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

About the Cover: Plate from *Monarchy or No Monarchy in England* showing the city of London in flames. See page 19.



FALL 1982

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WHAT HAS HAPPENED TO JOIE DE VIVRE?



Contemporary world pressures are ruining the dispositions of the American people. Dismal attitudes are working serious hardships on all human relationships. It has long been assumed that the average individual has the strength of character necessary to survive the pressures of outrageous fortune.

Today, however, even those who are faring well share the prevailing despondency. If thoughts are things, we are thinking our way into a calamity. The worst part is that our dismal mentations do not include any tendency to discipline our own thinking. Perhaps we can make a brief diagnosis of the causes of the prevailing pessimism.

In the last thirty years, the country has enjoyed a more or less unjustified prosperity. The accumulation of wealth became the primary incentive for all effort on most of the levels of society. Refugees from foreign countries brought little with them but the conviction that America was the land of milk and honey. Within three to five years many of these displaced persons became millionaires. They succeeded in living gloriously on the interest from the debts they owed. The contagion spread and began to infect those who had lived in this country all their lives. Even in this moment of a troubled economy, ball players are being paid exorbitant salaries; actors expect to make a million or two a year and have "a

piece of the business"; rock bands often make from five million to fifteen million a year; and the salaries of television personalities are keeping pace with the general pattern.

Articles are frequently appearing in the press or scandal sheets and receive due publicity from T.V. commentators and interviewers. Authors are becoming multimillionaires by exposing each other's or their own foibles. Those who have some common sense left realize that we are doing everything possible to destroy our way of life. The policy seems to be "make it today, spend it today, and wake up tomorrow with a headache."

Politics is contributing very little to the elevation of the public morale. We used to criticize the antics of foreign royalty, but we have surpassed most of them in abusing the privileges of power. We are shocked at the cost of an English coronation, but the actual outlay is probably considerably less than electing a president, and occurs only once in a lifetime. Obviously national leaders are confronted with situations which appear to be almost unsolvable. The present generation has been brought up like the children of the wealthy. There is little interest in effort, and it is assumed that we are here to avoid every type of responsibility. Wealthy parents have many heartaches; and a wealthy country, without integrity, is contributing to a world headache.

It is increasingly difficult to find a television program that offers any hope of social improvement. Entertainment is aimed at the ignorant and the irresponsible. It is taken for granted that we enjoy violence—so there is plenty of it on the tube—but, when the same violence reaches the street, there is a mild flutter of concern. Writers have found that it is profitable to predict the end of the world and an invasion by microbes or total destruction through nuclear weapons. Such books sell well because they nourish neuroses and contribute to paranoia. In older times the bewildered and the fear-ridden turned to religion for consolation, but even here there is some evidence of exploitation. A lady wrote me a few days ago to ask if it is true that Lucifer was the creator of the material universe, that we are all his children, and therefore no good should be expected from us.

With these cheerful thoughts we can tune in another area of news commentation. Business is in a sorry shape, great corporations are falling, stores are facing bankruptcy, unemployment is spreading, and things could scarcely be worse. Here, again, cash is the principal enemy. We have raised the so-called standard of living until it is simply a standard of extravagance. Labor demands more money, more fringe benefits, shorter working hours, and every possible vacation. As a result the United States is pricing itself out of the world market.

Reports tell of how other countries can undersell us by more conscientious effort and moderate wage scales but the evidence is carefully ignored. We seem to be suffering a little bit from bad karma. We have set such a false example to other countries that their leaders are doing everything they can to become rich at the expense of their own people. These are only a few details but they reveal a great deal of stupidity and cupidity.

Hippocrates of Cos, the father of clinical medicine, advised all physicians to make careful diagnoses of each patient's symptoms. To do this, the physician must consult the best authorities and call upon his previous experience with the sick. Once satisfied that he knew the true nature of the ailment, he was able to apply proven remedies. The second step was prognosis to determine the probable outcome of the ailment. Various forms of sickness might pass away of their own accord, respond to simple medication, or require extensive treatment. If prognosis indicated that the ailment was terminal, it was then the responsibility of the doctor to prolong the life of the patient in every possible way and make transition as comfortable and painless as the science of medicine permitted. Hippocrates warned against disregarding symptoms or continuing personal practices which had been the cause of illness. He opined that, when the patient was aware of the facts and realized that he was endangering his health, he would naturally mend his ways.

The present world ills can be diagnosed and remedies are possible, but if the illness is long neglected the prognosis is that the sick man will die. It is not the disease that destroys him, but his

own conduct over which he does not exercise proper control. Likewise, strangely enough, the diagnosis of the world's troubles is not difficult. It is a simple equation relating effects to their proper causes. There is scarcely a day goes by in which we do not bear witness to the mistakes of our neighbors and associates. We observe the consequences of alcohol and drug abuse and even the most sophisticated witnesses realize that many forms of illness are little better than involuntary suicide.

When Hippocrates decided to "strive" with an ailment, he had to win first of all the confidence of the sick person. He might consult the oracles of Asclepius or beseech the intercession of celestial powers. The sick person was told in no uncertain words that if he wished to benefit from divine help he must obligate himself to the rules governing health. Of course life was more simple in those times, but there was always gluttony and what the Good Book calls "riotous living." To sin against the body was to sin against the Divine Power and retribution must be expected as a just and proper consequence. There are always a few, however, who are determined to continue their destructive habits. I have occasionally mentioned my old friend Dr. Bronson. He was a natural philosopher. I met him one day when he was returning from the funeral of an old friend. I asked him the cause of the death and the doctor shook his head sadly murmuring, "He was a high liver and a low thinker." This is one of the international ailments of the moment. The less affluent apparently do not notice that the persons they envy are short-lived and full of troubles. Dr. Bronson was also responsible for another classical observation: "When people's stomachs get as empty as their heads, a major improvement is inevitable."

If Hippocrates was alive today and could recall his older experiences with the sick, he might suggest that nobody eat a dinner that cost over five dollars. He should neither imbibe hard liquors nor give them to his friends. He should dispose of all possessions that are burdens upon the spirit or are costly to maintain. Like Andrew Carnegie, he might live rich but should die poor. His fortune should not be passed to his children. He should pay for their edu-

cation, and from that time on make them take care of themselves. He should live in a house as simple as quiet comforts could provide. He should handle his own money so that he would not have a coronary from watching the stock exchange. Having spent twenty-five to fifty thousand dollars a year on maintaining his personal comfort, he should expend the rest on the improvement of society. He should endow worthwhile institutions and defray a large part of the local cost that is now carried by government. Exercise should be moderate after middle life, and he should build firmly intellectual interests to enrich his later years. Like one of the wise old Greeks whose name unfortunately has not descended to us, he should announce publicly that he would learn as long as he lived and might even gather a little vital information on his death bed. He should not seek public office but, if it is thrust upon him, he should be free of all scandal that could be exploited by his opponents. There is the famous Arabic story of a sick king who was told by his physician that he would recover if he could wear the shirt of a happy man. At last, when they found the happy man, he had no shirt.

To the thoughtful, life is a wonderful opportunity to grow; but to the thoughtless, it is a constant temptation to destroy character. In a desperate effort to get the world back on its feet, Hippocrates demonstrated clearly that those corrupted by wealth, fame, or power are the deadly enemies of mankind. In the end they fall, but they often carry nations with them and drench the world with blood. The power hungry fall, and great is the fall thereof.

After all, our little planet is getting smaller every day. Even now it is little better than an expanded neighborhood. There is no evidence that the planet is going to increase in size or that neighboring celestial bodies are suitable for subdivision. We must live together if we are wise, and die together if we are foolish. It will not be long before the few who are contented with the status quo will become hopelessly involved in the common disaster. In terms of nature, we are living beyond our means and, unless we become aware of this and do something about it, there is little hope for survival. We have been worrying about the fact that our water is becoming

polluted. We now learn that in a few years there will not be enough water to take care of the population growth. It has been pointed out that we can live several weeks without food but only a few days without water—and a few minutes without air. With food, water, and air all in short supply, it is high time to face the facts of living.

There is a lot of excitement just now over nuclear armament, but it may be well to ask if sophisticated weapons are really necessary to our extermination. If we continue our present foolishness, we will kill ourselves off quietly and systematically. The human body tells us the whole story. If we poison it, we die; if we exhaust it, it breaks down; and if the mind—its natural governor—comes out with a lot of foolish notions, all the advantage of physical living will fade away.

For a long time religion was an important moderator of conduct. In recent years however, it has interfered with the immoral concepts of life which are at present popular. Religion helped us to understand that we had certain responsibilities to guard our fellow man, our social structure, and our personal living.

Although there is little cause for complacency, there are indications that many people are beginning to understand the facts of life. Civic-minded groups are uniting their efforts to meet the challenge of constructive change. Most of these organizations have some religious orientation, and the materialistic attitudes which are responsible for prevailing policies are losing popular support. While the profit system operated smoothly, only a few long-range thinkers realized what the future would bring. We must all learn to fit our ambitions into the realities of mortal existence. We must raise the adventure of living to a higher level. The mind is capable of contributing to higher motives than the accumulation of wealth. We are magnificently equipped for a creative program of achievements. Instead of filling our spare time with electronic games and puzzles, we could apply our ingenuity and resourcefulness to finding the answer to the riddle of survival.

In every generation, there have been desperate persons who were resolved to live beyond their means. Some succeeded for a time and left their debts to their descendants. Today humanity collectively is making the same mistake. In this case we are demanding

more from our planet than it is capable of providing. The natural resources we are exhausting cannot be restored; and when human ambition comes into conflict with the laws governing nature, it is the human being that must change its ways. This is all to the good. Wealth has been a cause of nothing but tragedy since the Cro-Magnons sat up at night to guard their stone beads. What can wealth buy if the resources of the planet are exhausted?

When the age of gold finally comes to an end, the golden age may not be far away. Finally disillusioned at the consequences of his own stupidity, the individual may ask himself the simple question, "What am I worth when I have lost everything I have?" The answer is that we are always worth what we are—and the only enduring wealth is the enrichment of the mind, the maturing of the emotions, and the expression of personal creativity. Even now we can salvage our souls, minds, and hearts and build a foundation under our dreams of a better world. There was an old Chinese philosopher who said that man started by having nothing, gradually reached that state of having too much, and in the end dreamed of those wonderful times to come when he has nothing and is serenely happy. The change must come slowly, but there are signs that society is moving towards self-imposed austerity. Possessions are becoming more and more of a burden, and the administration of assets is contributing to mental breakdowns, emotional hysteria, and physical coronaries. Unless some way is found to put pockets in shrouds, we accumulate in vain.

If those who spend much of their leisure time watching television programs would use a part of their leisure to release some kind of creative self-expression, there would be a great deal more personal satisfaction. If we could find greater satisfaction in building a reputation for what we have given to society rather than what we have taken from it, we could release incentives which would contribute to the maturing of the human race. Also, it is very important to develop a nonmercenary way of rewarding outstanding human achievements.

The British worked out a system with which to meet this issue. The government became a little weary of handing out titles to distinguished citizens who could pass them on to their descendants.

His Lordship might be a valuable asset, but his son less than mediocre. As a result, the government has granted a number of life peerages. The recipient may have a handsome residence and be a peer of the realm, but the title is not hereditary nor are any of the assets associated with it. This helped to break up dynasties which gradually became a drag upon the nation. We are suffering from dynasties of wealth in which fortunes descend from generation to generation making possible huge cartels and monopolies. Many burdens would be lightened for average citizens if this policy of the descent of wealth was terminated.

A few months ago, there was a very interesting television program dealing largely with the joys of doing without extravagant luxuries. After all, no individual is free unless he has learned to control his own ambitions. It was also suggested that about the only basic material which replenishes itself is wood. By carefully conserving and replenishing our trees, we provide the future with an important asset. We should also realize that fashions and styles are among the world's greatest extravagances. Useful and expensive appliances which are in good working order should not be replaced merely because new models have eye-catching gadgets. Catering to the worship of "newness," we are relentlessly depleting our dwindling supply of essential materials. Fashions which invite thoughtless individuals to cast aside personal belongings because new types come into vogue are simply aiding and abetting the exhausting of our natural wealth. It is good to note that economy in these areas is actually becoming fashionable. We like to assume that if we can pay for an object it is perfectly right for us to purchase it. Actually however, we are buying irreplaceable raw materials which we should be saving in every way possible.

Common sense is abroad in the land, and we hear more about constructive endeavors virtually every day. The wonder is that leaders who are presumed to be aware of the long-range consequence of what Benjamin Franklin called "willful waste" are the last to advocate economy.

The planet is no longer capable of sustaining feuds, revolutions, civil wars, and armament competition. We are little better than a

neighborhood in space. Throughout the country home owners are organizing ways of uniting their efforts to cope with local crime. In the last analysis, a large part of our universal reformation must be activated by civic-minded private citizens.

We must all watch for good signs and be heartened by them. We must hope beyond the horizon of our own life span. All we can take out of this world when we go is the immortal part of our own natures. When we are no longer embodied, we cannot be held prisoner by materialistic conditions. At that time we may get a better glimpse of the universal purpose. We shall discover that our future depends upon the integrity by which we have lived in the mortal world. If we keep the law and follow the noblest convictions that have come to humanity, all will be well with us. We are only in trouble when we fail to make proper use of the faculties and powers with which we have been invested.

Even while in physical bodies, we glimpse the rewards of right conduct. With faith we are hopeful. While the surface of our minds may be disturbed, the deeper parts maintain their dedications to right principles. The power that created the human being will not destroy him. If man perverts his mortal endowment, this may be lost, but evolution goes on. The human soul continues its journey to union with the Divine. It is a pity, however, that our sojourn in the garden that was given to us is not more happy and inspiring. While we cannot actually fail, it would seem that we should be able to succeed with less misery. We are told by all kinds of natural evidence that selfishness is our deadly enemy. It is becoming obvious that we can no longer attempt to succeed at the expense of each other. We must join with friend and stranger and travel to security together. It is a hard lesson to learn, but the dawn is beginning to break. All we really have to do is to keep the rules of the good life and its blessings will descend upon us. Then we may have the true experience of joie de vivre, perhaps for the first time in history.

WILLIAM LILLY, ESQ., GENTLEMAN AND ASTROLOGER



ome forty years ago while rummaging through an old bookshop in London, I came upon a curious item which I was able to acquire without taxing my financial resources. Pasted in the front was the following description cut from the dealer's catalog:

- 18 Book (A.) of Schemes for the Latitude of $51^{\circ} 31'$ North, with the Right Ascension in Time & Degrees, the Sun's Semi-Diurnall Arch in Time, also the length of each Planetary Hour throughout the Year. With a Table of the Almutens of every House annexed to each figure. Likewise a number of Illuminated Tables, etc., *MANUSCRIPT on paper, 103 leaves, 360 diagrams and Almuten tables, each printed from a woodblock and filled in with a pen, original calf gilt, re-backed folio. 17th Century.*

(By *almutens* is to be understood the chief planet in a nativity.)

