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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:** Virgo, the Constellation of the Virgin. From: Aratus, Grotius (H.), *Syn- tagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.





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## MIRACLES ARE NOT MIRACULOUS

How closely luck is linked to merit  
Doth never to the fool occur  
Had he the wise man's stone, I swear it  
The stone hath no philosopher.

—From Goethe's *Faust*

The critical condition of modern society has resulted in an extraordinary proliferation of magic and mysticism. There are numerous improvisations in the area of inspirational literature and this has constructive overtones. There is a tendency, however, to dip into the miraculous and this could lead to disappointments and disillusionments. Ignorance can be a disease, but unfortunately there is no wonder drug to cure mental and emotional health. Physical medications may alleviate the symptoms, but cannot contribute to a cure.

The question arises concerning the possibility of miracles in a universe created and controlled by divine and natural laws. Philosophy suggests that human conduct is under the guidance of the law of cause and effect. There is a reason for everything and the life of the individual is under the leadership of personal conduct. After all, however, many sincere people have little or no understanding of universal processes. They assume that mortals are born with the divine right to happiness and the fulfillment of their world-

ly ambitions. This has brought about what Buddha calls "the hindrances," and one of the most dangerous obstacles is the conviction that we are all born to do as we please, regardless of consequences upon ourselves or others. This delusion is often involved in religious beliefs. Deity is assumed to be a sentimental parent whose principal concern is to fulfill the appetites and desires of the creatures he has fashioned.

As most folks today are in various degrees of trouble, it is assumed that there is a pernicious spirit somewhere in the hinterland of space who takes malicious joy in afflicting the kindly, loveable, good-natured members of the human race. From the beginning of mankind, prayers have ascended to heaven for peace, power, and plenty; but humanity continues to suffer from war, weakness, and privation. By this time it should be reasonably evident that the universal plan cannot be bribed or ignored as a means of curing the ever recurrent ills.

We frequently are asked to provide information to those who hope to find in some type of religion deliverance from their anxieties. One may pray for relief from pain and another the solution of economic difficulties. Many are concerned with the mending of broken homes, the moral improvement of wayward children, and the fond hope that the social security program will endure indefinitely. Some sigh for youth, others are asking heaven to relieve them from cigarette smoking, alcoholic beverages, and narcotics. Still another group is seeking more lucrative employment or freedom from debt. It goes on and on, and these beseechings are presumed to ascend into the rarified atmosphere of the heavenly world.

In this quest there is considerable turnover. When one system fails, the seeker considers other glamorous opportunities—ever hopeful, ever disappointed. Some, in desperation, have asked me to tell them the sect or creed which will fulfill its promises to the letter and transform the harassed mortal into an illuminated creature well on the way to the psychic summerland. There is no doubt that most of these wanderers in the dark realms of doubt are honest and sincere in so far as it has been given to them to develop faith and hope.

Fifty years ago there were perhaps a hundred mystical sects to



inspire cultivation of the virtues. Today there are probably thousands, all a little different, but equally infallible. Most legitimate organizations demand the cultivation of personal integrity and derive their codes of conduct from the *Bible* or other scriptural writings. Very often members devote their lives to the support and promulgation of their favorite belief. All are helped to some degree, inspired mostly by the writings or teachings of some sage or prophet, ancient or modern. I have known cases in which it is presumed that a mere allegiance wipes out the sins of a lifetime. An old Methodist missionary pointed out that he brought hundreds to the sawdust trail that led to the foot of the eternal throne. The only trouble was that he had to come back every year and save them again, for there is an irresistible tendency to drop back into some kind of iniquity.

If we are willing to admit that there is no vicarious atonement that can improve us without our active cooperation, disappointment is inevitable. Let us suppose that a tired, world-worn sufferer is looking for contentment of soul. Such a one should be taught that contentment is not a gift, but is the consequence of the immutable processes of natural law. In simple words, inner serenity must be earned. With this thought clearly accepted we can soon understand the misfortunes that have afflicted religion from the days of the witch doctor. Theology may inspire dedication, but is not a substitute for a better life. There is no way that we can strengthen the inner nature without discipline and quiet resolution. This is one of the basic tenets of Zen, but it is equally true in other sacred teachings.

One of the first things which we must do is to make a strict inventory of our own shortcomings. There are very few of us who get through life without sorrow, pain, and misunderstanding. If some typical person knocks at the gates of the sacred sciences, the guardians of the deeper understanding might ask, "Is there anyone in the world whom you hate for any reason, real or imaginary? Why are you seeking the strengthening of your inner life? Are you ambitious? Do you wish to develop a glamorous following? Are you in search of wealth, fame, or social distinction? Are you sick, in pain, or given to hypochondria? Are you lonely, friendless, deserted by your children, suffering the consequences of a bad marriage, or

without inner motivation for unselfish service to other people?"

These are the first matters to settle. As long as the internal emotional life is disturbed, legitimate development of soul-quality is impossible. We can believe anything we please, but the test is always, "Is our personal life in order?" After discussing this with a number of confused individuals, I have found that most of them have departed still convinced that there is a way to grow without correcting faults of the personality. Religious communities are frequently disrupted by jealousies and metaphysical ambitions. The quest for leadership and the determination to control the destinies of other people is almost irresistible, but this gives no reward except ultimate distress.

While the inner life is a tumbling ground for wishful thinking, there is always danger of psychic delusion. It is well remembered that mince pie has long been regarded as a major cause of nightmares. No one is perfect, but among the common symptoms of psychological conflict are dreams, visions, and psychic occurrences which are often taken too seriously. There is an old Chinese belief that in those ancient days before sin and death came into the world everyone slept soundly and woke refreshed. In the days of the Oracle of Delphi, the entranced priestess had renounced all worldliness, was a virgin of the temple, and wedded mysteriously to the god, Apollo. If in any way she was untrue to her vows of complete devotion to the will of heaven, her prophesies were held to be contaminated. The trances of the sibyls were pure revelations of the soul, no longer corrupted by the delusions of the material life. No one can serve two masters and those seeking the path for the liberation of the soul can make no compromise with worldliness.

The average person seeking spiritual consolation is not expected to be perfect, but they must protect their own internal integrities from the corruption of worldliness. Inner peace is not too difficult if the individual realizes its importance and knows there is no escape from pain while the causes of pain dominate conduct and afflict temperament.

It is easier to rationalize mental differences than to relax emotional pressures. I explained this to one elderly lady who was in a deep state of depression, but admitted to an uncontrollable temper.



She finally said to me, "But after all, everybody loses their temper at least once in awhile." The answer was simple. Everyone is also miserable once in awhile, and each outburst contributes to further complications. The *Bible* states clearly, "Love suffereth long and is kind." While many persons cherish the *Bible* and affirm that it was written by God through his prophets, they have no intention to suffer long or, for that matter, of being kind. A common fault is smoothed over by the simple statement, "Righteous indignation is permissible." In the old versions of the *New Testament*, the word love is called *charity*, and this gives a larger dimension to the meaning of the word. If we love, we forgive; we serve with kindness of heart even those who have despitely used us. The *New Testament* strongly emphasizes forgiveness, but the spirit of vengeance is still loose in the land.

Both mental and emotional vices are strengthened by isolation. The lonely person is usually burdened with a degree of self-pity. Plotinus recognized this and declared the true journey of the soul is from loneliness to that which is alone. We all make two kinds of mistakes—those which can easily be corrected, and those we no longer have the power to mend. In either case the essential therapy is the same. If we can correct a misunderstanding, it is a moral duty to do so. If we cannot, then we must make restitution in other ways. There is a peculiar statement in the *Bible* to the effect that what goeth into the mouth is less dangerous than that which cometh out of the mouth. This might be a gentle reminder that gossip and slander are cardinal sins according to the ancient Egyptians; again the Scriptures tell us, "Speak not ill of the dead." These might seem to be passing remarks but each is involved in peace of the heart and mind.

When joining an organization therefore, we should be motivated to the development of those aspects of our natures which help us to secure the peace and harmony of our public and private lives, and become more useful in contributing to human needs. When the endless search for personal salvation frustrates itself, we should be moved only to become better servants in the eternal plan of things. There can be no salvation without dedication to something more important than ourselves. Before we can understand religion, we must

know something of its descent through the ages, the good which it has accomplished, and the evil which has so often disfigured its teachings and practices. Holy wars and religious persecutions are vast examples of personal abuses.

The modern trend is toward complete independence from responsibility. The individual assumes that he has the right to do exactly what he pleases without considering the social consequences of his conduct. If he happens to be belligerent, he has the God-given right to display his discourtesies in any manner which he sees fit. Other people must accept him, and if they fail to do so it is all their fault, not his. Spare time exists to be wasted. Money which he has earned can be spent according to his own wishes. His amusements contribute little or nothing to self-improvement, and most hours spent watching television are worse than wasted. With all these objectionable qualities he still thinks of himself as a creature fashioned in the image of God.

A distant member of our family, now several generations deceased, cast a heavy gloom over a number of innocent persons. The matriarch of the clan was mortally wounded when a daughter married against her mother's wishes. Today there might be a happy ending, but a century ago disobedience was a cardinal sin. The daughter moved into another community and lived her life with reasonable dignity, but the mother forbade the name of her child ever to be mentioned again, and several intimidated nieces and nephews preserved the silence long after the mother had left this world. Incidentally, the mother involved was a devout churchgoer and God sustained her through her tragedy.

If the person is resolved to engage in soul culture he distinctly needs a good sense of humor and learn to appreciate his own eccentricities. A cheerful heart and a kindly disposition are indispensable to a normal life in this world. He should also have some acquaintance with significant arts and cultures. Occasionally a neurotic individual reaches a degree of introversion which causes him to condemn all the natural joys of living. Actually inner conviction should add to happiness and relaxation. A potential candidate for soul growth should enjoy good music, appreciate fine art, read good books, and



develop personal hobbies by which he can maintain a pleasant social environment. Those who do not cultivate a keen enjoyment for the simple beauties of nature and the gentle charms of friendship are poor candidates for spiritual growth.

Those who dive into religion head first often drown unless someone can make a heroic effort to rescue them. Well planned travel is a big help. To visit distant lands sharing in the lives of strangers and experiencing communion with the religious convictions of other faiths is a vital experience. One day in Japan I saw a quiet-faced young woman, pinning a prayer slip on a tree in the grounds of a Shinto shrine. She was praying with clasped hands that she might become a mother. Around the base of the tree were heaped up hundreds of little clay bowls, each of which contained a few grains of rice. They were placed there in gratitude when prayers were answered and babies came. How shall we distinguish between faith of God in Christendom and faith in God among the followers of other faiths? Travel does much to overcome prejudice and restore an appreciation for quiet believing wherever religion has been practiced primarily as gratitude.

There is so much time wasted these days. Everything is spent trying to have fun where there isn't any, and too many people reasonably well educated have refused to accept the challenge of existence. It is gratifying, therefore, to realize that there has been a great upsurge in religious believing, but we must look about us to discover what this surge of spiritual dedication is contributing to the life patterns of modern social groups. Is the experience of the need of God bringing homes closer together? Has it helped to develop the inner lives of children or overcome the intervals of generation gaps? Are present statesmen more honorable? Are professional persons more honest? Can we trust our neighbor and have fair dealings in purchasing the necessities of life? No matter what faith he may belong to, a man who is not ennobled by his religion remains an atheist to the end.

The religious problem is far more difficult today than it was in the eighteenth and nineteenth centuries. Temptations were fewer then and community life was disciplined by common consent. Small com-

munities worked together and shared both their assets and their liabilities. A man's word was as good as his bond, and the local minister was respected as the symbol of the divine presence. All this has changed. We are proud of our progressiveness, but what have we actually accomplished? Difficulties are arising on every hand. The inscription written by the finger of God on the palace wall in Babylon seems to judge our present condition, "Thou art weighed in the balances and art found wanting." This is the trouble. We are wanting too much. We support our pleasures, but not our needs.

In the midst of everything else the rate of sickness is constantly increasing. We are spending fortunes to perpetuate the human body, at the same time endangering its survival by a variety of intemperances. Plagues are breaking out in many parts of the world and the cost of health care is beyond the means of those in desperate need of assistance. It is generally agreed that anxieties are undermining both health and character, but the tendency is to avoid the disciplining of habits and attitudes.

The physical body is surrounded by a magnetic field, a kind of invisible atmosphere of iridescent, ever-changing energy requirements of the compound physical constitution. Every cell is nourished from the vital body which in its turn is maintained by the various sources of nutrition, including respiration and sunlight.

