Department

There is an anecdote of a 19th-century orator who, in the process of eulogizing Daniel Webster, commented glowingly on his compilation of the dictionary. At this point, someone on the platform pulled the speaker's coattails and whispered hoarsely, "It was Noah—Noah compiled the dictionary!" The orator turned an annoyed profile to his informant and replied, "Nonsense! Noah built the ark!"

—Quote



LOCAL STUDY GROUP ACTIVITIES



We have received several interesting letters from leaders and members of our Local Study Groups in various parts of the country. From Holbrook, Massachusetts, came word, in March, that rugged weather in no way detracted from the enthusiasm of the members in that community. Later, Mr. and Mrs. Carter, leaders of the Holbrook Study Group, visited our Headquarters, leaving their study group program temporarily in the efficient keeping of Mrs. Hazel Phair, the vice-president of the group. Our kindest regards to all these good friends.

A report from the Portland, Oregon, Study Group makes no mention of climatic conditions, but states that the group is well integrated, with regular attendance, and interest and enthusiasm high at all times. Mrs. Mary G. Dunning, leader of this group, wrote that the members planned to assist Mr. Hall in every way possible during his lecture series in Portland in April. An Open House was to be held immediately following the conclusion of this lecture series, and persons interested would be invited to attend and to join the Study Group. Our sincere appreciation is extended to the leader and members of this fine group.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *THE SEARCH FOR THE PURPOSEFUL LIFE*

1. Analyze yourself and your experiences and try to determine how you could help a person suffering from a broken home or threatened with the loss of employment.

2. Think of some individual you have known for a long time, and summarize what you have learned from this association.

3. If you were called upon for help, or are the head of a family, or have some special responsibility, what is the next thing that you should learn in order to be more immediately helpful?

Article: *THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS—Part IV*

1. In the philosophy of Paracelsus, what is the difference between an elemental spirit and an elementary being?

2. What is the difference between the Paracelsian doctrine of obsession and the use of the term *obsession* in modern psychology?

3. Why does Paracelsus refer to "flesh from Adam and flesh not from Adam?" What is the difference, and is there any modern scientific support for the Paracelsian concept?

A new outline, in question form, to facilitate the study of Mr. Hall's book "Man, the Grand Symbol of the Mysteries," is now available for Study Group use. By following this outline, the high points of the book are clearly indicated. The questions provide many hours of interesting discussion and suggest research projects for those who wish a more intensive plan of study procedure.

Please see the inside back cover for a list of P.R.S. Study Groups.



A REMINDER

We are now taking pre-subscription orders for Volume 2 of COLLECTED WRITINGS OF MANLY P. HALL. This volume deals with the lives and philosophies of eight sages and seers, from the 16th to the 20th century:

Nostradamus, Francis Bacon, Jakob Boehme, Comenius, St.-Germain, William Blake, Thomas Taylor, Gandhi. The chapters on St.-Germain and Bacon are reprints of out-of-print booklets, while the remaining chapters first appeared in our Journal. Many interesting illustrations and portraits. 316 pages.

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LECTURE



NOTES

AN ESOTERIC INTERPRETATION OF THE THIRD EYE

Among the more progressive modern scientists and philosophic thinkers, there is an observable trend toward the investigation of old beliefs and doctrines which might have a bearing upon contemporary knowledge. There is a growing suspicion that what has long been regarded as folk-lore, legend, or even superstition may have a foundation in fact. Psychology has contributed considerably to this attitude, with its emphasis upon archetypal pressures, revealing themselves symbolically in and through our daily conduct. It appears reasonable that certain ideas cherished by many peoples, descending as part of the cultural heritage of mankind, are worthy of examination, and should be discarded only if and when actually disproved.

Ancient priests and scholars, reflecting upon the intellectual functions of man, affirmed that if a person were able, through his sensory perceptions, to contact the outer world around him, there must also be some faculty of interior power, an appropriate mechanism, by which he could inwardly apperceive or apprehend things. In other words, as the eyes were organs of exterior awareness, there must likewise be other eyes, those of the soul or mind, or of the emotions, by which it is possible to be conscious of realities beyond the perception of the ordinary senses. This seems to be the burden of early Christian teachings. For example, in St. Luke XI:34 we read, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light;" Although this statement is susceptible of an ethical interpretation, implying one-

pointedness of enlightened purpose, there is much in the sacred writings to indicate a deeper or more special significance. We can trace this in comparative religion, and in the symbolism associated with the human eye, in China, India, Egypt, and other areas.