On the inside front cover of this curious volume is the hand-drawn bookplate of one Robertus Smith (R. C. Smith), the first Raphael, who was born March 19, 1795, and died in 1832. It is noted on the title page (see left-hand corner), which is also handwritten, that it was in the handwriting of R. C. Smith, author of the manual, etc. In addition to the printed diagrams, there are thirteen leaves of text bearing upon the practice of astrology stated to be in the autograph of William Lilly. These include several tables dealing with the minor divisions of the zodiac, planetary aspects, and definitions of astrological terms. The page containing "a scheme of aspects" is reproduced herewith.

Robert Smith, one of the most prolific writers on astrology in the nineteenth century, was born in Bristol, England. He began life

A
Book of Schemes

For the Latitude of 51. 31 North.

Containing 360 Figures

*With the Right Ascension in Time & Degrees
The Sun's Semi-diurnal Arch in Time.*

also
The length of each Planetary Hour throughout the Year.
With a Table of the

Almulens' of every House annexed to each figure
Likewise

A number of Illuminated Tables
Viz

Of the Planetary Dignities: Of the Dodecatemorion's:

Of the Antiscion's: Of the Nobonary's:

Of the Dodecatemorion of the Signs:

Of the Affections of the Planets:

Of Friendships & Enmities:

*And a Curious
Embellish'd Scheme*

Of Aspects,

&c. &c.

1643.

*(This 16 page was
written by R. C. Smith
with the consent of
the author)*



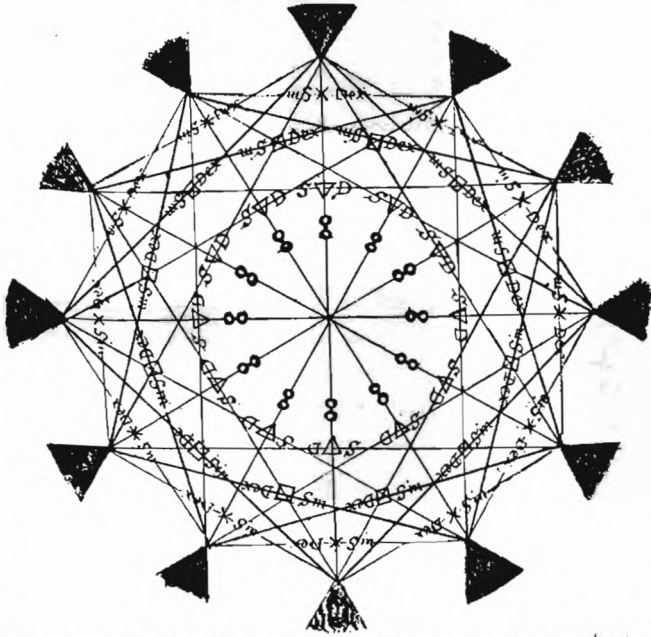
Hand-drawn bookplate of Robert Smith, the first Raphael, dated 1818 and placed on the inside front cover of Lilly's *Book of Schemes*.

as a carpenter and wrote several books on astrology, geomancy, and literary curiosities. In 1828 he published his best known text *A Manual of Astrology* which was well received. He sold the copyright of this book to a publisher for 100 pounds. Beginning in 1827, he published annually *The Prophetic Messenger*, which was immediately successful. It was a handsome type of almanac predicting weather and events in various parts of the world and including an ephemeris for the year of issue. The copies of this almanac which appeared during the lifetime of Raphael each contained a large hand-colored hieroglyphical frontispiece. These engravings illustrated prophecies by Raphael and some of them were done by the famous English illustrator and cartoonist George Cruikshank. The first Raphael died after a long illness. F. Leigh Gardner in his *Catalogue Raisonne on Astrological Books* lists six astrologers who carried in sequence the pen name Raphael, and who continued publishing *The Prophetic Messenger*. The publication is still issued regularly and has a worldwide circulation.

William Lilly (1602-1681) functioned during one of the most difficult and dangerous centuries in the annals of England. In his *His-*

the other it taketh away all the canity and malice
 In nativity or and questions you are to consider what it
 signifyed by any of the planets of these things each
 ought to begeth to the home or govern ment of it be
 good and signifyed by a planet which a friende to
 Lord of the Affluent of the nativity or question
 then that planet doth the things which the greater
 malignity and rodness and taketh fort by with with
 out any domination at all Here note that amongst
 all other agreements of the planets the agreement
 in nature is alwayes the best strongest & first

A Scheme of Aspects




for the kind of standing of this scheme fix it you may at our
 home for all the equalities laborally the fire in a red ruler
 the earth in a durg ground the eye in a kind of black the
 water in the adair box and a lighter ground made many manner
 then for the aspects the Δ in a Decagon the \square in red
 the \times in a light ground the \circ in black lines the Δ \times like
 the \circ in a dark ground the Δ only with \circ standing for justice
 with a dark Δ the doctor with a \square and a \circ red as by
 the \square hand the words sm: Dext. whereby they are to be fixed off

Detail from a page from Lilly's *Book of Schemes*. According to book cataloging, the text and diagram are in the autograph of William Lilly.

THE FIRST EDITION PUBLISHED NOVEMBER 1826.

THE
PROPHETIC MESSENGER
 FOR
1827,
 OR
 The Events, Predictions, and the Weather,
 THAT WILL OCCUR IN EACH MONTH DURING
 THAT YEAR.
 WITH A
 LARGE COLOURED HIEROGLYPHICAL FRONTISPIECE.



In Six Parts,
 By **RAPHAEL,**
 THE AUTHOR OF THE SPLENDID WORK,
The Astrologer of the Nineteenth Century.

London:
 WILLIAM CHARLTON WRIGHT,
 The original Publisher of *The Prophetic Almanack,*
 7, YORK STREET, COVENT GARDEN,
 AND MAY BE HAD OF ALL BOOKSELLERS.

Whiting & Brantley, Engravers & Lithographers.

THIRD EDITION, JANUARY 29, 1827.
PRICE TWO SHILLINGS.

Title page of the first issue of *The Prophetic Messenger* published by Raphael I. This almanac passed through several editions during its first year of publication.

tory of His Life and Times written by himself, a large part of the text is devoted to arrests, imprisonments, civil law suits, political persecution, and those general difficulties from which astrologers have usually suffered. Elias Ashmole writes of Lilly that "he was a principal actor in the farcical scenes which diversified the bloody tragedy of civil war; and while the King and the Parliament were striving for mastery in the field, he was deciding their destinies in the closet." As has always been the case, those who believed in his predictions secretly consulted him and publicly denied his acquaintance.

From his book it would seem that England was overflowing with seers of one kind or another. Dr. John Dee, who practiced nearly all of the occult arts, was the confidant of Queen Elizabeth I; Dr. Simon Forman was a wizard of good parts; and Baron Napier, Lord of Marchistoun, was astonishing the world with the discovery of logarithms, which astrologers ever since have found useful in their calculations.

It might be appropriate to add at this point that Lilly was not above communing with the gnomes, fairy sprites, and even Queen Mab herself. Obviously those who did not believe in his arts had little patience with the man himself. It has been said that by devious means he managed to survive the conspiracies of his day, but according to his own admissions Lilly gained the protection of several influential persons, not the least of whom was Elias Ashmole (1617-1693), who was a celebrated philosopher, antiquary, chemist, and founder of the Ashmolean Museum at Oxford.

In 1641 Ashmole became attorney of the Common Pleas and in 1644 he entered Brasenose College, Oxford, where he devoted himself to mathematics, natural philosophy, and astronomy. His outstanding literary achievement was his *The Institution, Laws, and Ceremonies of the Most Noble Order of the Garter*, which was published in 1672 (see "The Age of Chivalry," *PRS Journal*, Fall 1977). He personally presented a copy of this work to King Charles II who granted him a privy seal (personal gift) for 400 pounds. In his work on the Order of the Garter, Ashmole won the admiration of various members of this august society. Among these was Chris-



WILLIAM LILLY.



ELIAS ASHMOLE.

Engraved frontispiece portraits of William Lilly and Elias Ashmole from a life of Lilly and Ashmole by Charles Burman, published in London in 1774.

tierne, King of Denmark, who presented Ashmole with a gold chain with a medal hanging from it. When Mr. Ashmole showed this to his king, Charles commanded him to wear it, which he accordingly did in some public solemnities. Frederick William, Prince Elector of the Empire, also sent a golden chain and a medal containing on one side his father's picture and on the reverse the escutcheon of his arms (see Allibone, *Dictionary of Authors*).

Ashmole became a fellow of the Royal Society of London in 1661, which was the highest possible testimony to his character and numerous accomplishments. He received the degree of Doctor of Medicine from Oxford University. Ashmole further notes that on March 7, 1651, at 3:00 P.M., he made the acquaintance of the famous alchemist and Rosicrucian apologist, Dr. Robert Fludd (see *Elias Ashmole* by Dudley Wright). From these notes taken at random, it is obvious that Elias Ashmole was a man of unusual attainments and unimpeachable character. This makes it most significant that he was William Lilly's patron, confidant, and protector over Lilly's entire lifetime.

In addition to the political upheavals of the time, Lilly was exposed to the horrors of the great plague which was especially severe in London. Two of Lilly's maid-servants died of the plague in his house while Lilly was writing his most important text *Christian Astrology Modestly Treated of in Three Books*, published in London in 1647. This particular work shows the full extent of Lilly's scholarship and includes a catalog of the principal books by astrological authors which were then known. They were in Lilly's own library, and the astrologer left instructions with his wife that in the event of his death the collection should pass to Elias Ashmole for the sum of fifty pounds. His wishes were carried out.

According to F. Leigh Gardner *Monarchy or No Monarchy in England* was one of Lilly's most significant works because it contained accurate predictions of the plague, the great fire of London, and the downfall of Episcopal power. The book consists of 120 pages of text and 10 leaves containing 19 wood-block prints. It was published in London in 1651. We have an excellent copy of the first printing of this work and reproduced are the three most un-



Plate from Lilly's *Monarchy or No Monarchy in England*. This is called the plague plate because it shows the people of London burying their dead.

usual pictures. One foretells the great fire, which occurred fifteen years later, and shows two children (signifying the sign of Gemini which rules London) embracing one another and falling downward into the Thames. Beneath is a huge fire with groups of people attempting to quench it. Another plate (see front cover) shows rows of burning houses on both sides of a large river which might well represent the Thames. The plate dealing with the plague is equally significant and shows the people of London burying their dead.

After the execution of Charles I and during the Commonwealth under Cromwell, the practice of civil law in England was at its lowest ebb. Most officials had been corrupted and lived in constant fear of their lives. Lilly was helped by the absence of any basic policy for the administration of legal processes. The greatest protection was a famous person who could intercede for you and overwhelm judges, juries, and jailers by prestige alone. Ashmole was such a person but, if he rescued Lilly on a number of occasions, there were also circumstances in which Lilly was able to intercede successfully for Ashmole. The wind blew a different way every day, and it was not until the enthronement of Charles II that order was slowly and painfully restored.

The supernatural played an important part in English jurisprudence. Those suspected of possessing gifts of second sight or who had a friendly relationship with spirits could command almost any favor they desired so long as they kept clear of Oliver Cromwell. This square-toed Protestant had no patience for magic unless it was useful to himself and propagandized the convictions which he wished to enforce upon the citizenry. Even the Archbishop of Canterbury was frequently in personal danger and had to carefully censor his sermons. There was a serious controversy between Lilly and Sir George Wharton (see *PRS Journal*, Fall 1978, page 24). Captain, later Baronet, Wharton criticized Lilly publicly but on at least one occasion Lilly generously interceded to prevent Wharton from being jailed for an indefinite term.

Lilly's personal life was not especially interesting. He was of humble origin and it is believed that his father died in debtor's prison. He had hoped for a substantial formal education, but this



The plate from *Monarchy or No Monarchy in England* showing the sign of Gemini (two children) falling into flames.

was not possible, and as a result of an accidental meeting with Rhys Evans, an astrologer, his attention was turned to the starry science: Lilly usually referred to Evans as his tutor who must likewise have instructed him concerning the political hazards of the art. From a humble beginning, Lilly rose to become counselor to King Charles I. The relationship was not successful because, when Lilly advised the king to travel in one direction, his Majesty immediately went in the opposite direction. Charles might have saved his life had he followed Lilly's recommendations, but it was evidently against the will of heaven that the king's life should be spared.

Lilly was the first to admit that he made numerous mistakes, and did not always interpret the starry portents correctly. He frequently had trouble reading his own chart or those of prospective helpmeets. He was married three times; first to a woman much older than himself, second to a lady with a most uncertain disposition, but the third time he was more fortunate and the lady survived him to become the executrix of his estate.

Among the upheavals caused by the various Parliaments which sat in London and accomplished little, the problem of ownership became most confused. The Lord Protector confiscated most of the estates of the Royalists and, when Cromwell died and his son proved completely ineffective, the kingdom was restored. This resulted in the lands taken over by the Commonwealth being returned to their original owners. In the midst of the confusion, Lilly bought a property with its incomes for a thousand pounds and shortly afterwards it was taken away from him. Having already received a graduate course in adversity, the astrologer retained his composure and continued his practice.

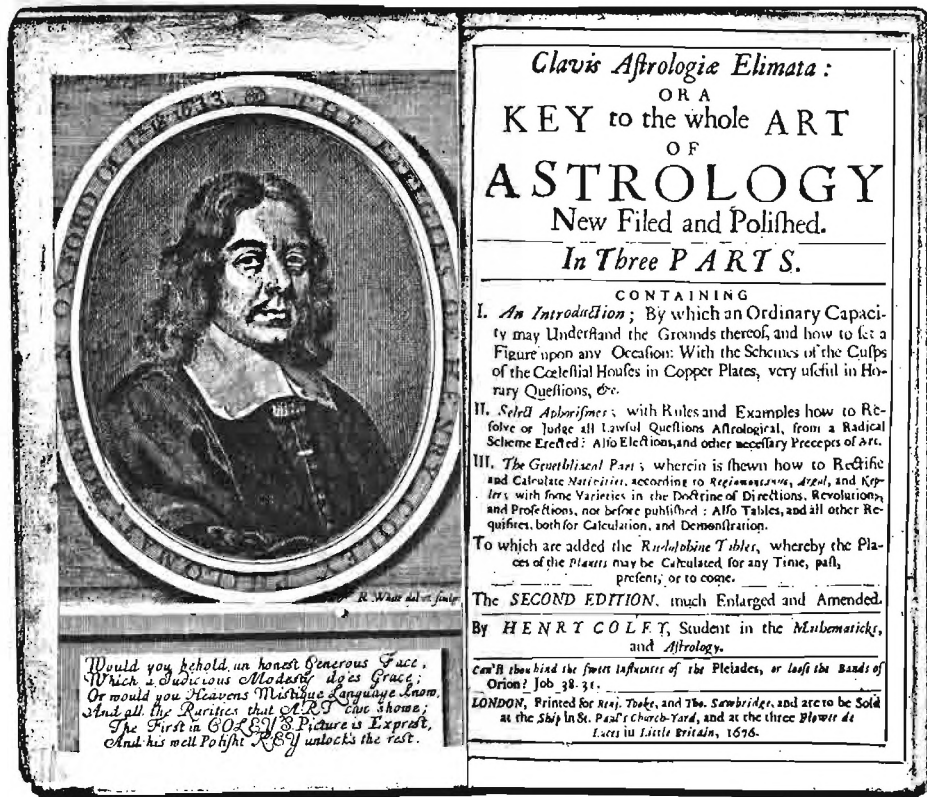
We usually think of Lilly merely as a soothsayer, but there was another side to his nature. In 1670 with the assistance of Elias Ashmole and the cooperation of the Archbishop of Canterbury, Lilly was given the degree of Doctor of Physics by Oxford University. He had already been dabbling in medicine and had a considerable knowledge of herbs and simples. Also, like Dr. Culpeper, he combined astrology with medicine, a combination which was

appreciated by most of the patients. Weary with the sorrows of the world, Lilly became a family physician. Most of all it was his practice to treat the sick without charge. With his astrological reputation to back him up, he had a flourishing practice and was rewarded with the gratitude of the poor and the friendless. He continued his medical practice until shortly before his death which occurred in his seventy-ninth year.