According to the Hermetic axiom, the human being is a miniature of the universe and the planet earth is an oversized person. Life on the planet develops in three areas—the frigid zone, the torrid zone, and the temperate zone. In geography the temperate zone is the most suitable for the advancement of living creatures, human or animal. In the frigid zone survival is the principal concern. The environment is hostile, and the climate extremely difficult. In the torrid zone lassitude, resulting from lack of seasonable changes and extreme heat, has never produced an enduring civilization. In the temperate zone the world has built its most important nations and developed the skills which we now admire. The human being also has three temperatures. There is the frigid disposition which is largely concerned with the status quo; the torrid constitution which is in constant emotional turmoil less likely to take on strenuous prac-



tices. In between is the temperate zone in which the disposition is moderate, free from climatic excesses and suitable for new enterprises.

From these findings we learn that all excesses are fatal to health and happiness. Quiet self-control, free from frigid opinionism and torrid emotional displays, is the condition in which most constructive activities are successful. By extension the pessimist is subject to melancholia which interferes with body magnetism, and the dramatic extrovert wastes with torrid abandon the resources which are presumed to maintain health. Only a balanced, reasonable disposition can help to extend the usefulness of the physical body.

The earth has a magnetic field of its own which corresponds to the compound structure of man's nature. Earth signifies his physical body, water the etheric energy, fire his emotional propensities, and air his rational power. These invisible fields are maintained in balance by compatible rates of vibration. It might be said, therefore, that the human aura is a kind of alchemical bottle providing everything necessary for the development of the inner and outer life. The earth's climate is disturbed by storms, earthquakes, tidal waves, and violent alternations of temperature. This is likewise true of the human body. A temper fit is a personal earthquake. Extreme self-pity can drown the individual in his private flood. Emotional outbursts, especially hatreds, are too costly to be endured and the mental atmosphere has thunder and lightning over matters of small consequence. In the ancient religious systems these were the hinderances—the weaknesses which had to be corrected before spiritual advancement was possible.

If the magnetic field is in a state of constant disturbance, religious exercises are of very little value. Oriental development methods such as yoga and vedanta require a complete integration of the human personality. Sacred matters and higher ideals should not be under constant persecution, feuds, complaints, and emotional outbursts. The Good Book tells us we cannot love God and hate our brother at the same time; even if we only have a mild dislike for him, the magnetic field is contaminated. What pests are to a field of grain, negative attitudes are to the internal life of man. Any system of religion that promises enlightenment without the correction of

temperamental infirmities must be considered suspect.

A group of tourists entering the portals of the Cathedral of Notre Dame in Paris are chattering gaily with each other, but in the great church they become silent, hardly inclined to whisper in the exalted atmosphere of a sanctuary dedicated to the presence of God. When the devout person seeks the inner consolation of spirit, he must approach with reverent silence the sacred shrine of his own heart. This silence is more than a suspension of sound. It requires the quieting of all parts of the human nature. It might well be that those visiting Notre Dame have not conquered all their moral infirmities. They are not seeking the immediate experience of God's presence, but they feel something that stimulates reverence. In the magnetic field a mass of conflicting pressures has not been reconciled. A physical silence is attained, but the quietness of the inner life is only possible when every negative or destructive habit has been subdued and transmuted.

It is this search for calmness that has resulted in the establishment of monastic houses, retreats to which the world-weary can retire for a brief time. Such spiritual refreshment is therapeutic, but if the procedure is over-extended it ends in weakness unless the person has reached an extraordinary degree of enlightenment. When a sincere individual is seeking a spiritual home, he should consider carefully the policies of the groups with which he might form an association. No one can be better than his conduct or grow more rapidly than his nature is purified. Study can be important and useful, but it simply adds to mental baggage unless there is appropriate release of inner integrity. After all, for each of us the greatest miracle is the resurrection of the soul within us, rising triumphantly over the sepulcher of our own imperfections.

A miracle is an effect, the cause of which is unknown,  
but must be equal to the effect which it produces.

—Paracelsus



He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.

—Thomas Secker



## THE STAR LORE OF BABYLON

One of the earliest writers to discuss the symbolism of the planets of the zodiac was Aratus of Soli (c. B.C. 270). Aratus did a versification on an astronomical work by Eudoxus who lived c. 403-350 B.C. The poem may be regarded as an astrological work created at the time when there was no distinction between astronomy and astrology. We have a very fine copy of the collected works of Aratus published in 1600 with a series of magnificent engraved plates. From this work we have selected a few examples which show the descent of the basic concepts from Sabaean and Phoenician origins.

Our subject goes back a long way in time, but is concerned with something, the essential value of which never changes. On the base of a statue found in Greece many years ago, an image of the deity Kronos, were the words, "There are two kinds of time." One is that kind of time which is forever passing and the other is that eternal now which never passes, but is eternally new.

In the study of the great systems of culture that came from the valley of the Euphrates, there is much of significance in reference to its effects upon our present beliefs, and certain concepts or convictions that can be of useful and practical value to us in our contemporary setting.

According to the findings of Sir A. E. Wallis Budge, Keeper of the Egyptian Antiquities of the British Museum, the science of astrology was first cultivated among Western nations by the peoples of Chaldea and Babylon who professed to have a record and a complete report of every child born among them for a period of twenty-five thousand years. The nativities of these children were kept and studied, and the accurate observation of the motions of the heavens were reported and recorded, so that to all Western civilization the term Chaldean is synonymous with the term astronomer. Among the Greeks and Romans, especially among the Romans, all of those



### VIRGO, THE CONSTELLATION OF THE VIRGIN

In his poem Aratus describes the virgin as carrying the caduceus and an ear of corn. She is identified with the Phoenician deity, Istar, sharing in the attributes of the Moon, Venus, and the evening star. The poem also associates her with justice and the finality of natural laws as they refer to human behavior. From: Aratus, Grotius (H.), *Syntagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



who were students of the stars were called Chaldeans, regardless of the countries of their births.

The Chaldeans themselves were said to be addicted to the religion of Sabaeism, or the religion of the people of Saba, which is now believed to have been the area preserved in biblical tradition under the name of Sheba. The people of Saba were devoted to a religion which was astro-theological, but we must not assume for a moment that they were star worshipers in our common conception of that term. We are ever assuming an antiquity populated by idolaters, quite unaware that most ancient civilizations were as profoundly thoughtful in religion as any more modern culture of our own.

Sabaeism was not the worship of the stars, but rather the use of the astronomical concepts of the time as keys to the mysteries of religion, philosophy, morality, and ethics. The system probably began with the great hero god Nebo, reportedly the keeper of the tablets of record and memory. Sabaeism was the science of the regular motion of the heavenly bodies, and it consisted of a physiology which was astronomy, and a psychology which was astrology.

Just as we have gradually come to revitalize our knowledge of the solar system, and just as today we are inclined to fall into an analogical system of comparing things, so antiquity perfected its religions and philosophies by reference to the great sidereal science of universal dynamics, with which many nations of the ancient world were already well acquainted. Their findings survive today as an astronomical or astrological factor in theology, and it is utterly useless to say that we have outgrown it, or discarded it. The most orthodox of our religious believers throughout Christendom and throughout most other religions that are surviving to this day, include, without realizing it, a great deal of Sabaeism and star lore in the legends, rituals, sacraments, vestments and symbolisms of their faiths.

These ancients had a primitive type of the astrolabe by means of which they were able to measure the right ascension and declination of stars. Their observatories were called ziggurats, and these ziggurats were conelike towers usually surrounded by an ascending, spiral platform, by means of which access was had to the top of the tower. The most common representation of a ziggurat is the usual

figure of the Tower of Babel, which in all probability was a great astronomical platform or place of observation. These platforms, in the peculiarly dry and clear air of that country, permitted observations of unusual refinement. And we know enough today of the primitive astronomical instruments of Egypt, China, India and the Near East to know approximately how they proceeded in their investigations. They had already learned the importance of condensing light and also the importance of focusing light beams and light rays for investigation. So they all used slender, hollow tubes—tubes about an inch or an inch and a half in diameter and from six to fifteen feet in length. These tubes were without lenses of any kind, but when pointed and held firmly they restricted the field of vision to a single object and greatly intensified the clarity of that object, a process which was later used by the Chinese in developing early lensless eyeglasses.

By condensing the light and limiting the field of vision the Chaldeans were able to accomplish a number of very important astronomical observations. They discovered the rings of Saturn, and as a result of this discovery their deity representing Saturn is always shown surrounded by this equatorial ring. They discovered the crescent form of Venus. They became fairly well acquainted with the pitted surface of the Moon, and they were aware to a degree of the moons around other planets. They had a fair knowledge of a number of other phenomena of importance including the observation of comets.

By means of their sun dials, some of which were of heroic proportions (there is one in India at the present time seventy feet in height), it was possible to refine considerably their knowledge of the ascension of planets, and to determine the precession of the equinoxes and other important factors. Therefore the Chaldeans were already acquainted with the true length of the Platonic year, aware of the Metonic cycle, and they had enough basic information to prepare a very accurate and comprehensive calendar. They also had sufficient information to enable them to undertake extensive navigation and travel by use of the stars for measurement and for location.

These people had also recognized the general proportion of the



universal system through their greatest spokesman, Claudius Ptolemy, of Alexandria. He came after the decline of the great Sabaeen institution but was the most prominent of the geographers whose writings and reports have descended to us. The Sabaeans, Chaldeans, and Babylonians had already sensed the proportions of the universe. These were not entirely according to our concept because they were working from analogy rather than from adequate observation or scientific instruments. By analogy we arrived at what has been called the Ptolemaic universal concept, the concept that stood practically unchallenged until the time of Galileo and Copernicus. The Ptolemaic system placed the earth in the center of a system of planets. This system, however, does not imply that the ancients believed the planet earth to be the center of the solar system.

Pythagoras, who had studied long on the plains of Babylon, had been initiated into the secret orders of the Magi (the survivors of the ancient stargazers), had also received instructions from the Persian astronomers dwelling in the ruins of Nineveh and the great cities of the plains. Pythagoras definitely stated that all of the planets moved around the blazing altar of the sun, which he recognized to be the center of the solar system. But in the development of the Chaldean concept there was a compromise between universal principles and practical utility.

In the measurement of angles and in the mathematical computation and calculation of data, the astronomer himself was upon the earth and not upon the sun. Therefore, everything that was important to him in terms of astronomical phenomena was important in its relationship to the earth. It was important to him in the determination of his own affairs and he was much more concerned with his own affairs than he was with the general conditions of affairs on the sun.

It is a mistake to bring up against astrologers the fact that they are still following the geocentric system of placing the sun in the order of planets, and the earth in the center of the solar system. Actually, a horoscope calculated for a person, place, or event is concerned with the distribution of the heavens in relationship to this planet, and this planet is therefore the logical center. Furthermore,

the ancients recognized under the symbolism of earth two distinct factors: One was the planet earth, and the other the element earth.

The planet earth is a globe following with others in the long wandering course around the sun. The element of earth was a condition of matter, in fact it was the grossest form of matter with which the ancients had comprehension. The whole physical universe, including the physical bodies of all planets, all the stars, and all things which exist within the great ethereal or astral diffusion, belonged according to the ancients to the element of earth. This element they placed in the lowest part of their solar system, considering now, not the planet but the quality or condition of matter. Just in the same way the Egyptians used the cross section of an onion to represent their concept of the structure of a solar system. Outside of the element of earth itself, the Chaldeans—and after them the Egyptians, Greeks, and Latins—surrounded the physical earth and the element of earth with the zones or spheres of the higher elements. Outside of earth they placed water; outside of water they placed fire, and outside of fire they placed air. These four together, three enveloping the fourth which was matter, or earth, constituted what they knew to be the spheres of the elements. These spheres were four concentric rings, which they represented like the target used in archery or rifle practice, a series of concentric circles.

Beyond these, which constituted together the body of the earth with its four elementary natures, they arranged the orbits of the planets—also in the form of concentric circles. Beginning at the limit of earth's atmosphere they passed outward toward space through the orbit of the Sun, then Mars, then Jupiter and then Saturn. This formed outside of the elementary structure seven concentric circles of planetary orbits. These were the seven angels, the seven notes of music, the seven vowels of the ancient Greek mythological system, the seven Elohim of the Jews, the seven Cosmo-creators or builders, the voices, the letters of the sacred name, and all of the creator-gods, and the great beings who drove their chariots along the sky.

