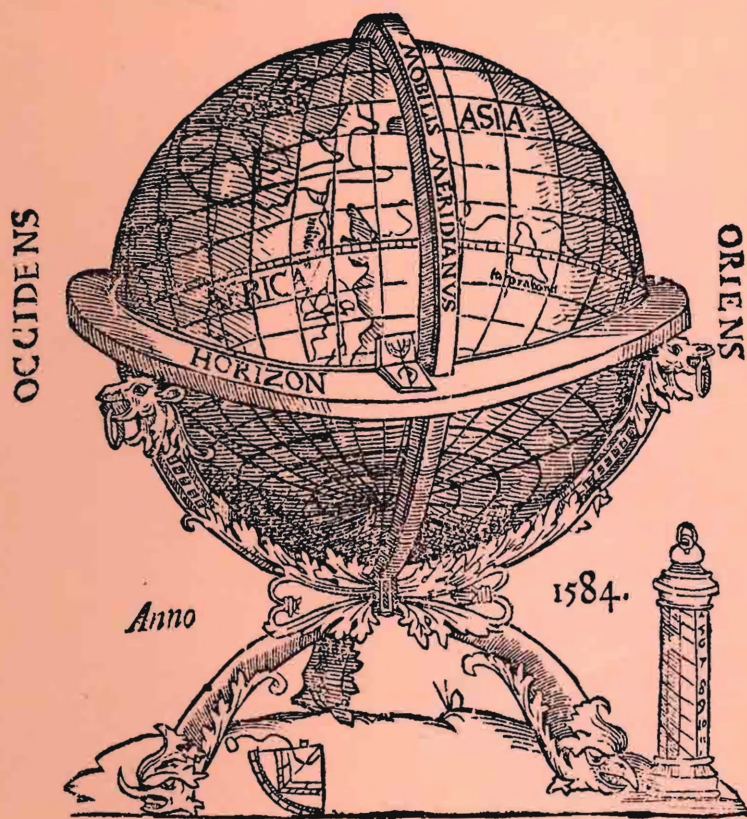


Volume 46 Number 2



JOURNAL

Summer 1986



Antuerpiæ, apud Ioan. Bellerum, ad insigne Aquilæ aureæ.

Philosophical Research Society, Inc.

● ● ● **PRS JOURNAL** ● ● ●

ISSN 0030-8250

Published quarterly by the Philosophical Research Society, Inc.
3910 Los Feliz Blvd., Los Angeles, California 90027

POSTMASTER: Send address changes to above address.

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\$2.50 a Copy, \$9.00 a Year. Two years or your own and a gift subscription, \$15.00.

Foreign subscriptions are \$10.00 for one year and \$17.00 for two years.

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Second-class postage paid at Los Angeles, California.

Library of Congress Catalog Card No. 76-9615

ISBN 0-89314-610-2 (2)

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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: Apianus' *Cosmographia*, 1584, demonstrates the Ptolemaic system with numerous engravings and movable dial disks.

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PRS JOURNAL

Published by the

PHILOSOPHICAL RESEARCH SOCIETY, INC.

A non-profit educational corporation dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology.

Issued Quarterly / Vol. 46, No. 2

EXPLORING THE COLLECTIVE SUBCONSCIOUS

While the term subconscious is rather out of favor at the moment, it seems to be appropriate to the present discussion. In the commentaries on the opening chapter of Genesis, several of the early cabalists used the word "Adam" to signify the first human being, and also as a collective term to signify total humanity. Like the Pythagorean "One" it can be both the source of all numbers, the aggregate of all numbers, and the unity of all divided parts. If the total population of the planet is conceived as one composite being, we may consider it as the "Macroprosopus" or the "Grand Man of the Zohar." If this is so, all minds together form one mind; all dreams are in substance one dream, infinitely diversified, but undivided. If this total person went into the office of a psychiatrist and proclaimed himself to be mentally and emotionally disturbed, the counselor might consider this vast headache as a disorder of and in the collective subconscious.

We used to think that a pessimist was a frustrated individual, unable to survive the consequences of his own negative thinking. The cure, or at least a partial remedy, could result from encouragement, discussion, and a certain number of hours on the doctor's couch. Times have changed, however, and the psychiatrist, himself, suffers from the same anxieties as his patients. It was

often possible to keep a doleful individual away from his doctor's office by suggesting a long vacation, a change of air, and the cultivation of more optimistic relatives and acquaintances. Unfortunately this is no longer the case.

In the forests and jungles, the clubs and recreation spots, the same gloom hangs like a heavy fog over a beautiful landscape that is no longer visible. We have always had problems, but today they have us. Nervous tension is universal, optimism is fading away, confidence in leadership is at a low ebb, and there is a deep anxiety concerning the advancements of science and the expansions of industry. Silver dollars are now thinly coated, but under the thin plating is a core of copper. It would seem that we are addicted to disillusionments. Sometime ago literature was circulated describing the gentle atmosphere of semi-tropical islands somewhere south of the equator. Here one could find escape from congestion and exploitation. The location was so idyllic that the ad also noted that jaded families were moving there by the tens of thousands. It was necessary to answer the ad immediately if one wanted to spend the rest of his days in an overwhelmingly congested paradise.

The great composite Adam is not only mentally and emotionally unstable; he is also in very bad physical condition. We have spent thousands of years finding remedies for common ailments only to be confronted with a new crop of uncommon health problems. Science has found ways to extend life expectancy by a few additional years, but it has made survival so expensive and the prospect so dismal that the present tendency is to recognize departure as a blessed relief. I seem to remember that Walt Whitman favored this point of view. As the human mind has great difficulty in attempting to improve present conditions, a serious frustration is apparent throughout the land.

A study of anatomy and physiology could be extended to include the present traffic congestion. We can consider our freeways as great arteries serving the same essential purpose as those in the human body. It would seem, however, that there has been a serious buildup of cholesterol. These arteries are now hopelessly blocked by private autos, campers, motorcycles, and heavy truck-

ing. It has actually become necessary for the media to announce which arteries are closed today. The situation is certainly aggravated because most of the private cars have only one occupant and car pools remain unpopular and may involve insurance problems. The nervous system could be likened to the Post Office. The swift and inexpensive distribution of the mail is in a state of debilitation because it is being exploited by private industry and every time we mail a letter we pay for the deluge of commercial junk. This of course might be considered as an indirect analogy to the various junk foods now damaging the health of the great collective Adam.

It is also disturbing to discover that this vast composite individual is suffering from a variety of bad habits no single mortal could survive. At present the macrocosmic man is an alcoholic with an unreasonable fondness for heroin and cocaine; he is a prime carrier of contagious and infectious diseases; and is almost completely devoid of any vestige of self-discipline. If a single person in this condition asks for medical assistance, he would probably be hospitalized for an indefinite period of time. The Bible allotted us three score years and ten to live in the beautiful garden that the Lord God had provided for his children. Today a considerable number of human beings survive into their nineties, but we have done virtually nothing to provide constructive mental and emotional outlets which could bring contentment to later years. The new philosophy assumes that the secret of success is simple—we should accumulate as much as we can as quickly as we can, retire at the first possible moment and, if the financial situation is inadequate, supplement it with Social Security. Having done these things, one is now free to fade away slowly into boredom and uselessness. The best years nature has allotted to us will become burdens unless we consider inertia as a fitting reward for years of labor.

One observation is relevant. There are a number of useful handbooks available for those who wish to maintain good health as long as possible. They will diet, jog, and do posturing exercises to neutralize the encroachments of maturity, but they may have devoted so much time to the preservation of physical body that

they have neglected the enrichment of moral and ethical character.

We used to be sorry for an individual who was having trouble with his relatives. Now, the grand man is closely related to over 175 nations that are even more troublesome than relatives. Some of these nationals want to move in and live with us for the rest of their days; others to take what we have and leave us sitting on the curb; still others would like to hasten our national demise so that they can take over the assets.

Other aspects involving nutrition should be mentioned. Not only are we addicted to gastronomical absurdities, but are paying more for them every day. Actually, we do not eat as wisely as primitive people who are now taking on our food habits and developing a variety of previously unknown illnesses. A Greek, commenting on the food habits of the Lacedaemonians, observed wryly, "It is more fortunate to be a sheep of Lacedaemonia than a child of that country." While we struggle weakly to curb a wayward appetite, the media devotes hours every day to the picturing of lavish indigestibles, and the temptation is too great.

A candidate to some public office should not be dependent upon financial support by various public interests. We could request a resumé listing previous occupation, educational background, and certain rather intimate details. More important than his career is his personal character. Are his parents proud of him? Is he happily married and a good example to his children? In substance, has he proven that he is an upstanding citizen who has successfully resisted temptations to compromise his ethics for public distinction or financial advantage? If he is to lead other people, he certainly should be a proper example of integrity and beyond the possibility of scandal while in public office. When virtuous persons are rewarded by the respect of their friends and neighbors, this might be an improvement in the political situation. When we send delegates to conferences, summit meetings, and conventions in general, their first concern should be for justice and equity. They should protect no political party, but the total well being of humanity.

When doctors disagree and psychiatrists are nonplussed, the

time comes for consultation. A group of outstanding experts will discuss the patient's symptoms and possible remedies. These specialists are presumed to know the methods of treatment most likely to succeed. Each physician participating in the consultation is speaking from a lifetime of personal experience in which he has been able to prescribe a practical line of treatment. The same should be true in political, economic, industrial, religious, educational, and sociological difficulties. When nations gather, those most experienced and most honorably dedicated to the good of all concerned should make their contributions to the protection of the entire world and not lobby for some private group or single state which they are supposed to represent.

Nature is striving to maintain the normal functions of all its creations, yet some human beings are doing everything possible to damage both themselves and their world. When a person develops a wide variety of symptoms and the family doctor feels inadequate, the time may come for a general physical examination with all the tests available in these days. Years ago, an old sourdough up in the Klondike reached a degree of alcoholism which could not be treated locally. He was sent out to the Mayo Clinic where, after thorough investigation, it was decided that if he wished to continue physical existence he would have to survive on simple soft foods with emphasis upon cooked cereal and milk toast. If he did this, he might hope for several more years in the great outdoors. When he got back to the Klondike he was so delighted with his prospects for survival that he arranged massive refreshments for himself and his numerous friends and died the next day. Similar examples are noticeable in our present policy for life planning according to personal whimsy.

In the Middle Ages, humanity feared witchcraft and the periodic visits of the bubonic plague. Conditions are not much safer now. The possibility of nuclear war is the most terrifying thought that has ever disturbed the human mind. This is not the result of primitive magic nor the invocation of malignant spirits. It has come to us from some of our best and most highly trained minds—persons educated, literate, and presumably of sound intellects.

Instead of looking forward to the brotherhood of man and a secure future for our children, we are the victims of profound anxieties.

When we seek the solace of our religion we fear that even this spiritual support is being taken from us, for in some areas at least we are being indoctrinated with the supreme importance of materialistic industrialism. When we have explained this to the hypothetical psychiatrist, himself in a state of profound anxiety, there is very little consolation. Nevertheless, the tired and worried world is still looking pleadingly for a mental therapist who can give him hope and guidance.

Fortunately, the collective Adam has accumulated a few valid thoughts as he went along. A small part was given to him by science, but he has gained most from his own common sense based upon experience. Benjamin Franklin has been credited with the thought: "You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time."

There is an increased realization that we will inevitably survive our mistakes. After suffering sufficiently, the sick person begins to contemplate the advantages of an appropriate remedy. By degrees the world has created a situation in which only further trouble lies ahead, unless we use more of the intelligence which Divinity has bestowed upon us. The world as we know it has a glamorous front behind which is largely misery. This is also the individual's difficulty. Far more concerned with success than with survival, he spends a fortune polishing the surface but has nothing to protect him when troubles arise.

The great sick Adam has developed a massive array of symptoms—nearly everything hurts. He cannot sleep without sedation nor stay on his feet without stimulants. He is allergic to nearly all of the remedies which are generally advocated. His stomach is upset because he worries while eating and has conscience qualms about what he eats. His mental elimination is so bad that he cannot get rid of the attitudes that are destroying him. He has also developed a way of life strongly dependent upon hypodermic in-

jections. These are supposed to provide the energy necessary to surmount the obstacles of the hour. All kinds of artificial solutions which permit the world to be dishonest and at the same time healthy and happy are such obvious failures that it is incredible that any normal person could ever have believed in them.

The facts are clear, but at the same time unwelcome. The earth can take care of many more people than are here now if they behave themselves; but without disciplined living, increasing population can ultimately result in a hopeless frustration. By present procedures unemployment is inevitable, yet we do everything we can to mechanize our economic and industrial resources. We get rid of employees because we think machines are cheaper, but in the end the person who is out of work can buy nothing. Competition is cooperating with mechanization to destroy the economic system. We are under an epidemic of strikes which are equivalent to muscle cramps in the human body. Obviously, we must meet the challenge of constructive change if our children are to have a decent world when the time comes for them to take over.

The psychiatrist studying negative subconsciousness will probably tell his downhearted client to be of good cheer—new and more important remedies for the ills of the individual or the collective are in the making—any day now, there will be a cure for their ailments. In the meantime, they must do everything possible with available resources. We have the right to hope that by the end of the present century the eternal truth will dawn upon our anemic intellects. If the individual could kill himself comfortably, the remedy might be indefinitely postponed, but the collapse is uncomfortable, depressing, and frustrating.

As these pressures become more powerful, the struggle for comfort is gaining momentum. Nothing is accomplished by settling back and taking it for granted that pain is eternal and peace of mind is a figment of the imagination. Many civilizations have faded from this earth, but humanity survives to make new mistakes and leave the old ones uncorrected. The great French seer, Nostradamus, believed that the twenty-first century would usher in a bet-

(Continued on page 62)

BENJAMIN FRANKLIN—THE DIPLOMATIC AMERICAN

From a lifetime of experience Franklin evolved a philosophy which enabled him to advance the causes of the American republic through difficult and confusing times. He firmly believed that in all walks of life the thoughtful person should avoid a head-on collision with the opinions of those around him. While it does not always follow that ends justify means, if both the means and the ends are justifiable, much contention can be prevented or cured. Franklin came to the conclusion that nearly everyone had convictions which he would defend to the bitter end. It may seem to others that the contentious person is wrong because these others are also dominated by concepts which they believe to be based upon infallible truths.

Franklin avoided churches for this reason—not that he was without faith, but he disliked solemn pronouncements with little or no evidence to support them. In due time he came to realize that he likewise had a stubborn streak and was ready to argue belligerently on short notice. He finally concluded that the world was made up largely of persons dedicated to indoctrinating their associates with ideas or ideals that they themselves held to be indispensable. There was no cure for this condition. It was prevalent in private life and also in public careers.

Even the nearest friend may be forced to swallow his own indignation if you notice some imperfection in his attitudes. As it is not possible to control the minds of other members of the human race, the only answer is to find a genteel manner by which the tempers of all concerned can remain unruffled. It becomes evident that the best answer in this case is silence, or to pass lightly over our own personal infallibilities. A successful argument must involve at least two who are willing to argue. If one declines, a crisis is averted.

Franklin decided by a noble exertion of the will to eliminate from his own vocabulary any expression which could lead to trou-

ble. He avoided such statements as, "It is obvious," or "Everyone knows," and "The subject is not debatable." These are familiar phrases, but they are seldom welcome. Even worse are the grander troublemakers such as "I know," "I am convinced," or "This should be obvious to any sensible person." From experience Ben believed that the soft answer turneth away wrath, and he had a splendid reputation as Ambassador to France where a slip of the tongue could have ended in disaster.

In support of his findings, Franklin asked himself what he really knew when he said, "I know." The heavens had not opened with a divine revelation of fact. He knew because someone had told him so, or he had had some brief experience in the matter, or that he had come upon an axiom that especially pleased him. In the end he was forced to admit that he didn't know what he knew, but had chosen to believe it. Some of his certainty may have come from his Quaker background, and he most certainly knew that the Quakers were right, but a number of other denominations had contrary opinions.

When it came down to a major argument, facts were inadequate. When some vehement individual tossed Franklin a belligerent phrase, the Philadelphia gentleman learned to answer, "You may be right." This usually ended the discussion. On another occasion when he became embroiled with a member of the legal profession, it looked as though Franklin was being cross-examined. The fuse fizzled out, however, when Ben observed, "I am not a lawyer and I can have no skilled opinion on this subject." With this answer, they later went out to dinner together and lived happily forever after.

If we pause for a moment, we may realize that it is easier to make an assertion than to support it with adequate knowledge. We may choose our doctor or our minister on the advice of others or because they have a good reputation bestowed upon them by casual association. In religion especially there is a grave danger of head-on collisions. It used to be that the Bible was the final authority, and a cautious believer like Franklin could say, "I have no authority but the Bible," thus passing on in a very factual way the

responsibility and a theological conviction to the King James Version or the Douai edition of the Holy Scriptures. Finality is a divine attribute but uncertainty the burden of imperfect creatures.