Most of Lilly's books are in the library of our Society. We also have several of his annual ephemerides and smaller works attributed to him. Naturally, those who do not believe in astrology are forced to assume that he was merely a clever man who learned to avoid the political pitfalls of his day. Such a reputation, however, would not have impressed Elias Ashmole and many other distinguished patrons who consulted him and when necessary protected his life and liberty. There seems no doubt that he possessed the power to predict the future of individuals and nations. He moved in a small but powerful circle of remarkable persons, and with the reestablishment of the monarchy was free to devote his attention to humanitarian enterprises.

Lilly's *History of His Life and Times* was written in his sixty-sixth year and was then committed to the care of Elias Ashmole who continued the account until Lilly's death. Ashmole tells us that the astrologer was in good health until August, 1674. By November, 1675, however, Lilly's health deteriorated markedly and his eyesight was impaired. Beginning in 1677 Lilly called upon the assistance of another outstanding astrologer, Mr. Henry Coley, who served as his amanuensis. Coley was Lilly's adopted son, and his principal text *Clavis Astrologiae Elimata* was published in 1676. This work includes the celebrated Rudolphine Tables. Before Lilly's death, he communicated to Coley the secret methods which he used in the interpretation of the sidereal influences.

For many years Lilly published an annual ephemeris and handbook of predictions. The small volumes were titled *Merlini Anglici Ephemeris*. The implication, of course, was that Lilly was the British Merlin. When Coley took over, Lilly officially bestowed upon him the title *Merlini Anglici, Junior*. The ephemeris issued in



Title page and portrait of Henry Coley which appeared as a frontispiece in his *Clavis Astrologiae Elimata*, edition of 1676.

1682, after Lilly's death contains a note *To the Reader* in which Coley makes it clear that he had been appointed to perpetuate the annual handbooks which Lilly had published for some thirty-six years.

Four days before Lilly's passing, he was visited by Elias Ashmole. During his lifetime the astrologer had always desired Ashmole to take care of his funeral, and now Lilly's widow desired the same. He was buried in the chancel of the church at Walton. On July 9 of the same year, Ashmole placed "a fair black marble stone, (which cost him six pounds four shillings and sixpence)" with the following inscription: "Ne Oblivione conteretur Urna GULIELMI LILLII ASTROLOGI PERITISSIMI, QUI FATIS CESSIT Quinto Idus Junii Anno Christi Juliano M DC LXXXI. Hoc Illi posuit amoris Monumentum ELIAS ASHMOLE, ARMIGER."



For if Mercury is the god of the thief, it is universally agreed that Apollo is the god of the lyre.

—George William Curtis

Tombstone Eulogy.—A quarrelsome couple were discussing the subject of epitaphs and tombstones, and the husband said: "My dear, what kind of a stone do you suppose they will give me when I die?" "Brimstone, my love!" was the affectionate reply.

—*Modern Eloquence*, 1900

Do not the histories of all ages
Relate miraculous presages
Of strange turns in the world's affairs,
Foreseen by astrologers, soothsayers,
Chaldeans, learned genethliacs,
And some that have writ almanacs?

—Hudibras

THE ISOLATION SYNDROME



According to Omar, the tentmaker, there are times when thoughtful souls to solitude retire. The American Indian performed a vigil through the long, quiet hours of the night; and the prophets of Israel sought refreshment of spirit in the barren hills of Judea. The yogis of India had their ashrams among the snowy peaks of the Himalaya. With the rise of monastic institutions in Europe, those mystically inclined sought peace in the cloisters of their faith. My venerated friend, Athenagoras I, spent most of his early life in the hallowed grounds of Mount Athos, and when he was called to become the Ecumenical Patriarch of the Greek Orthodox Church he told me that he longed to return to the peaceful atmosphere of the monastic life. Many today also in need of religious refreshment have found peace of mind and soul by occasional periods of retirement into houses of quietude, rest, and prayer. Several denominations of the Christian faith also have facilities for those desiring to find a retreat from the stress and tension of worldliness.

Some persons are born into this world who cannot adjust to the pressures of materialism. They turn to religion for inspiration and earnestly desire to devote their lives to the service of humanity. They become active in social service programs and frequently join the ministry. Their dedications are largely sustained by inner convictions and they may be given to mystical experiences. These gentle people retire into themselves, but usually have a strong and constructive desire to serve the needy as an important part of their dedication to truth. A Japanese Buddhist monk devoted his entire life to a simple program of usefulness. He offered his services wherever there was sickness or death in a family; he came in, cleaned the house, cooked the food, bathed the children, and performed necessary errands. When the crisis was passed, he left quietly in search of another family that needed him.

The search for solitude may be impelled by simple fatigue. The individual is exhausted by the demands upon his internal resources. He requires a brief period of rest so that he can later resume his responsibilities. This is quite justified. We are all entitled to periods of rest and relaxation, but it is against the good of all concerned for most persons to withdraw permanently from those normal occupations which contribute to the enrichment of character. I have known many essentially sincere persons who have assumed that they should depart forever from mortal associations and devote their entire time to meditation and the advancement of their spiritual estates.

Those who are born in the Western Hemisphere need to face the challenge of the prevailing conflicts, and should realize that they are here for a purpose. The unfoldment of their inner lives depends upon the practical and unselfish use of their talents and abilities. It is much easier to reject a situation than it is to outgrow it through dedicated effort. We attain enlightenment through fulfillment and not through rejection. A religious life when turned completely into the self—its needs, inclinations, and ambitions—usually ends in disaster. Those who pray and meditate unceasingly open themselves to unfortunate psychical complications.

Hopeful and wishful thinking usually ends in self-delusion because the basic motives are wrong and daily conduct does not support the disciplines that are practiced. Even the East-Indian gurus realized that honest daily labor in some useful field of endeavor is an essential part of any program of meditation or the cultivation of the higher faculties of the mind or spirit. It may not occur to Western mystics that they cannot maintain a lengthy period of isolation. Usually a few weeks away from the tangible patterns which protect stability of character is more than sufficient to the needs of our inner aspirations. To drop out of society is no more successful than to drop out of the public school system.

I have discussed these problems with many concerned persons, and some of them have admitted that they had passed through experiences that were too difficult for the mind or emotions to accept. A common example is the case of a brooding child who resents family discipline or grows up in an environment in which

normal affections are lacking. Unable to cope with real or imaginary grievances, the young person feels unwanted and finally becomes a disillusioned introvert. In an effort to avoid painful experiences, the introverted individual creates a series of defense mechanisms and becomes a *loner*.

In Genesis, the Lord made the definite statement that it is not good for man to live alone. When we separate ourselves from our time and place, things begin to go wrong. We reject or ignore the constructive conventions which help to maintain a useful and productive life. The introvert often permits his appearance to deteriorate, dresses shabbily or eccentrically, develops poor eating habits, is careless of hygiene, and allows his place of dwelling to take on the appearance of a mare's nest. As executor of estates, I have had the responsibility of sorting out the pathetic belongings of deceased introverts.

To live alone and like it, a person must be strongly self-disciplined. He must cook his meals regularly and select proper foods or else go to restaurants. It is more likely that his diet will be inadequate, made up mostly of junk food. On the other extreme, he may go overboard and live by some strange health diet of his own invention. With the heavy atmosphere of self-imposed negation, the recluse is a prime candidate for narcotics addiction or alcoholism. If he becomes desperately lonesome, he will cultivate acquaintances in the same condition as himself.

The atheistic introvert must depend entirely upon such entertainment as can be provided by radio or television. He will invariably select forlorn programs. He naturally tunes in on suffering, misery, and cruelty. This tendency helps him to prove to his own satisfaction that life is worthless and meaningless. He may decide to crusade against the Establishment, but about all he can do is to display nonconformity and make a general nuisance of himself.

The religiously-oriented introvert is in somewhat better condition, but can also get into difficulty. He may be able to convince himself that he has dedicated his existence to the cultivation of his spiritual life. There is abundant literature available, but the introvert is apt to feel the need for penance and cling to some depressing belief. Having rejected the world and the workings thereof, his

mind turns naturally to the invisible glories of the celestial regions. Having addicted himself to such ruminations, his isolation becomes a joy. He can now devote his entire life to the quest for sublime realities. According to Goethe, Faust was one of these philosophically-oriented introverts. He labored in his laboratory year after year, but in the end was no wiser than before.

Because introverts think principally about themselves, their religious convictions are often self-centered. Abstractly they may desire to serve all humanity, but concretely they are desperately attempting to rise above their own futility. Religion may become, therefore, mostly a search for self-sufficiency.

If an individual ponders over appropriate volumes, and creates an imaginary paradise, it may well happen in the end that Mephisto appears in a cloud of smoke. Magical arts enter into the picture; dreams and nightmares become more numerous, and psychic experiences appear from the great beyond. The self-deluded novice feels himself to be on the verge of cosmic consciousness. Whatever natural attitudes he may have been able to retain are eroded away by a self-induced sorcery. The only hope under such conditions is an overwhelming disillusionment; otherwise the whole compound of the personality will ultimately be dissolved.

Those who do not know how to swim had best paddle around near the shore. We are assured by the Scriptures that if we are faithful unto little things, we will be made masters over greater things. Religiously-oriented persons are usually in trouble over the little things and try to solve it all by bypassing them and rushing into experiences for which they are not prepared. Religious organizations themselves are somewhat responsible for this situation. There has been a tendency to downgrade normal living and bestow a special veneration upon those who have departed into the wilderness, fasted and prayed, and lived on locusts and wild honey (in this usage locusts are the pods of the carob—not insects). When John Alden, courting Priscilla Mullins, declared that he would get down on his knees and die for her, she answered very frankly, “Will you get up on your feet and work for me?”

If an individual believes that strict observances will open for him the gates of glory, he may overlook the primary purpose of human

existence. We improve our own fortunes most rapidly when we dedicate our lives to the unselfish service of a suffering humanity. In my estimation, one good deed is better for the soul than hours of vicarious meditation. In many cases, even monastic life involves constructive labor of some kind. Monks harvest food and serve many community needs, and nuns labor as nurses in hospitals and teachers in parochial schools. There must be some practical action on the physical level of life to prove that the believer is entitled to the wisdom he seeks.

The isolationist is also likely to develop critical and ungracious attitudes. If he has any enemies, he will continue to remember them with bitterness. Jesus told his disciples that if they loved him they would love one another; the Bible (1 John 4:20) admonishes us thus: “. . . he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” While it is true beyond doubt that the word *love* has been misused and its meanings corrupted, it stands for an eternal reality without which all labors of the spirit are in vain. Usually the isolationist has never known sincere and unselfish affection, and therefore is unable to bestow or receive it. The emotional experiences of life must be accepted as precious spiritual opportunities.

The Neoplatonists classified human affections under a number of headings. The highest levels were adoration (the love of God), veneration (the love of truth), and patriotism (the love of country). Because of the abstract nature of these emotions, they were not regarded as dangerous to the inner life of the individual, nor did they support conflict or useless argument. Another group of affections included love of parents and the mutual affections of husband, wife, and children for each other. There was a third classification to include love of friends, solicitude for strangers, and love of enemies. The last of these is the most difficult, and I have known many persons who feel that they have advanced far in the development of their inner lives but have made no sincere effort to forget or forgive those who have injured them in one way or another.

All of these emotional factors in human development depend largely on the improvement of individual attitudes and the overcoming of grievances and anxieties. The isolated person has no

way of testing his own strength of character. Having decided that the material world is a den of iniquity, he feels completely justified in retiring into himself. This reminds us of the essential difference between innocence and virtue. It is actually impossible to preserve innocence, but it is within the power of every individual to attain the state of virtue. We associate innocence with childhood, a condition in which experience is lacking or but slightly developed.

If we accept the challenge of society with all its imperfections, we accumulate a number of useful facts. For one thing, we become more charitable to others whose deficiencies are similar to our own. When we find a person who is living sincerely and constructively, we should give proper credit where credit is due. As Buddha pointed out, we must all work out our salvations with diligence. We must be willing to fulfill life, assume appropriate responsibilities, and advance worthy causes. Monotonous labors are not glamorous, but they strengthen character and make it possible for us to be self-sustaining. If we choose the solitary existence, we cannot release the redeeming and transforming power of the soul locked within us. The deeper values of our own natures have no opportunity to express themselves or impel us to nobler attainments. This course of procedure is contrary to the Divine Purpose and is always penalized.

The physical body is among the victims of the isolation syndrome. Our corporeal natures were created for useful activity. The body requires that the dweller in the flesh be thoughtful of its needs. Negative mental and emotional attitudes result in irrational behavior. Actually, the body is never in need of punishment. It suffers from the tyranny of the being that inhabits it but, when justly indignant, it has various ways of revealing its discontent. The body chemistry is discomforted, to say the least, when it is not properly fed, exercised, and placed in a healthful environment. Dieticians realize that a good, healthy diet high in proteins with adequate mineral support contributes not only to efficiency, but inspires optimism. If religiously-minded persons abuse the body in order to attain spiritual distinction, they are asking for trouble.

When the whole pattern of existence is disrupted, neurotic consequences must be expected. Somewhere along the path of evolu-

tion we lost the realization that the quest for reality was intended to be a happy adventure. It is beneficial to us all to have a fondness for useful labor, a ready wit, a sufficient patience, and a kindly and forgiving nature. Thus endowed and living uprightly, we would gain useful lessons from experience, and work together for the perfection of human society. One of the troubles has been that too many of the opinion-makers and rulers of the human race have been hopeless neurotics. In most cases they have believed that they were empowered by God to redeem humanity, but due to the infirmities in their own natures they have laid waste the earth. Those who are unhappy, regardless of their stations, must redeem their own natures or destroy themselves.