Passing the orbit of Saturn they envisaged an envelope of enclosing material, a vesicle which completely held the entire solar system.



This was the circle or orbit of the fixed stars, the great circle of the zodiac, which was the belt of Hercules, or the outer circumference of the solar power, the restrainer of the sun. Sometimes in their most advanced and refined systems these ancient peoples divided the zodiac into three bands, also concentric. These were preserved in the decanate theories of the later Egyptians, and the very modern French transcendentalists. They divided the zodiac into a northern, an equatorial and a southern band, involving not only the twelve equatorial constellations, but twelve northern and twelve southern, making in all thirty-six constellations or decans of the zodiac.

In ancient astrology the peoples of the Far East and also those of Babylon recognized immediately a number of natural divisions in the system which they themselves had created. Probably no better statement of this natural division is to be found than in the writings of Paracelsus. The great Swiss physician says that as above, truly so below—as in the universe, so in man. And in this particular instance he says that man derives his body from the elements, his soul or psyche from the planets, and his spirit from the zodiac. Thus dividing this strange world of concentric interpenetrating discs and planes into a spiritual zone, a part that is called soul or astral, and then an elementary or sub-lunary division. These three parts were termed heaven, earth, and hell in the ancient theologies. The moment you recognize this you realize that the physical world, the physical earth, with its atmospheric or elemental vestments, becomes analogous to the hell, or underworld.

The Greeks, when they studied this system, divided the universe into three parts. They naturally gave to the highest part the rulership of their great deity, Kronos, the son of Ouranos, king of heaven. They gave to the middle or central part of their great universal system the rulership of Rhea, or Core, or Ceres, the great mother, and to the lower, or sub-lunar area they bestowed the government of Zeus. And Zeus, as lord first of the air which was the outer vestment of the earth, finally became a deity on several planes. As Zeus-Poseidon he became the lord of the etheric element of water; as Zeus-Hades he became the subruler of the material physical element of earth, and as Zeus-Vulcan he became the keeper and lord of the element

of fire. This deity Zeus, who was the material world, had his authority variously distributed through the parts of this system.

When we recognize this system and realize the meaning of such terms used by the ancients as *sublunary* as meaning below the orbit of the moon, the word "disaster" meaning *dis-aster* or the power of an evil star, and the division of three great concentric chambers one within the other—we have a key to most of the theological systems of antiquity, all of which were built upon this great system.

Pythagoras, by stretching a single cord from the wall of the *Empyrean*, or the outer heaven, to the surface of the earth, created what he called the *monochord* or the great musical instrument of the world. Here, by using the planetary mathematical orbits as frets or stops, he was able to divide his string and create his concept of universal harmony. This key gives us the explanation of the *Apocalypse* of St. John. We know how he ascended through the little door in heaven, which was the gate of the *Empyrean*. We understand *Ishtar* descending through the seven worlds, which were the orbits of the planets, to rescue *Tammuz* from the underworld—the material universe. We know why *Plato* said the body is the sepulchre of the soul. We also know why illusion is considered to be an element analogous to water, *Maya*, *Mary*, *Maria-Isa*. We know that this was the symbol of the immersion of the soul in the waters of generation, called by the Greeks the crater of *Cancer* or the cup of forgetfulness—the waters of *Lethe*.

All of these elements exist in this distribution of the universe. There is also *Jacob's ladder*, a ladder of seven rungs, with its lower part upon the earth, and its upper end projecting through into the *Empyrean*. As we go into the study of the *Chaldean magic* we realize that the *Empyrean* enclosed what might be termed a cavernous underworld—a grotto, carved out according to the Egyptians by the deity *Ptah*, the potter of *Memphis*. It was *Ptah* who was given the work of cutting out the great subterranean judgment hall of *Osiris* in the fields of *Amentic*, all of which refers to the material universe, the physical world. The three rooms of the *Mysteries* correlate to the spheres of the stars, the planets, and the elements.

When we get hold of this system we begin to realize how vital the



astrotheology of the ancients really was. In the great vision of Hermes, the shepherd of men, we find again the descent of consciousness through the seven gates. We know in the Egyptian rituals of the dead how the deceased passed through the seven doors. We know from the ancient Cabala and the Zohar that in the creation of Adam, the spirit of Adam fell through the seven planes, each one of which bestowed a quality or an attribute upon his nature.

According to the same system, the ancients, particularly the Chaldeans, revered the zodiac as the wall between all creation and the creating principle. They recognized the lord of the solar system as abiding at the circumference and not the center. They believed that the great solar deity consisted of a field of magnetic energy, which focused from the circumference to the center, produced a dramatic focal point, called the Sun. They represented this by placing on the arm of the sun god a shield which captured the light of truth and the light of God. But the sun god was never the source of the light; he was only the one who reflected it from the polished surface of his shield.

Apollo was not the god of the sun, but the reflector of the power of the sun, because the ancients were convinced that all life dwells in the circumference and not the center of its magnetic fields, and pours its energies from the circumference toward the center in the process of involution. All of the divine abundance flows downward from the circumference to center, and that human evolution is man's ascendance from center to circumference, or the return of life, from a particular to a universal condition. Therefore the fall of man, according to the Chaldeans, is the descent of entities and beings through the orbits of the planets. The redemption or resurrection of man is the ascent of the human consciousness through the seven mysteries, or sacraments of the spirit, to its original home and abode. The whole story of the Christian concept of this is contained in the sermons of Jesus to Mary of Magdala in the great Gnostic gospel, the Pistis Sophia.

Mohammed, according to the faith of Islam, in the great night journey to heaven, passed through precisely the same ritualism as St. John in the story of the Apocalypse. Riding on a mysterious

creature called Alborak, the human-headed peacock-horse, Mohammed is brought to the great rock Moriah on the site of Solomon's temple in Jerusalem. This stone was the original threshing floor of the Jebusites. There a ladder with golden rungs fell from the sky, and Mohammed ascended through the seven gates. At each gate was one of the patriarchs, and each of these patriarchs gave him the right to proceed. In one version of this legend Jesus was placed at the gate of the seventh heaven, and Mohammed requested the Nazarene to intercede for him before the throne of God. This is in the Apocryphal writings of Islam, but the substance of it is also contained in the doctrines of the sect. The mysticism of the night journey of Mohammed is preserved in the secret traditions of the Sufis and the dervishes. This is responsible for the great cycle of dervish mysticism and the teachings of Jataluddin, who attempted to cause the human being, by acts of body, soul, and mind, to adjust his own motions to the cosmic field—producing attunement with the universal rhythm. This is the essence of the strange and almost incredible gyrations of the whirling dervish.

All these concepts spring from one source. They are based upon a cosmic map—the pattern of things as they were believed to be by the astronomers of Babylon. We can go on indefinitely following through the religious literature of all parts of the world, and wherever there have been civilized peoples we have exactly the same theme. Always the arch of the Emyrean or the great outer circle of the universe is pierced by the inclination of the earth's pole. The inclination of that pole extending out into space, passes through or very close to the cluster of stars which we call the Little Bear. This constellation, called the Seven Rishis, or the Eternal Saints by the Hindus, was also known to the ancients as the Plow, or the Jewel of Seven Stars. It was believed that the hypothetical point at which the extension of the earth's Northern Pole would pass through the wall of the Emyrean is the area of psychic contact between this solar system and the other members of the cosmic system.

Where the pole of the earth extends through the fourth envelope of the earth, the sphere of air, its outer etheric envelope, is the supposed location of Meru, the temple of the gods and the great center



of the earth's divine government, which floats over the Gobina or the great desert of Shamo. Due to the various motions of the earth the true pole and the magnetic pole do not coincide. But the ancients all believed that the spiritual hierarchies governing the earth were related to the inclination of the polar axis.

They believed man had a threefold mind, a divine mind which by nature verged toward the Empyrean, a mortal mind which by nature verged toward the earth, and a human mind which was between these two in a condition of comparative equilibrium. Anyone studying the system carefully will realize that the middle of the great order of the seven planets, the fourth position from each extremity of the seven (fourth from the top, fourth from the bottom) is the same, that of the sun.

The sun corresponds to the fourth vowel of the Greek system, which was the I, or the iota. It was the symbol of the self, the ego. The ego is therefore placed between three superior and three inferior natures. The sun was the symbol of the octave in the Pythagorean system of music as the equal division of the string. The sun was the mid-most point, above which extended the superior world, and below which spread out the inferior world. The sun itself becomes a universal symbol of many mysteries; among others the mystery of equilibrium and balance, and the division between superiors and inferiors.

Beyond and outside of the great globe of the Empyrean which closes in the creation is said to be the throne of the creator god—that which was, is, and ever shall be. This supreme deity is immersed in the mystery and phenomenon of his own creation.

In the opening verses of Genesis, we learn that the Elohim, or the seven creators, divided the heavens and also fashioned or divided the waters which were beneath the firmament from the waters which were above the firmament. It is a little difficult for us to understand just what the waters were that were above the firmament. Let us, however, remember that when St. John ascended through the gates and the small gate of heaven, he stood in the presence of a crystal sea beyond which rose the throne of the Eternal. This crystal sea that St. John describes, and which occurs in most ancient



### LEO, THE CELESTIAL LION

According to the old readings, it is especially the symbol of the heat of summer which parches the earth. The periodical winds are mentioned by Pliny and Herodotus and they blight the earth as the lion roams the earthly jungle. From: Aratus, Grotius (H.), *Syn-  
tagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44  
fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



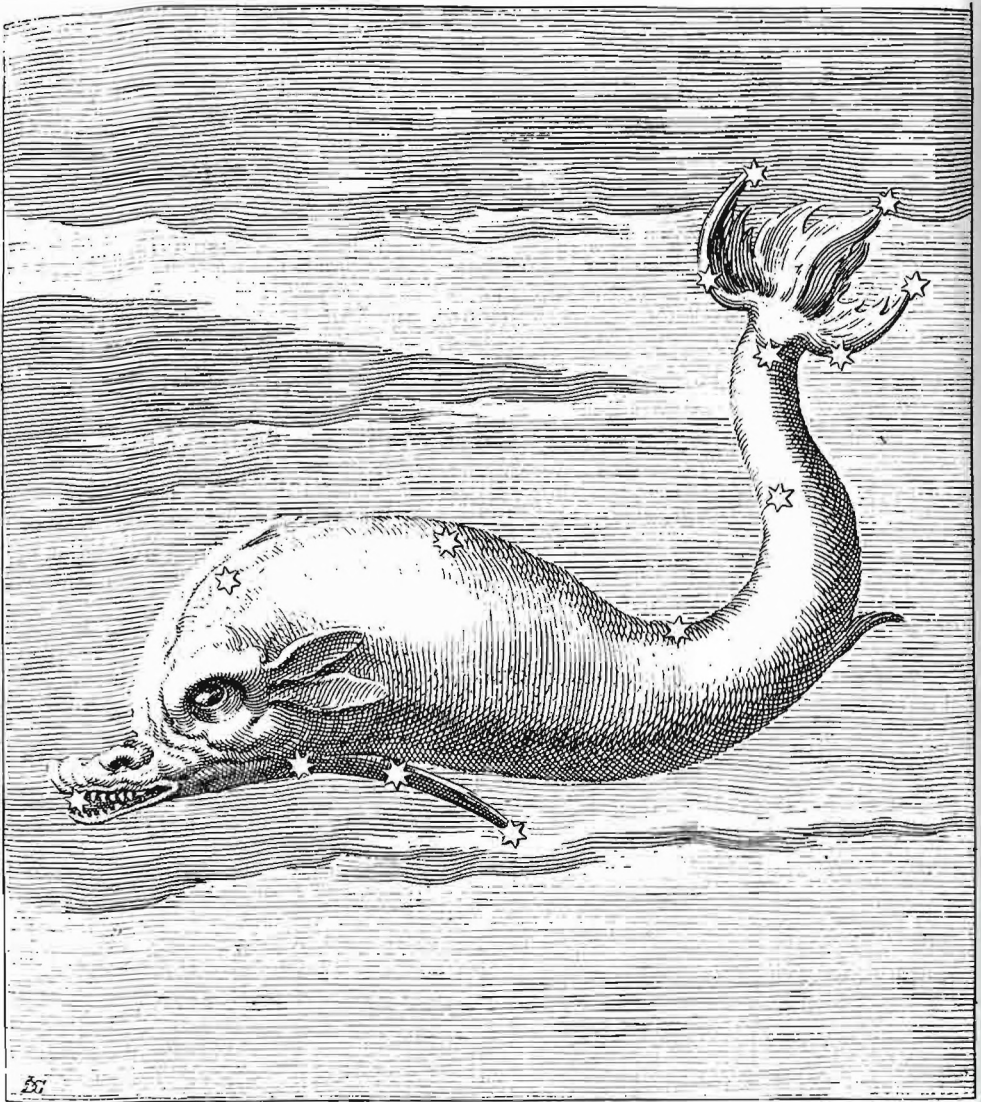
writings, is the schamayim of the ancient Hebrews—the waters of heaven. This is the sea which is above the heavens. It represents the great sea of eternal life. This is the place of the waters of life, which flow from the footstool and throne of the Eternal. The Great One is surrounded by his star angels, by his great orders of beings, by the cherubim, which are the symbol of the quinoctial and solstitial corners of heaven, and by all the mysterious symbols of the Book of Seven Seals, of the ram with the seven horns, and many other such emblems.