The Egyptians regarded the hieroglyph of the open eye as a symbol of deity, and from them, this concept has descended to most Western peoples. The hieroglyphic device of Osiris, the most important deity of the later Egyptians, was an open eye, suspended above an empty throne-chair. These people also had amulets or talismans in the form of an eye, known to them as the "Eye of Horus," the hero-son of Osiris, and these were worn as charms against evil. At an early time, also, the eye became a glyph for the sun, and is still so used among astronomers. It has been simplified, however, to a dot placed in the center of the circle. This suggests, in simple form, the structure of the eye, with the iris as the circular field and its central aperture as the dot in the middle.

Occasionally, the solar or eye symbol was placed within an upright equilateral triangle, this triangle being the first letter of the Greek word for *God*. This combination appears frequently in religious ornamentation. Sometimes the Hebrew letter *Yod*, shaped like a small flame, is substituted for the central dot. The upright triangle and the all-seeing eye appear on the reverse of the Great Seal of the United States. In this case, the design hovers above a pyramid, forming the apex. Among Eastern peoples, the third eye motif appears upon likenesses of deities and among Hindu caste marks. The caste mark is usually worn on the forehead, directly above the bridge of the nose. In figures of Buddha, a jewel is often placed in this position, or occurs slightly higher in the hair dressing or crown. Another interesting element is added in the Egyptian lore. This is a curiously coiled serpent, called the *uraeus*, attached to the helmets or coronets of divinities or royal persons, in the same place where the Brahmin wears his caste mark.

In the Egyptian Book of the Dead, as it is popularly called, representations of deceased persons, passing through the rituals of the underworld, frequently appear with a cone-like object attached to the top of the head as a ceremonial adornment. Sir A. E. Wallis-Budge of the British Museum, in his *Osiris and the Egyptian Resurrection*, notes that similar ornaments are still worn

by the members of certain African tribes in their religious ceremonies. The cone-like appendix is composed of a fatty substance, and the heat of the sun causes this to melt, "anointing the head with oil."

These and many other testimonies indicate the common opinion held in antiquity that a spiritual faculty of some kind was seated in the head, approximately in the middle of the brain. Certain Hindu sects refer to this sacred organ of inward perception as a "thousand-petaled lotus," resembling a huge sunburst, and it is so represented in Egyptian art and among the nations inhabiting the plateau of Mexico. In European writings, the earliest references to the subject describe this interior organ of extrasensory perception as a *vedmis* or *worm*. This is not inconsistent with its Egyptian representation as a small serpent. Most students are aware of the Oriental doctrine of the kundalini, or serpent-power, which rises along the spine to the brain during the exercises of meditation.

The burden of these older concepts is to the effect that an organ actually exists within the physical body of man which, under certain conditions, or as the result of systematic exercises of contemplation, can be caused to become active, resulting in an extension of consciousness toward objects not normally within our perception. By this organ, man is capable of exploring aspects of the causal universe around him. It is further assumed that the stimulation of this power is intimately concerned with the search for truth or reality. If, as ancient philosophy has clearly stated, the knowledge of causes is true knowledge, without which man can never overcome the ignorance which threatens his growth and survival, the understanding of this third eye and its function is of paramount significance.

Researches in the field of extrasensory perception have already revealed that some persons are naturally endowed with a kind of sensitiveness by which they can acquire certain precise knowledge by means which cannot be explained according to our prevailing concepts of mental function. A few years ago, this idea would have been rejected by conservative scientists, but today highly respectable institutions, with increasing popular support, are becoming highly sympathetic to the subject of extrasensory perception (E.S.P.). Involved in the rising tide of curiosity are such sub-

jects as foreknowledge of coming events, psychometric contact with objects and persons, telepathy, discovery of concealed articles, clairvoyance, clairaudience, and clairsentience. These are closely related phenomena, and it is no longer possible to explain them as productions of fraud or delusion. Under scientific control, experiments, and records derived therefrom, are resulting in the accumulation of irrefutable proof that the human being does possess faculties beyond those used in the normal processes of living. It may be no exaggeration to say that some of these processes are more commonly employed than we suspect, and have been ignored because we do not pause to analyze the workings of our minds and emotions.