Muhammad in the cave on Mount Hira prayed that he might be able to restore the primitive religion of mankind. His followers believed that the will of God was revealed to him. Other sages have made the same quest and also explored the higher realities of existence. The Greeks probably came the nearest to experiencing the joys of enlightened worship. They believed in benevolent divinities who were able to fully appreciate the attitudes of the creatures they had fashioned. The Greeks made their mistakes and the Romans followed them, but it was still assumed that the world was good, that it was governed by a righteous Providence, and human beings were created to count their blessings and keep their homelands in order. This is still the archetype, but is seldom recognized. There can be no worship without gratitude, thankfulness, and personal dedication. The tendency to depreciate the common labors of mankind bears no useful harvest, and open conflict for the glory of God is a sin that leads to crime.

Theological systems have promulgated the concept that man was born in sin, conceived in iniquity, and should repent his existence as long as he lived. Because we were failures before we started, the only solution was to confess our sins even before we knew what they were. Thus, certain religions have burdened the human soul with the concept of perpetual repentance. We were expected to grow better by frustrating the natural pressures of our natures and to retire from life while we are still alive. Isolation was a defense against contamination. The individual was assumed to

escape evil by avoiding temptation. He merely shifted the foundation because, for every delinquency that might come upon him from the outside, there were already several within him that he would keep wherever he went.

Of all the paths that lead to union with the Divine, the straightest and most natural is the path of service. This is sustained by the power of love within ourselves. Dominated by a kindly solicitude, we serve others to the best of our ability. We help them to be the fulfillment of themselves—we do not try to convert them to another faith, but inspire them to live their own with greater insight. In order to serve constructively, we must come out of our isolation, open the doors and windows to the natural light of the sun, and be cheerful, friendly examples of normal religious commitments. We must all outgrow the feeling that personal freedom must be cultivated at all costs.

No imperfect creature can be completely free. We are all in slavery to our appetites, our attitudes, and our weaknesses. There is no complete freedom in this world nor in more distant realms. Freedom is the privilege of dedicating our lives to causes greater than ourselves. We can never be free while we are selfish, self-centered, or self-seeking. We are most nearly free when we serve happily that which we love the most. Freedom is the right to dedicate our resources to the labors of raising up the weak and supporting the constructive efforts of all dedicated persons.

Isolationists would also do well to remember that if we depart from society we will not leave a serious vacuum behind us. The world will go on its way, and we will sit alone in our corner convinced that things will go badly without us. If we stay on the job, we may be remembered for awhile at least; but if we walk out of useful labor, we will be forgotten immediately. The same is true of our various religious convictions. No individual in this world has been empowered by heaven to decide the destiny of the universe. Each person has inalienable rights. We may counsel with them, but they must make their own decisions. If it happens that we truly wish to influence constructively the lives of those around us, the most powerful instruction in the world is example. If we have lived

as earnestly and thoughtfully as possible, there will be a few, at least, who will listen to our words.

While a great many persons are impelled or compelled from within themselves to seek solitude, aloneness is a difficult state to administer wisely. Internal guidance is seldom strong enough to maintain a practical program of spiritual growth. We often recommend that persons practicing special disciplines should keep a daily journal, recording in reasonable detail the consequences of commitments to self-imposed religious practices. There should be special emphasis on proven advancements of insights or understanding. We can always ask ourselves what diligence has accomplished in our lives.

After a Hindu disciple has studied for several years with his teacher, he may be told to return to secular living to test his improvements in character and conduct. Is he more patient, sympathetic, and solicitous of those around him? Can he face problems more cheerfully and have greater control over his moods in reactions to circumstances? Can he accept the responsibilities of the householder and support himself and his family? If it is his plan to become a holy man, is he really willing to renounce all grudges and grievances and bestow his estate upon his relatives while he is still alive? Can he go forth with only a begging bowl and accept in it only the food for a single day? If he dreams of becoming a saint, has he vanquished self-interest in his own nature and accepted the burdens of the years with prayers of gratitude? If his isolation does not strengthen his ability for an enlightened relationship with society, it is serving no useful purpose.

By keeping a philosophical diary, we can accumulate a number of useful facts. Memory can be distorted by hopes and wishful thinking but, if we are honest, truths will reveal themselves. If we are not honest, the whole labor is in vain. Even if we have retired from worldly activities, occasional contacts with society are inevitable. How do we react to an interruption? An old friend may drop in, or a rather unwelcome letter come to us.

Every disciple will someday face a situation in which he must decide between his own objectives and the natural duties of the

heart. Someone in trouble needs his help, or a local disaster is an invitation to service and charity. If he resolves to continue his lonely way when others need his help, he is making a serious mistake. The most difficult demand of discipleship is to overcome self. It is best to realize that self-forgetfulness in the service of human need does not interrupt the meditative life. If our motives are correct, no interval remains between our love of God and our love of humanity.

When Dr. Schweitzer established his hospital in Gabon, he had little time in his life for formal religious devotions—but the unselfish serving of the sick was a continuing prayerfulness, uninterrupted by self-interest and self-pity. The Swami Vivekananda makes this point very clear. The good deed is in itself the highest meditation. If we isolate ourselves, we reject opportunities to practice what we believe. Our diary should prove beyond question that we have never missed an opportunity to advance the well-being of others. We should be cautious of teachings which promise spiritual rewards for self-centeredness.

In my little book *The Guru*, the old teacher makes his disciple go back into the world to pay his debt to humanity. Only after he has made his contribution to the processes of natural law may he go on to the holy life. He must pay the debt of his own birth by himself becoming a parent and he must protect his children as he was protected. He must fulfill the law of marriage and serve God through the natural affection with a marriage partner. He must contribute to the support of his parents, learn a useful trade, and practice it honestly and diligently. Whatever duty calls must be fulfilled because it arises from the wisdom of Providence. When all responsibilities have been met, he may then return to the holy life as a reward for fulfillment and not the result of avoidance.

Although social conditions are different, the principle involved is universally true. We all have three obligations. The first is to God, the second to humanity, and the third to ourselves. All three must be carried simultaneously. We have been magnificently equipped for our natural needs. If we have decided in our own natures to accept the leadership of the soul power within us, we will know that there is a time for labor and a time for rest.

There are moments when a wounded heart to solitude retires, but these moments pass for man was built to serve a Universal Plan and cannot fulfill his own internal need without hope, faith, and charity. Be sure, therefore, that you do not substitute isolation for those human contacts by which the strength of the spirit is tested. To grow we must "try the spirit" and discover for ourselves the wonderful resources with which we have been endowed.



Whenever conscience speaks with a divided, uncertain, and disputed voice it is not yet the voice of God. Descend still deeper into yourself until you hear nothing but a clear undivided voice, a voice which does away with doubt and brings with it persuasion, light, and serenity.

—*Amiel's Journal*

Wherefore, although churches and attractive sites are properly equipped for prayer, yet, for so intimate a matter as personal communion with God, one should choose a place which gives sense the least occupation and foothold. It is therefore commendable to give preference to a place that is solitary and austere, so that spirit may rise to God wholly and directly, without being hindered or detained by visible things.

—St. John of the Cross

If other people would only be as reasonable as we are, what a heaven this earth would be.

—Lisle de Vaux Matthewman

The whale who had just swallowed Jonah discovered the prophet to be decidedly indigestible. The entire structure of the great mammal was torn with internal unrest. "Oh-h-h," muttered the whale, "if I had only kept my mouth shut!"

URSULA SHIPTON AND CERTAIN PROPHECIES



any efforts have been made to explain prophetic gifts, but none of the solutions offered are entirely satisfactory. Specialists in various fields are able to predict with fair success the rise and fall of the securities market, the probabilities of earthquakes, and long-range trends in weather. Physicians have learned from experience the probable outcome of a certain disease and on occasions, at least, lawyers are able to foresee the outcome of litigations. These are not actually examples of foreknowledge, rather they involve the law of cause and effect or cyclic trends which can be estimated from experience. Occasionally prophets have arisen who seem to have the ability to foresee events with uncanny accuracy. The prophets of the Old Testament are accepted without question, but modern seers are viewed with extreme suspicion. Skeptics have pointed out that only a small percentage of predictions have been fulfilled. Those that came to pass are long remembered, but failures have been quickly forgotten. Generalizations of this kind really solve nothing.

In the case of Nostradamus, however, it is difficult to deny the genuineness of his prognostications. He actually named persons who were not born until centuries after his own death. When he described America as the land which kept the Thursday, there was no possible way he could have known that in the remote future the United States would decide that Thanksgiving Day would always be on Thursday. In the Olivarius prophecies, Napoleon I, who had not been born, was identified by "two perpendiculars and a diagonal"—obviously the capital letter N.

The real dilemma is simply stated. How can the shape of things to come be known if they do not exist at the time the prophecy is made? To date the collapse of a bridge that has not yet been built or the overthrow of a government that has not yet been established

is both stimulating and frustrating. Are there dimensions of time beyond our comprehension? Do future events exist in the mind of nature before they transpire in the material world? Apollo was the Greek patron of the oracles and the Muses were his messengers. The sibyls received their gifts of foreknowing from Apollo and, if we are to believe old wives' tales, Apollo also favored Ursula Shipton nee Southiel.

There seems to be no reasonable doubt that Ursula Shipton was born in July, 1488, at Knaresborough in Yorkshire in the vicinity of the famous Dripping Well. Her mother, Agatha Southiel, was orphaned in her teens and lived for some years on the charity of her neighbors. She made no effort to seek employment or perform any profitable labor and finally gained the reputation of being a hopeless burden upon the community. In those days witchcraft was taken for granted and it seemed reasonable to assume that Agatha Southiel had intimate acquaintance with evil spirits of sorts. She may have had some physical charms for the devil himself took a fancy to her and in due time fathered her daughter, Ursula. The evil spirit had no honorable intentions, but in various ways helped to finance Agatha and her daughter. Coins fell from the air or appeared here and there throughout the house, which further supported the neighborhood suspicion that witchcraft was involved.

Ursula has been described as beyond doubt the most unprepossessing child ever born into the mortal world. Her body was stunted and deformed and her face little better than a caricature. It is only fair to report, however, that Ursula was a kindly and virtuous person with no malice in her nature. She was very bright and quick of learning, probably inheriting these qualities from her phantom father. At public expense she was sent to school and rose almost immediately to the head of the class. She could read and write and seems to have been a gifted speaker. From the beginning, therefore, Ursula was a precocious child and, while her appearance did not improve with age, she managed to maintain a decent reputation. This was partly due, no doubt, to the fact that she had been baptized by the Abbot of Beverley, and it is noted at the time that



Mother Shipton, from an old edition of her prophecies.

she was the ugliest-looking child ever to be held in front of a baptismal font.

As a result of charms that were never described, Ursula was wooed ardently by Toby Shipton who came from the village of Shipton, not far from York. She reciprocated his affections and they were duly married. Ursula was twenty-four years old at the time, and Toby Shipton has been described as a bold fellow who appreciated a strong-minded woman. Toby was a builder by trade and it has been noted that his distinction rests entirely on the fact that he bestowed his name on the bewitching Ursula. Nothing further is heard of him. It has been suspected that he survived the marriage for only a few years. From the date of their marriage, Mrs. Toby Shipton is referred to only as Mother Shipton.

M. Oldfield Howey in his article "A Child of Apollo: Ursula Shipton" writes of a report that Mother Shipton gave the Abbot of Beverley a scroll containing her predictions. This was "privately preserved in a noble family for many years, and lately discovered among other curious and valuable manuscripts." Ursula evidently respected the old Abbot of Beverley and was able to do him a substantial favor. She told the abbot that Henry VIII intended to confiscate his abbey and by virtue of this warning the abbot was able to remove all valuables from the premises.

In the preface to his book *The Life and Death of Mother Shipton*, London: 1687, Mr. R. Head tells us that he made his best endeavor to search out information on Mother Shipton. After examining many old manuscripts and records in vain, he contacted a gentleman whose ancestors by the gift of King Henry VIII enjoyed a monastery in those parts. This man had in his keeping some ancient writings which might supply the desired information, but they were so injured by time as not to be legible. Mr. Head then writes, "I not despairing to find out their meaning, with much Importunity desired to have a sight of them; which having obtained, I took of the best Galls I could get, beat them grosly, and laid them to steep one day in good white-Wine, that done, I distilled them with the Wine; and with the distilled Water that came off them, I wetted handsomly the old Letters, whereby they seemed as fresh and fair, as if they had been but newly written; here did I find her Life and Prophetes copied out by an impartial hand, which I have in this Book presented to thy view, together with an Exposition upon her Prophetes, for the better understanding of them, and which may serve to them whose leisure will not permit to read, or want of money forbid to buy more Voluminous Authors. . . ."

The accounts do not tell us how Mother Shipton developed her prophetic powers, but it has generally been taken for granted that she inherited them from her father. Her first fame was bestowed by her neighbors and gradually expanded to other parts of England when her predictions came true. Even Henry VIII became agitated when some of Ursula's ominous pronouncements reached his royal ear.

There is said to be a small volume in the British Museum which has provided the details of a prophecy which brought Mother Shipton undying fame. At that time Henry VIII was having difficulties with Cardinal Wolsey. This prelate was a brilliant statesman but extremely ambitious and avaricious. The king who preferred that available funds should be in his own coffers decided that it was time to express his royal displeasure. When Mother Shipton heard that Wolsey was on his way to York in 1530 after being deprived of his political offices and other preferments, she announced loudly: "The Cardinal will never enter York." Disturbed by this blunt statement, the government sent the Duke of Suffolk and Lord Darcy to interrogate her.

Arriving at York incognito, they asked a Mr. Besley to conduct them to the home of the prophetess. When they knocked at her door Mother Shipton called out, "Come in, Mr. Besley and the honorable lords with you." After a brief social call, the Duke of Suffolk bluntly stated that her prophecy that Wolsey would not enter York offended both the king and the cardinal, and when Wolsey arrived there he would make certain that Ursula should be burned at the stake. She then plucked a handkerchief from her head and threw it into the open fireplace exclaiming, "If this



Cardinal Wolsey, from an engraving in *Old England*.

burns, I will be burned." The handkerchief did not burn and Wolsey did not enter York. On the last day of his journey, he was arrested by the king for treason and died while on the way back to London to stand trial.

Apparently the earliest printed edition of Mother Shipton's prophecies was published in London in 1641, and another brief book dealing with her predictions followed in 1642. She is also mentioned in *A Collection of Ancient and Moderne Prophecies* by William Lilly, London: 1645 (we have this volume in our library). Another more impressive work *The Life and Death of Mother Shipton* with a foreword by R. Head appeared in 1687. It has a crude woodcut frontispiece featuring Mother Shipton with a hint of witchcraft, and at the end an equally indistinct picture of the monument raised over Mother Shipton's grave. It is said that she lived to great age. The date of her death does not seem to be recorded.