In the ancient religious works when we approach the Messianic mystery, we come to a mass of astronomical and astrotheological symbolism. There is always the hero as the personification of the sun, a solar deity. As the sun god he always passed through the mysteries of birth, growth, maturity, and decline or death. Like the sun god he is forever resurrected from the dead, bringing with him the promise of eternal life.

The sun was the great symbol of life, not worshiped as a deity, but as a personification or embodiment of the principle of universal energy. We find the solar deity as Samson performing his several tasks; as Hercules performing the twelve labors of the zodiac. We find the sun again as Ulysses passing through the twelve great dangers or adventures, and he comes back to us as the wandering sailor, Sinbad, in *The Arabian Nights*. All these legends and fictions originate as a part of one great symbolism.

Wherever there is the number twelve we are in the definite presence of zodiacal symbols. There are twelve prophets, twelve patriarchs, twelve disciples, and numerous repetitions and recurrences of this number. The seven is always the symbol of the solar order: the seven planets, the seven creator gods, the deities that assisted Ptah the potter to form the great world for Osiris, ruler of the quick and the dead. The number four deals with elements; with matter, with the material distribution of things, the powers of our own planet, and with the spheres and issues or mortal life.

The ancients feeling as they did about the universe would remind us that when Alexander the Great came to the valley of Hebron he saw there what was believed to be the tomb of Hermes, surnamed



### DELPHIN

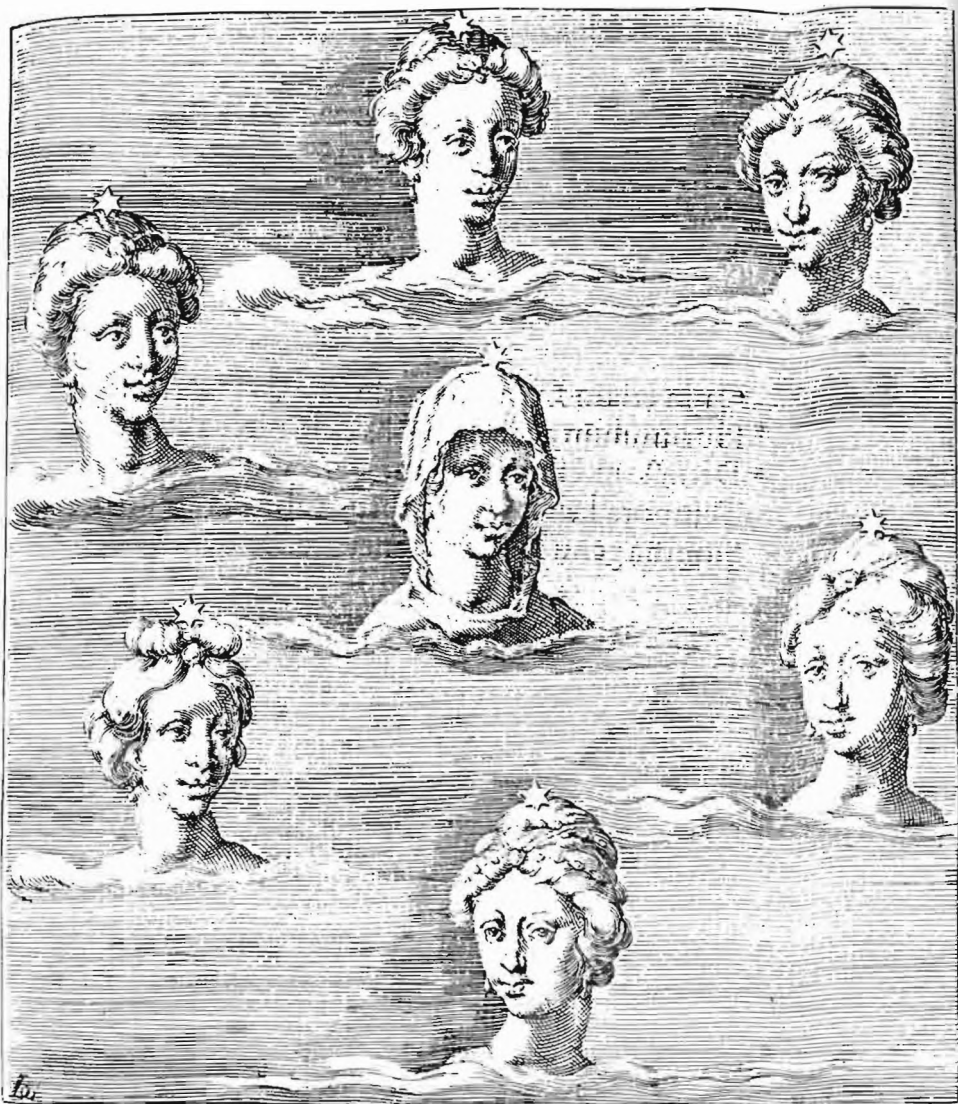
Robert Brown, Jr. writes, "The dolphin's arching rise and replunge being taken as a type of the emergence of the sun or stars from the sea in the east, and plunging beneath in the west. . . . The sun god is represented in works of art as dolphin-borne and according to mythic legend was carried to the Corinthian shore." From: Aratus, Grotius (H.), *Syntagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



Trismegistis the thrice greatest, the illuminator of Egypt. Alexander caused the tomb to be opened and found there the dust of the ancient priest. In the midst of the dust was an enormous emerald, the Smargadine Tablet, upon which was written the formula of eternal wisdom, in the language of Chaldea. The Tablet opened with these words, which have become practically proverbial in all the works relating to the Hermetic mystery: "That which is above, is like unto that which is below; that which is below is like unto that which is above." The words of this peculiar and mysterious axiom dominated the thoughts of the human race for nearly fifteen hundred years, down through the medieval and scholastic periods of Europe. It has today been largely rejected, but who knows whether or not this rejection was wise or right. Perhaps the ancients were wiser than we realize.

In any event Hermes said that man is the little universe, and the universe is the great man. Therefore if we wish to examine the human being in terms of the universe we can learn much. The ancients, who possessed apparently a greater concept of magnetism than we have known until the present century, have left a comparatively complete account of the invisible constitution of man, based upon a perfect analogy with the Ptolemaic system of astronomy.

They declared that the human being consisted of three parts—three major concentric globes of energy. The first and largest of these extended around the human body nearly eight feet from the center in all directions and corresponded to the band of the zodiac. It is the great envelope, within which the human being, as a human being, is individualized. The spirit, the true spiritual consciousness, abides forever in the circumference of this great circle or sphere, supplying the fourth dimension or space-concept of spirit in man. It is within this great spiritual field that energies flow inward from the circumference of these auras which form the human zodiac. These energies descending by a process of emanationism, as it has been called, result in the formation of a second or medium globe or sphere, which corresponds to the planets. This is the intellectual or soul field, in which the seven vehicles or bodies of man are created. These are the abodes of the seven principles, these seven principles being the sources of the vehicle development of the Lokas and Talas of



### THE PLEADES

Our early writer tells us that this cluster occupied but a small space in the sky and progressed along seven paths. Only six, however, can be seen by mortal eyes. When the Pleiades were created by Zeus he instructed them to show where winter first begins and summer, and the season of the plow. From: Aratus, Grotius (H.), *Syntagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



the ancient Hindu system. They are the Lokas or planes involved in the sevenfold soul-structure of man called the astral field.

Below this is the third department of man, which is termed elementary. This consists of the physical body which is not a principle but a receptacle of principles, and the etheric field which consists of the three etheric elements in the human constitution corresponding to water, fire, and air. The human being, therefore, has a physical body of earth, an etheric body of the three ethers of water, fire, and air, and these constitute the physical structure which departs or is cast off at death.

The astral body consists of the orbits of the seven solar planets moving in the magnetic field of the human being. These include the three lower or emotional parts, the center or mental individuality in which is seated the ego or the sun, and the superior spheres which the Hindus called the spheres of Buddhic enlightenment—the ap-perceptive or soul-perceptive powers.

The sun, for instance, is as warm in winter as it is in summer. The apparent difference in the quality of the solar power is due principally to the inclination of the sun's rays in relation to certain areas of the earth's surface. As Kepler pointed out, forces which themselves remain unchanged can produce different effects if their arrangements and relationship are altered. The planets thus affect the sublunary sphere through position, interval, relation, and proximity. They produce mutations in mundane affairs through intensifying or privating certain patterns. The stimuli of the planetary grouping operating through the magnetic fields of the earth cause definite and measurable effects. These effects are sympathetically communicated to all creatures functioning within these magnetic fields and containing within themselves polarizations of universal principles.

Students of astrology are inclined to believe that the planets take a personal and special interest in the destinies of individuals. They should realize that these vast spheres are quite unaware that humanity exists. Somewhere out in space there may be other planets on which are intelligent creatures who use our earth in their astrological calculations. They may consider the earth as a malefic sphere,

possibly associated with intense confusion and discord. Actually it is not a matter of good or bad, it is a matter of chemistry. Planets do not affect people; they affect places, conditions, qualities, and substances. People, because they contain the principles involved in these patterns, react according to their own personal chemistries. Thus in the human body there is a constant series of relationships between positions of planets in the heavens and magnetic or chemical polarizations in the human body. Paracelsus was master of this concept.

It is to be regretted that his magnificent work on the lunar or sympathetic fluids of nature has never been translated into English, and only a few fragments of it are available in some translations by modern writers. His great text is the most perfect justification of the concept of astrology that would ever be needed, because it removes the subject from one of personal horoscopy to a magnificent formula of universal psychochemistry. Because of this psychochemistry each individual reacts somewhat differently according to his own polarization.

The ancients recognized that each of the genera, or types of life—the species that form within any order of life—are themselves grouped in the forms of septenaries. In each department of life there are seven orders. There are seven kinds of animals, each of these kinds with seven types, and each of these types with seven subtypes, unto the seven times seven. The same is essentially true of man. It is true of colors, minerals, chemicals, and every type of pattern that we know, including the famous law of octaves which still is receiving some respect in the science of atomics. Our entire system of chemical elements ascends in a series of octaves and we have never been able to disprove the principle of the importance of the septenary in every phase of life.

In the human being and in nature around us, we therefore find innumerable septenaries accepting planetary rays sent out at any given time. We may wonder why a number of different persons react differently to an energy released at one time, the energy itself being of one quality. The ancients explained this very simply. They explained that at the moment of the birth of the individual the pattern is



set, and his psychochemistry is a mathematical chemical compound, of which his birth nativity is a reasonably adequate picture.

The nativity is nothing but the chemical formula of the individual. Therefore, any energy that reacts upon him throughout life reacts upon this formula and can only modify the original pattern. It is as though you took a photograph upon a piece of sensitive film, and once you exposed it properly, you then tried to expose it again and again and again. You would only gain confusion and distortion because you would not remove the original image, but would superimpose others upon it.

In the chemistry of the universe the original pattern, like the original instantaneous photograph, is the picture of a chemical compound, a psychochemical balance. From that time on that balance is subject to the modifications produced by the new chemical compounds set up in the atmosphere. At all times the atmosphere surrounding the individual contains a compound of chemicals. Roughly speaking, it is said this compound changes every four minutes, and will never be twice the same for periods of hundreds of millions of years. Actually, it doesn't even remain four minutes the same. It is constantly and eternally changing.