Franklin gained international fame when he issued his *Poor Richard's Almanack* of which he was the proprietor for twenty-five years from 1732 to 1757. He tells us that almanacs (he always spelled it with a "k") were appreciated by a variety of persons in many walks of life. For the most part, however, these humble publications were dull reading and the distribution was therefore limited. Ben felt they needed information of wider interest, enriched with the wisdom of a Quaker philosopher. He was so successful that his almanac had a wide circulation not only in this country but in Europe, and the annual sales reached ten thousand copies. Franklin also noted with intense satisfaction that his little publication was highly profitable.

In one of Franklin's *Almanacks*, a page is devoted to the art of becoming wealthy. If a person has very little capacity, he must depend upon thrift and not become involved in dangerous investments. The first precept appears in the form of verse. The meter is uncertain, but the meaning is clear:

In things of moment, on thyself depend
Nor trust too far thy servant or thy friend.
With private views thy friend may promise fair
And servants very seldom prove sincere.

It states that *Poor Richard's improved* was printed and sold by B. Franklin and D. Hall. Authorship, however, was attributed to Richard Saunders, Philom. Ben used the name of Richard Saunders, an English almanac maker, astrologer, and physiognomist who wrote in the early seventeenth century. It is also evident that Franklin was proficient in astrology himself and was not above an occasional prediction. It is unusual, to say the least, that a man who assisted in the drawing up of the American Declaration of Independence, the Articles of Confederation, and the Constitution of the United States should be as admired for his almanacs as his statesmanship. Under the general heading of February, 1749,

Franklin makes a few pertinent remarks on the subject of temperance. He tells us that on the eighteenth of February there died the great reformer, Luther, who struck the great blow against religious tyranny in Europe. He was remarkably temperate in meat and drink, sometimes fasting four days together, and at other times for many days eating only a little bread and a herring. Cicero says there was never any great man who was not an industrious man to which may, perhaps, be added, there was never any industrious man who was not a temperate man. For intemperance in diet abates the vigor and dulls the action both of mind and body. With such items scattered through his almanac, it may be said that Franklin contributed considerably to public morals as well as science and statesmanship.

The *Almanack* for 1749 ends with an advertisement which reads as follows: "Bibles, Common-Prayers, Testaments, spelling books, Psalters, Primmers, Copy books for Children, and all Sorts of Stationery to be sold by David Hall at the Post Office in Market Street, Philadelphia."

There is a lengthy description on roads, a list of county fairs, the dates of Quaker meetings, and legal sessions including the Supreme Courts in Pennsylvania, New Jersey, New York, and Maryland. Another advertisement in the same issue by John Wilkinson offers to buy hog bristles which he uses in the manufacturing of all sorts of brushes which can then be purchased at reasonable rates.

In many respects Franklin was the embodiment of the industry and thrift which distinguished the citizens of Philadelphia and other seaboard states in the years immediately following the Revolutionary War. It is known that Franklin was a Freemason but never made mention of this in any of his writings or letters. There is a tradition that he was a courier for those secret patriots whose labors were fulfilled with the establishment of the United States of America.

JOHN BARCLAY AND HIS ARGENIS

The early years of the seventeenth century produced a considerable literature of a satirical nature which assailed public and private corruption. Obviously, the entrenched heads of church and state were not only resentful, but did everything possible to silence self-appointed reformers. Luther had opened the way for a new liberalism which dared to doubt the infallibility of both church and state. The modern world was in the making, however, and progressive thinkers gained a considerable popular support.

A number of satirists concealed their grievances in allegorical works using ancient legends and fables as a cover for heretical remarks and implications. It was a dangerous business, and most progressives were heavily penalized for their audacities. In simple words, the intellectual revolutionists died young. Trajano Boccalini is said to have been strangled in his bed by hired assassins, and John Barclay (1582-1621) departed this life at the age of thirty-nine years from causes not generally mentioned.

Barclay was an amiable person, born in France, but of Scottish descent. He was a cosmopolite with a rather intimate knowledge of the corruptions of his time. His religious leanings were uncertain. Although born a Catholic, Barclay held certain reservations which he nursed in private. In the course of time, his skepticism on points theological were offensive to the clergy, and it was fortunate for Barclay that he had been born too late to feel the full displeasure of the Holy Office. Prudence also stepped in and, when clouds began to gather, he had something complimentary to say about the Society of Jesus.

In simple truth there was no way to interfere successfully with the liberal trends of the day. Cervantes gave the world *Don Quixote de la Mancha*, Edmund Spenser delighted English readers with *The Faerie Queen*, and the Shakespearean plays were pleasant compounds of high verse and treason. Rare Ben Jonson, together

with Beaumont and Fletcher, did much to undermine forever the divine right of kings, the landed gentry, and avaricious merchants.

The first edition of *Argenis, or, The Loves of Polyarchus & Argenis* appeared in 1621. The second edition illustrated and variously “Beautified” appeared in 1636; we have a fair copy of this in the library of our Society and we are reproducing the title page.



Title page of the 1636 edition of Barclay's *Argenis*.

The book was printed in London “for Henry Seile at the Signe of the Tygres head in Fleet street neere the Conduit” in 1636. At the viewer’s right of the central panel containing the title is a representation of Argenis, a lady of distinction. At the left is Polyarchus, armed and helmed, and carrying a shield adorned with designs. Perhaps the most interesting part of the title page inscription is at the bottom of the panel and reads, “Together with a Key Praefixed to unlock the whole Story.” I secured this volume from my old Baconian friend, John Howell, Sr., a rare book dealer of San Francisco. In a moment of bibliomania, Howell told me that he had once owned the original manuscript of the *Argenis* in the autograph of Francis Bacon. I cannot guarantee this, but Howell had an extensive knowledge of early Baconian literature.

Francis Bacon once stated that he rang the bell that brought the wits together. He also made reference to the fact that he had various pens at his disposal. The word “pens” could certainly refer to literary personalities who cooperated with his secret enterprises. It has long been suspected that a poetic work attributed to George Wither, which was published in 1645, listed the outstanding members of that select coterie dedicated to the universal reformation of human society. Wither’s book, *The Great Assises Holden in Parnassus by Apollo and His Assessours*, has brought comfort to many studious Baconians. It is noted that the Lord Verulam (Francis Bacon) was the Chancellor of Parnassus where the great assises were held, and among the names of the Supreme Council is John Barclay. The cast includes many celebrated names and even George Wither himself is included among the jurors. The page of Wither’s book which contains the cast of characters is reproduced here.

In the preface of Clara Reeve’s translation of *Argenis* the following statement appears: “In it the various forms of government are investigated, the causes of faction detected, and the remedies pointed out for most of the evils that can arise in a state. . . . It affords such a variety of entertainment, that every kind of reader may find in it something suitable to his own taste and disposition: the statesman, the philosopher, the soldier, the lover, the citizen,



<i>The Lord</i> VERVLAN,	ERASMUS ROTERODAM.
<i>Chancellor of Parnassus.</i>	JUSTUS LIPSIUS
<i>Sir</i> PHILIP SIDNEY,	JOHN BARCKLAY
<i>High Constable of Par.</i>	JOHN BODINE
WILLIAM BVDEVS,	ADRIAN TURNEBVS
<i>High Treasurer.</i>	ISAAC CASAVEON
JOHN PICVS, <i>Earle</i>	JOHN SELDEN
<i>of Mirandula, High</i>	HVGO GROTIVS
<i>Chamberlaine.</i>	DANIEL HEINSIYS
JVLIVS CESAR	CONRADVS VOSSIYS
SCALIGER	AUGUSTINE MASCARDIS

Photograph copy of the page in Wither's *Great Assises* in which Barclay's name appears at the Supreme Council convened by Lord Bacon as Chancellor of Parnassus.

the friend of mankind, each may gratify his favourite propensity, while the reader who comes for his amusement only, will not go away disappointed."

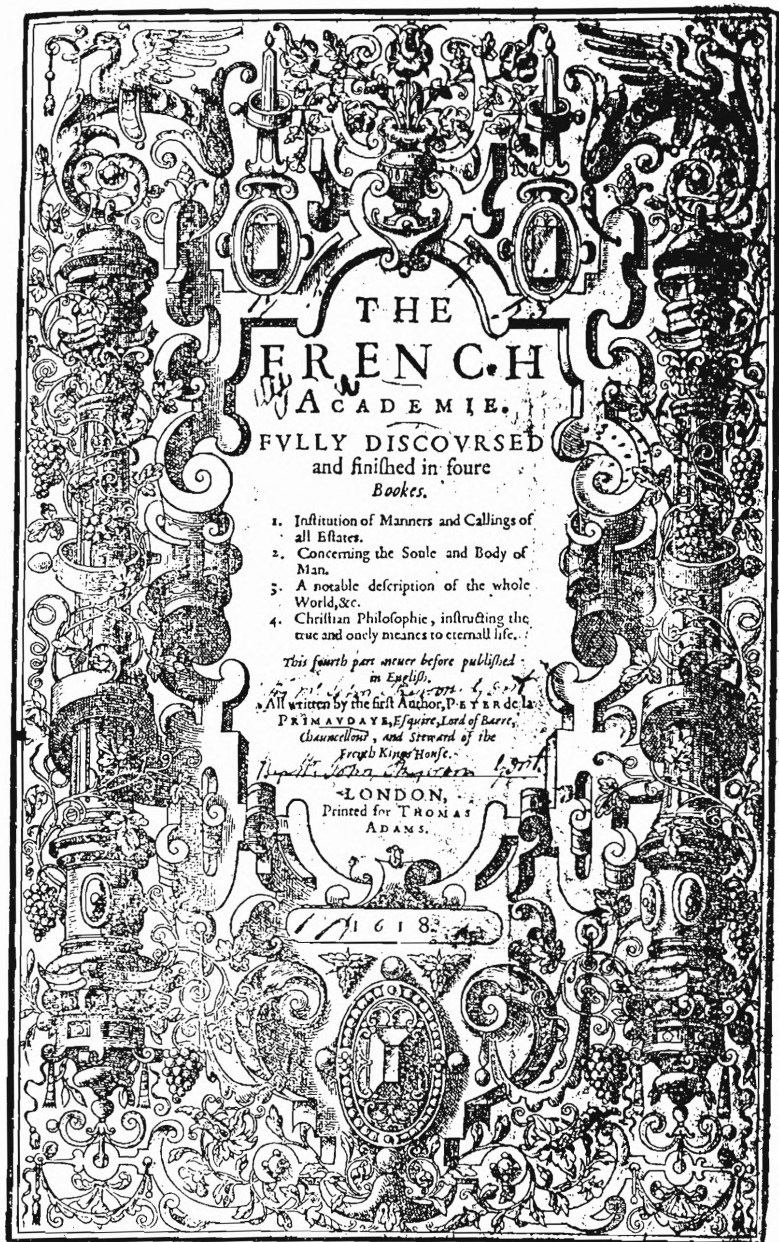
According to present reading tastes, the *Argenis* is an interminable accomplishment, mingling prose and verse in wild abandon and presenting an extravagant cast of characters with Latin names and conflicting dispositions. In spite of this the *Catholic Encyclopaedia* bestows the following encomium: "The most important of Barclay's writings, the 'Argenis,' published by du Peiresc at Paris, 1621, has been admired by Richelieu, Leibnitz, Johnson, Grotius, Pope, Cowper, Disraeli, and Coleridge. This work is a long romance which introduces the leading personages of international importance. To it were indebted, in whole or in part, Fenelon's 'Telemaque,' du Ryer's tragi-comedy 'Argenis et Poli-

arque,' Calderon's 'Argenis y Poliarco,' an Italian play 'Argenide,' by de Cruylles, and a German play by Christian Weysen, 1684. The 'Argenis' was soon translated into French, Spanish, and German."

The romantic thread that is intended to sustain this massive volume relates to amours of Polyarchus and Argenis. It has been said that Cardinal Richelieu (1585-1642) was entranced with the spirit of the work and filched a number of choice aphorisms from the text without crediting the author. It is stated historically that Richelieu founded the Academie Francaise in 1634. The purpose was to form a league of literary lights to preserve the dignity of the French language. The Academie was to be limited to a membership of forty and has enjoyed an unbroken existence except for the period of the French Revolution. In our library, we have an early English translation of *The French Academie. Fully Discoursed and finished in foure bookes*, and published in London in 1618. Cardinal Richelieu was alive and well in 1621 at the time when John Barclay completed his Latin novel, *Argenis*, and he also must have known of the volume of 1618 issued under the title *The French Academie*, all written by the first author, Peter de la Primavdaye, Esquire, Lord of Barre, Chauncellour, and Steward of the French Kings House. Was the French Academy originally a secret society before it was elevated to public esteem? The Baconians also take considerable interest in the French Academy. Francis Bacon went to Paris in 1576 and remained there until the death of Sir Nicholas Bacon in 1579.

It is impossible to digest Barclay's *Argenis*, but it may be of general interest to examine chapter eighteen of book one which is devoted to those several forms of government which have flourished through the ages and have descended in various degrees of desuetude to the opening years of the seventeenth century.

In his *Argenis* Barclay reached the conclusion that all creatures desire liberty, and instinctively resent a monarchy in their own country or domination by foreign governments. In a kingdom the fate of a nation depends upon the policies of one man whose ability is always open to question. If a monarch grows vicious, no fear



The French Academie by Peter de la Primavdaye.

or morality can restrain him, and the cruelty of such a person may deeply wound the commonwealth. A bad ruler can so abuse his own country and the subjects who dwell there, that it will seem that nature had made the people to serve the vanities of the king.

How much more willingly would the people bring their taxes and other substances to the common treasury if they knew that the money would be dispersed by the wisdom and fidelity of the many, so that every private citizen might lawfully claim a proper share in it. On the other hand, if one prince governs all, he may lavishly pour wealth upon his favorites or men unworthy. It is also possible that the king, having reached the highest office, can hope for no further reward and, there being no tribunal to censure them should they offend the public good, are seldom inclined to unselfish benevolence.

It was then advanced that the major concern was not how many or how few constituted a government. The basic concern was to determine under what system the people lived best. In this debate, it is a mistake to confound democracy with aristocracy for each is far different than the other. The wisdom of senators is also questioned for, when the people are empowered to elect their magistrates, they often bestow offices upon men ignorant and unworthy whose giddy heads are carried away with envy, violence, and factions.

Aristocracy is held up for shame because it merely multiplies the number of masters, increases the baseness of bondage, and ends in utter confusion. Many sovereigns are no improvement upon a simple ruler, but may multiply the misfortunes of the state. The industry of young men will be better encouraged to study or labor in commonwealths where there are fair opportunities for self improvement. In an aristocracy is there better hope for industrious persons than in a monarchy? When comparing a monarchy and an aristocracy the best cure and most immediate remedy will be found in a monarchy. A king, with all his vices, will ultimately be taken away by death and something better may be hoped of his successor. In a commonwealth however, senators may die, but there is no purge. Thus the vices of government are perpetuated from one

administration to another. Some believe that a general betterment would result if a college of priests chose the succession of rulership. This does not necessarily result in progress for it is common for successors to copy the conduct of their predecessors wherein lie the greatest personal advantages.

Barclay causes another objection to arise. Following the custom of elections as found among prominent nations which now quietly obey hereditary crowns, how would a peerage prove beneficial if the peers can even now hardly endure their own sovereigns? Every man would conceive the ambitious hope of being king himself and, if one succeeded in this scheme, he would be despised by all the others.

The final conclusion is that electors would choose their ruler considering only the most virtuous and modest of the candidates whose reputation is so pleasing to the citizens that they would quietly kneel their necks to his blandishments. Wherever and whenever a restlessness appears it is essential to the survival of the nation that peace and honor prevail and that the citizens can go about their common business with faith in God, their ruler, and their community.

It is evident that discussions of this kind contribute very little to a romantic novel. Perhaps it is implied that affairs of the heart are most likely to succeed in a well regulated society. Our author is not in favor of mingling the interests of church and state as both these institutions infringe upon the inalienable right of private citizens. He seems to feel that decisions based upon fear are of little or no value. Threats of punishment have never reduced the rate of crime, but actually provide inducements for misconduct. Much depends upon the rights and privileges of the citizens of a well governed state. There should be opportunity for advancement, a proper respect for the natural dignity of upright persons, and a genuine concern for the preservation of peace.

It appears that Barclay was one of those Western intellectuals who came to the same conclusion as Confucius in China. There can never be a well ordered society as long as corruption is tolerated or accepted as inevitable. The ancient world tried many

types of political leadership, but all led to ultimate disaster. Some will say that this is proof of failure and therefore such policies should be discarded; this is not the case, however. All forms of government can succeed if they are administered with integrity. Modern experiments will do no better until leaders know better. Governments can fail their people and people can fail their governments. Certain human instincts are self-centered and no religious or political structure has ever been able to survive its mental or moral infirmities.