The predictions of Mother Shipton can be divided between those pertaining to her own time and those concerned with the more or less distant future. Obviously, conditions in England in the sixteenth and seventeenth centuries have slight interest for the modern reader. Most authors are most concerned therefore with those long-range predictions which clearly indicate her prophetic powers. These have been listed under twenty-two headings. To fully appreciate the circumstances involved, it is necessary to remember the state of England in the sixteenth century. Education as we know it was not available to the masses, and schoolmasters taught reading from the Holy Scripture. Average citizens seldom traveled more than a few miles during a lifetime, and the various shires had their own dialects which could not be understood outside of these localities. When the English drafted soldiers for the army, they had to provide interpreters for the various recruits. There was no hint of the changes that would affect the world in the centuries ahead. For most people it was obvious that only the devil could have inspired such statements as:

"Carriages without horses shall go,
And accidents fill the world with woe."

In those days who would have believed that the time would come when

“Around the world thoughts shall fly,
In the twinkling of an eye.”

*

“Water shall yet more wonders do.
Now, strange yet shall be true,
The world upside down shall be;
And gold found at the root of tree.
Through hills men shall ride,
And no horse or ass be by his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.”

*

“Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found, and found,
In a land that’s not now known.”

*

“Taxes for blood and for war
Will come to every door.”

*

“Thunder shall shake the earth;
Lightning shall rend asunder;
Water shall fill the earth;
Fire shall do its work.”

*

“Men shall walk over rivers and under
rivers.”

*

“Over a wild and stormy sea,
Shall a noble sail,
Who to find, will not fail,
A new and fair countree.

From whence he shall bring
A herb and a root
That all men shall suit,
And please both the ploughman and king,
And let them take no more than measure.
Both shall have the even pleasure,
In the belly and the brain.”

It has been generally agreed that this last prediction correctly describes the journey of Sir Walter Raleigh to the Western World from which he brought back tobacco and potatoes which Mother Shipton describes as an herb and a root. She goes so far as to recommend that both of these products should be used with moderation.

All prophecies are received with skepticism until or unless they are fulfilled. It is therefore important to place all predictions within their proper reference frames. We must understand the times and circumstances under which they are made. The only method which can announce major changes in the more or less distant future is astrology. Positions of planets, however, must be interpreted in terms of the astromancer's personal skill and understanding.

Modern prophets can speculate on probabilities resulting from the extensions of existing knowledge. We can talk of robots and computers, and imagine with some degree of probability a future in which mechanization will be extended into most departments of living. At the time of Mother Shipton, science as we know it was in its infancy, and there was very little to indicate the coming of the horseless carriage, radio, submarines, and ironclad battleships. Mother Shipton was long dead when Sir Walter Raleigh first smoked a pipe in London. When Raleigh's valet saw smoke coming out of his master's nose, he drenched Sir Walter with a bucket of water before he should burn to death.

In spite of the directions of modern progress, it is reasonably certain that conditions will arise two hundred years from now which are not at present suspected. Skeptics should, therefore, apply their intuitional faculties to the shape of things that may come,

and consider how the workings of Providence can frustrate human conspiracies. We have extensive research material available to assist us in our musings about the future. Mother Shipton had none of these advantages. She could not build upon the findings of experts, but it is quite probable that her prophetic skill is latent in most human beings. Perhaps the simple fact that she was not surrounded by pompous opinion makers helped her to release some higher part of her own psychological integration. If we could all accurately prophecy the future, it is likely that our present conduct might be improved. In most cases essential progress is associated with mysterious flashes of foreknowledge that arise within ourselves.

Some have the complacent attitude that whatever happened to Mother Shipton is unimportant to members of the present generation. Even if the predictions cannot be explained away as little more than curious mementos of past ages, it seems to me that the wiser course is to admit that it is often a mistake to pass lightly over mysterious circumstances. Increasing knowledge concerning the extrasensory perception band in human consciousness might rescue us from the disasters of intellectualism.

The 1687 edition of Mother Shipton's prophecies includes her epitaph:



A crude wood-block print showing the memorial statue on Mother Shipton's tomb.

Here lyes she who never ly'd,
Whose skill often has been try'd,
Her Prophecies shall still survive,
And ever keep her name alive.

These lines are accompanied by a statement that Mother Shipton lived to an extraordinary age and, while by some regarded as a witch, all who knew her held her in great esteem. A stone was erected near Clifton about a mile from the city of York. The seeress is represented by a kneeling figure with her hands clasped in prayer. It is reproduced here from the original printing.



Swift's most laughable specimen of "acute nonsense" was his prophecy that a certain quack almanac-maker, by the name of Partridge, would die on a certain day. Partridge, who was but little disposed to die in order to give validity to the prediction of a rival astrologer, came out exultingly denying the truth of the prophecy, after the period fixed for his decease, and not he, had expired. Swift, nothing daunted, retorted in another tract, in which he set forth a large array of quirkish reasons to prove that Partridge was dead, and ingeniously argued that the quack's own testimony to the contrary could not be received, as he was too notorious a liar to be entitled to belief on so important a point.

—Edwin Percy Whipple

I do not ask for that remarkable confidence which the young English laborer showed in his family physician. He went to the register's office, you know, to record his father's death, and when the register asked the date of death, said: "Well, father ain't dead yet. But he will be dead before morning, and I thought it would save me another trip if you would put it down now." "Oh, that won't do at all," said the register. "Why, your father may be well before morning." "Ah, no, he won't," said the young laborer. "Our doctor says he won't, and he knows what he's given father."

—Edwin William Bok

Advertisement.—An advertisement in a Bremen journal read as follows: "A young gentleman, on the point of getting married, is desirous of meeting a man of experience who will dissuade him from the step."

—*Modern Eloquence*, 1900

TO SHARE THE GLAD TIDINGS

In *Webster's New Collegiate Dictionary* the general definition of proselyte is "to convert from one religion, belief, or party to another; to make proselytes; to recruit members especially by the offer of special inducements."

While it is true that individuals may change their beliefs and allegiances occasionally, such religious decisions should result from urgencies arising within the person himself. I do not favor shopping or bargain hunting on the level of one's spiritual convictions. This problem is acute at the moment because of prevailing insecurities and anxieties relating to world affairs.

We frequently receive letters asking our opinion on the proliferating literature profoundly disturbing to thoughtful readers. In some cases the authors involved may approach their subject matter scientifically, historically, or philosophically. In such cases it is possible for those concerned to weigh and consider the burden of the text and arrive at appropriate conclusions thereupon. Gradually, however, the emphasis is changing and descriptions of dire calamities are attributed to mysterious beings speaking through a mortal scribe, or amanuensis. There is no possible way of proving or disproving most of the predictions now circulating bearing upon immediate or future emergencies. Unfortunately, all these various revelations are not in agreement, and it is necessary to choose between several unprovable revelations.

In many instances, prophecies offer the possibility of salvation to a selected few who have given full and unconditioned allegiance to the prophet in question. In some cases, the mere acceptance of a particular teaching assures redemption, but in other instances the procedure is more complicated. A devout follower may sell his home, give up his employment, part from his family, or isolate himself in a private universe. This may result in the forming of a religious commune under the direction of the inspired leader.

It most often follows that spreading the glad tidings of cosmic enlightenment requires some financial support. The amount involved may be a few hundred dollars or several million, for in the labor of salvation the first priority is the donation of funds. It is taken for granted that in this economically focused cultural system salvation is expensive. It is only fair to point out that materialistic pressures dominate every department of living. The intellectually complacent community has no intention of being corrupted by what one prominent educator called a "sickly mysticism." Most religions must find their own way of becoming self-supporting and, somewhere along the way, they must work out their own patterns of survival. When a materialistic scientist with academic standing writes a book, financing is nearly always available and a fair sale is inevitable unless the work is completely hopeless. Young people are constantly exposed to an arid scholasticism against which a general revolution is in the making.

When a religionist attempts to find a publisher, he has an excellent probability of complete rejection. Agents are not interested; there is very little likelihood of a religious book being reviewed unless sponsored by a major denomination. There is no free advertising, and we learn in the course of time that we must find our own ways of interesting at least small segments of the public. There are certain tax reliefs for religious corporations, but these are of marginal benefit for small groups. When I started out as a minister nearly sixty years ago, most public facilities had special rates for clergy. Train, bus, and plane tickets were reduced by at least a third and this applied to practically every expense faced by clergymen.

There is certainly a temptation for religious organizations to compete favorably with secular enterprise and this, of course, requires generous donations from devout believers. In order to compete with industrial cartels and other monolithic corporations, a religious organization is impelled to expand as rapidly as possible. Attracting followers and encouraging their generosity often leads to some kind of proselyting. There are no objections to any reasonable process of advancing an organization through invitation or solicitation for membership, but when numerous groups become highly competitive, public relations may reach extravagant

proportions. Natural growth is slow, but when expansion is too rapid it is difficult to prevent a compromising of principles.

Those religions which have their roots in antiquity are not too likely to prove troublesome. Their creeds are well known and sectarianism usually descends from one generation to another. Those who become involved know what is expected of them and belong of their own free will and accord. It is also possible to trace histories of these denominations and find out what they have contributed to the advancement of civilization and the consolation of their followers. Many of the more recent groups are equally direct and simple in their teachings. Zealous followers believe they are serving truth by missionary endeavors. They try to convert their families and friends and participate in various types of evangelism.

The tendency to convert unbelievers to a chosen cause has endured for thousands of years. Today, in international politics, ethnic groups regardless of their size are desperately engaged in the effort to achieve complete autonomy. The same thing is happening in religion. Our ancestors found their spiritual strength in congregational worship. Today each person wishes to discover a religion of his own without benefit of credal support and, having found what he seeks, is resolved to share it with others.

It would be difficult to estimate today the number of small mystical and metaphysical communes that have come into existence in the last twenty years. Many of them were parts of demonstrations against the Establishment. In other words the individual felt compelled to break away from conventions for better or for worse. The result was involvement in the drug subculture and glorification of eccentric behavior. Many younger people were rebels without causes, and it is only proper to point out that this condition is gradually improving. It may well be that involvement of narcotics in religion opened a Pandora's box. It certainly emphasized a strange and rather fearful aspect of psychic phenomena. There had been clairvoyants, mystics, and mediums since the beginning of history. A few have gained honorable places in history for the accuracy of their prophecies. Others—less accurate in their revelations—have passed quietly into limbo, and have little effect on modern trends.

The United States is a melting pot of cultures and beliefs. Per-

sons of every persuasion and conviction have brought with them their psychological backgrounds and their spiritual convictions. Metaphysics was not especially popular with Western theologians, but it was strongly supported by an invasion from the Orient. Many schools and sects of Buddhism, Hinduism, and Islamism are now strongly rooted in America. They have brought with them inspiring philosophies, beautiful symbols, and strange but enthralling beliefs. The average Western religionist seeks something more inspiring than creeds and dogmas, and begins to interpret his own faith in terms of Oriental disciplines such as Zen, Yoga, and Vedanta. Most Oriental philosophies not only emphasize realities of things unseen but also have their own concepts of cosmogony, anthropology, and psychology. As early as the time of Emerson and Thoreau, Eastern wisdom found strong Western exponents.

Oriental teachers brought with them various meditational exercises for the release of the spiritual potential in the human being. The Greeks had similar exercises, but modern man has forgotten most of his Grecian heritage. It must be remembered that in the last twenty-five years the idealism of Western man has been dangerously corrupted. We have forgotten one of the most basic truths underlying progress. Buddha taught the renunciation of worldly ambitions for those who sought union with reality. The mission of Jesus had the same emphasis and he preached humility and poverty by both word and example.

Today, we are attempting to force a union of incompatible teachings. Countless well-intentioned persons are being assured that they can know the truth and, at the same time, perpetuate conduct patterns that are in conflict with the basic laws of both heaven and earth. As a result of this fallacious concept, there has been a serious outbreak of proselyting for purposes of exploitation. Groups vie with each other by promising much which can never be delivered. Instead of enlightenment resulting from improvement of character, all that is necessary is abject obedience to a visible or invisible leader.

I have watched this procedure for years, and one of the most common mistakes is the substitution of a revelation for a life of service and constructive conduct. It is assumed that we are all here to

advance our own cosmic destiny. We are therefore trying to save ourselves. Jesus reminded his disciples that those who would try to save their lives would lose them, whereas those who gave up their lives in service and humility would have life everlasting. All of the great systems of esoteric wisdom have taught self-forgetfulness but, as it appears in the world today, each human being is concerned only with his own security, the fulfillment of his worldly ambitions, and a private highway leading to divine benevolence.

At this particular time, the public mind has received the glad tidings of futility. Prophecies come out every day that huge areas of the world will be devastated. We will either be snuffed out by the neutron bomb, water or air pollution, or useless and purposeless wars. The result is a complicated program of self-salvation which actually is little better than senseless. In the old days we had patent medicine vendors; for whatever ailment you had physically, they had a remedy. People bought these cure-alls and testified enthusiastically to their miraculous cures. Whatever results were attained were traceable directly to the simple fact that these nostrums were ninety percent alcohol and therefore most refreshing.

Psychological panaceas for the suffering of mortality and uncertainties of the future are well symbolized by the proprietary medicines of the early nineteenth century. Some of these older remedies were harmless, but the use of belladonna as a home remedy and opium soothing syrup for infants have been frowned upon.

There is no doubt the seers and mystics have made useful contributions to the advancement of society, but it is dangerous to accept without question confusing reports on the purposes of the Divine Will. To accept without question that which cannot be proven by some form of factual evidence can end in serious difficulties. We frequently receive mail from persons claiming to speak for divine beings, but in most cases the message is as uncertain as its source. It would seem better to follow the inspiration of the great sacred books of humanity and be satisfied to grow like the flowers of the field and not depend on synthetic fertilizer. It is best to begin with the simple homely virtues which do not require any special commitment except to our own integrity. If we meet each

problem of the day with a kindly spirit, we will gradually regenerate our own living and thinking. We must discipline our emotions so that antagonisms and grievances fade away.

There is also constant need for faith which bestows inner confidence that all things are working together for good. We will find our own kind of ministry through service. Instead of trying to solve the mysteries of the spheres in an effort to escape from the pressures of mortality, we become servants in the house of the Lord. We help those in distress, cheer those in sorrow, keep vigil with the sick, and support good causes. We never neglect the near in order to cultivate the distant. We are not overwhelmed by dreams or visions nor do we listen to the dogmas of invisible creatures. Each of us has been equipped with propensities for contributing to the common good. If we keep faith with the duties of the day, greater opportunities will arise in due time.

Bearing these principles in mind, we cannot be victimized by the ulterior motives of strange beliefs. No one can tempt us away from a proper life pattern unless some ulterior motive within ourself can be stimulated. There is an old saying that we cannot be cheated if we are honest. It therefore becomes obvious that dishonesty is loose in the land. We are not victims of a divine tyranny but of very human ambitions and intemperances.

No one is safe until he has overcome his own selfishness and sense of self-importance. The reason why many pseudoreligious organizations are flourishing like the green bay tree is because of the egocentricity which afflicts most mortals. There is no reason why an organization should attempt to artificially expand its activities; if it is honorable in its intentions, it will grow naturally. The real reason for growth is to help people to be honest, intelligent, and faithful to the Universal Plan. We are not here to be important, nor to escape the burdens of the flesh. We are born into this mortal environment to create a commonwealth dedicated to the fulfillment of the Divine Purpose. We are here to work together, serve together, build together, and overcome the evils of ignorance, superstition, and fear.