Some of these compounds are so completely dissimilar to the individual's compound that he does not even respond to them. Others are so similar to his own as to appear to advance his causes. Others so dissimilar within a certain boundary of vibratory range that they seem to frustrate his purposes. But they are not attacking him. It is as though certain chemicals or elements were put into the air for him to breathe. He partakes of these energies and selects those he can use, just as a field of flowers receiving the light of the sun, and the same nourishment from water and chemicals, will some be pink, others yellow, some orange, some red, and some white. Each because of its type accepts and uses the solar energy which carries with it the planetary powers of the atmosphere, and distributes these energies according to the needs, capacities, and species-differentiations of these forms of life.

This is a summary of a few of the concepts that have come from the valley of Babylon. The whole system originated among these

people, but this is not the end of it. It goes on to a great many other subjects. It goes on to the breaking down of what we now call psychology. We know that if we investigate it sufficiently we shall discover that this universal concept is the basis of all mental phenomena. We know that the mind itself consists of a spiritual part analogous to the zodiac, a planetary part analogous to the seven planetary spheres, and an elementary part corresponding to the four elements of the earth.

We note with interest the twelve convolutions of the brain, the seven divisions of organs and structures within the brain, and the four great divisions of the brain's hemispheres. We say hemisphere, which implies a two-fold division, but let us not forget that both the cerebrum and the cerebellum are hemispheric, constituting two groups of hemispheres or four complete semi-globes in the brain. We also have within the brain a complete and mysterious structure of worlds called ventricles. Leonardo da Vinci was the first to divide the interior structure of the brain into three ventricular areas that correspond with heaven, earth and hell. In this division he placed the ductless glands approximately in their proper relation as the spiritual and material polarizations of human thought. He also recognized the presence of seven planetary orbits in the brain. We again can quote from Paracelsus who said that in the great cerebral hemispheres we would find an innumerable field of stars, one corresponding to each of the important bodies in the heavens. It was Albertus Magnus, the great Dominican Father, who was one of the first to recognize the effect of the moon on the lunar fluids of the brain.

We know in the astronomy of the ancients the heart was likewise divided. Remember Hermes telling his son, Tatian, that the human heart was divided into seven parts like the planetary system; that it had chambers and houses of initiation and the Mysteries, and that within it the human consciousness moved as in the labyrinth of old times. The labyrinth of Crete is a symbol of the solar system. The great Mystery temples of antiquity, and even the Christian churches with their campanellas, their adornments, their rose windows, and all their various symbols are based upon astronomical patterns. The



orientation of sacred buildings is always such as to emphasize the astronomical importance.

We know also that the zodiac with its signs became a symbol of the pathway of the sun. It is called the great road of gold in China, the yellow road. The Emperor, surrounded by his princes and his court, walked through the great gardens and approached each year the Temple of Heaven for the restatement of his pact with the eternal. The Emperor of China in ancient times was the Son of Heaven; and he followed the same rituals, followed along the path that was covered with the yellow sand from the Imperial Palace to the great Temple of Heaven—the Temple of the Happy New Year, the Temple of the Rededication. They had also the Altar of Heaven, the stones and surface of which were a complete replica of the universe. The Temple of Heaven rises as the symbol of Shang-ti, Yellow Emperor of the Central Palace.

The Temple rises in shape precisely like the tiara of the Pope of Rome—three great roofs, one above the other, represent the three-fold world, and on the Altar of Heaven was placed the tablet of the constellation of the seven stars. This mysterious constellation of Ursa Minor is the guardian of the pole. The Emperor in the ceremony of the New Year supplicated his ancestors and bound himself as the sin offering of his people, asking to be made the scapegoat of China.

Fourteen hundred years before the beginning of the Christian era the high priest of the temple of Eleusis, on the occasion of the vernal equinox, came forth upon the porch of the Temple. In one arm he held a new born lamb. And fourteen hundred years before the beginning of the Christian era he raised his voice and commanded the silence of the multitudes, and at the moment of the equinox cried out, "All hail to the lamb of God who taketh away the sin of the world."

Instantly we recognize the ritual of the vernal equinox. The sun in its annual pilgrimage passed, according to the great precession, from the equinox in one sign to the equinox in the preceding sign, a circumstance preserved in the religions of the world and in the great hero myths. The first sign of the zodiac is Aries, the last sign Pisces. Therefore, we know that this corresponds also with the an-



#### LACTEUS, THE MILKY WAY

In his interpretation of the *Phainomena* or *Heavenly Display of Aratos*, Robert Brown, Jr. writes that the shining wheel was then called "The Milky Way" and he points out that the wheel in the middle of a wheel is the Chaldean vision that was later attributed to the Hebrew prophet, Ezekiel. This constellation is enclosed within a group which includes Gemini and the star groups of Perseus and Andromeda. From: Aratus, Grotius (H.), *Syntagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



cient sacred alphabet, where the sign of alpha is the ram and the sign of omega is the fishes. St. John reminds us in the Apocalypse that Christ is the alpha and the omega, the first and the last, the beginning and the end.

During the days of the Venerable Bede in England the ecclesiastics were very much worried because a pagan universe was moving over the Christian world. So they transformed the zodiac, the planets, and the constellations into persons and objects from the Christian Bible. The system didn't last long because it instantly revealed so much that it seemed much better to remove the symbolism. Inadvertently it revealed a great many mysteries of comparative religion and unveiled astrotheology more rapidly than seemed wise.

Argo, the ship of the Argonaut, disappeared and became the Ark of Noah. The twelve signs of the zodiac became the twelve apostles. Each one of the great heroes was transformed and Hercules became Samson. Cetus, the great fish, became the whale of Jonah.

Little by little the continuation of the symbolism reduced the entire Old and New Testaments to astronomical allegories, which was no more nor less than Sabaeism. But the analogy was so good, and the shoe fit so well that it seemed better to drop the whole subject. It outraged the prevailing orthodoxy, and the Venerable Bede remained venerable, but discussed the subject no more.

Jason strove for the golden fleece, the symbol of Aries. The papal tiara was associated with the three worlds; the bishop's mitre with the fish's head. The sign of Gemini was preserved in the twin steeples of churches. In the life of Jesus the sign of Aquarius, the water bearer, occurs. Jesus told his disciples that the time had come to celebrate the Passover, and they should watch for a man who had a vessel of water on his shoulder. When that man entered a house they were to follow him, and go to the upper room and prepare for the Passover.

Chiron, the centaur, was the teacher of Achilles and of course Sagittarius the centaur is in the zodiac as the man-horse. Symbols, like the great sign of the sea-goat, Capricorn, which represents the two cities Ninevah and Babylon, one on a mountain and the other by the sea, go back to a meaning far deeper than we first realize.

The Labors of Hercules, the works of Samson, the story of Jonah



### PEGASIS, THE WINGED HORSE

In this constellation Aratus ties this symbol with the lofty peak of Helicon which smote by the hoof of Pegasus brought forth the streams that water the earth. This symbol is also prominent in the poetry and the literary arts as found in the volumes published in the opening years of the seventeenth century. It frequently indicates by an illustration that the work in which it appears has cyphers or double meanings. From: Aratus, Grotius (H.), *Syntagma Arateorum Opus Poeticae et Astronomiae Gr. et Lat. cum Notis* (complete), 44 fine copperplates of zodiacal signed by D. Gheijn. Lugd. Bat. C. Raphelengius, 1600.



and the whale and Oannes the fish-man, the vision of Isaiah, the lamentations of Job, the great wheel of Ezekiel, the grand man of Nebuchadnezzar's dream—these are all astronomical symbols. They belong to this great master plan of the universe with its three concentric spheres, which are preserved by the three great degrees of the Assyrian Mysteries, and the symbols of the great Osiris. Actually these underworld Mysteries correspond also to the problem of man being born again.

The last poem written by our beloved American poet, Longfellow, was an ode in honor of Hermes. In that he closes with the lines: "Trismegistus, three times greatest, How thy name sublime, Has descended to this latest progeny of time."

All of the continents, all of the magnetic currents, and most of the ancient sciences of anatomy and physiology and healing are derived from the same symbolism. By it can be broken down the internal construction of the human eye, which is a complete solar system—an endless repetition of a master diagram. This master diagram has been refused or rejected because it does not conform with the heliocentric system of astronomy. It was never intended to conform with the heliocentric system.

The great system of the ancients was a fourth-dimensional qualitative system, whereas we are dealing in astronomy with a quantitative system. Yet who shall say that if we look at the universe or solar system, not with the material eye, but with the internal eye of consciousness, as is recorded in *The Vision of Scipio*, that remarkable work by Cicero, that we should not suddenly see the universe as a great magnetic mystery blazing forth in light with its spiritual envelopes and fields like a tremendous aura. Under such conditions we should probably see it as the Ptolemaic system. Just as we will find in the human constitution a Ptolemaic system spiritually behind what appears to be a physical Copernican system.

While we could continue at some length on this subject, I think enough has been said by means of which you can recognize that we have a large and broad indebtedness, philosophically and religiously, to these peoples of Babylon and Chaldea, who are responsible for the evolution of a master plan on which most of the great religious

systems of the West have been built. Regardless of the truth or fallacy of the factors involved, it is only by the use of this master system that we can ever discover what the original authors of these Scriptures and commentaries actually intended. Without the knowledge of the master plan on which they operated their works are incomprehensible. But once we master the plan, we instantly know what St. Paul was referring to when he spoke of "the thrones, the dominions, the powers and the principalities."

We wonder how some of these analogies were reached. We can only assume one thing, that the actual development of the logical and rational powers of the human being make it possible to understand the truth about things not immediately perceptible or knowable by experience.

Most of the important discoveries which have crowned our generation were known prior to this time, but were not demonstrable in terms of science.

Yet, these older nations were aware, not only of the mysteries of astronomy, but also of the relationship between the constellations and the geographic distribution of oceans and continents. The star-maps were so arranged that they corresponded with particular areas of the earth's surface. By the use of their key, which was that the celestial river corresponded with the terrestrial Nile, we can distribute the constellations in their order upon the surface of the earth. As a result, the star group of the Serpent falls over Mexico, the land of the feathered snake; the constellation of the Eagle lies across the United States; and the constellation of the Bear is in the heavens above Russia.

These cannot be regarded as entirely coincidental or accidental distributions. They remind us of the remarkable achievements of the past and how the old patterns have been preserved in modern heraldry and in the devices and emblems associated with sovereign States. We recommend that those interested investigate the subject matter for themselves. They will find it interesting, intriguing and useful.



The greatest truths are the simplest; and so are the greatest men.

—A. W. Hare





## *Curiouser & Curiouser*

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

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### TOUCHING FOR THE KING'S EVIL

#### Part II

Part I appeared in our *Journal* in the Winter issue of 1951, but some interesting additional material has come along which we can share with you. Apparently in those ancient times when kings ruled by divine right, their privileges included the healing of the sick. Christ commanded his disciples to become physicians of bodies as well as souls. Most of the early Christian saints and some of the later ones performed miracles of healing as proof that they were worthy of canonization. Religious healing is still practiced in both Christian and non-Christian faiths. Laurentius, the eminent French physician, derived the practice of touching for "the king's evil" from King Clovis (466?-511). There is no mention of royal healing having been attempted by the first four Norman kings of England, but Henry II (reigned 1133-1189) performed religious cures as reported by his chaplain, Peter of Blois.

It is not certain that Henry VIII regarded himself as a healer of the sick, but Francis I, the King of France performed the ritual in the presence of Cardinal Wolsey in 1527. When the king visited the Bishop's palace at Amiens, Wolsey saw some two hundred sick persons waiting on their knees to be touched by the king. Before going to dinner, Francis blessed each of them, rubbing their wounds with

his bare hands and distributing money to the needy. He also recited prayers for the healing of the sick and having finished, washed his hands and came to dinner.

During the reign of Queen Elizabeth I, a book was published by William Tookes who witnessed many miraculous healings resulting from the royal touch. Persons of all ranks and degrees benefited when the Queen laid her hands upon them, and Tookes himself conversed with many before and after the ceremony. Most were benefited by the strange circumstances and some were permanently cured. During the reign of Elizabeth, the procedure was referred to as "touching for the Queen's evil."

Incidentally, by the seventeenth century "touching for the king's evil" was practiced in nearly all of the European countries. When the British monarchy was restored under Charles II, the demand for the royal touch was so great that it interfered with the responsibilities of government. There were occasions in which eight or nine hundred sick persons assembled in a single day. It became necessary to set aside special times for the healing audiences. The dates set at that time were from All Hallow-tide until a week before Christmas, and after Christmas until the first week in March and then it ceased until Passion week. It was necessary for each person to bring with him a recommendation from the minister or church warden of his parish. Queen Anne seems to have been the last of the English sovereigns who actually performed the ceremony of touching.