At this point, the seventeenth century program for universal reformation made a sincere effort to rationalize the true measure of the problem. It was assumed that humanity had suffered long enough to become weary of its own mistakes. A new world was emerging and for the first time a workable program of moral and ethical integrities, sustained by advancements in science, philosophy, and the arts, could bring mankind to the gates of the promised land. Bacon pointed out clearly that advancements in science could release the human spirit from bondage to ignorance or conversely provide ignorance with skills which would endanger the noblest works of mankind. It was said by the Greeks that civilization was founded by poets and buried by philosophers. Most of the members of Bacon's invisible empire were versifiers and formed a poetic constellation similar in spirit to the Pleiade of Pierre Ronsard. These men, using their pens to preserve their dreams, united their efforts to herald the sunrise of a new world of learning. These were the dreamers who were resolved to build a solid foundation under their dreams.

Mount Parnassus, the abode of the Muses and the heroes of great verse, is prominent in the symbolism of the Universal Reformation. The Italian satirist, Trajano Boccalini (1556-1613) also published a curious work under the title *Ragguagli Di Parnnasso* which translates Advertisements from Parnassus. This work was divided into two centuries and the Seventy-seventh Advertisement of the first century is entitled The Universal Reformation of the World. This advertisement was published separately in 1614 and at the end of this printing *The Fame and Confession* of the Rosicru-

cian Society appeared as a supplement. A. E. Waite, always a cautious writer, advances the possibility that the publisher may have combined two short works to conserve paper and increase the interest of the browsing purchaser. The combination could also indicate that the two writings were actually aspects of one purpose.

Julianus de Campis, writing in 1615, describes the sad fate of this pamphlet, "Many will be aware of the unfortunate reception accorded to a discourse on the *Reformation of the World* which first appeared in print at Cassel about summer of last year, 1614, and of the still more pitiful fate which befell the annexed *Fama Fraternalitatis*."

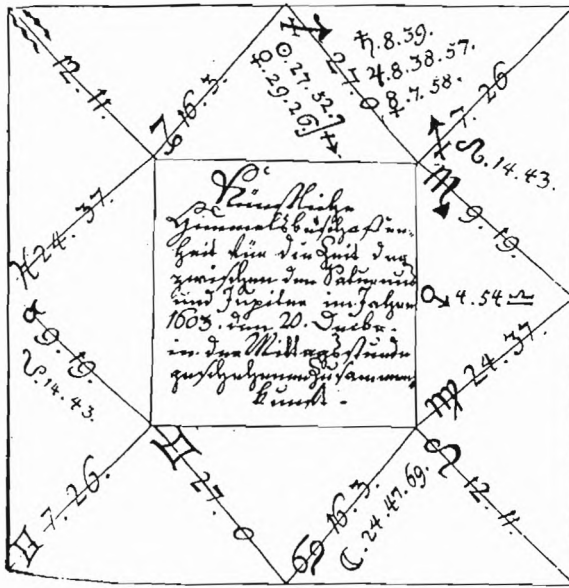
Boccalini's original work was published in two parts in 1612 and 1613. Boccalini died in the latter year and this circumstance was not a coincidence. Various speculations concerning the cause of his departure have already been mentioned. Mr. Waite opines that he was broken on the wheel. Even though Boccalini lambasted the foibles of human society, several have done this at various times without being assassinated. If a literary work was sponsored by a secret society or is inferred to have a double meaning, it should be most carefully examined as there should be some mark which would be noticeable to the judicious reader. Many examples involve intentional typographical errors or emphasize in some way the number thirty-three, which was the numerological equivalent of the word "Bacon."

We have in our library two copies of the English translation of Boccalini's *Advertisements from Parnassus*. One is dated 1656 and the other 1657; and in both copies the pagination of pages thirty-three and forty are reversed. Later the sequence of the paging is restored. The frequent occurrence of this particular type of error is, to say the least, most curious. These English versions of Boccalini's *Advertisements from Parnassus* (1596-1661) were the literary labors of Henry Carey, Earl of Monmouth who was almost certainly one of Lord Bacon's pens. It will be taken for granted when it is noted that the inscription around the Earl's portrait is printed backwards. In Monmouth's biography it is stated that he was schooled in modern languages and a general scholar. He was forced into

“retiredness” during the Commonwealth and devoted his efforts to his literary pursuits. Horace Walpole makes a kindly reference to Monmouth’s literary skills.

It is obvious that Barclay shared the convictions of Boccacini. In his *Universal Reformation* Boccacini writes, “But public peace is disturbed by ambition, avarice, and diabolical engagements which some powerful persons have usurped over the states of those who are less powerful. This is the true cause of the scandal of the present times. It is this, gentlemen, that has filled the world with hatred and suspicion, and defiled it with so much blood that men, who were created by God with human hearts and civil inclinations, are become ravenous beasts tearing one another in pieces with all sorts of inhumanity. The ambition of these men has changed public peace into most cruel war, virtue into vice, charity and love for neighbors into such hatred that nation appears to nation not to be men, not brothers as they are, but creatures of another species.”

After the destruction of the Spanish Armada in 1588, there was a head-on collision between the proponents of the status quo and the champions of universal reformation. As usual, the public in general, which was to benefit most from enlightenment, offered the strongest resistance to progress. There was a certain security in long accepted policies, and it was better to live under prevailing abuses than go through the agonies of social change. Destiny played a part and secret societies, long building hidden foundations, began to cautiously share their hopes with a reluctant public. Robert Fludd’s *Tractatus Apologeticus*, translated from the German by AdaMah Booz (date 1782), published the horoscope of the Universal Reformation. Apparently the chart was taken from the diary of Martinus Everhardus of Brugge. In this configuration there is a conjunction of Saturn, Jupiter, and Mercury in Sagittarius close to the midheaven in the ninth house. Astrologically speaking, this was a benevolent placement, but we may suspect it dated an emergence of a secret society and not its original foundation. Incidentally, Uranus is in Taurus thirteen degrees, fifty-five minutes retrograde, and Neptune is in Virgo seven degrees, ten minutes.



The horoscope of the Universal Reformation from a German translation of Fludd's *Tractatus Apologeticus*, 1617.

Barclay joined the chorus of dissenters dedicated to a new birth in time. In the fourth century, Constantine Magnus was worried about the secret Christians and in his own mind greatly exaggerated the strength of Christianity. In the early seventeenth century history repeated itself and secular rulers and the princes of the Church, most of whom had serious conscience qualms, became aware of a small but powerful group of liberators. This group was waiting for the strategic moment to assail the tyrannies of church and state and advance the dignities of those long in bondage or serfdom to avaricious and soulless autocrats.

After giving considerable thought to Barclay's *Argenis*, it seems to me that the key promised on the title page unlocks nothing. The explanations are intended to provide false clues which lead the casual reader on a wild goose chase. Perhaps there were security

measures to satisfy the doubts of the curious in a very similar way as in the case of the Shakespearean plays which were entertaining to the many, but deeply instructive to the few who knew how to turn the open script into a secret message for the liberation of the human mind. Let us assume for a moment that the secret empire of the wise dealt in mysticism and esoteric truths. Suppose that the fair and virtuous Argenis is the human soul, and that her princely lover, Polyarchus, is the human mind. Polyarchus therefore is bound by his affections to his own soul as Dante pined for the inaccessible Beatrice. This duality results in polarities such as state and church, ruler and subject, knowledge and ignorance, faith and fear, and finally love and hate. The interminable conspiracies and complexities through which the hero and the heroine must pass cannot be explained as merely conflict between Spain and Sicily.

In the human body the plot is exemplified in the desperate emergencies by which human beings struggle to keep body and soul alive. Polyarchus as the mind is the ruler of that composite which we recognize as the human being. The good ruler is not an autocrat living at the expense of his own body. If the mind is selfish, cruel, or neglectful and considers the body only as the slave of its ambitions and appetites, it will soon be in the same confusion that is obvious in political despotism.

Argenis, for whom the book is actually named, properly represents the soul which is the seat of equity seeking forever to maintain the concord of the bodily parts. Unless Polyarchus can woo and win the lovely Argenis, his own security is threatened. Polyarchus must be taught the responsibilities of leadership. He must maintain the integrity of the physical constitution. It is his duty to be a kind, wise, and loving administrator of natural laws as they apply to the corporeal constitutions of human beings. The body is not a slave, but a faithful friend. It is like an army that must defend and protect the wise decisions of its ruler. Unless the mind is betrothed to the soul and is emotionally an honest guardian, human securities are endangered and strong ambitions are destroyed by the weakness of the flesh. In this pattern, Argenis is the power of the soul to reconcile all opposites and bind both the mind

and the body to an integrity that is indestructible. When the soul leads, its purposes are advanced by the use of the mind and the body is cleansed of both physical and psychical impurities.

The love story of the spirit and the soul is found in nearly all of the great legends of the world, but we like to assume that in these later days we have outgrown the fables of the ancients. Actually we cannot outgrow that for which we still stand in need.

In the early days of the seventeenth century a secret assemblage of enlightened persons, possibly under the leadership of Bacon if we accept the landmarks, decided that the advancement of knowledge made possible the improvement of the human state. The mistakes of the past could no longer be concealed or justified. The way of conflict and competition had brought tragedy to all previous ages and made history an unbroken record of suffering and corruption.

The first manifestoes setting forth the proclamation of the golden age did not result in general approval. It was impossible to create enthusiasm by explaining that tyranny, selfishness, worldly ambition, and popular vices would have to be corrected. The public in general felt that they had nothing left to live for if honor became fashionable. The physical body and the composite human population of the earth had very little to say and could only reveal its miseries by rebellions called sickness. This was labor's weapon against the aggressions of intemperance and intolerance. There are few sins, however, that the body will tolerate. The commonwealth, therefore, when its elements work together is comfortable and satisfied. When the physical body enjoys this condition we call it health, and if this is noticeable politically, we call it peace. If we view the fable as it was intended, Barclay's *Argenis* has a special message for every generation. This must certainly be the reason why it is admired by serious thinkers and those kindly souls who choose to believe that the world in which we live can be a pleasant place and that well-tempered nations and races can abide in harmony in the vistas of time that lie ahead.

Most romantic fairytales are expected to have a happy ending. Evil witches and step-mothers are foiled in their attempts to frus-

trate the cause of true love. Essentially, this is the pattern of *Argenis*. Enlightened leaders defend their subjects, protect them through emergencies, and are regarded as benefactors by their peoples. Prince Charming, the enlightened mind, becomes the ardent champion of the soul as in the biblical account of *The Song of Solomon the King*. When the heart and mind guard the needs of the body and enlightened leaders protect their peoples and inspire to peace and concord, the happy ending is inevitable. In this case, Polyarchus and Argenis ride together into the sunset to live happily ever after.



PLATO'S HIGH NOON

Sands shift as souls scramble
Under Plato's high noon; only
Midnight's moisture can quench
The mind's thirst, bringing sleep.

When I am too tired to think,
Heavenly thoughts tumble down
Drifting on a moonless night,
When breath crawls.

I turn to you during dark hours,
You shining within my happiness;
Soft, fluttering wings at rest,
Lying close to the forgiven.

Lull me past my own thoughts
And into yours: Those beautiful
Looks of pride you assume
When someone reaches the top,
Wide-eyed, and gasps for air.

THE MEDDLERS

The Los Angeles Times for November 11, 1985 featured an article under the heading "What did Jesus Say or not Say." It would seem that a group of biblical scholars have felt the call to decide how many of the thirty-three parables, two hundred and ninety aphorisms, eighty-one dialogues, and ninety stories attributed to Jesus in the four Gospels are authentic. The members of this new committee on higher criticism admit that their findings may not be generally acceptable, but after all facts are facts. It is also suspected that this research project may be objectionable to many devout Christians and open most of the Gospels to question, but truth must be served at all costs.

The members of the *Jesus Seminar* believe that it will require about five years to complete the project. The findings will be announced by balloting done by dropping marbles of different colors into a ballot box. Apparently the Sermon on the Mount was the first to be examined in depth. Special mention is made of Matthew 5:9, "Blessed are the peacemakers, for they shall be called the children of God." This they rejected with virtually no discussion. In these difficult days, it would seem somewhat unnecessary to deprive hundreds of millions of devout believers of this long-honored and respected Beatitude. This is a poor time to mumble over jots and tittles while nuclear armament endangers the future of human society. If our religion does not encourage us to believe in the peaceful solutions to world conflicts, how can we retain proper respect for our faith? Certainly, Jesus gives no indication that He sponsored the slaughter of millions of innocent persons. It seems only proper that He should stand firmly for the brotherhood of mankind. We might even go a step further. Are these words true because Jesus spoke them, or did Jesus speak them because they are true?

It also has been suggested that some of the words attributed to Jesus are derived from the Old Testament. Does this actually have anything to do with the authenticity of such statements? He was a rabbi preaching to the Jewish people and it would be almost inevitable that He would support His convictions by the authority of earlier patriarchs. If Jesus selected these words, it must be suspected that He approved of them, and His approval, acceptance, and dissemination of such statements should be sufficient proof of authenticity.

Matthew 5:5 also went down to glorious defeat. The majority of the committee disagreed with the words, "Blessed are the meek, for they shall inherit the earth." It is obvious that meekness is not popular in these late days. This is the time for aggressive economic competition. We have no satisfactory evidence, however, that the arrogant are contributing much to progress, either religious or secular. As meekness is distinctly opposed to the fulfillment of personal ambitions, it could well alienate the ultra sophisticated. Although we have only certain introductory notices, they are not especially inspiring.

The *Jesus Seminar* brings into focus certain basic differences between the Beatitudes as set forth by Matthew and those recorded by Luke. It would seem that Matthew puts greater emphasis upon spiritual integrities and Luke stresses material concerns. For example: Matthew reads, "Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled," whereas Luke reads, "Blessed *are ye* that hunger now: for ye shall be filled." The members of the *Jesus Seminar* seem to prefer the words of Luke which appear to limit hunger and thirst to matters of physical nutrition and passes in silence over the matter of righteousness. While it is certainly true that malnutrition is widespread at the present time, those who are well fed are often lacking in morality and ethics. It was recently mentioned in the press that one of the members of the *Jesus Seminar* had already retired, and it is almost certain that others will follow his example.

What do we gain by weakening the faith of those who believe in the Bible and hope that their children will share in the defense of

those biblical integrities which are indispensable to the salvation of society? Conscience is innate and is shared by all mankind. Above and beyond the Christian sphere of influence are many other great systems of moral and ethical instruction that go back to the beginnings of civilization. Most of these are pre-Christian, and others are founded in Christian concepts. With the exception of a small group of hardcore materialists, the belief in God has been held by nearly all sincere persons. The Golden Rule was known and accepted in ancient Egypt, China, India, and even the wandering Amerindian tribes acknowledged it without question. Might it not be more useful to all concerned for some group to be formed to restore the one religion of the human race which has been broken up into countless sects, but is still one faith? Emphasis upon competitive and conflicting theological beliefs has contributed to most of the tragedies which have mutilated the history of mankind. Even as we write, religious intolerance is bringing sorrow and death to innocent people throughout the earth.

The *Jesus Seminar* takes the attitude that critical findings must be accepted even if they lead to unnecessary misery. It is true that sectarianism has become aggressively competitive, and in some instances at least highly commercialized. It does not seem, however, that this difficulty is the direct result of the teachings of Jesus as recorded in the Gospels. If we may believe the reports of the four Evangelists, Jesus was a poor man and never attempted in any way to commercialize His beliefs. He lived with the poor as one of them; He suffered as one of those who have suffered from the dawn of time; He asked only that we should all worship with a simple prayer and serve one another with loving kindness.

The members of the *Jesus Seminar* have set a five year program as already mentioned. If Christendom does not live a little closer to the teachings of Christ, it may take something more constructive than our present policies to ensure that the committee may be able to function in 1991.

ASTROLOGICAL BIBLIOGRAPHY

Books and Manuscripts in the PRS Collection

The literature of astrology is extensive and early writings are becoming difficult to find. A representative collection of such material provides considerable information for research students in this field. Modern books are plentiful, but not always suitable to the needs of advanced astrologers. The present tendency is toward technicalities, whereas the most celebrated prognosticators of the past remained true to the basics which had descended to them from the first masters of the starry science.

The PRS Library has an important collection of early astrological texts and the writings of more recent authorities. The present bibliography is based in part on *A Catalogue Raisonne of Works on the Occult Sciences, Volume II, Astrological Books* by F. Leigh Gardner, London, 1911. Gardner probably made use of the extraordinary facilities of the Library of the British Museum. For the present article we have selected early works difficult to come by and rich with the flavor of old times. The sixteenth and seventeenth centuries were the golden age of astrology. Practically all of the important astronomers from Dr. John Flamsteed, the first astronomer royal of England (1646-1719) to Camille Flammarion (1842-1924), French astronomer and writer, were defenders of the starry science. It might therefore be more reasonable to say that astronomy was a by-product of Genethliology. The books mentioned here are outstanding examples of astrological scholarship.