Following the thought of the ancients, we come to the researches of the French philosopher Rene Descartes (1596-1650). According to his speculations, if the human spiritual part of man had any residence whatsoever in the body, it almost certainly resided in that small gland in the brain which we now call the *pineal gland*. This gland was not only the channel of man's spiritual insight, but also controlled very largely the distribution of consciousness throughout the body. Even today, we know very little about the function of the pineal gland. We know that its name was suggested because its shape resembled that of a pine cone. We also know that the thyrsus, or sceptre, of the god Bacchus was a rod entwined with grape leaves, and surmounted by a pine cone. This is further important when we realize that the pine tree, its cones, the rosin which came from this tree, and the sprig of evergreen associated with it, have always been immortality symbols, signifying the victory of the spiritual life over the mundane state.

Consciousness itself is associated with insight. We generally interpret this word to mean *keen discernment*, or *understanding*. It is also, however, properly associated with intuition and, according to the dictionary, means *immediate apprehension or cognition*. The very structure of the word suggests inner sight, or sight turned inward. Usually, insight is regarded as resulting from certain educational procedures by which we gain an intellectual understanding of our internal structure or of the abstract circumstances surrounding visible or objective conditions. It is clear that by *insight* the ancients implied a direct, personal, conscious participation in spiritual fact, or the exploration, by the direct use of our own

higher faculties, of states or conditions about which we now have merely opinion or hearsay.

We also observe the general drift in the sensory development of the human being from the obvious toward the more subtle powers of his consciousness. It may therefore be held that the process which we broadly call evolution, or the continuous unfoldment of life through nature, may result in the gradual activation of the extra-sensory perceptions. The rapidly increasing interest could well lead to research which could open the entire field and its potentials.

Nature is forever compensating, and a gradual, but noticeable, change is taking place in our visual processes and visual needs. There is much to indicate that the human eyes were not intended for the highly specialized work and strain to which they are now subjected. The eyes were not structured for close work, but rather for the surveying of broad perspectives. The normal functions of primitive man gave the eyes adequate exercise without subjecting them to severe stress and strain. With the invention of reading and writing, and the increasing use of artificial light, the hours of visual activity were lengthened, and the focal range correspondingly restricted. Hundreds of generations of mortals lived and died without glasses, nor is blindness especially prevalent among people living in a primitive social state. If the present trend continues over a long period of time, nature may indicate the essential reason for the creation of humanity through diminishing the present powers of the eyes and replacing them with an organ of universal cognition. If such should occur, it would seem that providence has provided for this emergency, and that a rudimentary organ of consciousness will be available when the proper time comes.

The records of human experience unite in testifying that at some time in the remote past, human beings did possess faculties beyond those commonly exercised today. History retreats into miraculous accounts of visions, foreknowledge, and communion with invisible beings, divine or elemental. How shall we explain the prophets of the Old Testament, the miracles of world teachers, and the sacred myths of our ancestors? Are we justified in insisting that these are all imaginary reports, or should we consider the possibility that they are faithful accounts of natural powers once possessed by humanity? It is convenient to deny what cannot be ex-

plained in terms of our prevailing opinions, but denial solves nothing if it is contrary to reason and experience.

The old Eastern records imply that man lost his spiritual perceptions through his symbolic fall or descent into a state of materiality. As he became more involved in the mysteries of physical nature around him, and the responsibilities of his own physical survival, he ceased to exercise his more subtle faculties. By degrees, the symbolic third eye went to sleep, with the result that the relationship between the individual and the divine world in which he existed was lost to his awareness, and he was indeed cast into aloneness or isolation. He turned his attention to physical concerns, depending upon them for all that was necessary for his continuance. His inner vision did not perish, but his processes became latent, awaiting the time when his natural growth would make the restoration of his extrasensory gamut indispensable to his progress.

If these faculties once existed, it is therefore conceivable that they could re-appear in part, or to a degree, in various persons. As yet, Western man has devised no method by which these faculties can be cultivated or intensified. It has been the custom, therefore, to test various persons as to their natural E.S.P. range, and to select for experimentation purposes those showing the greatest ability. It is only one step, however, from this point to the inevitable conclusion that any faculty or power, the existence of which can be determined, is susceptible of development and cultivation.

Here we must carefully divide between symbolism and the truth or principles for which the symbols stand. We naturally associate a third eye with the idea of visible cognition; in other words, that the stimulation of clairvoyance means a clear seeing, as we understand the word *sight*. In this, we could be wrong, for experiments seem to point to a quality of clear-knowing; that is, sight in the intellectual meaning of the word. When a person understands a difficult problem, he may exclaim, "Now I see." He really means, "Now I apprehend, or experience as a direct personal knowing." This does not preclude the possibility of an interior visualization of superphysical things, but present experimentation seems to indicate that the interior faculties bestow a spontaneous acquaintance with fact, with or without visualization, most often without.