A special prayer to accompany this ceremony was originally printed on a separate sheet that was introduced into the Book of Common Prayer in 1684. In earlier times no particular coin was minted for the touching ceremony; probably small sums were provided from the privy purse. It is recorded that in early times the coins were made of gold, but when this became too heavy a drain upon the treasury, silver was substituted and even medals of some common metal. During the reign of Queen Elizabeth I, a small gold coin called "an angel" seems to have been customary. The *Book of Days* reproduces a touchpiece from the time of Charles II. On one side is the archangel Michael slaying the dragon and on the other sur-





face is a ship under full sail. The coins were pierced so that they could be strung on cord or ribbon and worn about the neck. Among celebrated persons healed by touching was Samuel Johnson.

There seems to be some doubt as to the exact nature of the ailment called scrofula most frequently associated with the ceremony. It has been assumed that the prevalent ailments were a form of tuberculosis or leukemia. If this is so any degree of relief bestowing miraculous benefits would be definitely worth recording.

William of Malmesbury reported that Edward the Confessor per-





## AMONG MY SOUVENIRS

### Part III

*(Continued From Spring, 1986 Journal)*

In searching for unusual souvenirs which appeared in the Spring, 1986 issue of the *Journal*, we discovered a number of additional items which rightly belong under this classification. Each is associated with incidents which occurred along my road of life, including thoughtful gifts of kindly friends. There are other items I could mention, but I have already lingered long enough among my souvenirs.

Many Shinto shrines in Japan are dedicated to the great scholar, Sugawara Michizane. After a long and brilliant career in the Imperial court, he was falsely accused of impropriety by a jealous rival and sent into exile where he died. His passing was accompanied by terrible thunder and lightning storms and it was assumed that he was innocent of the charges made against him. The honors of Michizane were then restored, he was elevated to the rank of a deified scholar, and in Kyoto and many other places shrines were dedicated to his memory. Near the entrance to one of these shrines is a large statue of a bull to signify diligent and dedicated labor.

Michizane may be described as a patron saint of confused school children. Offerings are made to him in the form of small pictures painted on wood with some appropriate symbol. The picture shown here features the bull and was presented to the shrine by a student seeking to improve his grades. Needless to say, those hoping to be enrolled in one of the major universities prepare especially attractive ema pictures. Here is a field for the collector of moderate means. The shrine itself presents visitors with appropriate souvenirs and if one expresses a desire for these votive offerings, friends, acquaintances, and even dealers will be happy to oblige.

A little Satsuma figurine of Mr. Fukurokuju was the first souvenir



The ema picture shown here is based on the image of the great ox which is an important ornament in Tenjin-San.

that came my way when I landed in Yokohama after the great earthquake of 1923. His high forehead symbolizes an extraordinary degree of intellect, and he holds in his hand what appears to be the peach of longevity. He seems to be telling us that a high thinker is likely to live to greater age than a high liver. He is a product of the Kinkozan Kiln and is one of the seven immortals in the folklore of Shintoism. He is featured in one of the stories of my book, *Very Unusual*, "The Chamber of the Unhappy Spirits."

While wandering along a side street in Kyoto with Mr. Yokoyama we came upon a small store, the proprietor of which had a very practical turn of mind. He had gathered from every possible source the old wooden printing blocks from which could be taken printed versions of the ship of good fortune. Some of the blocks were very old and the designs differed from each other in many ways. As a result of his industry, the proprietor of the store made countless rubbings from the old wooden blocks, which he offered for a few cents each. I made a thorough search of his collection and bought many of the designs. We had a display of these prints in our library a few years

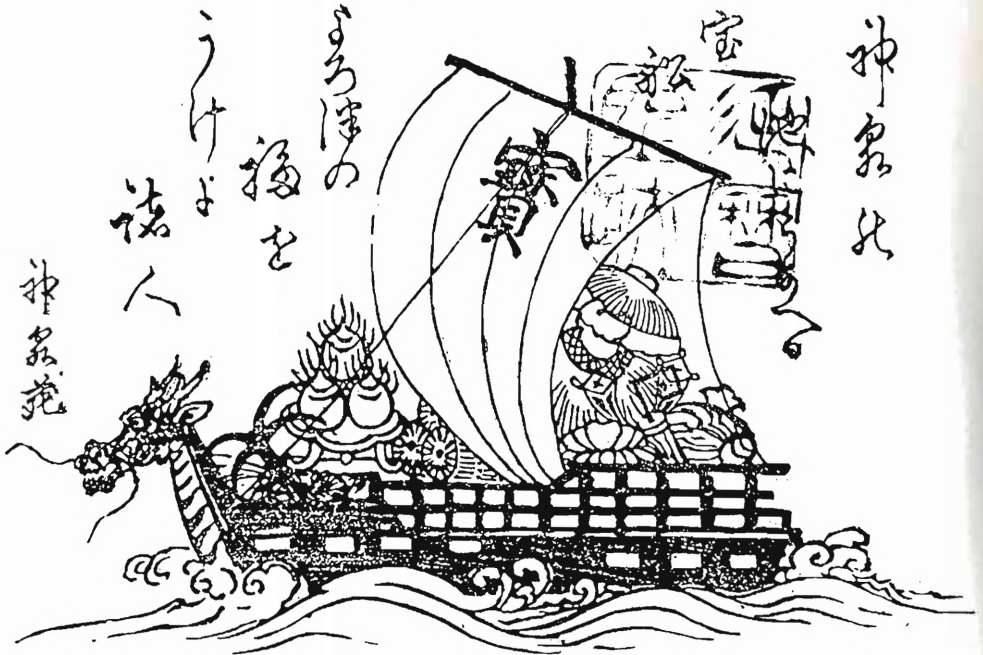




Kinkozankiln figure of Fukurokuju, one of the immortal sages of good fortune.

ago during the New Year season. There is a saying among optimistic people that they are waiting for their ship to come in loaded with prosperity. This is exactly the same as the Japanese point of view. If they put one of these little prints under their pillow on New Year's Eve they may dream of a boat sailing in, loaded with treasures and sometimes with the gods of good luck as passengers. Financial improvement is practically inevitable. In the picture shown herewith, the ship is the dragon boat and it is laden with bales, boxes, and sacred symbols including those associated with the fortunate godlings. The picture is made more beautiful by red seals and the ingenious shopkeeper made his prints on fine sheets of Japanese handmade paper.

Once upon a time, a gentleman dropped in and handed me an old astrolabe. He said that he didn't understand it and would never do anything with it and that I might find it interesting. The astrolabe has been referred to as the oldest of all scientific instruments.

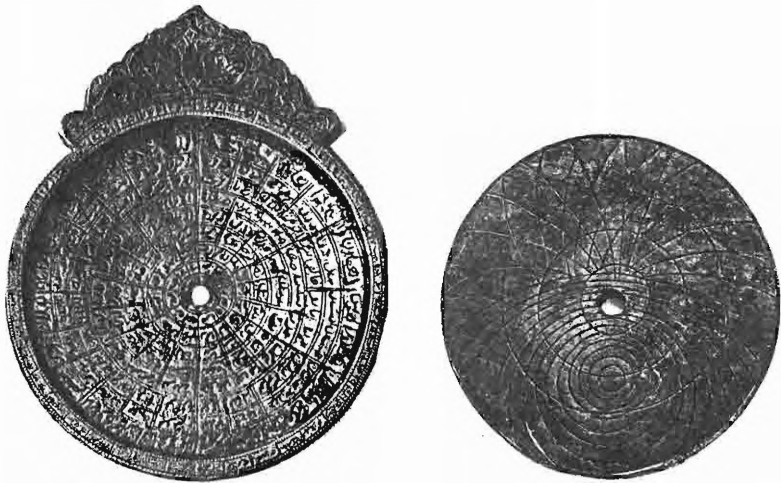


The ship of good fortune from a votive print.

Its actual origin is obscure, but it is conservatively stated that it was invented about the third century B.C. It combines a compass and a variety of astronomical instruments. Astrolabes come in many sizes, the smallest are the size of a gentlemen's pocket watch and there are some in the observatories of India six feet in diameter weighing several hundred pounds. Columbus carried an astrolabe with him, Raleigh could not sail the seas without one, and Queen Elizabeth I had a very fancy example which she could use as a timepiece.

Most of the astrolabes have inscriptions and symbols in Arabic. They can be suspended by a cord around the neck or hung from a crossbeam. Each contains a number of thin flat disks which greatly increase the usefulness of the instrument because they take care of longitude and latitude and can be used by astrologers to discover the location of planets in a horoscope. The astrolabe may not be too accurate and that is why early astronomers allowed considerable orbs in the positions of planets. The astrolabe was used by nearly every nation which had developed commerce or was adventurous





Parts of an astrolabe showing Arabic writing and one of the movable disks.

in exploring both the oceans and the lands which make up the earth.

While living in Santa Fe some fifty years ago, I took quite a fancy to the folk art which was then abundant in the region. I was a little late because modern lithographic prints of sacred personages had already reached the area. Even more unfortunate was the arrival of a variety of plaster figures from Belgium and Italy. It was the popularity of the new imagery that made it possible to gather up discarded santos painted by local artisans during their long severe New Mexico winter evenings.

To the south, the churches of Mexico had more sophisticated decorations, but in New Mexico and Colorado religious people had to create their own religious pieces. I found a little statue of St. Joseph that had long guarded the welfare of a pious family, but a bright colored print had taken its place and St. Joseph was cast out into the cold. I also found an interesting icon of St. John Nepomuc, patron saint of Venice and Bohemia and patron of bridges and rivers. He lived in the fourteenth century and, because he refused to disclose the secrets of the confessional, he was thrown into the Moldau River. The santero, or saint-painter, has represented this St. John carrying the palm frond of martyrdom in his left hand and the cross in his



An example of St. John Nepomuc by a New Mexico santero painted on a slab of wood.

right. A touch of artistry is shown by a draped curtain and he wears a somewhat unconventional barret.

These pious pictures, made by simple people, have a fascination about them. Prepared to provide spiritual consolation, they carry a sincerity that commercial art can never equal. Incidentally they are now heavily collected and highly prized. We have shown these on several occasions and illustrated articles about them have appeared in the local press. They have also been exhibited at Loyola College and at the art museum at Balboa Park in San Diego.

Among the most curious of playing cards are those which originate in Persia. They are small, heavily lacquered, and brilliantly colored including iridescent pigments. They are far too thick to be shuffled and we understand that card games are not sanctioned by the



Moslem faith. Gambling does exist, however, and probably helps to pass away the time along the caravan routes. I found these and several more like them in a little shop in San Francisco—quite properly, near the stock exchange.

Mrs. John King Van Rensselaer in her book *Prophetical, Educational and Playing Cards* devotes some space to Persian cards. She notes that these are rare, even in Persia, and her own collection contains only two incomplete sets, totaling twenty-four cards. Those numbered from one to ten in Western suits are entirely missing. The suits are determined by the background color of each card. She also mentions that the joker in one series shows a likeness of an early Shah of Persia. The cards were brought to this country in 1904. In addition to their aversion toward gambling, the Moslems forbid any representation of the human form in an art medium. Thus, even in Persia the cards are secreted. It is not known that the Persian cards were ever used for purposes of divination. The few decks that may have come to Europe or America were probably broken up and exhibited separately as beautiful miniature paintings. Those in our collection picture three scenes of a mother with her child or children and a young soldier blowing a trumpet.

We have always reminded those who make use of our research facilities that we have something available which will be useful to someone sometime. For example, we have sacred scrolls to protect Ethiopian soldiers in time of war which nearly always feature crude drawings of the Archangel Michael accompanied by prayers for divine protection. The Batak people of Sumatra have the distinction of writing books on long horizontal strips of bark which they then folded accordian style and protected at the ends by crudely cut wooden boards. The Batak people had their own written language and established a primitive kind of postal system which permitted written messages to be dispatched and received with due haste in spite of the weather. It is reported that the Bataks became literate while they were still addicted to cannibalism. One of their manuscripts from our collection is pictured here.

We also have a fragment of magical papyrus that probably originated in the Valley of the Euphrates. It is similar in its style of writing



Persian cards approximately the same size as the originals.