It naturally follows, of course, that if we are really dedicated to truth that our funds are liable to be limited. Probably we cannot expand but, if our purpose is right, nature will advance our pro-

jects and we will serve those who need us. If we offer that which is unreasonable, we will not attract unreasonable persons. It is interesting to remember that those dedicated mortals to whom the race will be forever grateful had no press agents and no public relations. Lao-tzu dedicated his only written script to an old soldier who guarded the gate of China leading into the Gobi Desert. Buddha preached by the side of the Indian road and died along the path of his pilgrimage, and it remained for his disciples to record his teachings. Nearly all the writings of Pythagoras were destroyed; it is safe to say that less than a dozen copies of Plato's dialogues existed at the time of the master's death. It does not necessarily follow that we should conceal our light under a bushel, but expansion of the philosophic empire has resulted from quiet earnest people who lived the doctrine and died with good hope.

One interesting and encouraging note should be given due consideration. Ideals are respected when humanity has grown sufficiently to understand them. In due time, all of the great religions and philosophies of mankind will be better understood and the benefactors of mankind more appreciated. There is little to be gained by popular programs of evangelism. Years ago I knew a prominent evangelist. He told me that conversions usually lasted about a year, and it was necessary to return and reinforce the failing convictions of converts. The old gentleman told me that he had saved some sinners a dozen or twenty times.

It is ever thus. Tired, discouraged, lonely people cling desperately to doctrines they do not even understand. In the course of time they lose the sense of humor and the simple joys of communal existence. If they will redeem their own dispositions and enjoy those pleasures that are available to nearly all of us, their religious doubts will no longer perturb them. They will no longer feel it necessary to save other people from their mistakes. After all, it is very debilitating to worry over the salvation of friends, relatives, and strangers outside the gates. It just may happen that they are worrying about you for exactly the same reason.

Whatever you join, if joining is important to you, make sure that there is no bigotry or downgrading of other organizations; and be especially cautious if there are claims that that organization has a direct wire with the Infinite.

In
Reply



A Department of Questions and Answers

Question: You have often emphasized the importance of hobbies, and I am inclined toward photography. Can I use philosophy in selecting pictorial material and composition?

Answer: First of all a camera is a disciplinarian. It encourages the best possible use of photographic equipment. It is a mistake to assume that cameras take pictures—persons take pictures, and equipment provides the means of perpetuating some aspect of nature or human nature. If one is satisfied with snapshots of friends and relatives, there is no problem. Every member of the group included in the picture is concerned only in making certain that his eyes are open and his mouth is shut.

If you intend to become a professional photographer, do not start with a camera. If possible, enroll in some group that teaches sketching and composition. Most important pictures today are in full color, and it is useful to become reasonably well acquainted with tonal harmonies according to natural and artificial lighting. One of the most successful professionals I have known was by training an etcher. His accomplishments in this field were outstanding. The pencil, brush, and palette knife are aids to creativity, but not substitutes for a properly trained aptitude. If it is not practical to attend classes, then study appropriate text books, make pencil drawings of various designs, and learn to make such changes as you feel will improve the composition. Field work, either alone or with a group, is helpful in selecting the best ar-

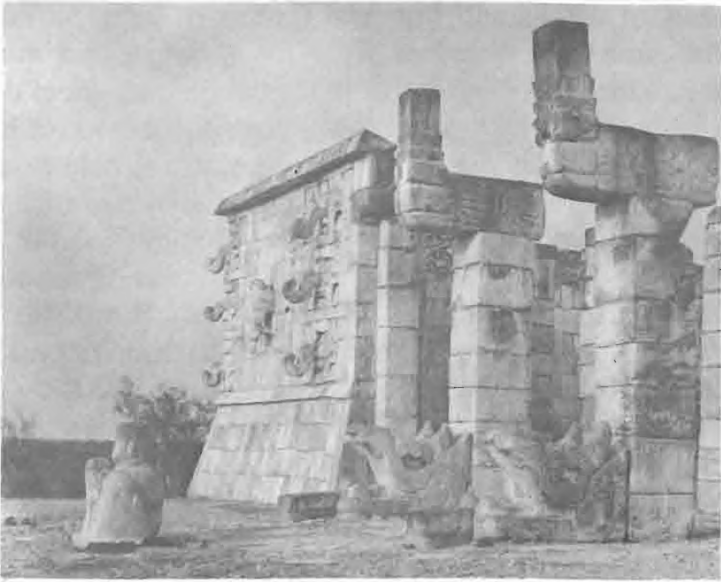


At the entrance to Tokyo Bay is the two-hundred-foot image of the Chiba Kannon. The huge figure is constructed of ferrous concrete and is earthquake resistant. It has been called "Japan's Statue of Liberty." The photograph showing two visitors approaching the colossus gives a feeling of its immensity. Manly P. Hall photograph by Polaroid.

rangements of details and principal centers of interest. You will gradually come to realize that art perfects nature and must occasionally reduce the elements of design to their essential details.

After your artistic inclinations have been disciplined for at least six months, attention may then be given to the selection of a camera. The general tendency is to buy the most expensive model that one can afford, but the wiser course is to purchase the cheapest one which will meet the needs of the moment. Years ago the Eastman Kodak Company distributed a line of cameras called "Brownies." They were boxes available in two or three sizes which could be handled successfully by small children and those elders whose hands were not too steady. The "Brownie" virtually never failed. The lens was not especially good, and enlargements were disappointing, but in the hands of an expert the results were almost miraculous.

An internationally famous photographic artist whom I knew for many years had thousands of dollars worth of equipment—lenses of every size and shape and developing and printing equipment which delighted the ego, but had very little to do with picture taking. My friend taught photography, and among his clients were many wealthy members of the film colony. With a solemn face and an appropriate professorial manner, he explained the uses and abuses of all these instruments and came to be regarded as an international expert. One day he told me that when he traveled he took an Eastman box Kodak with him and had the films developed in local drugstores. Because the enlargements were not successful in themselves, he etched a screen with tiny lines running in all directions. If he wished an exhibition print, he laid this screen over the 11" x 14" printing paper so that the light of the enlarging machine made the print through the screen. When this was properly developed, he simply added a few etching lines, softened it up, rubbed in an occasional cloud, eliminated moles and birthmarks, and matted the picture appropriately. As a result it was a salon print and usually won an award. Photography is not a cheap hobby, but with practical thinking the expenses can be reduced to a minimum.



House of the Warriors at Chichen Itza. Manly P. Hall photograph; 3¼ x 4¼ Speed Graphic with texture screen.

Personally, I started my picture taking with a Graflex camera, and all my Asiatic and Central American pictures were taken with it. After it was stolen in Paris, I suspended picture-taking for several years and then decided to use a Polaroid. There is much to be said for a camera which delivers the finished print in a few minutes. One gentleman with whom I traveled for several weeks took about thirty rolls of 35-mm film, sent them home to be developed, and all of them came out blank due to a defect in the camera. If a person visits places to which he is not likely to return, it is important that the films come out to his satisfaction. When development is virtually instantaneous, the photographer can re-frame a subject to his or her heart's content. While the Polaroid provides no negative, enlargements to salon size are satisfactory and often very handsome.

Having selected the camera of your choice, read the accompanying instructions carefully. The more complicated the instrument is, the more likely it is that some adjustment will be overlooked or incorrectly set. It used to be necessary to wander about with a light

meter hanging around your neck, but this nuisance is no longer fashionable. Carefully and thoughtfully the amateur photographer experiments with picture taking.

Here a few suggestions will also be useful. All other things being equal, simplicity is a major virtue. Refrain from posing your favorite aunt against a background of flowers, shrubbery, fences, or odd corners of porches. In the finished production the good lady may fade into a lilac bush or have a tree growing out of the top of her head. For portraits, a plain background, a plastered wall outdoors, or an uncluttered area inside a house is best. It is also advisable to get as close to the subject as possible so that only the head and shoulders are included.

Bright days emphasize wrinkles whereas somewhat overcast weather or light shade is flattering. It is often possible to combine natural and artificial light in outdoor snapshots. Groups of people are hard to photograph as there is nearly always one with an unfortunate expression. If the photographer is struggling with equipment, the subjects are apt to freeze until they look like a row of mourners at a funeral. Posing people is a knack in itself. The best, but most expensive, way for single portraits or group pictures is to load the camera and make a dozen or more exposures in rapid succession from slightly different positions and distances. Remember, the great picture is always an accident in spite of the noblest efforts.

The tendency in photography is gradually to specialize. The most rewarding economically is commercial photography and there is always need for unusual pictures of unexpected happenings. The more difficult specialty is children, and in this field women seem to have the greater success. Landscapes often reveal outstanding photographic artistry; but they take time, patience, and a highly trained sense of color. If possible, long-range shots need some kind of foreground accent. The distant mountain becomes more interesting if a gnarled tree or an unusual rock formation adds drama to the composition.

Most picture takers hope that others will be interested. Even good friends, however, can be bored with the likenesses of persons they have never known or expect to know. The applause will be re-



Burmese mother and child. Manly P. Hall photograph; 4 x 5 Graflex.

served for works of beauty and dramatic impact. Animal photography has a considerable following and it will be virtually impossible for the amateur to compete with the nature films now appearing regularly on television. The best chance in this area is family pets which means that you must have your camera immediately available to capture an exceptional situation. With care however, large zoos can afford suitable opportunities. The main problem here is to get an angle in which fences, bars, and buildings are invisible. One way is to place the camera so that the photograph can be taken between the bars of an enclosure. Here special lenses may be necessary, but these should not be used until the basic principles of photography have been thoroughly mastered.

A study of Oriental painting will come in handy, especially in the selection of flower and landscape material. The Chinese painter specializes in compositions which break down into three distinct distances. Of course the painter can invent any composition which he desires. This the photographer cannot do. In photographing a mountain it will be fortunate if a village or valley below can be included. A church steeple in a middle distance can be framed by streets leading toward it, and a street scene in turn suggests pedestrians or vehicles in the foreground. There is not much time to think these things through when the occasion arises, so the concepts must be firmly settled in the mind. In architectural photography fragments of a building or its decorations may prove better pictorially than an attempt to capture the entire edifice. In Egypt everyone photographs the pyramids or the sphinx, but an unusual artistic composition is difficult. The photographer must walk around, approach the object, retreat from it, and consider including or excluding other persons on the same errand. Sometimes a small fee will induce native cooperation. A daring effect in



The Great Torii Gate at Miyajima emphasizing the three distances. Manly P. Hall photograph by Polaroid.

the case of the sphinx is to stand directly between the front paws and aim the camera upward toward the face of the huge image. There is one point in which it appears as though the sphinx is looking directly at you.

There is a superstition that a photographer remains an amateur until he develops and prints his own films. I suspect that equipment dealers have propagandized this notion. For all intents and purposes if you use conventional film, any first class establishment can handle it successfully. It is not always wise, however, to make use of cut-rate services. If you have a negative which you wish to give special treatment, it is possible in most communities to rent a professional darkroom for a few hours and quite often the proprietor of the establishment will give useful advice.

With film as rapid as it is today, there is very little need for tripods; but it is frequently helpful to discover something upon which you can brace a camera. In photographing the great Buddha of Nara in Japan and, for that matter, most interiors of sacred structures, flash equipment is not permitted. If there is a way of bracing the camera however, a good picture can usually be obtained. I found a large red lacquered column placed strategically for photography and, leaning the camera against this column, I got an effective picture.

A few miles outside of Tokyo, there is a most unusual figure of the Takasaki Kannon. The image is 130 feet in height and is in the classical Chinese concept of the deity of mercy. The accompanying press photo shows commendable ingenuity. The impressiveness of the figure is intensified by the buildings around the base, and a large blank area in the foreground is neatly occupied by an architectural fragment and the corner of an Oriental roof. This points out an important aspect of composition. The person viewing a picture must receive the greatest sense of meaning associated with the photograph. Without the setting, the figure might be only a foot tall and standing on a table. A good photograph must always tell a story. In a sense it must defend its own existence. I made several efforts to photograph the same image, but lacked the equipment to do it justice.



The Daibutsu of Nara, the largest figure of the great Indian teacher, Gautama Buddha, in Japan. The image is fifty feet in height, cast in bronze, and the nimbus behind it rises to a height of over eighty feet. Manly P. Hall photograph by Polaroid.



Takasaki Kannon. This image stands about sixty miles west of Tokyo in the Japanese Alps. The image was dedicated in 1952 to symbolize the resolution of the Japanese people to discard war forever as a means of solving international differences. Press photo.

Most arts are now deeply involved in propaganda and photography is no exception. While the camera cannot lie, the circumstances surrounding the creation of a picture can destroy much of its integrity. Watching news releases on television will prove

beyond doubt that a camera can be a weapon. Thoughtful persons of good character will discipline their minds and emotions against the misuse of the graphic arts. While most private citizens have no intentions of using their cameras for propaganda purposes, there are a considerable number of neurotic photographers. They have a natural affinity for the miserable and the forlorn. Some of them delight in photographing ancient ruins or desolate areas and poverty stricken environments. If this tendency continues it may gradually affect the selection of subject matter so that the bleak and arid predominate in scenic material. Occasionally a great picture demands a somber setting, but the trend should always be toward light and hope. In photography light is to a picture what enlightenment is to the soul.



Temple caves of Elephanta in the harbor of Bombay, India. Manly P. Hall photograph; 4 x 5 Graflex.

In these days there are several very practical uses for photography. One is the documenting of rare works of art. Every valuable piece in public or private collections should be photographed. Burglarizing of homes and museums makes it highly desirable to be able to identify with certainty a painting, sculpturing, or valuable ceramic. In case of destruction a clear picture facilitates the settlement of insurance claims. Photographic records of accidents or natural disasters may be important in determining responsibility or extent of damage. Usually, in home collections of art, it is not necessary to take pictures of all the separate items. Interiors of a room may show several valuable items on one print.

It should always be remembered that the camera is not a substitute for the brush, the chisel, or the kiln. There has been a tendency lately for some photographers to go into competition with ultramodern painters and sculptors. In some cases this is accomplished by distorting and elongating the photograph by mechanical means. There may be also double printing and montages or the reproduction of decadent subject matter. Usually such procedures are motivated by the same incentives which impel an artist to sacrifice fame for notoriety. The photographer should be as honest and honorable as any exponent in the fields of creativity.

We may include a few hints originating from personal experience. The Japanese in their wood-block prints seldom draw a face totally front view or in exact profile. One day I looked over a rather handsome Utamaro print which featured a group of persons. The poses were different, the gestures were individual, but all the faces were three-quarter view. This is a good point for photographers to consider. When a person is so posed that he is looking straight into the camera lens and flash equipment is used, there is quite likely to be a little tension and a moment of anxiety.