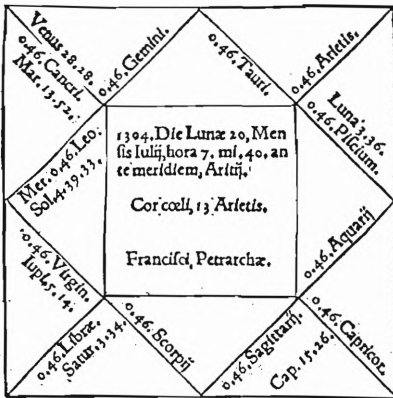
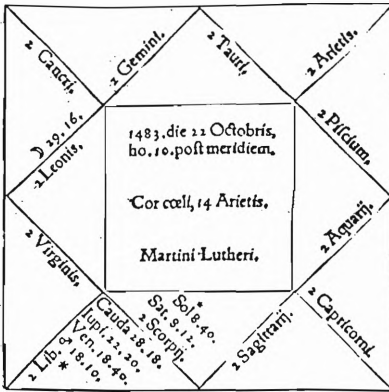
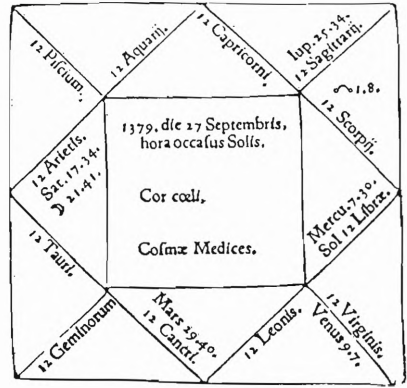
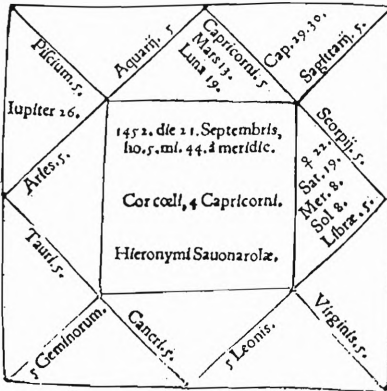
The distinguished, savant Jerome Cardan (1501-1576) was one of the greatest scholars of his day. He was educated in the universities of Parva and Padua and graduated in medicine in 1526. He was admitted into the college of physicians in 1539. We learn from the *Encyclopaedia Britannica* that Cardan gave the first clinical description of typhus fever and was also a cornerstone in the

history of algebra. It is generally admitted that Cardan was the outstanding mathematician of his time.

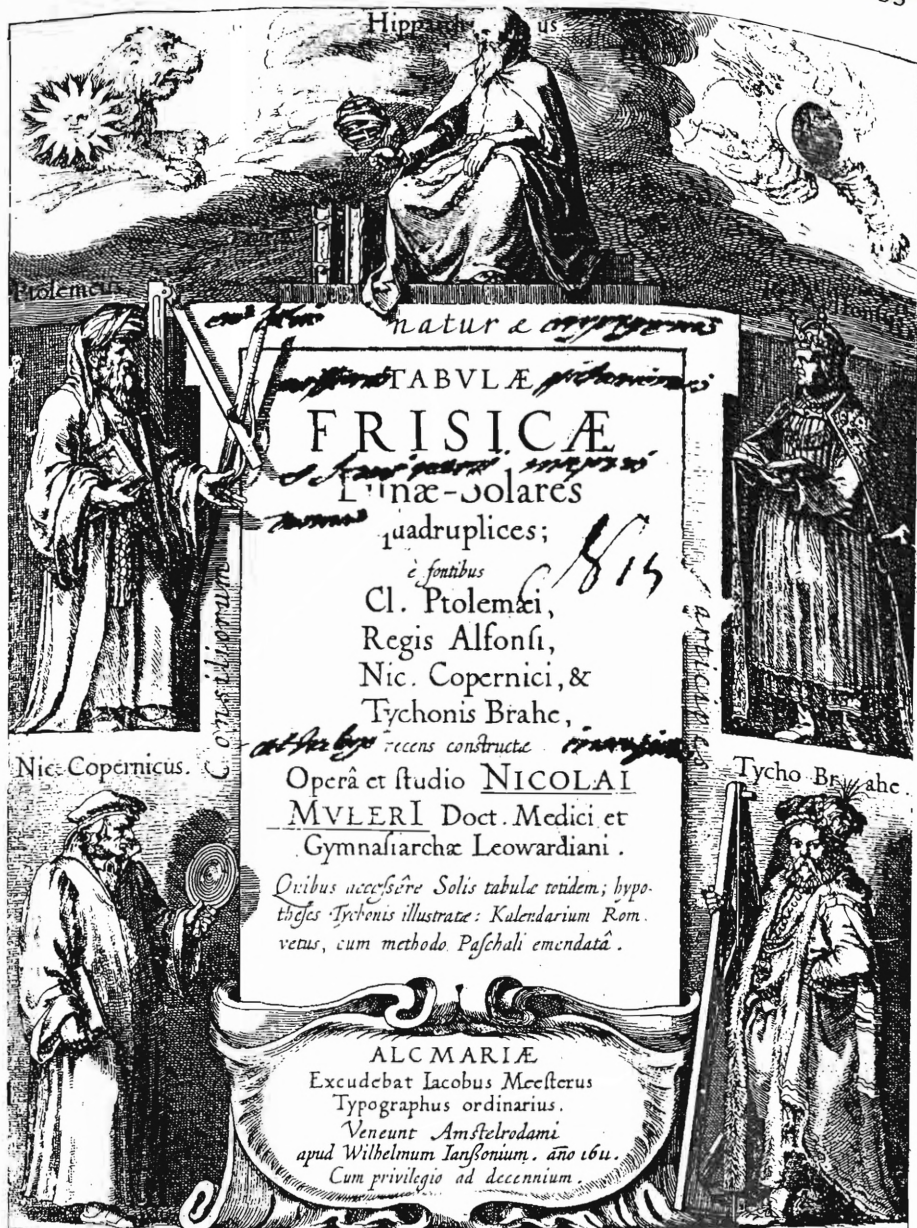
While we cannot expect his contributions to astrology to be recognized by the scientific community, they added greatly to the advancement of his career. It would be difficult to believe that a person recognized as one of the most important thinkers of his time would be addicted to mere superstition. Henry James Forman in his book *The Story of Prophecy*, New Jersey, 1936, writes: "The Archbishop of St. Andrews, having a disease which baffled the physicians of England, sent to the Continent in 1552, begging assistance of the mathematician-astrologer, Jerome Cardan. After erecting the horoscope of the prelate, by which the disease was discovered and cured, Cardan took his leave in these words: 'I have been able to cure you of your sickness, but cannot change your destiny, nor prevent you from being hung.' Eighteen years later this churchman was hung by order of the commissioners appointed by Mary Queen Regent of Scotland."

In our library is the following title: *Hieronymi Cardani Medici Mediolanensis, Libelli Duo* published in Nuremberg in 1543. This rare and curious work contains sixty-seven horoscopes of famous persons including Petrarch, Cicero, Luther, Cosimo de Medici, Savonarola, and Albrecht Durer. In discussing the chart of Martin Luther, who was still alive, Cardan implied the intense conflict which would arise in Europe between Catholics and Protestants and decided that the positions of the Sun and Saturn would result in a theological conflict that would never be arbitrated.

At this point we would like to mention *Tabulae Frisicae* by Nicholas Des Muliers, Amsterdam, 1611. This work consists principally of astronomical tables collected from the famous astronomers. There is a short section on astrology which is important as it reprints the horoscope of Romulus. The accompanying plate serves as the frontispiece to this volume. It is ornamented at upper left by a figure of Claudius Ptolemy carrying a book and a crude instrument for measuring the altitudes of planets. On the right is the celebrated mathematician, Alfonso, King of Spain. At lower left is Nicholas Copernicus holding an instrument similar to an



The horoscopes of Savonarola, Cosimo deMedici, Martin Luther, Cicero, Petrarch, and Albrecht Durer from the collection of Jerome Cardan.



Engraved title page of *Tabulae Frisicae* by Nicholas Des Muliers.

astrolabe, and on the lower right Tycho Brahe also carrying a measuring instrument. While this title page is disfigured by names of previous owners, it introduces pictorially four of the great names associated with astrology.

Claudius Ptolemy who flourished in the second century A.D. was probably born in Egypt. He was recognized as one of the great astronomer-astrologers of antiquity. Although generally ignored by the scientific fraternity, the *Tetrabiblos* of Ptolemy was probably the earliest comprehensive text on erecting a horoscope and interpreting the meanings of planetary influences. Ptolemy produced this major work between 127 and 145 A.D. He established the geocentric system of astronomy which endured to the sixteenth century. Most of the standard encyclopaedias refrain from any mention of Ptolemy's astrological interests, but are content to emphasize his astronomical and geographical achievements and mention his contribution to the early voyages of Christopher Columbus.

Tycho Brahe (1546-1601) was another outstanding astronomer who was not above astrological speculations. It should be mentioned that astrology was a dangerous art to practice. While fulfilled predictions brought honors, when the hoped-for circumstance did not occur, it might cost the astrologer his life. However there were always those willing to accept this hazard. Brahe found a loyal patron in Rudolph II, Emperor of Austria. A less known circumstance is that Tycho Brahe had a nose made of goldbeater skin because he had lost the tip of his original nose in a duel. There is no doubt that the Emperor honored his official astrologer, built an observatory for him, and was rewarded by having his name attached to the Rudolphine Tables—indispensable at that time to both astronomy and astrology. The emperor was so pleased with the scholarship of his personal seer that he allowed Brahe to employ an assistant by the name of Johann Kepler. It is notable that Kepler was the last major astronomer to defend Brahe's concept of the solar system.

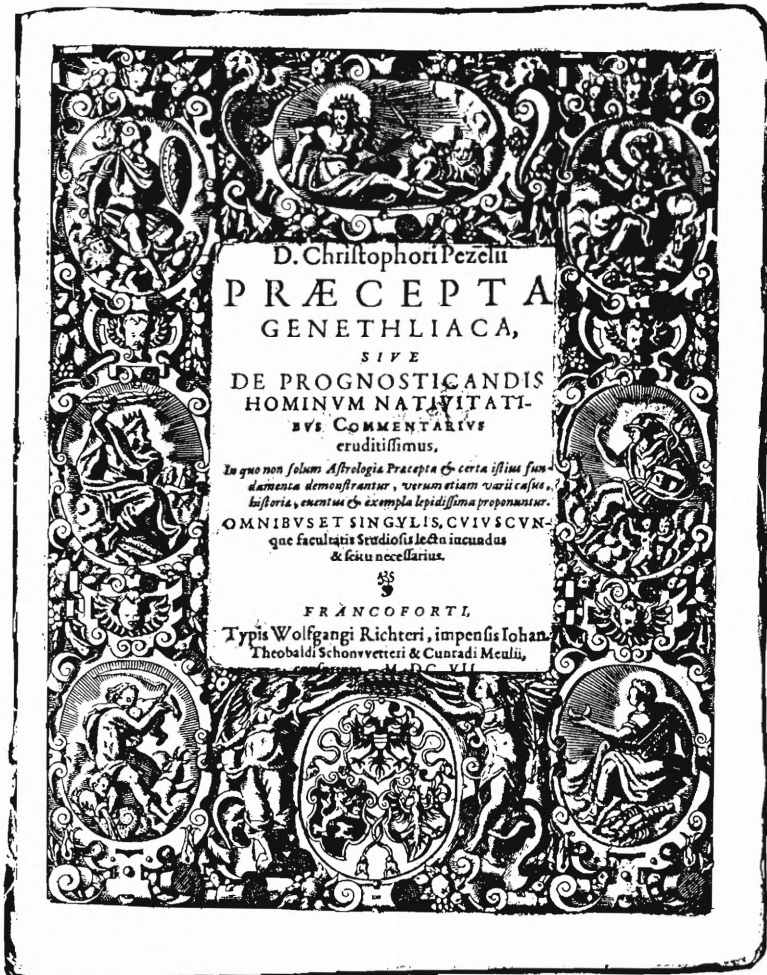
Copernicus (1473-1543) is not in need of introduction. We are largely indebted to him for what is now called "the heliocentric

system" of astronomy. Under the broad protection of the church he was able to avoid most of the hazards which afflicted the careers of independent thinkers.

To quote myself from *The Story of Astrology*, "The great Sir Isaac Newton, who combined excellence of intellect with a becoming humility, was brought to the study of astronomy by his early interest in astrology. On one occasion, when complimented upon the profundity of his erudition, Newton replied with a gentle smile, 'If I appear to see farther than other men, it is because I am standing upon the shoulders of giants.' We would humbly remind the modern scientist that he too is greatly indebted to the ages for that wisdom which is now his boast. The giants upon whose shoulders Newton stood were Pythagoras, Ptolemy, Copernicus, Galileo, Kepler, and Brahe. These illustrious men were all astrologers but showed none of the symptoms of that mental deterioration from which, according to modern science, all astrologers suffer."

Alfonso X, King of Spain surnamed "The Wise" (1221-1284), is present on the title page of Muliers's book because he sponsored what are now called the Alphonsine Tables which for centuries were indispensable to both astronomers and astrologers. They were finally superceded by the Rudolphine Tables compiled by Tycho Brahe. The Alphonsine Tables were circulated in manuscript form for some time and were first printed in 1483. Muliers's book also contains the Rudolphine Tables and a calendar adjusting the earlier observations according to the Julian calendar to the advances made in the preparation of almanacs.

One of the most delightful engraved title pages in the early astrological books appears in *Praecepta Genethliaca sive De Prognosticandis Hominum Nativitatibus Commentarius eruditissimus*, etc. by Christopher Pezel. According to Gardner the plate is the work of either Theodor de Bry or one of his school. Beginning at the upper left and following around counter-clockwise are small vignettes showing first Mars, the planet and the two signs Aries and Scorpio, which it rules; next is Jupiter with the signs Sagittarius and Pisces; then Saturn with Aquarius and Capricorn. Centered below is an interesting heraldic device supported by



Title page of *Praecepta Genethliaca* by Christopher Pezel.

angels; then comes the Moon with Cancer; followed by Mercury with Gemini and Virgo. At the upper right is Venus with Taurus and Libra. The design at the center above is the Sun accompanied by the sign of Leo. The volume includes a considerable section dealing with the history of astrology and a survey of mundane predictions.

Another unusual item in our collection by Alubather is *Liber Nativitatus . . . de Arabico in Latinum translatus et Centiloquium Divi Hermetis (Almausoris Judicia seu propositiones . . . a Platone Tyburtino translata*, gothic letter. Folio. 28 single paged leaves J. B. Sessa, Venetiis, 1501. The astrological *Centiloquium* is part of the hermetic literature which probably originated in Alexandria. There is no evidence as to how this compendium was first compiled, but it was published in Venice in the closing years of the fifteenth century. The copy in our collection appears to be identical to the one used by Lynn Thorndike in the British Museum. The illustration on the title page is an extraordinary example of early woodblock printing. It features Ptolemy of Alexandria holding a globe in the right hand and an astrolabe in the left. The central figure is accompanied by *Astronomia* and *Uraniamu*. In the sky above are the signs of the zodiac accompanied by the symbols of the Sun and Moon. The small design at the bottom is the printer's device.

Next to be mentioned is entitled *Exactissime Coelestium motum Ephemerides ad Longitudinem almae urbis, et Tychonis Brahe Hypotheses, ac deductas e Caelo accurate observationes 1641 ad 1700*, with a finely engraved frontispiece, published in Patavii, 1648, by Andreas Argolus. Ephemerides were indispensable to astronomers, astrologers, navigators, and cartographers. As it was tedious to make the necessary calculations for various dates, it was customary for qualified astronomers to prepare tables of planetary positions for each day of the year. This policy has continued until recently when computerization came into vogue. Andreas Argolus's book is rather unusual because it provides ephemerides for sixty years between 1641 and 1700 calculated according to the system introduced by Tycho Brahe.

There is a splendid copper engraving in this book showing the Muse Urania sceptered and carrying in her right hand a pair of dividers. The sphere of the globe in the background is supported on the shoulders of Hercules who has laid his club on a kind of altar. Urania is pointing to the crest of a cardinal who is probably the theologian, D. Christophoro, to whom the volume is dedi-

Alubather.
Et
Centiloquium Diui Hermetis.



Title page of the *Centiloquium* of Alubather.



Title page of the *Ephemerides* of Andreas Argolus.

cated. The book includes a folding map of the surface of the moon, diagrams of various ancient charts of the solar system, and the publisher's device which appears on the last page shows Athena with one hand on the olive tree which is her peculiar symbol. On the inside cover is a hand-painted bookplate of an old collection conserved in Milan.