E.S.P. cognition is not dependent upon the visual faculty. It is not merely a refinement or extrasensitvity of the eyes. Awareness, for example, is possible when an object is placed behind the back of the person, in another room, or even further away. Nor can we be sure that it involves mind reading, which has been advanced as a difficult solution to a more difficult problem. Extracognition can occur in the dark, where the eyes are useless; and, most important of all, may occur without the knowledge of the subject. Thus, an extrasensory report may move into the subconscious or unconscious levels of the mind, to become released at a later date or through some autonomic process. We have learned from this that man can know without knowing that he knows, or being consciously aware of what he knows.

Perhaps this level of cognition has always existed as a factor in the psychic life of many, if not most, persons. If this is true — and evidence is accumulating — it becomes an equation in all psychological analysis. We know the date when radio was invented, but we have no way of knowing the duration of man's third-eye apprehension. Religious contemplation leads to a certain kind of relaxation, a reduction of objective pressures, and the attainment of interior quietude. Such personal disciplines have always been associated with visions, illuminations, and revelations. Even primitive man, seeking communion with his gods and ghosts, first withdrew from society and then devoted his time to fasting and prayer, cultivating humility of spirit and a devout expectancy of divine intercession. This may tell us that extrasensory perception is continuous and entirely natural, but we can become aware of it only when we become properly receptive to vibrations so subtle that they can be sensed only when the objective faculties are relaxed into silence and detachment. As the spiritual life in man has always required such devotional adjustments, it may be founded in the authority of mystical experience, pointing the way to a direct communication or communion with the over-life, or the universal principles of life, truth, and love. Such is certainly the burden of the message of St. Paul.

There is a certain amount of danger in attempting to stimulate extrasensory perception by artificial means. If one phase of consciousness is developed apart from the total growth of the indi-

vidual, internal conflict is likely to result. What we refer to as the spiritual life of man is not within the common experience of the average person. He may hold certain convictions, and be devoutly sincere, and still be unable to cope with an unfamiliar situation requiring a new and higher level of insight or understanding. Assuming that interior vision is a reality, we must approach the unfoldment of such vision according to the laws of natural evolution. Claircognizance should be regarded as resulting from a normal growth of faculties, not as an exceptional or mysterious power involved in magic and mystery.

The proper stimulation of the third eye is intimately bound to the cultural progress of the human race. We perceive the natural trend of evolution and its emphasis upon the process of individuation. Man is becoming increasingly sensitive to the higher values of living. He is concerned with the hope for world peace, personal and collective security, and a continuing advancement in art, science, philosophy, and religion. He is impelled to make better use of the faculties he now possesses, and by so doing, to make a legitimate claim for increased insight and new instruments suitable to his larger needs. Under these conditions, and in obedience to a universal system of merits, he may justly expect that he will not be left without such faculties and powers as are essential to his uninterrupted growth and progress.

That which applies to the collective is equally applicable to the individual. Through the refinement of daily living, concentration upon nobler objectives, and dedication to the support of his highest ideals and convictions, man grows as he was intended to grow, free from the danger of fantasy and hallucination. The future of humanity is associated with the endocrine system in the human body. For the most part, our present knowledge of the ductless glands is incomplete, to say the most. This is especially true of the pineal body. We do know, however, that it is contrary to the demonstrable way of nature that any organ or function no longer necessary or useful should continue to exist. If the pineal gland, as a potential organ of interior perception, were merely a survival from remote time, it should long ago have passed into atrophy and vanished from our comprehension. In-



MAGNETIC FIELDS

Symbolical diagram representing, in upper sphere, the egoic center in man; central sphere, the magnetic field of the heart; lower sphere, the radiation of energy around the pineal gland.

stead, it remains, as though waiting for the proper circumstances for its revival as a link with a higher order of cognition.