Sideviews are afflicted by the neck line, an unattractive ear, a sloping forehead, or a protruding chin. There is also likely to be a question as to what the poser is looking at or why. If the camera is brought up close, it is sometimes excusable not to show all of the hair or too much of the neckline. Something is to be said, however, in favor of color. If colored film is being used, the model should not wear white or black. This is the opportunity for a bright ear-

ring, a pleasant necklace, and the upper part of a varicolored blouse. The man may have to settle for a necktie or a sport shirt. As far as possible, the background should be sparsely lighted and the attention focused on the person.

When photographing in the home, every consideration should be given to the best location in which the model should be posed. Full length portraits are usually a waste of film and the face is too small. Those specializing in this field would do well to look over books containing examples of Sargent and Whistler. While focusing for a close-up head study, give special attention to the mouth. It is peculiarly sensitive and has strange habits when involved with stress or vanity. Sargent always said, "A portrait is a work of art with something wrong around the mouth."

I remember one photographer who was in serious difficulties with the chairlady of the local literary guild. She sat with clenched teeth and a desperate determination to appear distinguished. The photographer's wife was his assistant. He had his camera focused and his head was under the black cloth that was shutting out extraneous light. Every possible device to loosen up the face of the intended victim failed until from under the cloth the photographer called to his wife, "Did you put out the garbage." A rather strange and disturbed expression spread over the face of the sitter, and in that moment the great photograph was made which hung forever after in the lobby of the club.

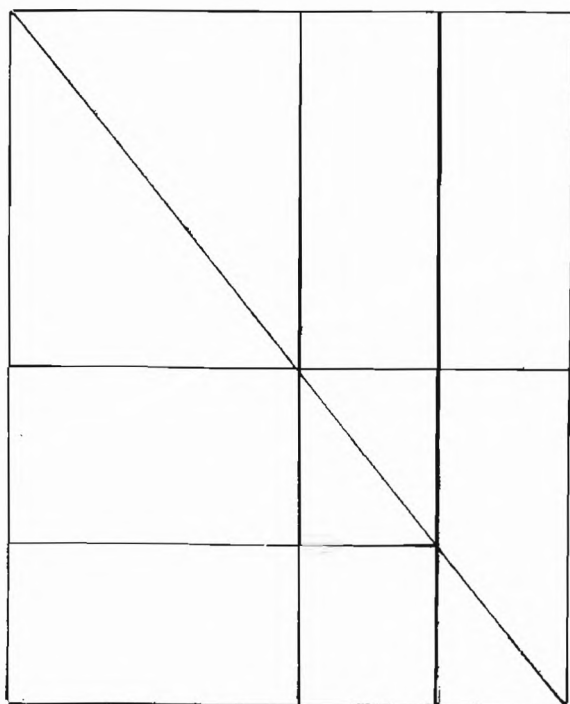
After gaining control of a camera, you can begin experimenting with the accessories. One of the most popular of these is a little device that enables the photographer to get into the picture before it is taken. Years ago this was accomplished by a bulb and a long rubber hose. If you stepped on the bulb, it triggered the shutter. Now, however, there is a time device which gives ten or fifteen seconds to join the fortunate group. There is a tendency to look a little hurried with the use of this contrivance, but it is splendid to supply a complete portrait of all concerned.

Filters and such devices are well described in the handbooks, but when traveling a cloud filter is frequently useful. It increases the contrast between the sky and stray clouds, and is especially helpful in scenic compositions. Telephoto lenses come later in the curri-

culum, but can be indispensable. Most persons who are interested in photography like to travel to some foreign region which is duly picturesque but, by the time they have gone through customs and had their baggage tested for armament and been forced to reclaim their luggage without a porter in most parts of the world, they will find it helpful to travel light. A heavy suitcase loaded with accessories valued at \$3,000 or \$4,000 can be a cause of anxiety. It may not arrive with you, in fact, there is always a possibility you will never see it again. It is best, therefore, to carry an all-purpose camera of a type and kind where film is likely to be always available. In the early days of security, the electrical devices intended to discover metal in various parts of the human being ruined the film in the suitcase or the camera itself. This has been corrected, but not always with certainty in less sophisticated areas.

When traveling, one of the great delights is to photograph the people. This can sometimes be a cause of embarrassment, for many strangers resent the idea of being photographed by persons they do not even know. I once saw a handy camera for this which may have had a rather unsavory history. It looked exactly like any other camera, but the lens on the front was a dummy and the real shutter was on one side near the back. While you were apparently focusing on the Arc de Triomphe in Paris, you were actually taking pictures of persons who had stopped to see what you were doing. It was a great success for informal pictures including the head and shoulders of a gendarme, an inquisitive old lady, and a teenage girl with her mouth open.

Seriously, you should indicate by sign language, if nothing else, that you would like to take a person's picture. If this is done with great gentility, there may be no objections—especially if you are using a Polaroid camera. You can take two pictures almost simultaneously and when they develop present one to the person who was gracious enough to pose. This nearly always results in a firm and enduring friendship. I remember in the Deer Park at Nara I was able to convince one of the women who was trimming the shrubs to let me photograph her. When she saw her likeness in living color, she called all the gardeners together for a group picture.



Window mats should be based upon the proportion of the photograph desired, but small enough to isolate the separate elements of a larger composition.

A convenient way to study composition is to prepare a series of mats with apertures of various sizes and shapes. The openings should be comparatively small, and proportions can be based upon the accompanying diagram. A small size, approximately two inches wide and two and a half inches high, will prove especially useful. Any pictorial magazine or book with well composed pictures or reproductions of famous art works will serve our purposes. Lay the window mat on various areas of a larger picture in order to discover attractive details of design. It will soon become apparent that large photographs contain a number of smaller compositions, probably unnoticed by the person who took the original picture. One tree can be featured in a broad landscape or an architectural detail can be dramatically isolated.

Even in portraits, compositions can be modified and a detail from a still life can become a complete work of itself. The person using the mat must depend upon his own intuition to determine when he has achieved the best and most dramatic centering. After some practice he can use his camera to greater advantage, and by moving closer capture the dynamic meaning of an object or circumstance. Experimenting with mats will also save considerable film and bring to the surface submerged artistic instincts.

It seems to me that an important photograph should have a message and a meaning. It may delight the eye, but it should also enrich the understanding of nature and human nature. Obviously, this can also apply to family portraits. When taking a picture of an individual every effort should be made to capture on film as much as possible of the personality and individuality of the subject. This may recommend that we break the traditional policy of allowing the photographer to control the posing. It would be better to allow the sitter to decide appropriate clothing, background, posture, and facial angle. The model may use too much makeup, thus concealing important details of character. Even when photographing most attractive persons, beauty is not nearly as important as indications of integrity, strength, and emotional maturity.

All that we can photograph is some aspect of universal law, some evidence of the Divine Plan shaping the face of creation. The picture, therefore, should convey a sympathetic and respectful quality in which there is no negative or destructive motivation. The modern trend toward social significance is not art but propaganda, and should be avoided by those who wish to have a reputation for outstanding artistry and cultural significance.



Most of the shadows of this life are caused by standing in one's own sunshine.

—Ralph Waldo Emerson



Happenings at Headquarters



On Sunday afternoon, June 27, Mr. and Mrs. Hall with the staff and friends of PRS attended a surprise party to honor Patricia Ervin, the new Vice-President of the Society. Mr. and Mrs. Charles Hembree hosted this happy event; and it might be noted that Mrs. Hembree, who was a small baby at the time, attended Manly P. Hall's twenty-first birthday party. The guests gathered around the swimming pool in a beautiful rustic setting and in due course broke bread together at a sumptuous repast. Mr. Hembree himself actually baked and superbly frosted two carrot cakes for the party and also delighted the guests with special ice cream from his own secret recipe. Bob Camm, a young neighbor whom Pat has known from his childhood, flew in from Dallas for the occasion. Pat radiated her sincere appreciation and all present unanimously agreed that the event was a complete success.

Manly P. Hall's Sunday morning lectures for the summer quarter included *On the Pythagorean Philosophy of Numbers*, *I Beg to Differ with the Darwinian Theory*, *Sacred Images*, *Coping with Mental and Emotional Depression*, *Buddha and the Bomb*, and *The Four Basic Temperaments and How to Live with Them*.

Other Sunday morning speakers and their topics were: Dr. Robert Gerard, a Trustee of the Society—*Integral Psychology and Raja Yoga*; Dr. Stephan A. Hoeller—*The Return of the Mystical Christ*; Dr. David E. Dunlap—*Carl Jung's Work Viewed as a Synthesis of Human Culture*; Roger Weir—*The Bodhisattva and the Space Age*; and Dr. Randall C. Phillips, a Trustee of the Society—*Whole Brain Living*.

Jan Hathaway De Loe, on Monday evenings in six sessions, presented *Studies in Creative Writing*.

Dr. Stephan A. Hoeller, on Wednesday evenings, presented two series of lectures—*Mysteries of the Holy Grail* in seven sessions and *Man and His Symbols* in five sessions.

Roger Weir, on Thursday evenings in fourteen talks, presented *Alexandria and Rome*.

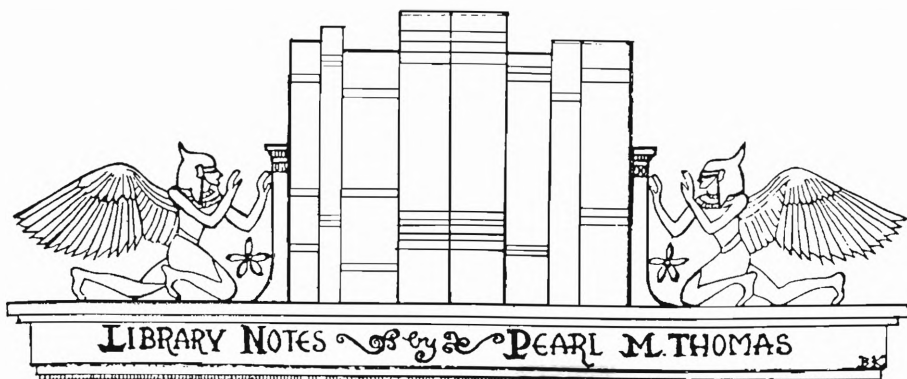


Patricia Ervin, the new Vice-President of the PRS.

Friday morning Lyceum Programs, hosted by Pearl Thomas, presented the following speakers and lectures: Rema Sendral—*From Anger to Tranquillity*; Dore Deverell—*Taking Control of Your Life*; Frances L. Pellicci—*The Tarot, The Pictorial Wisdom*; Pearl Thomas—*A Further Study of the PRS Library*; Barbara Kimball—*Women Superstars*; and Charles McGruder—*Understanding Yourself*.

PRS activities on Saturdays were: Judith Richardson—*Psychology and the Creative Artist*; Andrew Da Passano—*A New Light on the Path*; Strawberry Gatts—*J. Robert Oppenheimer: Father of the Atomic Bomb*; Roger Weir—*Ptolemaic Alexandria*; Clive Johnson—*Yoga Psychology of Patanjali*; Dr. James L. Kwako—*Exercise for Health*; Ron Hogart—*American Mysticism*; Joy Mills—*The Modern Search for the Holy Grail*; Kinue Williams—*A Demonstration of Oriental Flower Arrangements*; and Judy Rich—*How to Let Go and Empower Your Life*.

Japanese Folk Art was the library exhibit for the summer quarter. Displayed were nineteenth century peasant paintings and ceramics found in the kitchens of farmers. Popular paperbacks of old Japanese novels and quaint toys were also on view.



**BENJAMIN FRANKLIN:
PRINTER, AUTHOR, AND EDITOR
(Continued)**

When Benjamin Franklin became sole owner of *The Pennsylvania Gazette*, he had expended a great deal of money for the necessary equipment. Consequently, he was heavily in debt, something he could not abide. Many of the famous quotations we all know so well from the writings of Franklin deal with the subject of money and its wise use:

Remember that time is money.

Keep thy shop and thy shop will keep thee.

If you know how to spend less than you get, you have the philosopher's stone.

When Franklin seriously began to consider marriage, a young couple who admired him tried to make a match with a likely young lady; but when her parents were told that Ben expected a sizeable dowry, their enthusiasm dwindled immediately.

Before young Ben had gone to England to buy printing apparatus at the age of eighteen, he had been boarding at the home of a Mr. and Mrs. Read, and had become well acquainted with the daughter of the household, Deborah. They were considering marriage, but the mother disliked the prospect of a long separation

for two so young and rather discouraged the union. While Ben was in England, he wrote only one letter back to young Debby Read and implied that they should not be planning marriage. More or less on the rebound, she married a man who proved all too soon to be a ne'er-do-well—it was rumored that he had a wife somewhere in England, then rumored that he had died. At that time there was no way to know how true were these reports.

At any rate, Debby left her husband very shortly and went back home to her parents. After a couple of years in England, Ben returned and started seeing the Read family again, but Debby was not communicative and kept to herself. Ben, always basically the “do-gooder,” was ashamed of his former actions and the relationship was reestablished. However if they had married soon, there could have been problems connected with her estranged husband. If he was alive, then Deborah would be a bigamist. Again the man could have gotten himself into debt, problems that neither Ben nor Debby wished to confront. So on September 1, 1730, they were married—as a common-law marriage which was quite an accepted plan for that period. She took his name, raised his children, and in every way assumed the duties of a wife. There is no record at any church in Philadelphia of their marriage, but that it was a good one cannot be denied. Debby was a good wife; she apparently adored her husband, but did not have the ability to grow mentally along with him. When they soon established a general store in Philadelphia, she took care of the books, waited on customers, and did considerable ordering. She worked equally as hard as Ben and enjoyed doing it. They both made every effort to have and preserve a happy relationship, and succeeded remarkably well.

Within two years of their marriage, young Ben was on his way to fame. The year 1732 introduced many meaningful changes for him. His debts were paid off, his *Gazette* was the best newspaper in the Colonies, and very profitable too. He was an officer in the Masonic order, and making friends in many areas. At the end of the year, he started his famous *Almanack*.

Philadelphia had seven printers who put out annual issues of almanacs, one even in German. These invariably came out late in October or November. While the Quaker City was the second larg-

est city in the Colonies, it hardly seemed necessary to launch another almanac; but it was Ben's dream to write another and his first issue advertised in his *Gazette* came off the presses late in December, 1732, and sold for five pence a copy. Three additional impressions had to be made in short order. Almanacs were as essential to the "middling" people of the Colonies as calendars are necessary to us today.

With this new interest, Franklin created several figures to use as his outlet for self-expression, much as he had done ten years before in Boston with his critical essays under the pseudonym of Silence Dogood. This figment of his vivid imagination had strong opinions on almost every subject but, as a sixteen year old lad, young Ben was not able to cope with Silence Dogood for any long period of time.

Franklin chose to call the new almanac *Poor Richard* after Richard Saunders, the famed compiler of the *Apollo Anglicanus*. Obviously, he knew a great deal more about astrology than he was willing to admit. While there were some who believed that Ben and Poor Richard were one and the same, Richard staunchly denied this and from time to time he would make little remarks against his printer Ben Franklin, then quickly say that he was grateful for the opportunity to use his understanding of astrology and get paid rather well for doing something he loved to do.