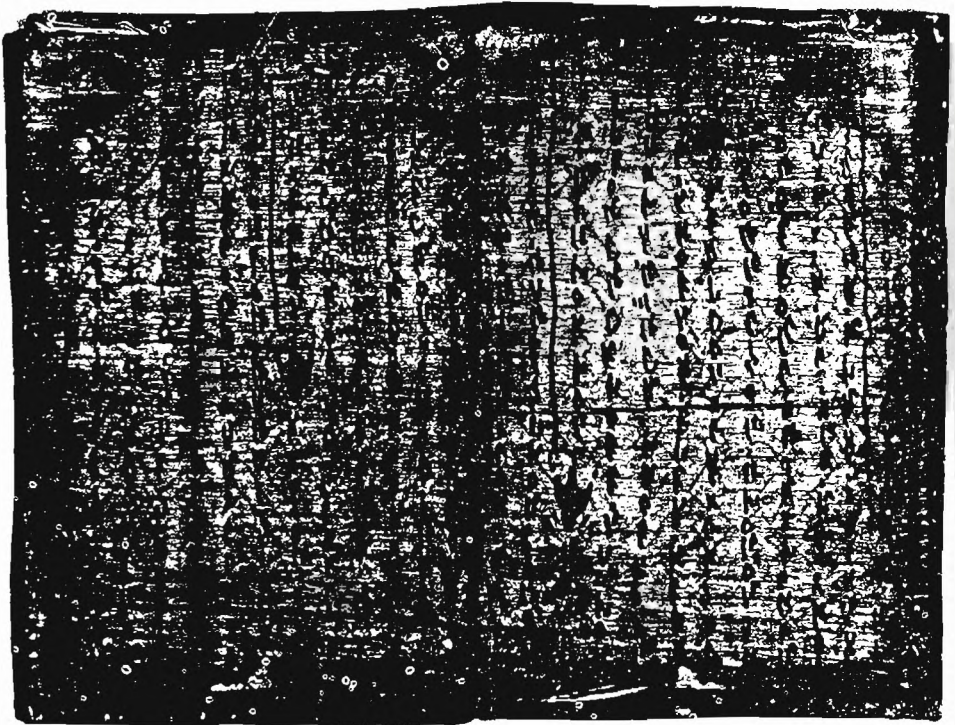
and composition with examples published by Sir E. A. Wallis Budge in his book *Amulets and Superstitions*. The formation of the letters suggests a Semitic origin, but material of this kind was widely distributed and from it descended many of the magical devices found in European writings of the sixteenth and seventeenth centuries. Our example probably dates from the third or fourth century A.D.

Over a period of many years, we have been fortunate in receiv-





St. Michael, a detail from an Ethiopian charm painted on animal skin.



A few words from the literature of the Batak people who developed a very neat calligraphy.

ing gifts of ceramics which fit very well into our sections on ancient philosophy. The cup with its large handle is from the Island of Cyprus and is loosely dated from 1100 to 300 B.C. It is a ladle originally used to mix wine and water at Grecian banquets. This no doubt contributed in a small way to sobriety. It is in an excellent state of preservation and would hold about a pint. The other item pictured here came to me as a gift from Egypt very many years ago. The figure represented on the front is the goddess Hathor and the vessel itself is of baked clay and is a lachrymal. These were frequently used at funerals and the tears of mourners flowed into these bottles which were then buried with the dead. The offering of tears was usually from near friends and relatives and not from the hired mourners—a whole group of which might be groaning and tearing





Fragment of magical papyrus consisting of prayers and spells.

their hair even though they did not know who was dead.

It is not customary for Tibetan Buddhists to sell articles of sacred significance, but they may bestow them upon close friends or prominent officials of the state. The Tibetan amulet illustrated was a gift, and consists of a string of very unusual beads and a pendant



The design at the left shows a ladle used to mix wine and water and at the right a lachrymal or tear bottle from Egypt.

containing a gilded image of the Bodhisattva Avalokitesvara. The deity is represented with eight arms, and small bits of turquoise are worked into the background. The little box containing the image has a glass front and can be opened from the back. This is a nice old example which shows the indications of long wear.

Among my souvenirs this little ritual figurine from Bankura, West Bengal is one of the most unusual. The metalsmiths of this area are responsible for small hollow images of which the accompanying figure is typical. The average height of these little castings is approximately four inches. They are derived from ritual figures of Hinduism, but are definitely examples of folk artistry. The castings are hollow and in many instances they are shown with four arms attached to the body in a very crude and unrealistic manner. The Bankura figures are little known and seldom collected and we are fortunate that this fine example has come our way. There are still traces of red pigment and some effort has been made to suggest that the figure is seated.

Ancient pottery is not only a fascinating subject, but contributes





A Tibetan necklace with a pendant charm.

solid information concerning the migrations of symbols. There is much to indicate that archetypal designs arose early within the unfolding consciousness of cultural groups. Pottery has always played an important part in religious rituals and is frequently buried with illustrious dead to provide their spirits with the types of vessels they used during their physical lifetimes. Two classical examples are included to indicate the quality of our holdings. The photograph at the right is from the Cyclades Islands. The design is pre-Corinthian and the vessel was used to hold oil or liquid soap. It was fashioned about the seventh century B.C. and shows considerable Persian influence.



Figure combining Hindu and Buddhist elements from Bankura.

At the left is shown a single-handled jug which was found in Cyprus and is typical of Cyprian decorations of the Iron Age (1100-300 B.C.). The overall design of the jug is a repetition of small circles and this example has been repaired according to archaeological standards. It is considered essential that no effort should be made to conceal the mending. The jug has no foot ring or base, but was kept upright by an indentation on the shelf or table where it was stored.

In a rather modest curiosity shop in Hong Kong I acquired three of the hand-stenciled banners used to decorate the Jagannatha car. This car is so heavy that it requires hundreds of devotees to drag it through the streets in the most important annual festival in Orissa in West Bengal. The three banners of curtains which we were fortunate enough to find are each about six feet high and twelve to fifteen feet in length, stenciled on a thin material similar to calico. We have exhibited these banners on several occasions and loaned





Examples of ancient pottery.

them to colleges and other educational institutions. The two registers in the one shown are devoted to scenes involving pilgrimage and various notable persons worshipping the secret deity. There are architectural details and representations of sacred pools and prominent temples.



A banner from the Jagannatha car exhibited in the library of the PRS.

Some years ago our good friend Homai Bode presented me with a most unusual artistic creation picturing a Hindu dancing girl made entirely of ingenious uses of copper and black wire. There is no line on the picture—including the elaborate hair—which is not composed entirely of wire. Miss Pilloo N. Mistry was the artist and she has established herself in the art world by means of these remarkable wire pictures.

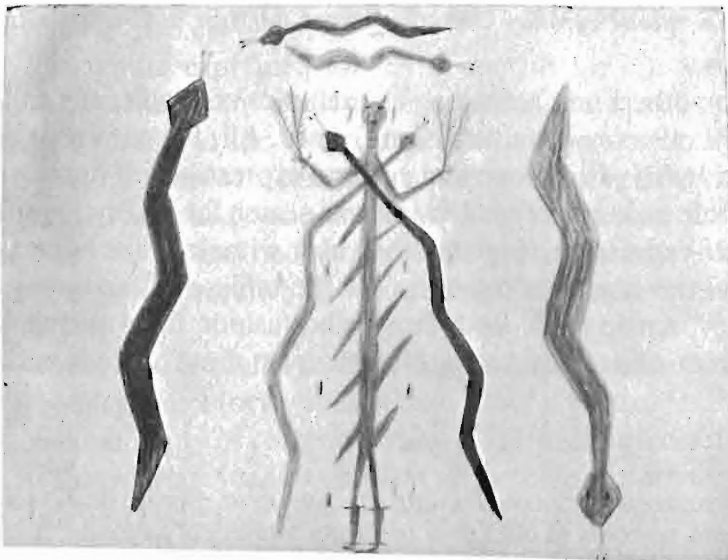




When the celebrated Navajo medicine priest, Hasteen Klah, visited in my home for several weeks, he drew a series of eighteen sand paintings on cardboard with colored crayons. He was one of the most venerated of the Navajo priests and he desired that the legends of his people should survive. He inspired the Museum of Navajo Ceremonial Art in Sante Fe, New Mexico, and not only drew all of the paintings exhibited there, but made recordings of the ritual chants and historical records in his native language. This picture presents the hero of the Wind Chant standing in the center holding spruce twigs with racer snakes crossed over his body above him, and a large snake on each side of him.

The year 1962, which was the year of the tiger according to the Chinese and Japanese zodiac, corresponds to the sign of Gemini in the Western system. On that occasion, Mr. Isaku Nakagawa designed a special greeting card for me. This artist revealed considerable Zen influence with a touch of modernism. The little souvenir has a special place in my collection of surimono.

Some of the articles described herewith are rare and extremely



The sandpainting of the Wind Chant was involved in the healing ceremonies of the Navajo people.



It was a special card for 1962, the year of the tiger in Oriental astrology.

curious; others are interesting as examples of handicrafts and skills; and still others have cultural significance. All, in one way or another, are examples of aesthetic and cultural expressions of human nature. They help us to understand the eternal search for beauty, significance, and self-expression. Together they bear witness to the human potential and the never-ending quest for the release of the powers latent in every human soul. Both those who fashion them and those who appreciate them find lasting benefit from these various endeavors.

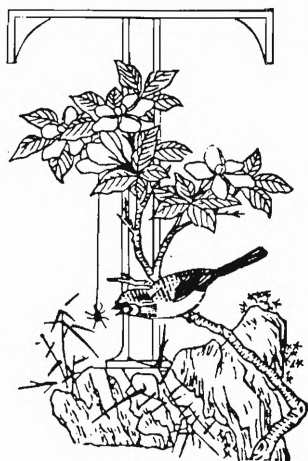


Hobbies are without end. They are one of the most effective forms of insurance against the boredom of old age or the heavy artillery of adversity. No man can afford to be without a hobby, and so long as his hobbies are subordinate to his life work, the more hobbies the better.

—W. Beran Wolfe



## THE DIG



HERE WAS A LITTLE SHOP with the impressive window sign "Antiquities Unlimited," down the street from the old Nijo castle. Unfortunately, however, the proprietor was not present and his wife was afraid to put a price on anything. Discouraged, I decided to drop by Mr. Nakamura's establishment before returning to the hotel. He was in an excellent mood and urged me to meet a distinguished archaeologist. It was in this way that I met Professor Anliko, curator of the Asiatic section of the Branmeyer Museum. He was a prepossessing young man, obviously from southeastern Europe and had just returned from a dig in Asiatic Turkey.

Mr. Nakamura explained for my benefit that a dig was a field operation in which some ancient site was excavated. Digs are very important and add to the distinction of a museum program.

At a gesture from Mr. Nakamura, the archaeologist took up the story. The Museum had decided to make a dig in southeastern Korea, not far from Puson and had arranged the matter satisfactorily with the Japanese government which was administering the political phases of Korean society.

Mr. Nakamura broke in to state that he knew the location well. It was a bleak promontory with a ruined tower and vestiges of a long forgotten community of celadon artists. After his unsuccessful campaign in Korea, Hideyoshi took most of the ceramic artists back to Japan with him and made them honorary citizens. It was agreed that the proposed Puson dig would not be especially productive except in its value as a term suggesting major discoveries of ancient artifacts.

Professor Anliko continued the story. He had brought with him from the United States a young couple whose works on American Indian sites along the Rio Grande had been given enthusiastic recognition. When they arrived at Pusan they were able to retain the services of Mr. Sing, a Korean scholar of distinction and a graduate of Cambridge University. There had been a number of discussions as how best to make use of the available funds which were generous, but limited. To use Mr. Sing's words, "It is more profitable to dig above the surface of the earth than beneath it." Mr. Sing's plan was accepted and carried out under his skill and guidance.

Mr. Sing engaged several responsible workmen to chip away among the long deserted kilns, but carefully instructed each of them to search for other sources of suitable material. It was understood that they should wander about the neighborhood buying at generous prices antiquities that might be in private collections. The response was overwhelming. Impoverished householders brought in anything that might even seem saleable and as Professor Anliko noted, fortune favored the enterprise. There were three old monasteries in the district which were in a serious condition of deterioration. No funds had been available to maintain them, the rigorous climate had brought about spurious openings in the roofs and walls, and only a few destitute families continued to venerate these old Buddhist communities.