Gardner lists the 1650 edition in English of Gaffarel (James) as follows: *Unheard-of Curiosities: concerning the Talismanical Sculpture of the Persians; The Horoscope of the Patriarkes, and the Reading of the Stars*. Written in French by James Gaffarel, and Englished by Edmund Chilmead, Master of Arts and Chaplaine of Christ-Church, *Oxon*. 8vo, London, printed by G. D. for Humphrey Mosely, and are to be sold at his shop at the Princes Armes in St. Pauls Churchyard, 1650.

Gaffarel, who was counselor and astrologer to Cardinal Riche-lieu, developed a most unusual and ingenious theory. He believed that the ancient Jewish philosophers represented the stars of heaven by letters of the Hebrew alphabet. As the planets formed vowels and moved through the constellations, they served as consonants forming constantly changing words and were actually the source of the heavenly writing which is said to have appeared on the wall at Belshazzar's feast.

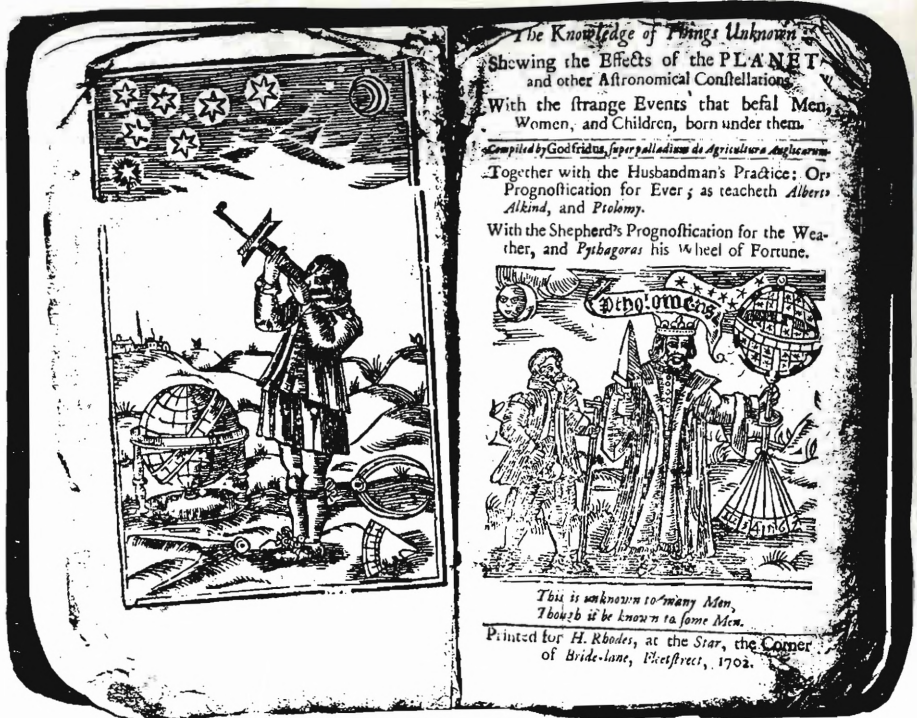
In addition to the English translation of 1650 we have a copy of the same date published in French. Our most interesting printing of this work appeared in Hamburg in 1676. This has an impressive folded-in engraved frontispiece which we reproduce herewith. In the front of the volume is the bookplate of Thomas South and the book itself is autographed "Atwood" 1859. The illustration shows five scholars gathering around a pedestal upon which stands a terrestrial globe. Above, in the center, is a radiant eye within a square and triangle as a symbol of all life, virtue, health, and power. One of the figures is holding a book upon which is placed a crowned dragon, another figure holds an hour glass, and the third, compasses. At the base, left, is a crowned salamander in a nest of fire, and at the right an emblem depicting the moth and the flame. This edition includes an extensive discussion of Gaffarel's book by M. Gregorii Michaelis with a number of curious illustrations including fabulous monsters.

The following titled small volume by Godfridus may be considered a gallimaufry of cribbing from older sources: *The Knowledge of Things Unknown, shewing the effects of the Planets and other Astronomical Constellations, with Strange Events that befall*



Title page of the French edition of Gaffarel's *Unheard-of Curiosities*.

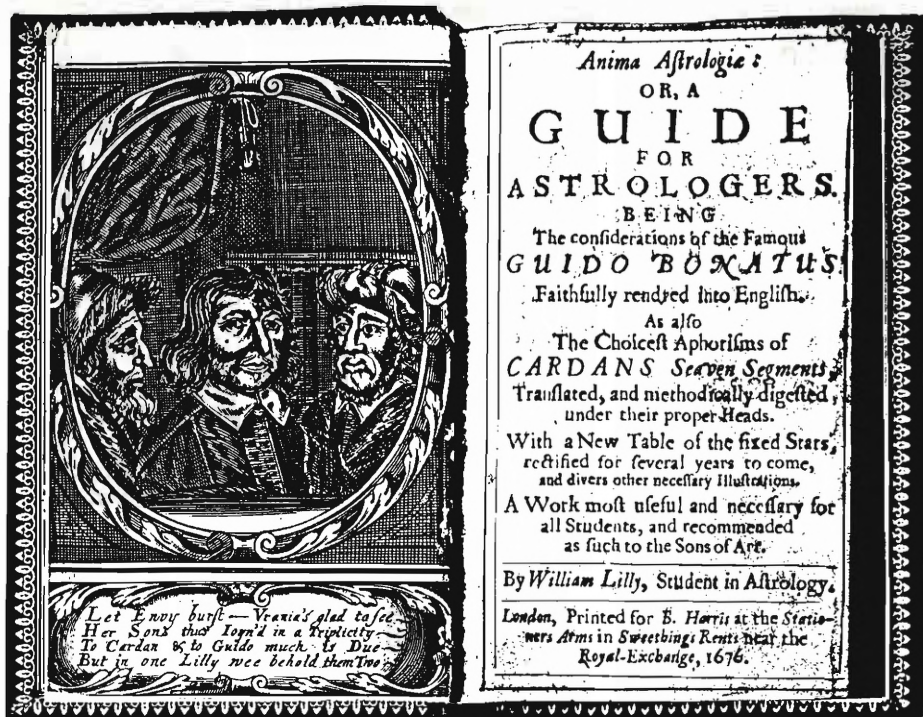
Men, Women, and Children born under them. Plate, 8vo, London, 1702. The frontispiece is a crude reproduction of an astronomer peering at the stars with various instruments on the ground around him. The title page is embellished with what appears to be a representation of Ptolemy carrying miscellaneous objects and attended by an aged figure who might pass for a scholar. Inside there is a discussion of the fortunes of children born on the different days of the week. This is based on the biblical account that Adam was created on the first day, Eve on the second, Cain on the third, and Abel on the fourth. For some unknown reason the days of the week were extended to thirty and, on this thirtieth day Samuel, the Prophet, was born. There is also material on dispositions of planets, the practice of phlebotomy, cyphers and secret writings,



Frontispiece and title page of *The Knowledge of Things Unknown* by Godfridus. London: 1702.

the wheel of Pythagoras, and various notes on crimes and miseries belonging to the reign of Queen Elizabeth I.

The last work published by William Lilly before his death was *Anima Astrologiae: or, A Guide for Astrologers*. There is a curious old engraved frontispiece with a portrait of Lilly placed between Cardan and Bonatus. In introducing Guido Bonatus to his readers, Lilly describes an incident which has been referred to by several historians of astrology. Military outbreaks were frequent in the thirteenth century and Bonatus once found himself in a besieged city. The Earl of Montserrat, military head of the defending army, asked Bonatus to select the best time to lead a sally against the enemy. The stars indicated that the sortie would be successful,

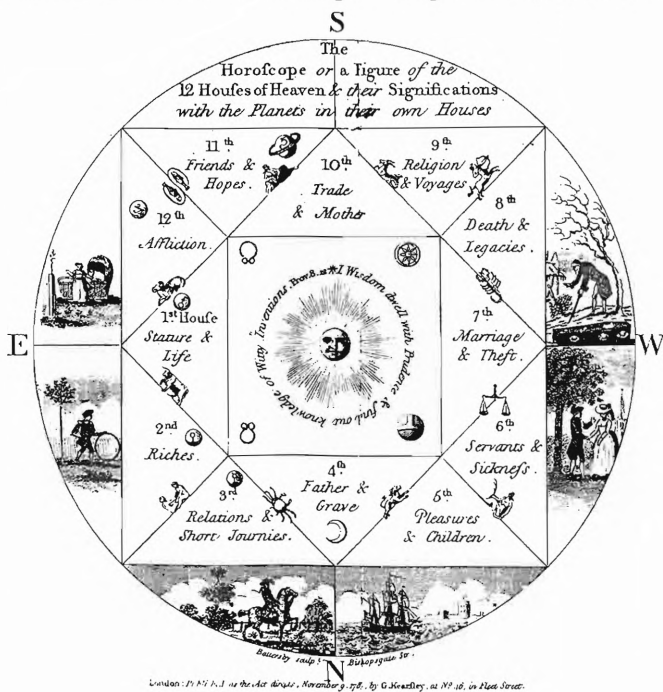


Frontispiece and title page of *Anima Astrologiae* by William Lilly.

but the Earl would receive a slight wound in the knee. The prediction was completely fulfilled. The besieging army was routed, but the Earl received a slight wound and at the proper moment Bonatus who had accompanied him, rushed up with some bandages which he had brought for the occasion. In this book the contribution of Bonatus is a selection of 142 considerations to assist in the delineation of a horoscope. Jerome Cardan is represented by a series of choice aphorisms. There is a small section on eclipses and comets. Of the latter Cardan notes that comets foreshadow the births of famous persons and the rise of lawgivers, but when they move rapidly they signify the deaths of political and military leaders and may lead to quarrels and seditions. This section has its own paging, but William Lilly is presented here in an editorial

capacity. The little volume is quite rare.

C. Heydon, Junr. has combined a defense of the starry science with a simple procedure for the erection and interpretation of a horoscope in his book *The New Astrology, or the Art of prediction . . . in Two Parts* with folding plate, London, 1786. He makes several pertinent quotations from the Holy Scriptures including an interrogation of Job by God, himself: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or guide Arcturus with his sons?" He strengthens this statement by a few lines from the *Book of Judges* 5:20, "They fought from heaven; the stars in their courses fought against Sisera." C. Heydon, Junr. then presents simple rules for calculating a horoscope and its interpretation so that each reader can prove for himself that the planets affect his life. Most interesting is an engraved frontispiece setting forth the principal sections of the horoscopic diagram reproduced here.



Frontispiece and title page of *The New Astrology* by C. Heydon, Junr.

M. Sibly has given us the book entitled *A Collection of Thirty Remarkable Nativities to prove the true Principles of Elementary Philosophy*, translated from the Latin of *Placidus de Titus*, etc. London, 1789. This volume includes a handsome engraving of the great Alexandrian astronomer-astrologer, Claudius Ptolemy, and states that he was born at Pelusium, in Egypt An. Dom. 135. The system of genethliology set forth in this volume is based upon the works of Placidus de Titus and is enriched by thirty-six elegant engravings of the nativities of celebrated persons including Oliver Cromwell. In this work we are informed that Placidus was an Italian monk who lived in Bellona in the sixteenth and seventeenth centuries. He was mathematician to Leopold William, Archduke



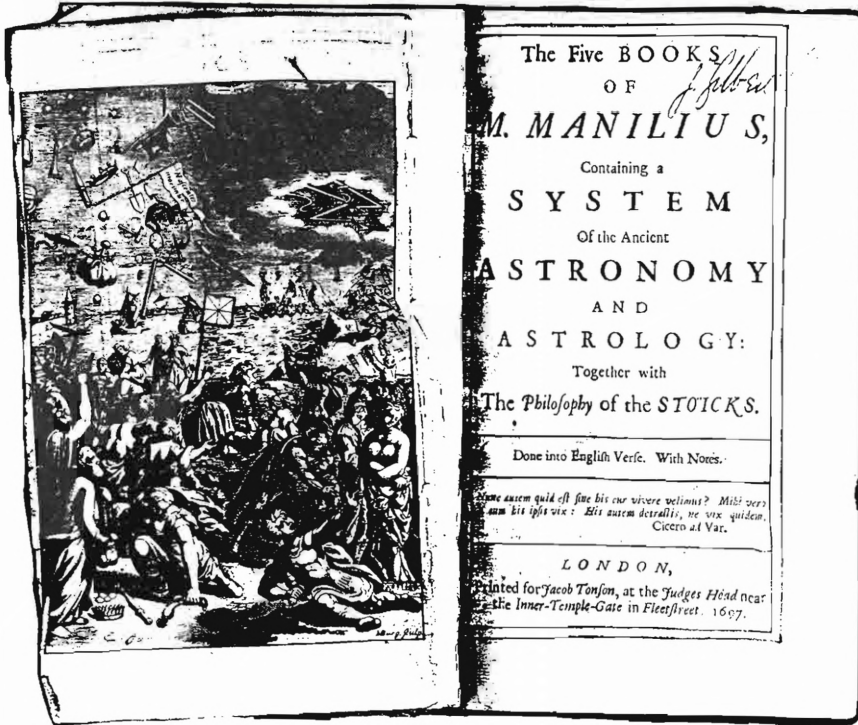
Engraved portrait of Claudius Ptolemy from *A Collection of Thirty Remarkable Nativities* by M. Sibly.

of Austria, and his most important astrological writing, the *Primum Mobile*, was first published in Padua in 1657 and dedicated to the Archduke of Austria. It has been noted that, contrary to prevailing policy, Placidus never published his own horoscope.

Our edition of *Astronomicon a Josepho Scaligero ex Vetusto codice Gemblacensi infinitis mendis repurgatum, ejusdem I. Scaligeri Notae*, etc. ex-officina, Plantiniana, is dated 1579 and is divided into two sections with separate pagination and is bound in limp vellum. Marcus Manilius, the actual author of the *Astronomicon*, lived during the early first century A.D. and is remembered principally for his unfinished poem, which was written about the year A.D. 20. As a poet, Manilius reveals an extraordinary knowledge of astronomy and other aspects of Roman philosophy and poetry. Little is known about his life and he is remembered principally for his one great poem.

We also have an English translation printed in London in 1697 of *The Five Books of M. Manilius Containing a System of the Ancient Astronomy and Astrology: Together with The Philosophy of the Stoicks*. This edition has an engraved frontispiece showing various types of celestial bodies with their appropriate symbols dropping from the sky and bringing terror to assorted human beings. The *Encyclopaedia Britannica* notes that he had an amazing ability to versify abstract astronomical calculations. It is also noted that the *Astronomicon* is seldom read completely, even by Latin scholars.

We have several interesting editions of the *Phaenomena* by Aratus of Soli (c315-245 B.C.). We should mention the edition of 1600 by Hyg. Grotii Batavi. It was issued in small quarto and includes forty-four fine copper plates of zodiacal signs by D. Gheijn. It is bound in green morocco with lined tooling (Roger Payne). Aratus was born in Cilicia and lived for many years at the court of the kings of Macedonia and Syria. He was much admired by the Romans and his works were translated by Cicero and Caesar Germanicus. A verse from the opening invocation to Zeus in the *Phaenomena* has achieved a special significance because it was quoted by St. Paul, Acts 17:28: "For in him we live, and move,



Frontispiece and title page of *The Five Books of Manilius*, London: 1697.

and have our being; as certain also of your own poets have said,
For we are also his offspring.”

William Young Ottley, F.S.A. in a letter to John Gage, F.R.S. describes an illuminated manuscript of Aratus in the British Museum. The letter was read February 13, 1834, and was published shortly thereafter. The drawings in this manuscript are extraordinary, combining various figures of human beings and animals with areas of text which are shaped to complete these pictures. One of these pictured the constellation Perseus which is reproduced herewith.

Mr. Robert Brown, Jr., a distinguished Masonic scholar who has written learnedly on symbolism, cosmogony, and ritualism, did an English translation of the *Phaenomena, or Heavenly Display* of Aratos in London in 1885. While this edition is late, it



The constellation of Perseus from the illuminated manuscript of Aratus of Soli in the British Museum as reproduced by William Ottley, F.S.A.

deserves mention because of the remarkable insights which Robert Brown, Jr. incorporated into the translation.

A scholar of universal scope, Joseph Moxon favored the public with a work entitled *A Tutor to Astronomie and Geographie . . . use of both the Globes, in Six Books . . . shewing by the Globes the Solution of Astrological Problems*, etc., second edition, London, 1670. In addition to the handsomely engraved title page there are a number of wood block and copper illustrations in the text which include description and representation of a complicated astronomical fountain. The elaborate frontispiece is ornamented in its upper register by figures of Astronomia and Urania accompanied by representations of the terrestrial and celestial globes. Below, at left is Tycho Brahe with an instrument suggesting a sextant, and at the right Ptolemy holding a partly rolled and indecipher-



Frontispiece of *A Tutor to Astronomie and Geographie* by Joseph Moxon, Hydrographer to the King's most Excellent Majesty.

erable sheet probably intended to be a map. Across the bottom is a panorama of the city of London with boats on the Thames including an elaborate bridge; in the right background the Tower of London. This volume is concerned primarily with astronomical and geographical problems including instructions in navigation and trigonometry. There is, however, a section on astrology and what was then called "globing."