In the preface of the first issue for the year 1733, Poor Richard admitted that he was "excessive poor, and my Wife, good Woman . . . excessive proud . . . and has threatned more than once to burn all my Books and Rattling-Traps (as she calls my Instruments) if I do not make some profitable Use of them for the good of my Family. The Printer has offer'd me some considerable share of the Profits, and I have thus begun to comply with my Dame's desire."

Later, Franklin put Poor Richard's wife into print. Mistress Saunders was not at all pleased with her husband's constant reports of bad weather, so one day when he was busy she slipped in some ideas of her own on the subject. After all, the good housewives needed to know when it would be an appropriate time to hang out their washing.

From the first, *Poor Richard's Almanack* was a tremendous

success; it was filled with interesting tidbits—some philosophical, some entertaining, some useful; but it was never dull. Through it all ran a good dose of Franklin's humor which was one of his outstanding features and stayed by him all his life. Franklin was fast becoming the best writer in America. Much of the writing in the almanac, however, was borrowed from other sources; passing by way of Ben's fertile mind the words and ideas took on greater meaning and often, under his able direction, expressed the same idea with much more vigor and simplicity. As an example, a quotation which stated "Three may keep counsel if two of them are away" became under Franklin's guidance "Three may keep a secret if two of them are dead." Again, he changed "The greatest talkers are the least doers" to "Great talkers, little doers." Many of our simple American homespun proverbs come from the ready pen of Franklin:

He that falls in love with himself will have no rivals.

God helps them that help themselves.

The year 1733, like the preceding year, was also outstanding for Franklin. The almanac was doing very well, well enough for him to feel he could afford to return to Boston to visit his family. Here he was reconciled with his older half brother and all bitterness was forgotten. James, now in his thirties, felt that he did not have long to live, and requested that Ben take his son Jemmy to raise and apprentice him to be a printer. Ben also had continued to have guilt feelings that he had left his brother's shop and care to take up residence in far-off Philadelphia. When James died, Benjamin took in the son, saw that he had an education and a seven-year apprenticeship with him. Then he set the young man up in the printing business and felt better about the whole situation.

In 1734 he also won further honors in Masonry when he was elected to be Grand Master, and the month following he published the first Masonic book produced in America.

From 1748, the *Almanack* was called *Poor Richard Improved* and was larger than before. It continued to delight people and

was in print from 1732 to 1757, selling ten thousand copies a year.

Franklin was one of those rare personalities who could have been a success in anything he tried. There were some who said he should have been a doctor and, with the proper education, would have been outstanding in this area. An article in the almanac gave rules for health and long life, and these hold just as true today as they did in his time.

Perhaps his lifelong dedication to his principles had much to do with his positive outlook on life, and his innate ability to grasp ideas and make much of them helped him in every field. Almost everything he touched brought him money and added success. While his love of service dealt strongly with printing, he branched out into other avenues of expression, accepting and creating new ideas wherever he could find them.

Franklin and his friends in the Junto, an organization of civic-minded young men which he had established several years prior, were aware that their beloved city, Philadelphia, was growing too fast—in fact the fastest among all the Colonies. This posed problems which Ben and his associates tried to surmount. As an example, fires were a constant source of worry, so Ben studied fireplaces and the so-called “air-tight” stoves and created a new type of stove which, extending up some inches from the floor, could allow for air to circulate freely about it. The stove which he designed opened at the front, was most attractive, and he called it the Pennsylvania fireplace; but it has since become known and loved as the Franklin Stove. When the plans were completed, he turned them over to a close friend, Robert Grace, who developed a profitable business out of their manufacture. Ben was offered a patent for his notable invention but refused it on the grounds that people should feel amply rewarded in knowing they had served others in their need. Ten years later, he again refused to patent his electrical discoveries for the same reason.

He organized the first fire department in Philadelphia, as well as the first Fire Insurance Company. Later, he was instrumental in getting the streets of the city paved. These activities, as well as others he instigated, brought him to the attention of the Provincial Assembly; and in 1736 he was asked to be clerk of this presti-

gious body, a position he held for fifteen years. Here was a man with practically no public education, joining the ranks of the gentry. A new field of endeavor had opened for him; he was in politics.

His interests—be they as printer, writer, inventor, diplomat, or ambassador—all stemmed from a specific need at the time which his fertile mind could grasp and quietly resolve. In every activity he gained friends and was able to be on good terms with all classes of people. While anyone who performed so adequately and on so many levels would be bound to create a few enemies, this in no way bothered Ben Franklin. He had the capacity to accept things as they came and to do something about them if it served the common good. Otherwise, he enjoyed life to the full with great good humor and a certain personal detachment. “Love your neighbor,” he said, “yet don’t pull down your hedge.” Another thought along this same line by Franklin states: “Let all Men know thee, but no man know thee thoroughly.”

Among the thirteen rules for good conduct that Franklin imposed upon himself at the tender age of twenty-two was sincerity, and he most certainly tried to adhere to it as well as to all the others. However he had a tremendous sense of humor and loved writing under false names and using this as a device to say what he wanted without drawing attention to himself. It had worked ten years before with the name Silence Dogood, and with Poor Richard and his Mistress Saunders he had really struck a gold mine.

Franklin absorbed his ideas from countless sources. One quotation from his own background holds little meaning unless the reason behind it is known. Of the very few stories from his childhood as related in the *Autobiography*, one tells that, when he was about seven years old, members of the family stuffed Ben’s pockets with small coins. We must remember that he was the youngest boy in a large family, and a heart winner at that. His natural impulse was to dash out and spend it. On his way to a toy store, he encountered an older boy who seemed to be having a wonderful time blowing on a whistle. Ben was intrigued! So he

offered all his recently acquired wealth in exchange for the whistle. The older boy, recognizing a bargain when he saw it, was only too willing to comply. The exchange was made and Ben hurried home with his new noisemaker, blowing his whistle all the way. He continued with his so-called music at home and was promptly squelched by each and every member of the household. When they realized that he had spent all of his money for this foolish contraption, their ridicule was unleashed. Ben, in tears, was soon made to realize that he could have bought many little items for the amount he had squandered on the whistle. So in later life at the age of sixty-six, he was writing from personal experience when he said: "He has paid dear, very dear, for his whistle" ("The Whistle," Nov., 1779). He retained all his life the lesson he had learned, but with no hard feelings, no irritation—he considered it a chance to grow a little.

Franklin did not take kindly to any form of orthodox religion. As a young apprentice, he much preferred to spend Sunday mornings reading in his room. His parents worried considerably about his lack of interest in going to religious services. However from time to time, he did attend if the minister had something to say that was worth his time to listen. Such a young minister came to Philadelphia and Franklin found him quite stimulating, so much so that he wrote about the minister in *The Gazette*, for he considered his newspaper to be an instrument for public service. Then to his horror, he found that the minister was plagiarizing. He read fine sermons of other members of the cloth and could memorize them very quickly. Franklin was dismayed and he could easily have denounced the offending speaker in the columns of his *Gazette* which held a tremendous influence in the city. Instead, he simply made the comment that he very much "approved of his giving us good sermons compos'd by others, than bad ones of his own manufacture."

Franklin used his Sundays as the time for self-improvement, both mental and moral. His thirteen virtues which he tried so diligently to acquire as well as his "Articles of Belief and Acts of Religion" gave him strength and he had no need for formal reli-

gion. His ideals, put down on paper as a very young man, were his strength and continued all his lifetime to give him the courage to face any problem that came his way.

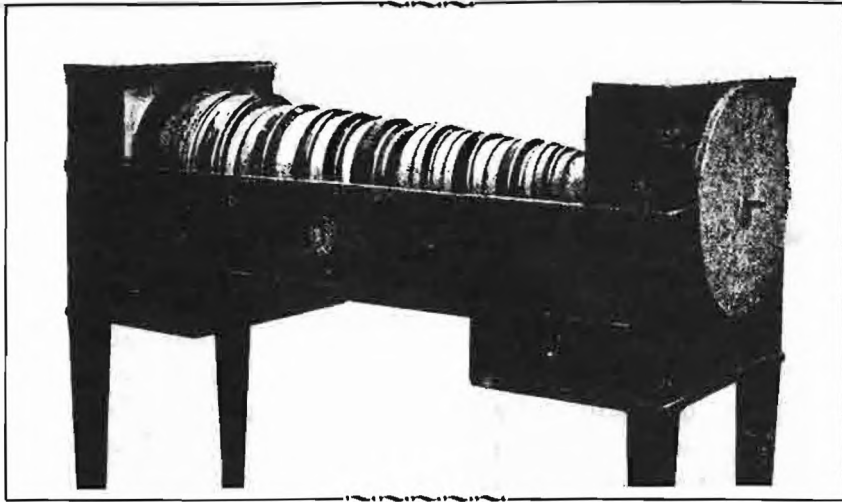
Franklin became clearly the best writer of early America. His *Autobiography*, incomplete as it is, is as readable today as when first published. The *Almanack* was a best seller for countless years. From twenty-four various issues of it, quotations were extracted and assembled into a booklet under the name *The Way to Wealth*. Like the *Autobiography* it was endlessly reprinted, and in many languages.

With his great love of learning, Franklin was the instigator of the Library Company of Philadelphia. As time advanced he became desirous of seeing that learned men in all the British Colonies should be in constant touch with one another. The perfect site, he felt, was Philadelphia; and so there was built a beautiful building known as the American Philosophical Society. He patterned it after the ideas of the Royal Society of London whose members constituted a veritable "Who's Who" of London's scientific circles. In fact, Franklin was elected to the London Royal Society some years later for his outstanding achievements in science.

At one time, he undertook a study of several European languages: Spanish, Italian, German, and French. He learned to read in the first three; but sad to say, while he could also speak in the French language, during the nine years that he resided there, he never felt quite comfortable with it.

Music was another avenue of expression which engrossed his interest and became a hobby. He learned to play on at least four instruments, and perfected one instrument which he called the armonica.

In conclusion, it would be well to quote directly from one of the books in the PRS Library collection about Benjamin Franklin. This particular book entitled *The Amazing Benjamin Franklin* was published under the auspices of the Philadelphia Chapter of the Sons of the American Revolution. The chapter referred to here was entitled "Franklin, the Editor" and was written by Josephus Daniels (Ex-Secretary of the Navy):



Franklin's armonica. This model contains thirty-five hemispherical glasses arranged on a central rod. It was operated by a treadle connected with a disk on the side.

"If Franklin had touched life nowhere except as printer, editor and author, all parts of the same calling, he would have been illustrious, for in these he made and unmade opinion and officials. . . .

"I call him the real great Editor. He was a printer-editor in his youth, an editor-statesman in his maturity, and editor-diplomat as he grew in years and in wisdom. He was first, last and always the newspaper man with a nose for news, a genius for understanding how to reach the folks, a talent beyond compare for combining instruction with homeliness of expression and quaint humor with which his articles were shot through. . . .

"Though dead, he yet speaks, for the great journal he founded and made the most powerful influence of the day . . . the 'Saturday Evening Post' . . . was known more as the 'Pennsylvania Gazette' when it exerted its influence. . . . 'Poor Richard's Almanack' carried his homely wisdom to every fireside. His quaint humor and irony and sarcasm sent home his teaching and his shafts."





Several years ago, for an entire day, the PRS Library was turned over to an advertising firm for the purpose of photographing the daughter of a very prominent movie actor. Props were brought in to intensify the feeling of a library as a background. One of these was a huge world globe on a beautiful ornate stand. Nice to have but where would we keep such a large thing? The other prop was some parquet flooring which was laid down in one corner that they were using. That did it. It was so beautiful that I took a picture of it and promised myself that our library should have that type of flooring. Now we do—thanks to the many Friends of the Library. The same tiles were also placed on the stairs to the gallery and on the counters in the main part of the library. We feel this is helping to make the library more beautiful, and hope that our friends will have the opportunity to come visit.



You may delay, but time will not.

—Benjamin Franklin

Saying Grace.—Dr. Franklin, when a child, found the long graces used by his father before and after meals very tedious. One day after the winter's provisions were salted—"I think, father," said Benjamin, "if you were to say grace over the whole cask once for all it would be a vast saving of time."

—*Modern Eloquence*, 1900

But dost thou love life? Then do not squander time, for that's the stuff life is made of.

—Benjamin Franklin

BONUS BOOK

FOR *PRS JOURNAL* SUBSCRIBERS

A new subscription or renewal to the *PRS Journal* received by December 1, 1982, will entitle you to a copy of Mr. Hall's latest book, *The Little World of PRS* (described below) to be sent as a bonus during the month of December. This is an exceptional value and the best time to renew subscriptions, as the bonus book alone is valued at \$3.95. Christmas is just around the corner, and renewing your own subscription plus extra gift subscriptions will qualify you for more bonus books and save even more on each subscription! A remittance envelope is enclosed for convenience in ordering.

THE LITTLE WORLD OF PRS

A Field Tour of the Philosophical Research Society

by Manly P. Hall

In eighty pages of profusely illustrated text, Mr. Hall tells the story of the Society from the construction of the premises through the years of his collections of art work and the outstanding source material of the Reference Library dealing with comparative religion, classical philosophy, the esoteric arts, and the sciences of antiquity. Softbound with an artistic cover design, 6" x 9"—\$3.95.

Copies will be available after December 1, 1982, for \$3.95 each, plus 6% of the total cost of the order for postage and handling, with a \$.75 minimum. California residents, please add 6½% sales tax.

PHILOSOPHICAL RESEARCH SOCIETY, INC.
3910 Los Feliz Blvd., Dept. B
Los Angeles, CA 90027

THE PHILOSOPHICAL RESEARCH SOCIETY, INC. is a non-profit organization founded in 1934 by Manly P. Hall for the purpose of assisting thoughtful persons to live more graciously and constructively in a confused and troubled world. The Society is entirely free from educational, political, or ecclesiastical control.

The Library of the Philosophical Research Society is an outstanding public facility, devoted to source material in obscure fields in which basic reference material is limited and important items extremely difficult to secure.

A number of rare volumes in the Library of the Society have already been reprinted to meet the demands of private students and those public institutions now rapidly expanding their libraries to incorporate these neglected fields. The present program is to expand this endeavor and facsimile a number of valuable and comparatively unobtainable volumes annually. The PRS Library was assembled over a period of fifty years by Mr. Hall, who has personally selected for reprinting those special reference volumes which he considers to have exceptional merit in view of the rapidly increasing interest in alchemy, Platonic philosophy, and the ancient schools of Eastern Wisdom.

PRS LOCAL STUDY GROUPS

Those interested in contacting the leaders of the PRS Local Study Groups in various communities are invited to contact our Headquarters for information concerning such groups nearest to them. If you would like to organize a study group in your vicinity, the Society will be happy to provide you with an outline of procedure and other useful suggestions. Write to:

**Pearl Thomas, Librarian
3910 Los Feliz Blvd.
Los Angeles, CA 90027**