Mystics such as Andrew Jackson Davis and Baron Emanuel Swedenborg, have left us records of their explorations of the pineal gland and other obscure parts and organs of the brain. Even if we are inclined to be skeptical about psychical observations, we cannot deny that their findings are in harmony with the traditions of thousands of years bearing on this subject. We have not isolated the seat of intuition, yet there must be some means by which it can be conveyed to our objective minds. We must assume that there is a link between conditioned mentality and consciousness

per se. If we gradually realize also, that the person inhabiting the body is an entity having a separate existence, we must establish the points of contact between the entity and the body. Research indicates that such contact is particular and not general; that it is possible because of some structure provided by nature. This bridge must also bear impulses moving in two directions. It must convey certain external experiences and observations from the body to the person by an interior route, and it must also carry the messages of the entity to its objective physical personality.

At present writing, no one seems to have improved upon Descartes' explanation, and he in turn is in harmony with the most exact findings of yoga, Vedanta, and Mahayana Buddhism. If we are willing to assume that certain persons have so intensified their own insight that they are able to validly explain the process, as it has occurred in themselves, we must likewise accept their description of the structure and function of the third eye. They have generally held that this faculty can be observed only by the use of its own powers, and can be understood only by the very insight which it bestows.

To digress for a moment, experimentation with drugs has indicated that the perceptions of man can be artificially stimulated for a short time. While this procedure is not to be recommended, it does tell us that unless a faculty existed, it could not be stimulated either naturally or artificially. Drugs will cause a kind of mystical experience, tending to reveal unsuspected sensitivities and perceptual processes. For example, ordinary objects, particularly living things — flowers, plants, birds, and animals — become strangely luminous, and emanate auras of pulsing light. It has long been held in religious symbolism that sanctified persons were surrounded by such fields of luminosity. This is preserved in art in the halos and the nimbi associated with saints. If such light does exist — and many persons claim to have seen it — it can be perceived only by a stimulation or growth of existing optical faculties, or by another kind of eye which may be appropriately called a *third eye*.

In the Nordic mythology, Odin, the Father of the gods, desiring to know his own future and the fate of the world, descended to the roots of the tree of life to consult ancient Mirmir, the per-

sonification of memory. Mimir appeared as a great face amidst the roots of the Yggdrasil Tree, and below the face was a deep pool, wherein lurked all things that could be remembered. When Odin asked for divine insight, Mimir commanded that the god should pluck out one of his own eyes and cast it into the pool of memory. Odin immediately did so, and was rewarded with all knowledge except one particular: he could not know his own fate.

Here, again, is the mystery of the eye-single, and a potent reminder that man must sacrifice his polarized vision in order to attain divine knowing. According to Buddhism, this would mean that the human being must transfer his center of consciousness from the diversified objectives of his physical sensory perceptions to a unified interior core. He must, in some way, turn his attention from those many objectives which are not real or enduring or satisfying to his total nature, and become one-pointed, or of single purpose, in the investigation of his own inner life.

The single eye is the eye of the overself, the cyclopean eye of the Greeks. With both eyes, man looks into a world of uncertainties, and is continuously perturbed. With the single eye, he perceives a world of reality, in which his fears and doubts are immediately and completely dispelled. Essential knowledge can then be known in its substance. The invisible causes of things are apparent and understandable, and uncertainties are dissolved by an inner light which illuminates the dark areas of life and living.

Thus, beneath ancient fables, there is almost certainly an eternal fact, ever useful. To become convinced of this, is to act according to such conviction. This, in turn, may well result in the restoration of man's inner vision — nature's solution to the dilemma of an imperfect and incomplete culture, built only upon visibles, in a universe suspended from and sustained by invisible principles.



The Concealed Weapon

"A wound from the tongue," said Pythagoras, "is worse than a wound from a sword, for the latter affects only the body, but the former, the spirit." And the Japanese have a proverb that says, "The tongue is but three inches long, yet it can kill a man six feet high."

—Dr. Arthur V. Bond

Library Notes

By A. J. HOWIE

FRAGMENTS of a FAITH FORGOTTEN



Authors word the titles of their books to arouse curiosity regarding the contents. Many times we have been more intrigued by a title than the text. On other occasions, we have been misled entirely by a title. Then there have been titles that have appealed to the imagination, but not to the point of decision to read. For years the title *Fragments of a Faith Forgotten* has continued to suggest interest; there have been several sporadic beginnings to read the book, and two or three checks for direct references; but never that plunging into a total absorption of the author's purpose. And what a pity!

It was only when we started checking the historical background of the times related to the so-called *Dead Sea Scrolls* and the fragments of manuscripts containing the *Logia* of Jesus that we found that more than half a century earlier G. R. S. Mead had published a terrific amount of research, translation, and collation in the field of early Christian literature. For several centuries scholars have been probing the secrets of the mystical communities that abounded in the early years of the Christian Era—without the fanfare that accompanied the publishing and publicizing of the *Dead Sea Scrolls*.