Our copy of William Ramesey's book, *Astrologia Restaurata, or Astrologie Restored: Being An Introduction To The General and Chief Part of the Language of the Stars*, is in Four Books. Folio. Portrait by Cross. London, 1655. In the section entitled *To*



Vera Effigies WILHELMI RAMSEY Generosi Nat: (Quirit: Westminster: 13^{to} Martii 1626

Engraved portrait of William Ramesey which faces the title page of his *Astrologia Restaurata*.

the Judicious Reader William Ramesey includes a few choice biographical fragments. He tells us that when the late sovereign, King James of happy memory, came to the crown of England he sent into France for Ramesey's father and made him Page of the Bedchamber, Groom of the Privy chamber, and keeper of all His Majesty's clocks and watches. Due to the political problems, our

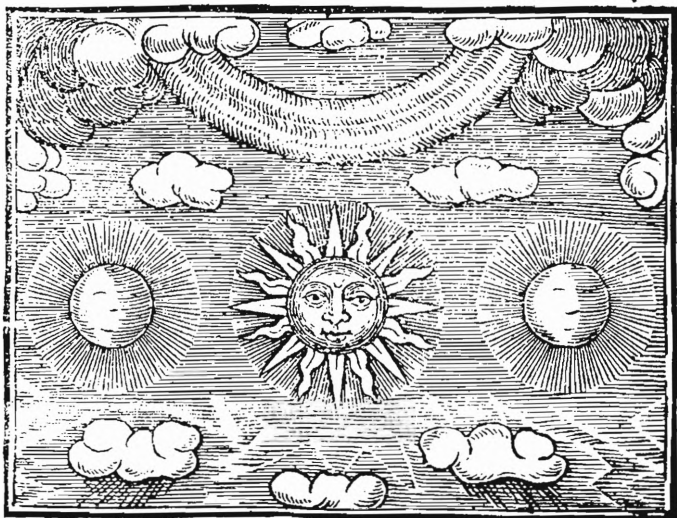
astrologer settled in Edinburgh College where he remained until it pleased God to visit the town with pestilence. He then returned to England where he remained for the rest of his life. The volume *Astrologie Restaurata* is internally divided into four books and the last of these is responsible for Ramesey's reputation as a master of mundane predictions. It includes comets and meteors, eclipses, and other related material by which it is possible to predict the futures of countries, kingdoms, provinces and cities, alterations of kingdoms and empires, laws and customs, causes of plenty, death, war, peace, health, sickness and all things pertaining to the life of man in the natural world. Our copy carries the bookplate of the Bibliotheca Lindesiana.

In his chatty work, William Lilly gave us *The Starry Messenger: or an Interpretation of that strange Apparition of three Suns seene in London, 19 Novemb., 1644, being the Birth Day of King Charles*—etc. Fine vignette on title-page. 4to. London, Printed for John Partridge and Humphry Blunden, and are to be sold at the Signe of the Cocke in Ludgate Streete, and the Castle in Cornhill (14 June), 1645. Lilly definitely ties the celestial phenomena which occurred in London 1644. Following the best traditions of astrology Lilly assumed that this extraordinary circumstance should have a significant effect upon the King of England and might extend to the rulers of other countries. Regarding this Lilly writes, "I am of this opinion, the Heavens never send forth any great signs, which have not a particular relation to some great personages; for doubtless they are the Universall cause (God permitting) of all things; and whilst they produce effects: which seem to have relation to one only: if he be a Prince, it hath an Universall operation, for people are partakers with their Princes, in their gaines, losses, virtues and vices, and this is the reason why many times our predictions doe not jump in that measure of time by us limited; for actions are not done by their Agents in an instant, dispositions precede them, etc. Besides, great alterations require great influences, which when they cause great diversity in their working, happen not because the influences are divers, but because they are diverse that receive them." As Lilly wrote on the title page

THE STARRY MESSENGER;

O R,

An Interpretation of that strange Apparition of three
Suns seene in London, 19 Novemb. 1644. being the Birth
Day of King CHARLES.



The effects of the Eclips of the Sun, which will be visible in ENGLAND,
11 August 1645. whose influence continues in force, from January, 1646. to Decemb.
1647. almost two whole yeares; and cannot but be the fore-runner of some ex-
traordinary mutation in most Common wealths of Europe, but principally
in ENGLAND. With an Answer to an Astrologicali Judgement.
Printed at Oxford, upon his Majesties present March.

By WILLIAM LILLY Student in *Astrologie*.

LONDON,

Printed for John Partridge and Humphry Blunden, and are to be sold at
the Signe of the Cocke in Ludgate Street, and the Castle in Cornhill, 1645.

Title page of *The Starry Messenger* by William Lilly.

of his book, the apparition of the three suns in 1644 warned of disaster to the King of England. In 1644 a civil war broke out between the King and Parliament; Charles surrendered in 1646 and was executed three years later. These circumstances contributed to the ascendancy of Oliver Cromwell as Lord Protector. His period of administration was among the most tragic epochs in English history. Lilly's monograph was published before Charles I was tried for treason and condemned.

John Gadbury, born in 1627, was author of *De Cometis*, London, 1665. The complete title of his work on comets is *De Cometis: or, A Discourse of the Natures and Effects of Comets As they are Philosophically, Historically, & Astrologically considered. With a brief (yet full) Account of the III late Comets, or Blazing Stars, visible to all Europe. And what (in a natural way of Judicature) they portend. Together with some Observations on the Nativity of the Grand Seignior*. Gadbury was one of the most prolific writers among the seventeenth century astrologers and is remembered for his feud with William Lilly on the virtues of the sign of Scorpio. He is well represented in our library collection and the frontispiece of his book *In Defense of Scorpio*, published in 1675, is reproduced herewith.

De Cometis is probably one of the most comprehensive dealing with the mundane effects of comets and blazing stars. There is considerable reference to earlier writers, including celebrated astronomers. The frontispiece engraving picturing comets which appeared in 1664 and 1665 is present in our copy, but often missing. The reference to the Grand Seignior refers to the Sultan of Turkey. His horoscope is included. Gadbury sums up his findings as follows: "All which *Arguments*, like so many trumpets, agree in their *sound* and *signification*, to declare a possibility, if not a grand probability, of a *Catastrophe* of the *Honours* and *Soveraignty*, of this *great Turkish Monarch*."

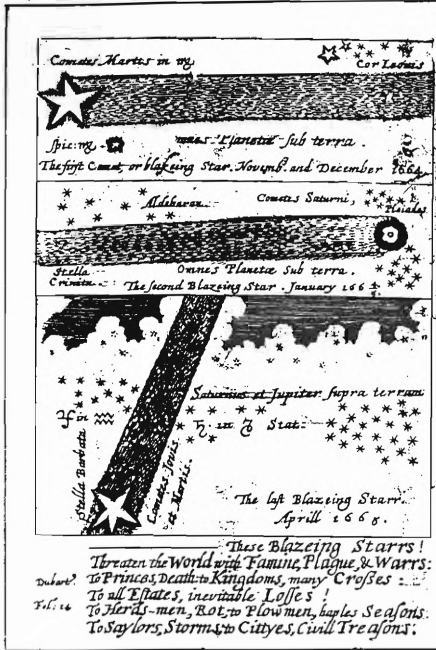
In our collection also is a work by John Gadbury with the following catalog description: "*Manuscript.—The Nativitie of a Gentleman Astrologically and Astronomically performed by John Gadbury*, in whole dark blue morocco, gold tooling on sides, gilt



Frontispiece of Gadbury's masterpiece written in defense of Scorpio.

edges, has been a fine specimen of binding. This curious manuscript, in the handwriting of John Gadbury, is illustrated with Horoscopes, and came from the Chandos Library."

The unnamed gentleman for whom this horoscope was calculated was born in 1642, and the time was rectified by accidents



DE COMETIS:
 OR,
 A Discourse of the Natures and Effects
 OF
COMETS,
 As they are } Philosophically } Considered.
 } Historically & }
 } Astrologically }
 With a brief (yet full) ACCOUNT
 OF THE
III late Comets,
 OR
BLAZING STARS,
 Visible to all EUROPE.
 And what (in a natural way of Judicature) they portend.
 Together with some Observations on the Nativity of the
GRAND SEIGNIOR.

By JOHN GADBURY, *Chirurgianus.*
 Madri. Capiti d'is & vultu signi. (p. 7.)
 Quibus Cometis qui maxime videntur ferri.
 Cometæ significare Belli, Terræ, & magna Siccitas in mundo. Bonar.
 Ignis abscissa videtur Sidera multa,
 Meteorum, Peris flammarum, Cæli, volcanes
 Obliquæ perenne facies erigunt; cometa
 Sideris, & Terris mutacionem Regna cometen. Lucan.
 London, Printed for L. Chapman in Exchange-alley, 1665.

De Cometis by John Gadbury with his interpretation of the astrological significance of comets or blazing stars.

which occurred to the native. There are annual charts of which the last is dated 1696 and the text seems to imply that the life of the unnamed gentleman would end about that time. The manuscript consists of 101 pages and the writing shows excellent penmanship. An example of the reading for 1684 includes “the Native must also avoid trusting too much to elderly slyly dissembling servants, he will be subject to be damaged and detrimented by them.”

Many of the most interesting books in our astrological collection have yet to be considered. One of these was burned at the stake with full formalities by the Holy Inquisition. It is our intention to publish a second part to this article in a forthcoming issue of our *Journal*.

In Reply



A Department of Questions and Answers

Question: I am seventy years old, sound in mind and body, and have sufficient funds to keep me in modest luxury for the rest of my days. With reasonable luck I have from ten to fifteen years of life expectancy. For many years I worked in the building trades. Since my official retirement I have traveled, lived in a camper, enjoyed the great outdoors, and am now bored to death. What can you suggest?

Answer: There are several possibilities, but everything depends upon maintaining a vital interest. As you have always been more or less self-employed, it will probably be best for you to continue to be in business for yourself. The greatest opportunity for usefulness will be found in a moderate-sized community. There are always things that need doing, and a person who is handy for minor emergencies can find constant employment and fair remuneration. Young people leave home in search of larger opportunities and the elders, trying to maintain their independence, must depend upon concerned persons who will step in when help is needed.

In one case I know of an elderly plumber that approached the local school board and suggested that he would be willing to train teenage boys for self-supporting jobs. The project was very successful. Teenagers who were bored with school work not only found an opportunity to develop ingeniousness, but were paid for their trouble. Several girls enrolled for the course after growing up in a household where nobody could fix anything.

I spent several summers in a rural community which had only one doctor who was in his late seventies. He had tried to find an assistant, but ambitious young physicians chose not to hear the call

of duty. A local widow finally came to his assistance. She had an old automobile and drove him around for house calls and, with the wisdom of the folk, assisted in minor surgery. I don't think there was any romantic relationship, but they were good friends for many years.

If a retiree lives along a major highway, he may gradually gain a reputation as an antique dealer. If he cannot buy antiquities he can always make them, and in spare time wander through the area in search of curiosities which will intrigue the city folks who may drive by. There is a story that the great portraitist, John Singer Sargent, decided to give himself a fast course in portraiture. He traveled about New England painting pictures of farmers and their families at the rate of one a day. He presented the sketches, as we might best call them, to those who sat for the artist and then departed never to return. For years efforts have been made to find some of these pictures, which would now be very valuable. It is said that some were discovered in attics, basements, or woodsheds. Sargent evidently enjoyed immortalizing the rugged New England profiles. At least it kept him constructively busy.

There are a number of local activities which can intrigue residents with time on their hands. There is work to be done around the church, the county fair is a good time killer, and there are always contests to sharpen the wits. Thoughtful fellows can join the Masonic Lodge or contribute time to local government. Every once in awhile a local farmer can be incapacitated at harvest time. If he has children or grandchildren, they may tide him over; otherwise good hearted neighbors may step in. Some of them remember when they were in trouble themselves and a cooperative spirit prevails. Not so long ago a small town turned out to build a house for a young couple starting out. Something like that happened when Emerson's home burned down. Where everyone helps there is very little time for gloomy reflections.

A retired oldster may also have some private objectives which he would like to cultivate. He can take correspondence courses or study a foreign language with the aid of phonograph records. Every once in awhile a stray dog may come along and become a

companionable member of the family. There is always the possibility that a man with a good memory would like to write a book. If this should happen with the assistance of a literary bent he might produce a best seller. People today like stories involving daily life in a vanishing America. Even a little exaggeration here and there is not only acceptable, but essential.

My own experience has been that many interesting personalities may be found in unexpected places. Once I heard of an art collector hidden away on a dirt road in the heart of the Ozarks. With some difficulty I found him, and it was a truly extraordinary experience. He was well along in years, had traveled all over the world, and knew practically every outstanding personality, even Mark Twain and Bret Harte. His modest frame house was filled with antiques, well chosen and in superb condition. I tried to talk him out of a Nepalese bronze figure, but failed because he expected to live several more years to enjoy his treasures. He wore blue jeans, heavy farmer's boots, a cotton shirt, and a battered broad brimmed hat. He did not resemble a connoisseur, but looks can be deceiving.

The architect who prepared the original plans for our building lived for several years in western Canada where the winters were rough, the snow was deep, and guests virtually unknown. Being an Englishman, he believed that isolation was no excuse for deterioration. Although he cooked all his own meals, he put on a tuxedo for dinner, had excellent nappery, sterling silver cutlery, and high grade china. He sat at a table with a candlestick, good crystal, and a bottle of vintage wine. In his spare time he made architectural drawings and wrote a book or two.

Education can often be a vital avocational interest after retirement. Many excellent courses are available for correspondence school students. In busy years there is little time or energy for cultural pursuits. Yet, as Aristotle put it, "All persons have a natural desire to know." I have met an elderly widower who went back to school and married an elderly widow in the same class. They then started housekeeping with the zest of youngsters. Mutual interests often result in enduring friendships.

Then there is another way to go. If health and finance permit, travel can be a vital experience. Locked in an office or constantly employed in routine activities, the human being can develop an advanced case of boredom. Travel can be limited to the homeland or be extended to nearly any part of the world. There are special facilities now for senior citizens to travel almost anywhere by taking advantage of local hostels. During the summer season many foreign colleges and universities provide living quarters to visitors from foreign lands. Arrangements are not arduous, but a congenial group can visit many unusual places and become acquainted with the lifestyles of local people.

It is a serious mistake to assume that after retirement the individual should settle back, waste time, and wait for the inevitable end. Unless health is seriously impaired, the zest for living should be maintained. The senior citizen should always wake up in the morning to a busy day of congenial activities and projects. There is neither consolation nor satisfaction in the desperate effort to enjoy monotony or projects manufactured simply to kill time.

It is best, of course, that a useful retirement should be planned well in advance. In most lives there are secret hopes for the release of talents or abilities which must remain dormant through the busy years of employment. When the last day on the job is finished, it is also a mistake to take the rest cure. The sudden absence of responsibility undermines the pattern of a lifetime and can lead to disorientation and subconscious bewilderment. It may also follow that health problems will influence plans for the future. Ailments related to aging may interfere with retirement programs. The most common of these are arthritic discomforts or debilities of sight or hearing. These should be corrected if possible, but may require medical assistance. Fear of a fatal disease can be associated with the prospects of approaching retirement. In most cases, however, such forebodings fade away in a year or two. When the mind accepts the stimulus of a purposeful future, optimism is restored.

An elderly man living alone should have at least one close friend, preferably a crony in his own age group. Friendships of this kind make many projects stimulating and enjoyable because a

pleasant association is an excellent remedy for negative thinking or self-pity. Once a retired person has established a permanent residence he can visit other family members who will be glad to see him occasionally, but are reluctant to think of him as a permanent guest. It naturally follows that a happy, spry, cheerful grandparent is likely to be admired, or even adored by small children.

The death of a marriage partner can be especially tragic for the survivor. Even when compatibility is sketchy, long association has set up a variety of dependencies. The loss of companionship often comes at a time when a spouse is most needed. It can follow that religious support is of great value in moments of loss. There is a tendency for persons living alone to find practical consolation from association with devout friends or neighbors. On many occasions, an elderly man or woman has told me that they were comforted by the realization that they would be united with their loved one in the life beyond the grave. It seems that the utility of spiritual convictions is proven in moments of distress.