Mead was an active member and sometime officer of the Theosophical Society. His interest seems to have been in discovering the evidences of a universal religion not dominated by the Oriental emphasis so often present in the literature of the Theosophical Society. His writing preceded and co-existed with the publications of Rudolph Steiner and Max Heindel, and it is surprising that

Mead's work is not quoted by those teachers of a mystical Christianity, because Mead obviously was sympathetic to the Christian emphasis.

There seem to be few published personal details concerning him. There is a picture of him in Olcott's *Old Diary Leaves*, which shows him to have been a normal and personable individual. I have been unable to find out what his initials stand for—not even his first name, nor where he received his Bachelor of Arts degree. He is described also as M.R.A.S., which abbreviation is not listed in Webster's International Dictionary. It could signify Member of the Royal Asiatic Society, and that would be a logical association. However, when Watkins published *The Gnostic John The Baptizer* in 1924, the B.A. and M.R.A.S. are dropped, which may have been an editorial oversight.

Mead was co-editor with Mrs. Besant of the *Theosophical Review* from September, 1894, until he became full editor in September, 1897, which position he held until February, 1909, when he severed his connection with the Theosophical Society because he disagreed with some of the policies being adopted. He published *The Quest* for some years, and throughout his editorial years authored a good many books. His birth date is given in *Practical Astrology* as March 22, 1863, but the delineation of the chart is speculative and not biographical. And that is the extent to which I can identify the man, until further reading reveals a new source of information.

But Mead's books speak for him. They treat of the religious and philosophical trends during the immediate centuries at the turn from B.C. to A.D. He quotes profusely from Latin, Greek, and German source material, apparently direct, and not from English translations. He followed the current archeological finds and the research into translations of early documents relating to the period. He was not just an enthusiast on the subject of the writings of the early Christian ecclesiastics, but he was searching them with penetrating analysis.

Mead is positive and informative, even when he rambles and repeats in the style of the period in which he wrote. There is little that can be interpreted as dogmatic or fanatical. If Mead could have availed himself of the research and terminology of Carl Jung,

it would be interesting to read how he would have interpreted the mystical impulse that he sensed sweeping over the Biblical areas during the first centuries of the rise of the Christian church. He all but uses the words "universal sub-conscious." We shall discuss at this time only his *Fragments of a Faith Forgotten*—some short sketches among the Gnostics, mainly of the first two centuries—a contribution to the study of Christian origins based on the most recently recovered materials. G. R. S. Mead, B.A., M.R.A.S. Theosophical Publishing Society, 1900.

"Can any who keenly survey the signs of the times, doubt, but that now, at the dawn of the twentieth century, among Christian nations, the general nature of thought and feeling in things religious is being quickened and expanded, and as it were is labouring in the pains of some new birth? And if this be so, why should not the twentieth century witness some general realization of the long deferred hope by the souls that are to be born into it? Never in the Western world has the general mind been more ripe for the birth of understanding in things religious than it is to-day; never have conditions been more favourable for the wide holding of a wise view of the real nature of the Christ and the task he is working to achieve in the evolution of His world-faith.

"Our present task will be to attempt to point to certain considerations which may tend to restore the grand figure of the Great Teacher to its natural environment in history and tradition, and to disclose the intimate points of contact which the true ideal of the Christian religion has with the one world-faith of the most advanced souls of our common humanity—in brief, to restore the teaching of the Christ to its true spirit of universality. Not for one instant would we try to lessen the reverence and the love of any single soul for the Great Soul who watches over Christendom; our task will rather be to point to a soil in which that love can flourish ever more abundantly, and ever more confidently open its heart to the rational rays of the Spiritual Sun."

"With many others we hold there is but one Religion for humanity; the many faiths and creeds are all streams or streamlets of this great river." "Can we not see that it matters not whether a man have learned of the Path from the teaching of Krishna or of the Buddha, of Mohammed or Zoroaster, or of the Christ—

provided he but set his foot upon that Path, it is all one to our common Father."

" (The student) finds as he prosecutes his studies, that every one of his preconceptions as to the early times has to be considerably modified, and most of them indeed be entirely rejected. He gradually works his way to a point whence he can obtain an unimpeded view of the remains of the first two centuries, and gazes round on a world that he has never heard of at school, and of which no word is breathed from the pulpit.