My esteemed Grandmother was always happy when she could entertain her friends in one way or another. She liked to bring out her postcards, accumulated through her wanderings in many parts of the world. To be sure that she did not forget interesting details, she noted them on the back of the cards. As she passed these around and regaled her audience with appropriate anecdotes, they were charmed—young and old. In her case age was a distinct advantage because she could remember minor occurrences that could never happen again.

The first half of life should be spent preparing for the second half. Even if one dies young, the effort is not wasted. I have known several octogenarians who depended upon alcoholic beverages to revive their sagging spirits. To others a pipe was the first line of defense against morose memories. I remember one quaint individual with a Pythagorean turn of mind who had a peculiar self-appointed task. Calling upon memory, he selected an incident in which his intellect had been tested and then diagrammed how a situation would have worked out if he had decided differently. Of course it was all a kind of game, but it also had a number of prac-

tical applications. He even attained a certain sense of quiet satisfaction when he diagrammed how his two marriages would have worked out, if he had used a different strategy in selecting his brides.

We are all sufficiently vain that we can gain smug satisfaction from even a touch of preeminence. Those who live long become outstanding members of a community. The local grocer is proud to be eighty years old and still "fit as a fiddle." If a neighbor reaches ninety or a hundred, there is apt to be a local celebration. Thus, there is some satisfaction for those who outlive their neighbors. In substance therefore, as long as there is something of achievement that lies ahead it is too soon to die.

Local conditions often suggest possibilities for hobbies or research projects. There is a small town in the American Northwest which long ago included a number of Chinese immigrants among its inhabitants. They lived in little cottages on the outskirts of the town close to a shallow stream. One day after a flash flood a curious object was brought to the surface. Investigation proved that it was an old Chinese wine bottle, very crudely turned on a wheel and ornamented with two large black characters of unusual shape. Most of the natives had no interest in this worthless bottle. One citizen, however, found in it years of joyous excavation. He gradually accumulated a mass of broken plates, dented jugs, cracked cups, and trinkets in various stages of deterioration. No one could understand the true spirit of adventure which motivated this curious collection of collectibles. They were still further baffled when the aged collector found a successor who actually paid a substantial price for the decrepit crockery.

We hear a great deal about dowsers, but it is not so frequently that we discover a little old lady who has a reputation as the outstanding water witcher in the county. She was the last of a family and lived on a small farm. Most of her relatives were dead and the survivors had all moved away in search of fame and fortune. She was in her nineties, probably weighed less than a hundred pounds, and wandered about with a forked willow branch. Her fame spread and her services were in demand in many parts of the state.

She was well paid for her skill and told a neighbor that she had made more money after ninety than in all the rest of her life.

Sometimes it requires considerable ingenuity to build a new career after seventy, but it is being done every day. One of the most neglected fields of modern learning is botany. I have been told that when a great university bestows a doctorate in botany, it is heralded far and wide. If one retires to the country, there is much to recommend a careful consideration of the local flora. In the Pietist country of western Pennsylvania a widow woman pressed hundreds of leaves between the pages of the family Bible. It did not improve the condition of the Holy Book because annotations also appeared on the margins of the volume. Someone had a good time on this project and, though the larger world never knew about it, the old lady's soul was enriched. Time in this world is not for wasting. Like an old Greek scholar on his deathbed said, he could learn as long as he was able to breathe.



EXPLORING THE COLLECTIVE SUBCONSCIOUS

(Continued from page 7)

ter world than we have ever known before. Some of the early alchemists and other mystics pointed out that evil is self-destructive. That which is dishonorable cannot form a permanent relationship with anything else which is dishonorable. Thieves fall out; corruption is self-destructive. Good, conversely, supports all expressions of itself and must ultimately triumph.



“He is the happiest, be he king or peasant, who finds peace in his home.”

—Goethe

Little Johnny, studying the alphabet, asked the teacher why the letter “B” came before the letter “C.” With a quiet smile, the teacher replied, “You have to be before you can see.”

—Anonymous



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

A MILITARY MYSTIC

Major General Ethan Allen Hitchcock was born on May 18, 1798. His mother was a daughter of Ethan Allen, one of the great patriots of the Revolutionary War. Hitchcock's long career as a soldier and scholar is described in detail in his book *Fifty Years in Camp and Field*. This was published in 1909 having been edited by W. A. Croffut, Ph.D. This work has been long out of print but was reissued in 1971. General Hitchcock was the senior officer of the guard of honor over the remains of President Abraham Lincoln. He tells us that between 9:30 A.M. and about 5:00 P.M. during which time Lincoln's embalmed body lay in state, nearly twenty thousand people passed through the room.

Hitchcock was a graduate of West Point and his entire career was largely devoted to his military responsibilities. He was, however, naturally inclined to esoteric contemplations. He suffered from long periods of ill health during which he read extensively on folklore, legendry, and alchemy. He had an impressive collection of early texts dealing with alchemistical speculations. Part of his library is in St. Louis, Missouri, and the remainder is now housed in the Library of Congress.

In June, 1866, General Hitchcock devoted most of his available time to the studies of the symbols of alchemy and their application



Portrait of Major General Ethan Allen Hitchcock from the first edition of his book, *Fifty Years in Camp and Field*.

to the cabala. He also considered the Sonnets of Shakespeare, the poems of Dante, together with the writings of Plato, Goethe, Spenser, Chaucer, Sidney, and books of the New Testament. By this time also he was working with the Emerald Tablet of Hermes, the wonders of the astral light, the new birth, and biblical mysteries. In the late fall of that year he stated that he had experienced the true mystery of the Philosopher's Stone. During the years of 1866 and 1867, Hitchcock's diary filled 150 pages. He was concerned almost wholly with speculations and conjectures concerning the deciphering of the esoteric mysteries concealed in the best known books of antiquity.

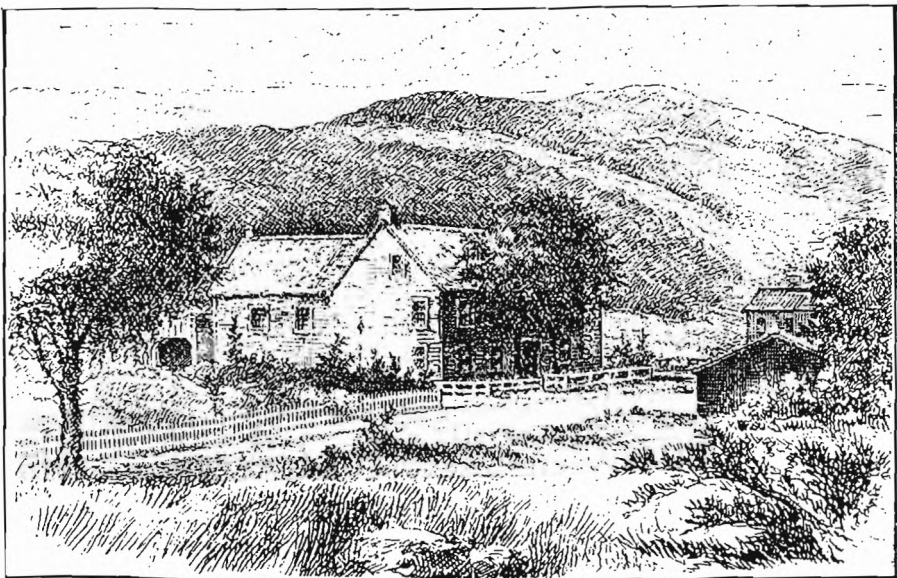
He was familiar with the writings of Francis Bacon, and Nathaniel Hawthorne introduced General Hitchcock to Delia Bacon, the first writer to emphasize Francis Bacon's involvement in the Shakespearean plays. The General was much taken by the writings of Emanuel Swedenborg and discussed the possibility that Swedenborg was a Freemason. Looking over the list of volumes in Hitchcock's library, one might say that he took all knowledge as his province. He was not a researcher primarily, but gave his own mystical meanings to all the works that he consulted. It is only fair to point out that he was greatly gifted in his ability to discover by inner experience the deeper meanings in the various structures of classical lore and imagery. To Hitchcock, all literal things were veils behind which the dim forms of essential ideas were visible to the contemplating mind.

Only two important names stand out in the nineteenth century literature of alchemy: Mary Atwood and Ethan Allen Hitchcock, one in England and the other in the United States, but both dominated by intensive metaphysical incentives. Both realized that alchemy was a secret science of human regeneration and not a lingering search for the secrets of metallic transmutations. There is no evidence that either Mary Atwood or Hitchcock ever performed chemistry but, as von Welling had pointed out much earlier, the true key to the regeneration of substances applies equally to the divine and the human interpretations of the sacred mystery.

A contributing factor for the upsurge of interest in the supernatural at that time can be traced to a considerable number of psychic experiences, some of which were reported in the press. The Eddy household became so well known that H. P. Blavatsky, representing the Russian Society for Psychical Research, attended a number of the seances. Andrew Jackson Davis, the seer of Poughkeepsie, was combining the wonders of the heavenly summerland with the sober practice of medicine. Joseph Smith discovered and interpreted the tablets of Mormon and established an enduring faith. Emerson was studying oriental philosophy, Mary Baker Eddy was teaching the healing aspects of religion, and Daniel Home was amazing the world with his psychic phenomena.

Home, born in 1833 in Scotland, came to America in 1850, and soon afterward gave seances, but never made a definite charge for his services as a medium. He returned to England in 1855 and attracted an exclusive group of intellectuals including Sir Edward Bulwer-Lytton. In 1870-72 he gave mediumistic sittings for Sir William Crooks. Home died in 1886 from pneumonia.

An adequate account of the psychic phenomena which occurred in the Eddy homestead will be found in *People from the Other World*, Hartford, Conn. 1875, by Henry S. Olcott. This work was profusely illustrated by Alfred Kappes and T. W. Williams. In *Old Diary Leaves*, Volume I, Colonel Olcott gives a detailed description of the Eddy family. William and his brother, Horatio, were hard working farmers; poor, ill educated, and extremely provincial. It is well known that Olcott was an esotericist. He was given mostly, however, to oriental religions, and Sri Lanka (Ceylon) has established a holiday in his honor because he composed and distributed a Buddhist catechism which has been accepted by most of the various sects.



The Eddy Homestead from *People from the Other World* by Henry S. Olcott.

General Hitchcock does not seem to have been interested in mediumship, but was certainly remarkably gifted in mystical symbolism. When reading, he came to the conclusion that the best part of a book or essay was to be found between the printed lines. He emphasized the disciplining of the faculty of imagination which is commonly given to irrational speculation. When brought under rational control, imagination may "body forth the forms of things unknown and give to airy nothing a local habitation and a name." In the contemplation of universal mysteries, Lord Bacon recommended as his own procedure, "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination."

In addition to his extensive and detailed account of his military career, General Hitchcock published eight volumes setting forth the results of his mystical speculations. The titles are as follows (as listed in his book *Fifty Years in Camp and Field*):

Remarks upon Alchemy and the Alchemists, indicating a method of discovering the true Nature of Hermetic Philosophy; and showing that the Search after the Philosopher's Stone had not for its Object the Discovery of an Agent for the Transmutation of Metals; Being also an Attempt to Rescue from undeserved Opprobrium the Reputation of a Class of extraordinary Thinkers in Past Ages. "Man shall not live by Bread alone." Pp. 323. Published by Crosby, Nichols & Co., Boston. 1857.

Swedenborg, a Hermetic Philosopher; Being a Sequel to *Remarks on Alchemy and the Alchemists*. Showing that Swedenborg was a Hermetic Philosopher and that his Writings may be Interpreted from the Point of View of Hermetic Philosophy. With a chapter comparing Swedenborg and Spinoza. "One truth openeth the way to another." Pp. 358. Published by D. Appleton & Co., New York. 1858.

Christ the Spirit: Being an Attempt to State the Primitive View of Christianity. "It is the Spirit that quickeneth: the Flesh profiteth nothing. The Letter killeth, but the Spirit giveth Life." Two vols. Pp. 985. Published by C. F. Francis & Co., New York. 1851.

Spenser's Poem Entitled *Colin Clout's Come Home Again*, Ex-

plained; With remarks upon the Amoretti Sonnets, and also upon a Few of the Minor Poems of other early English poets. By the author of *Remarks on the Sonnets of Shakespeare*, to which this volume is designed as a companion. Pp. 306. Published by James Miller, New York. 1865.

Remarks on the Sonnets of Shakespeare; with the Sonnets. Showing that they belong to the Hermetic Class of Writings, and explaining their general meaning and purpose. Pp. 392. Published by James Miller, New York. 1865.

The Red Book of Appin; a Story of the Middle Ages. With other Hermetic Stories and Allegorical Tales. A new edition, enlarged by a chapter of the *Palmerin of England*, with interpretations and remarks upon the *Arabian Nights Entertainments*. Pp. 298. Published by James Miller, New York. 1866.

Notes on the Vita Nuova and Minor Poems of Dante, together with the *New Life*. Pp. 377. Published by James Miller, New York. 1866.

Because of Hitchcock's unique contribution to esoteric literature, the Philosophical Research Society has reprinted two of his most important books: *Alchemy and the Alchemists* and *The Red Book of Appin*. As conditions permit, we hope to make other writings of the General available to the present generation.

There is something of the oriental spirit in Hitchcock's approach to symbolism. Everything that he read, experienced, or observed was considered to be a mandala. The visible is merely a physical shadow of invisible processes. Even the simplest daily activity reveals some part of the infinite plan which is our ultimate reality. He was born with the faculty which enabled him to see through all manifestations and become immediately aware of their concealed meanings. That a military man should unveil the hidden content of the minor poems of Dante and discover beneath the surface of Shakespeare's *Sonnets* secrets of the hermetic arts is passing strange. Although some readers' interpretations of folk wisdom may differ from Hitchcock's, this type of thinking is far more useful than the sterile pronouncements of those who insist that truth is the private property of academicians.



Happenings at Headquarters



At long last we have received the first shipment of the Knapp-Hall decks of tarot cards. Soon after the publication of the large book on symbolical philosophy, J. Augustus Knapp, whose color paintings contributed much to the beauty of this publication, designed in collaboration with Mr. Hall a special deck of tarot cards. A symbolical device for each of the cards was created by Mr. Hall for the benefit of those interested in the meditational aspects of tarot study. This unique deck is intended to stimulate the use of the cards in meditational disciplines. An instrumental small pamphlet is included with each pack.



The month of March was important for Mr. Hall's eighty-fifth birthday, and incidentally for the vernal equinox. This was duly and elegantly celebrated. There was a fine birthday gathering in the PRS Library for staff and volunteers with appropriate high calorie refreshments. A few days later, Mrs. Hall arranged a buffet supper at the family home. It was a very happy event and there have been many statements of appreciation. On this occasion personal friends of both Mr. and Mrs. Hall, together with members of the PRS staff, mingled in a truly festive mood.

On Sunday, April 27, there was an open house in the auditorium of the headquarters of the Society. A very talented young actor, Philip Charles Sneed, from the Oregon Shakespeare Festival Theater presented an inspiring one-man show devoted to the great New England transcendentalist, Henry David Thoreau. Mr. Sneed wore the type of clothing appropriate to the early years of the 1800's, his appearance was authentic even to the beard, and every word he spoke was actually written by Thoreau.

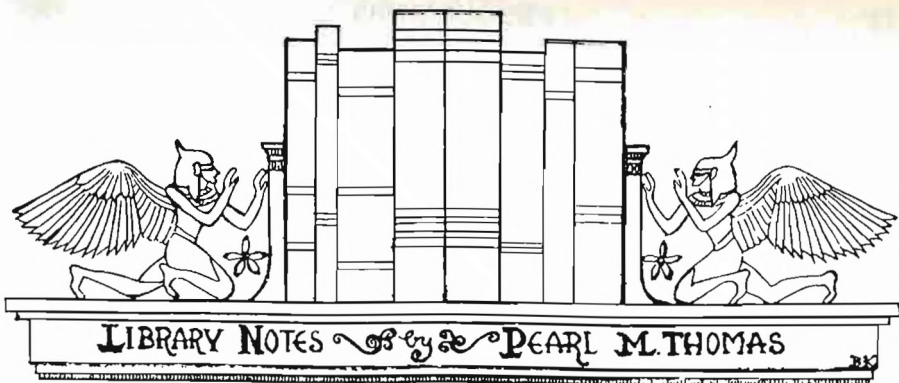
We announce with profound regret the passing of two devoted friends of the Philosophical Research Society who have rendered outstanding contributions to the perpetuation and expansion of our activities. A memorial service in our library honoring Louise Wetzel was attended by relatives and friends. Funeral services were held in Rose Hills in Whittier, California for Hazel Wilson, a former speaker at our headquarters. Her work was deeply appreciated. We know these two wonderful people have gone forth from their present labors to serve in larger fields of usefulness.

We note with regret the passing of Shafica Karagulla, M.D., also a speaker at PRS. She had a most distinguished career and in 1950 became a member of the Royal College of Physicians of Edinburgh, Scotland, the highest medical recognition given in Britain. Deeply concerned in higher sense perception research, she was an outstanding authority on the creative frontiers of the human mind.