"Is this the world of the Primitive Church of which he has read in the accepted manuals and been told of by pastors and masters? Is this the picture of the single and simple community of the followers of Jesus; this the one doctrine which he has been led to believe has been handed down in unbroken succession and in one form since the beginnings? He gazes round on a religious world of immense activity, a vast upheaval of thought and a strenuousness of religious endeavour to which the history of the Western world gives no parallel. Thousands of schools and communities on every hand, striving and contending, a vast freedom of thought, a mighty effort to live the religious life. Here he finds innumerable points of contact with other religions; he moves in an atmosphere of freedom of which he has previously had no experience in Christian tradition. Who are all these people—not fishermen and slaves and the poor and destitute, though those are striving too—but these are men of learning and ascetic life, saints and sages as much as many others to whom the name has been given with far less reason? They are all heretics, say later Church writers, very pestilent folk and enemies of the True Faith which we have now established by our decrees and councils."

The scientific intellect is bound to question a blind faith; it requires a rational approach to the mysteries of the unseen. The scientist criticizes, but criticism is not an end in itself, but a means towards a new definition of the eternal problems of religion. The solution of the questions of the soul depends on a still higher faculty that will pass beyond the science of things seen to the gnosis of things unseen.

"What is the nature of this higher faculty which transcends the reason; and why are the records of its activity marred with im-

perfection and absurdities which the reason can so clearly detect?

"This the scientist as scientist, the scholar as scholar, can never fully explain. Equally so the mystic as mystic cannot throw full light on the problem. What is required is the nature born of the union of the two—a nature so hard to find that it may almost be said to be non-existent. The mystic will not submit himself to the discipline and training of science, the scholar refuses to attach any validity to the methods of the mystic. And yet without the union of the two the child of understanding cannot be born."

"We have had three hundred years [1900] or so of cataloguing and criticism, analysis and scepticism, of most brilliant physical research in all departments; the pious have feared for the overthrow of religion and positivists have longed for the downfall of superstition. What has it all meant; for what good purpose is this sifting; how does the strife exemplify the wise providence of God?

"Perhaps it may not be so difficult as it appears at first sight, to point to the direction in which the answers to these questions may be to some extent anticipated. That similar phenomena recur in the natural world is the unvarying experience of mankind; that time is the ever-moving image of eternity, and that the wheel of genesis is ever turning is testified to by the wiser minds of humanity. Whither then, should we look in the history of human affairs for similar phenomena to the happenings of these last three hundred years? Whither else more certainly than to the history of the times which witnessed the birth of the religion of the Christ? The many striking parallels between the social and religious aspects of the civilization of that critical epoch and of our own times have already been sketched by a few writers, but no general notice has been taken of their endeavours, least of all has any practical lesson been learned from the review of this experience of the past. For the experience of humanity is our own experience, if we have but wit enough to understand."

Mead could have added little to the foregoing analysis had he written fifty-eight years later; there have been spectacular scientific expansions of knowledge, but also there have been additional archeological finds in the Near East that support his theories. And there now is an increasing interest and curiosity to know more

about these authentic manuscripts identified with Biblical times and the early centuries of the Christian Era. Strangely enough, the so-called *Dead Sea Scrolls* are not unique, but the publicity given to them has made them a subject of lively interest. We recently discussed two fragments found a century ago of *Logia* or *Sayings of Jesus*.

In the December, 1952, issue of *The Biblical Archaeologist* there is an article "The Gnostic Library of Chenoboskion" by V. R. Gold, describing the discovery in 1946 of an entire library of Gnostic manuscripts. Like the *Dead Sea Scrolls*, the manuscripts were found by natives where they had been hidden centuries earlier in great earthen jars, and then peddled in portions. However, the bulk of the find is now in the Coptic Museum at Cairo. The Egyptian government has forbidden exportation of the manuscripts and has committed them to the hands of a committee for study. The manuscripts were in an excellent state of preservation, 794 pages out of a thousand being intact.

All of the manuscripts are in Coptic, "virtually the oldest Coptic manuscripts yet found." Most of them are in an earlier form of the Sahidic dialect than previously known; the remainder are in a dialect which has long since disappeared. They have been dated conservatively as having been inscribed between the middle of the third and the end of the first half of the fourth century A.D. This makes them contemporaneous with the *Codex Vaticanus* manuscript of the New Testament. Gold makes a strangely reserved comment: "In spite of the fact that all of our manuscripts are written in Coptic, it is agreed that most, if not all, of them rest on Greek originals." It should be noted that he says *rest on* instead of *translated from*. We are curious about the distinction.