“A hundred men may make an encampment, but it takes a woman to make a home.”

—Chinese Proverb



FURTHER RECOLLECTIONS

Church of the People and PRS Library

I am fast approaching (more correctly in the middle of) that period in life which Manly P. Hall so aptly calls the "age of anecdote." My last *Library Notes* were recollections of earlier days with the Church of the People and with the Philosophical Research Society. That article was not intended to run for two times. But more stories came to mind, more episodes imposed themselves on my memory; so here we go again!

A very personal memory stems from a period when Manly P. Hall gave a number of talks in the auditorium of The Broadway Department Store, both in the Hollywood and the downtown Los Angeles locations. My older son (now past fifty) was then about three years old. One day I elected to take him with me to hear Mr. Hall at The Broadway. We took the precaution to go to a ten-cent store to buy something with which to amuse him while I would be listening to the lecture. We sat near the back of the auditorium in an area somewhat raised so the stage was easily seen. An announcer came from behind a curtain on the stage, stood by the chair Mr. Hall would occupy, and informed us that the speaker had car trouble but was on his way. He added that there would be no further introduction and left, exiting through the stage drapery. I have absolutely no recollection of how Mr. Hall started his lec-

ture, but my little three year old son certainly did.

The next day my mother and I were sitting in my living room and my son walked into the dining room, moved a chair from the dining room table and walked back into the hall making quite a display of moving the drapery that covered the door, imitating the action of the announcer the day before. Almost immediately my little one returned and in all seriousness informed us that Mr. Hall had trouble with his car but would start talking as soon as he arrived without further introduction. My boy walked away and returned very soon, sat in the chair he had placed to face us and declared that "the philoffocers of the United States" . . . "the philoffocers" . . . my mother and I kept straight faces; apparently we didn't hear a word of it. But for a considerable time I had trouble with the word "philosopher"—it wanted to come out "philof-focer."

In his early days of lecturing and teaching Mr. Hall was firmly convinced that "truth cannot be bought or sold" and on that premise he set no fixed price for either his publications or his lectures. Mr. Hall had always had a high standard for the type of paper he used for his writings and made certain that any illustrations should be done as carefully as possible. Mr. Hall's early lectures were paid for by donation only, and sundry items that were of a size of U.S. coins, but of no value as money, often appeared in the collection plates. Eventually Mr. Hall started asking the vast sum of twenty-five cents a lecture (plus three cents federal tax)! By the mid-forties, times had changed radically and the "donations" for lectures were raised to sixty cents, also with added federal tax, which was so slight in those days one hardly noticed it. While prices are accelerating at a far greater rate, Mr. Hall still keeps his firm conviction that Sunday lecture donations remain at one dollar, and there are a great many who appreciate this liberal attitude and consider it evidence of his integrity.

This was all prior to Manly P. Hall's *Secret Teachings of All Ages*, but it was in preparation and for a book of this quality it was finally necessary to make a definite price. The price set was originally fifty dollars, but the book took on far greater pro-

portions than had originally been intended. Before publication it became necessary to increase the price to one hundred dollars. In the preface to this monumental work Mr. Hall gave thanks to all who contributed to its success and at the end of the preface he stated: "The years of labor and thought expended upon [this book] have meant much to me. The research work discovered to me many great truths; the writing of it discovered to me the laws of order and patience; the printing of it discovered to me new wonders of the arts and crafts; and the whole enterprise has discovered to me the multitude of friends whom otherwise I might not have known."

When Volume One of Mr. Hall's *All-Seeing Eye* came out in 1923, there was a page at the back of the magazine which was entitled "The Pearly Gates Gazette." Here were recounted the events of note as they were happening in the heavenly regions—all done

Pearly Gates Gazette

MEMBER OF ASSASSINATED PRESS EXTRA UNLIMITED CIRCULATION

VOL. 30000001

SEPTEMBER, 1923

No. 100000000004

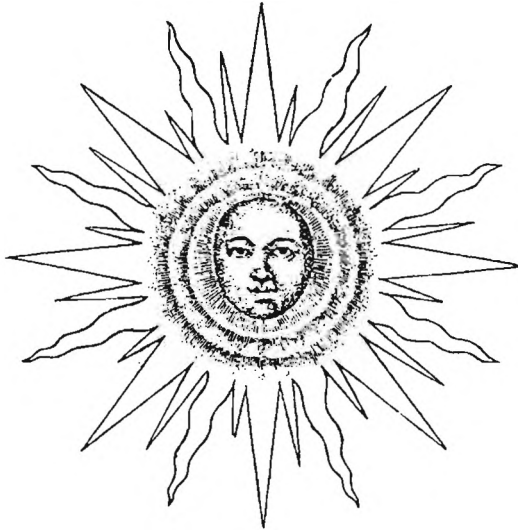
NEW RACE OF PEOPLE DISCOVERED

in a very journalistic manner. Mr. Hall has apparently always had an active sense of humor and then, as now, one has to be very attentive to get it. It is often enfolded in serious phrasing like the heading "Assassinated Press" with volume numbers and issues listed as running into the millions! But quietly stated always.

There were several periodicals prior to the *Horizon Magazine* (1941 to 1958) and the *PRS Journal* which has continued quarterly from 1958. The earliest form of a weekly or monthly publication was called the *All-Seeing Eye* and it came out intermittently. Volumes One and Two were issued during 1923-24 and each had beautiful formats. On the cover which always had an illustration of significance, it was plainly stated that the magazine was not for sale, however voluntary donations would be gladly accepted. After

The All-Seeing Eye

Modern Problems in the Light of Ancient Wisdom



A Monthly Magazine

Written, Edited and
Compiled by

MANLY P. HALL

JUNE, 1923

THIS MAGAZINE IS NOT SOLD

a few months this procedure was found wanting—these magazines were not cheap to put out and voluntary subscriptions were requested for a six month period. The articles were short, many departments were included, and all were written, edited, and compiled by Manly P. Hall. The April 1924, Volume Two, number six was the final issue under the original format. In this issue the editor (Manly P. Hall) stated that some form of the magazine would be forthcoming, but no time could definitely be set.

Then on Wednesday, November 24, 1926, the *All-Seeing Eye* came out as a weekly newspaper devoted to Philosophy, Science and Religion. This first issue was complimentary. Subscriptions were for twenty issues, from December 2, 1926 through April 13, 1927, and the charge was \$1.00 by subscription or ten cents an issue. Advertisements were accepted and were liberally sprinkled throughout the eight pages which had three columns on each page. In the final issue Mr. Hall did not say “good-bye” but “Till We Meet Again” with Volume IV, which he promised to be “Bigger and Better, with Beauty added to Helpfulness.”

Volume IV made its appearance the following month, in May of 1927. It was indeed more attractive and sold for twenty-five cents per copy, or six months for \$1.00. Advertisements were limited to the inside back cover. The pagination was continuous, running 32 pages to an issue and ending on page 192. At that time it was announced that Mr. Hall was planning an extensive lecture program on a national level.

The promise of Volume V was fulfilled in October of 1930, some three years later. The format was somewhat similar to the previous series with pagination continuous throughout from page 1 to page 384. At the close of the year's subscription (September 1931) Mr. Hall explained in “The Editor's Briefs” that there would be an interim before any future volumes were printed. In fact he was contemplating—aside from a strenuous lecture program—to publish a book which would be called *The Phoenix* and would not only be a philosophical journal but would incorporate many artistic elements, rare pictures, symbols, and photographs.

When the first issue of *Horizon* came out in 1941 it was the

beginning of a format that has quite consistently remained the same. At that time good paper was practically impossible to get. The war effort had to be regarded. At first, the magazine remained with thirty-two pages but by 1944, with Volume Four, the aim of eighty pages in each issue had been met. It was again possible to get better quality paper and many of the departments still incorporated in the magazine had been established: Editorial, Curiouser & Curiouser, In Reply, Ex-Libris, PRS, and Library Notes (written for better than twenty-three years by A. J. Howie, PRS Librarian until his demise in 1970).

Ruth St. Dennis was often in her office at the Dennishawn Auditorium on Grand Avenue between Ninth and Tenth Streets. She was quite a flamboyant figure, but showed definitely that she had great regard for Manly P. Hall who rented the auditorium from her. Mr. Hall knew her mother also, a vivacious little lady who was not slow to tell people that she had taught her little Ruth to dance. Mama also informed people that the "St." had been added by the theatre world—it looked so much more impressive. Not that Ruth St. Dennis needed any boosting for this purpose.

The Church of the People had many fun evenings at the Dennishawn Auditorium where a great variety of lectures were held. There was at one time a series of debates. Mr. Hall invariably chose the titles and the speakers to debate against him, but always permitted the guest speakers to choose which side of the question they wished to defend. One night of particular interest there was a debate with the question: "Which is the Stronger Sex—Male or Female?" The gentleman defending the male aspect was good, but most people were naturally upholding Mr. Hall who was defending the female. The winner was decided by the applause of the audience. It being Mr. Hall's church, it was almost a foregone conclusion that he would win. This was all done in a fine spirit of comradery. When the lecture was over, I told Mr. Hall that if he hadn't won the debate I would have lost faith in him. He leaned forward and quietly said: "I almost lost faith in myself."

At the Church of the People, one of the small jobs that I was given as an early volunteer was to make a slight correction in one

of Mr. Hall's early booklets. A letter had been left out of a word and what a difference in meaning it gave! As the booklet was printed the words were "congenial idiot"—which could make a certain amount of sense but it should have had the letter "t" added to "congenial" which transformed it to "congenital," which was what was intended. Mr. Hall took it all in stride, and my job, or pleasure, was to add a small letter "t" over the misspelled word.

After coming to the PRS Library, one of the first groups of books to go to the bookbinder for new covers came back with "Junior" as the author stamped on the spine of the book. There was a certain justification for it but actually should have said "Junius." Mr. Hall was not disturbed by the errors in either situation, in fact he could see a great deal of humor in each case.

When the Church of the People moved to the Trinity Auditorium less than a block away, an excellent varied program was established. There were several musicians who participated much of the time. They were Amado Fernandez (soloist), Agnes Buisseret (piano), and Emma Heatherington (organ). On April 10, 1927, Roland Hayes, the great baritone, sang. At another time a local young man gave his first public appearance as a singer on the stage of Trinity Auditorium for the Church of the People. He was Lawrence Tibbett, later renowned for his fine baritone voice.

Often Mr. Hall gave as a prelude to his sermon in the Trinity Auditorium "some items of human interest or problems in our daily life."

In the past, Mr. Hall frequently attended meetings of the Authors Club of Hollywood, founded by Rupert Hughes, well-known author of his time, and ably assisted by Irving S. Cobb. While Mr. Hall no longer finds the time to attend these meetings, he nonetheless keeps in contact with the group. Their letterheads still retain the name of Rupert Hughes as the founder of the organization.

It was at one of these early meetings that MPH first met Ernest Thompson Seton, Canadian born naturalist and dynamic lecturer on animals of the forest whom he knew so thoroughly. He could not only imitate them in his lectures, but added his own illus-

trations of them in his numerous books. In the PRS collection is an original painting of a saber-toothed tiger by Ernest Thompson Seton. Our collection also includes about thirty hard-bound books autographed by this good friend of Manly P. Hall.

In 1930 Seton purchased a large tract of land near Santa Fe, New Mexico (part of an original grant issued in 1540 by the King of Spain) where Seton Castle, a large thirty room rambling adobe type of structure, was built on a rocky promontory. In 1939 while the Setons were on an extended trip, Mr. Hall spent the summer there and put it to good use by typing the manuscript for his book, *Healing, the Divine Art*. Seton donated to the PRS Library extensive collections of books from the Smithsonian Institution which contain articles by E. T. Seton on wildlife information. MPH and Seton spent many a happy hour by one of the great fireplaces in the castle thoroughly enjoying each other's company. Seton had definite ideas on many subjects and was particularly dismayed when he saw and heard people indulge in lengthy conversations with their pets. He believed it was unfair to involve animals in the small talk which they are supposed to appreciate.

Mr. Hall also frequently spoke at the Author's Club monthly luncheon meetings held at the Hollywood Roosevelt Hotel. The subject of one of his talks was "Anna's King of Siam," a topic well-known to Westerners through the stage and screen version of the life of the brilliant oriental monarch, Maha Mongkut.

In those early days Dr. Rufus von KleinSmid, for many years Chancellor of the University of Southern California and President of the Friends of the Los Angeles Public Library, quite regularly brought interesting people together for social evenings. At one of these gatherings Mr. Hall met an Indian, Chief Yolachi, who lived in Yakima, Washington, whose presence helped to further instill in Mr. Hall a love for our native Americans.

Another remarkable person he met at one of these meetings was the Princess Der Ling, a Lady in Waiting to the Dowager Empress of China. We have in the Library a number of large pictures (approx. 15" x 22") similar to some photographed in *Life* magazine. These portrayed the Princess with the Dowager Empress and other

prominent figures in the Chinese government.

Mr. Hall did considerable lecturing throughout the country during these early years in New York at the Pythian Temple on West 70th and at the Roerich Museum on Riverside Drive. At the Manhattan Center of the Rosicrucian Fellowship he gave a special astrological talk when Evangeline Adams, internationally known figure in astrology, introduced him. He had many lecture engagements in Chicago, Denver, Kansas City, and on the West coast he talked in San Francisco, Seattle, Long Beach and other outlying areas. So many people coming to the Library tell us that they first heard MPH in one of these cities and are delighted to hear him at his own headquarters.



It was a rewarding experience that came my way following a lecture at PRS when our speaker was Dr. Lobsang Rabgay. Dr. Rabgay is a Tibetan Buddhist monk and physician who is associated with the medical corp at the headquarters of the Dalai Lama in Dharamsala, India, and who has lectured all over the world. After his lecture at PRS while Dr. Rabgay and I were chatting, he suddenly started working with his briefcase. Instead of preparing to leave as I had thought, he pulled out a white cloth and I realized that he was intent on carrying out the Tibetan tradition of presenting me with a white silk scarf, or *kata*, which is customarily given to anyone they wish to honor. It was a touching experience and I am deeply grateful.

A concert to benefit the library is being planned for sometime in October. Details in next journal.

Opening Service

Before we start the study of those problems which our unfolding consciousness has revealed to us out of nature's storehouse, let us unite for a moment to give thanks to that triple power through which comes the source of that wisdom into the world of form.

To our Father, the Giver of all light, we humbly turn, realizing our unfitness and proving that realization by an earnest effort to be fit in those things which now we lack. There is nothing that we can do for Thee save that through glorifying our brother man we glory Thee in him.

To the Master who stands as His messenger and through whose power we have gained that light which can only come through One taken out of the world, we pledge our homage to be with Him in spirit, to stand with Him for principle, to uphold His arm, to be His tool, His messenger, His vehicle and His voice among men.

To our brother man we pledge ourselves to the fulfilment of his need that we may most truly glorify the Creator when we truly glorify the creation, for is not the creation the handiwork of the Creator and is not the Creator measured by His creations?

As students we are seeking to remove limitation from creation and by so doing prove that the Creator is limitless.

We ask that in this study One may be appointed to us of those chosen out of the world to instruct, to assist, to co-operate with those still functioning here in the work of spreading the message of Light unto the world of men.

The fruits of these labors we offer back again into the limitless all, asking only that we may know that satisfaction of spirit which comes with the realization that we have done all things well.

Closing Service

As we part again to return to those obligations which are ours in the world, let us seek through the power which we have gathered through our experience to be more true to ourselves, to be more sincere in our efforts, more generous in our judgments, more thoughtful in our relation, more honest in our weights and measures--for in this lies the fulfilment of the law.

M. P. H.



At last — The Knapp-Hall Tarot Cards have arrived!

**A brand new re-issue of the 1920's original
Complete with an instructional booklet**

\$10.00 each

Designed by Manly P. Hall and executed by J. Augustus Knapp, illustrator of *Secret Teachings of All Ages*, this tarot deck may be used for familiar divinatory methods, but is best approached as a sacred book intended to illumine the mind through the instrument of a mathematically ordered symbolism. The accompanying booklet contains an introduction by Mr. Hall on the esoteric significance of the cards as well as a system of divination by Mr. Knapp.

Each deck consists of seventy-eight plasticized cards in full color, measuring 2 $\frac{3}{8}$ " x 3 $\frac{5}{8}$ ", housed with the booklet in a protective tuck-box.

ORDERING INSTRUCTIONS

Send orders to our address below, adding 6% (10% for UPS delivery) to the total cost of the order for shipping and handling, with a \$.75 minimum (\$1.50 minimum for UPS), and California residents also add appropriate sales tax.

THE PHILOSOPHICAL RESEARCH SOCIETY

3910 Los Feliz Boulevard, Los Angeles, California 90027-2399
Telephone (213) 663-2167

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**