The variety of material includes discussions of cosmogony, treatises on dogma, dialogues, prayers, gospels, epistles, and apocalypses. "Some of the material is said to have been confided by Jesus to one or more of His disciples either during His earthly career or after His resurrection. In other instances they are prophetic visions or simply learned discussions by one of the teachers of the sect. All of them, regardless of alleged origin or content, transmit material not intended for general information but only for the initiated. Possession of this information purports to make

the individual able to overcome his earthly nature, to free himself from its bondage and to acquire salvation.”

The following titles are suggestive of the wealth of research material now available to students of Gnosticism: *Allogenes Supreme*—Apocalypse of the Supreme Stranger, a transcendent God as a stranger to this world. This apocalypse is quoted by Epiphanius, and is named by Porphyry in his biography of Plotinus with four additional apocalypses, two of which were found in the Chenoboskion library. *Book of the Great Invisible Spirit* or the *Gospel of the Egyptians* (2 copies), written by Eugnostos, also called Gogessos. *Paraphrase of Seem*, or the *Second Treatise of the Great Seth*. This is the *Paraphrasis Seth* mentioned by Hippolytus.

Revelation of Adam to his Son Seth, which in general terms describes the coming of different saviors. This is possibly one of the apocalypses of Adam mentioned by Epiphanius in his *Panarion*. *Hypostasis of the Archons*, which is mentioned by Epiphanius under the name of *Noria*. *Apocalypse of Dositheus*, bearing the subtitle *The Three Steles of Seth*. *Apocryphon*, or *Secret Book of John* (3 editions). The same work is included in the *Codex Berolinensis*, and is one used by Irenaeus in his *Adversus Haereses*.

At the time Mead wrote, there were only three Gnostic codices known, containing some five or six complete writings plus a number of fragments. The Chenoboskion find added thirteen codices, containing at least forty-four different writings. Mead gives a comprehensive bibliography of the patristic references to works that were then considered lost. Now many of these works can be checked against very early manuscripts undiluted by churchly editing. In fact, in many cases, probably the early Church Fathers knew only of the books and teachings by tradition, because the manuscripts were secret and carefully guarded from the profane.

As Mr. Gold puts it: “We are therefore in an infinitely better position to determine the relation of Christian Gnosticism to Jewish and pagan Gnosticism and to the New Testament and early Church, as well as its background in Greek and Oriental philosophy and mythology.”

For anyone with more than a passing interest in the fascinating subject of Gnosticism, there is a rich and rewarding group of books by G. R. S. Mead in our library; the library catalog also will refer

the researcher to the various articles by Mr. Hall and the chapter in his *Encyclopedic Outline*.

In the *Fragments of a Faith Forgotten*, Mead appends a considerable bibliography on the subject of Gnosticism, but unfortunately there was little published in English; and the same imbalance of English text still exists. The German scholars and theologians have done more than any other group, and Mead draws much of his material from their authority.

As can be judged from the introductory quotations cited, Mead has taken a carefully balanced approach to his subject, supported by a grasp of the extant literature. He gives a vivid picture of the religious and philosophical transitions and upheaval that accompanied the political changes as Persian, Grecian, and Roman conquerors succeeded each other in the area. In describing the interplay of religious and philosophical ideologies, he seems to think that there was a widespread impulse on all levels of society responding to some new spiritual impulse. It is these trends that he traces and relates to each other where possible.

The work is not indexed, but it does have an extensive Synopsis of Contents. It is unlikely that the tenets that we describe as Gnostic were held along any more clearly defined lines than could be drawn for the numberless Christian sects of today—or during the past centuries. Individuals, groups, communities might declare loyalty to a certain teacher; and there probably was a descent of tradition among teachers; and there may have been some tremendous motivating force at work. But the Gnosis must be sought after under many headings, and it would be well for the student to consult them. The following are suggestive: The Therapeuts; the Essenes; Alexandrian culture—Hypatia; Julian, the emperor-philosopher; the Serapeum and the Bruchion; the Ebionites and Nazoraeans; Simon Magus, Dositheus, Menander, Marcion, Basilides, Valentinus, Bardesanes, and attacks of the early Church Fathers against heretics.

We hope that we have challenged your curiosity. The Mead books should be in greater demand.



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