When Mr. Sing offered to purchase antiques, the monks decided that the Lord Buddha had come to protect his own. For centuries articles given by ancient donors had been gathered in collapsing storehouses. Mr. Sing paid proper prices for the objects offered, but impressed the monks that they had a perfect right to keep whatever they chose. In the end Mr. Sing acquired the entire collection. It included pottery, stoneware, wood and marble sculpturing, bronze altar implements, fabrics, long faded paintings, and dilapidated volumes of Buddhist scripture.

Local antique shops in the principal Japanese cities had cooperated heartily as there was virtually no market for Korean art except a few pieces designated as national treasures which could not leave the country. As the project came to its conclusion the merchants in



Kyoto, Nara, and Yokohama provided storage space for this incredible accumulation. Mr. Sing, before he said goodby, remarked drily, "In the history of archaeology there has never been another dig like this."

When the final arrangements for shipment were being concluded by Mr. Nakamura, the archaeologists spent their free time making merry in the Ginza, and as Mr. Nakamura told me afterwards everyone seemed to have a good conscience about the entire transaction. A number of interesting items had been found which could be of advantage to the American museum. It had even been agreed that when the exhibit opened the Japanese government would loan two or three rarities which would set the tone for the whole display.

As we sat talking my friend and mentor, Mr. Nakamura, made a whimsical remark to Professor Anliko: "The first day you started collecting in the various Kyoto shops I suspected the truth, but could not refuse the very generous offer for the only Korean curiosity in my collection. It was a little clay pagoda which must now travel to a distant land and spend the rest of its weary existence in a museum."

Professor Anliko laughed good naturedly, "I noticed from the beginning that you were depressed by the loss of the not too valuable item from your charming stock. I am authorized, therefore, in the name of the Branmeyer Museum dig to present the small pagoda which was excavated from your own back room as an expression of their gratitude."

Having completed the dig nothing remained for Mr. Nakamura but to visit the storehouse where six huge boxes as large as piano cases were waiting shipment. As Professor Anliko shook hands with Mr. Nakamura, he exclaimed, "This has been a most pleasant adventure," and as an expression of southeastern European appreciation he threw his arms around the little Japanese art dealer and kissed him enthusiastically on both cheeks. Mr. Nakamura's self control on this occasion was admirable. He simply rubbed his hand across his face, smiled rather sheepishly, and murmured under his breath, "Very unusual."

*In  
Reply*



## A Department of Questions and Answers

### RETIREMENT

*Question:* We have been a happily married couple. I am fifty-six and my husband is three years older. He works for a large and well established corporation and will retire at sixty-five with an adequate pension. I have never been employed but have devoted my life to raising two children, a boy and a girl, both of whom have established their own homes and plan to raise families. We look forward, therefore, to a number of leisure years with sufficient means to sustain a variety of personal activities. We have a large home which we plan to sell in the near future and move into a small modern condominium which will relieve me of most of the household chores. We will never move into our children's lives except perhaps for a short time when the babies come. My question is what do we do now? We are not especially studious people, seldom turn on a television set, and have a very small circle of congenial friends. I have three years of college and might complete my basic degree which is in arts. We like to travel, have some interest in philosophy, but are not of a mind to devote our later years to serving the underprivileged. We support some charities and my husband contributes through his fraternity. The releases from the routine of daily chores must become important to us both or retirement will be a penalty. Have you any suggestions?

*Answer:* A considerable number of people can hardly wait for their



retirement and achieve only frustration and the encroachment of infirmities. You are fortunate that you can plan your retirement activities several years before the adjustments themselves become necessary. One thing you can both do, and that is search the depths of your inner life and discover, if possible, some secret frustration. As the economic situation is reasonably secure, you do not need to depend upon your retirement activities for additional support.

You tell me very little about your husband's interests. Does he enjoy sports? As he is not a T.V. addict, does he belong to organizations which have programs for retirees? If travel is agreeable to you both, do it immediately upon your severance from the economic chores which you are leaving behind. The earlier you fulfill your wanderlust the better, as travel might be more difficult as the years go on. It should be borne in mind, however, that many countries are in political upheaval and touring is not as safe or as comfortable as it was a few years ago and is becoming prohibitively expensive. According to recent reports in Tokyo one must pay six dollars for a glass of orange juice. There is much exploring however to be done in remote areas of our own country, and if you should decide to finish your degree in arts much can be said for achievement in this field, and even greater satisfaction from participation. If either of you have had unusual experiences, this might be the time to plan a book; there are even publishers who will print limited editions to be distributed among personal friends and relatives. There is considerable satisfaction in a literary achievement.

Perhaps this is also the time which should be spent exploring the experiences of your inner lives. We all come here to fulfill a destiny, yet very often we pass out of this world without fulfilling the process of becoming mature. A little philosophy goes a long way in providing a closer acquaintance with ourselves. Constantly associated with the challenge of outer living, we forget that there is a person in the body with whom we should all be better acquainted.

Avocational bylines can prove very helpful. An elderly lady took up the study of botany and became internationally famous for her researches in plant life and the improvement in the quality of such flowering plants as roses and carnations. In her nineties she was

recognized and awarded prizes from foreign governments. While she lived entirely alone, she never had a dull moment.

A friend of our Society struggled against extreme financial limitation. Her husband was regarded as an improvident idealist, but at about the time of his death he found himself to be a wealthy man—some of his dreams came true. The wife also had her dreams. A quiet little gray haired lady, she had always wanted to be a sculptress and preferred to work in granite. She went to Europe, took lessons from a prominent member of the Rodin school, did portraits of her children, and monumental figures for the community. She was busy to the very end of a long and eventful life.

A man who attended a number of our activities had a son resolved to be a doctor. The father and son were members of the same class, and the father also resolved to become a physician. Both graduated in the same class. The father went through medical school and internship in his sixties, hung out his shingle in his early seventies, and practiced medicine for a number of years. One never knows what will happen when a powerful impulse arises to dominate activity. It has been said that humanity would be far worse off than it is now if the greatest scientists and scholars had died at sixty-five.

Sometimes physical impairments interfere with activities, but always there are outlets for imagination and enjoyment. At one time I was an avid stamp collector and joined a local club made up of some dozen oldsters, any of whom could have been my grandparent. I still have enthusiasm for philately. One man was quite interesting. He had lived alone for over thirty years in a small apartment in a modest neighborhood. His spending money was limited, but his enthusiasm for accumulating foreign postage stamps never wavered. His only trouble was that his physician recommended that he take a nice long walk every afternoon if the weather was fair. With this regime my friend spent much of his time praying for rain. When it was quiet he sat with his stamp albums in a kind of private universe. He told me that he frequently forgot to go to bed.

In the last ten years there has been a major change in public opinion on world affairs. It is now realized by learned and unlearned alike that modern civilization is off the course. There is no adequate



program for the education of the young for the heavy responsibilities they must face. They are not being prepared for the inevitable future or provided with the higher ethical standards which are emerging in many parts of the world. The academic approach is almost entirely theoretical and the future is merely an extension of present policies. This is a completely unrealistic approach to the problems of living and was created on the campus and will die there.

All over the country groups of concerned citizens are taking a more aggressive stand concerning the shape of things to come. In every community groups are springing up recommending, and in many cases even demanding, widespread and immediately significant reformations in the concept of the world purpose. These associations, fellowships, committees, and schools are making their own changes in what is obviously a completely decadent life style. Idealism is coming back with ever increasing public approval and in most departments of learning it is being recommended that children should not graduate from high school without the ability to read and write, or prepare themselves for an adequate career. Public ignorance is abyssmal, and it is taken for granted that we must lower the standards of knowledge rather than raise the level of mental competence.

Here is a job for persons of every age, of special interest to intelligent retirees. If your husband has advanced to a responsible position in a well recognized business organization, he has learned much and it would be a pity if his experiences were not preserved for the future. As a mother you have raised two children in a well organized home. You have bestowed upon them proper time and concern and brought them to marriageable age. They are now building homes of their own and I gather that you are proud of them and that they expect to become useful members of a progressive society. What you have taught them could not be learned in a school, which is content to burden the memory with approved texts, but does little to strengthen creative and constructive imagination.

Picture yourselves therefore as two qualified persons suitable to become involved in the public determination to raise the level of human integrity. In this country already there are probably more than a million concerned parents and citizens who are tired of waiting

for what never happens. Individuals and groups now realize that they must themselves implement the changes which are necessary to ensure the survival of civilization.

It may be good for young people to take a business course in college and the graduate has some slight assurance of employment until he is permanently displaced by robots. Your husband could tell such young persons much that they need to know. The professor on the campus has been an educator, but for the most part all his knowledge is theoretical. Out in the world it is different. In fact a few business organizations are already bringing in those who have been through the mill to prevent younger employees from collapsing physically, morally, and ethically. Progressive groups, now scattered through every state in the Union, would welcome someone who has graduated from the university of hard knocks. Everywhere the emphasis today is upon those who have learned from years of involvement the mistakes that business is making and have knowledge of certain constructive steps which would reduce the inefficiency and confusion.

To become constructive members of a liberal society, young people must be proud of their country, confident of the organizations that employ them, and should discover the value of personal sincerity. Thoughts such as these are not motivating the average juvenile. He becomes involved in the amorality of peer groups, propaganda of violent organizations, and the general feeling that no one really cares for him so why should he care for his own future or the opinions of his associates. The rate of suicide has risen and the widespread corrosion is of deep concern to those who have the intelligence to estimate the future. Here a retired businessman through clubs, fraternities, organizations, or local groups can find a spot of value to himself and others.

This is also the age in which women are becoming keenly aware of their importance in programs of human rehabilitation. Mothers bring children into life, raise them through the difficult years of childhood, give them such moral instruction as it is possible to impart, and hope that they will have good lives and not be wiped out by war and criminal violence. These concerned parents are forming



strong sects dedicated to the reformation of a world that is determined to destroy youth, corrupt its virtues, and sacrifice the powers and aptitudes of the young to war and exploitation. I know a number of these groups and they are very busy people watching constantly for qualified and dedicated individuals who will join their endeavors. While many are not richly rewarded in money they do receive some remuneration and can be in demand seven days a week if they so desire. Liberal churches are looking for such people to help those involved in drugs, afflicted by venereal disease, or drifting about with no substantial help from relatives or friends. In such cases cynicism finally sets in and young people experience life as a tragic span without reasonable hopes or attainable goals.

Here is an area in which a new career is well worth contemplating. Perhaps there would need to be some specialized preparation, but for the most part the workers who could accomplish the most have not been credentialed, but have become significant citizens by personal effort and dedication. We all know something and instead of sharing it with each other or arguing eternally over the sorrows of society our mellowed insights can be brought to those who need them most—young men and women on the threshold of maturity.

It may seem that it would be difficult to make acceptable associations, but look around a little. Look at the Sunday section of your daily newspaper, read your favorite journal, listen to community television programs, and it will not be long before you discover that the harvest is great but the laborers are few. If you have a number of good years it may be that after the age of sixty-five you will have a newer and fuller life. This may be the best way to be "born again." Out of the humdrum and the forever the same we can bring hope, strength, and dedication to those young people who must all too soon bear the responsibilities of our treasured heritage of independence and fellowship.

We remember the tragedy of the Children's Crusade (1212). Children inspired by the preachings of both monks and laymen determined to march as a great army to rescue the Holy Sepulcher in Jerusalem from the hands of the infidels. It was a tragedy to realize that most of these children were completely unprepared for the

distances and deserts they would have to cross and they died by the thousands. History has made much of this disaster. In a strange way we are repeating this sorrowful event. We are not sending these little ones to wander in the sands of Araby, but they are going forth fated to perish in one way or another in a desperate search for happiness and security.

Children are dying every day in the wars and rebellions that are breaking out everywhere. Let us bear in mind that the little ones of today will make the laws of tomorrow. If we continue in our present course, we will turn over the destiny of the planet to generations of neurotics who see no reason that they should show mercy to those who have never been kind to them.

We have a world of retired people. They can change the course of history. They will find that the years which have gone before are training them for the bigger job which faces us all today. No one has ever been really happy doing nothing or wandering around enjoying themselves as parts of a sick generation. Folks are living longer than they used to and retirees can look forward to ten or fifteen more useful years. They have no other serious problems to face, they have the time, the experience, and because they are reading the message not from books, but from pages of life itself, they are more likely to be listened to and appreciated.

Perhaps this would help to enrich those years which we wonder about until we grow too tired to worry about it any further. We all have jobs to learn, live, and to serve as long as we can breathe, and our greatest happiness will result from forgetting how to be happy and remembering how to be useful.



The last and best lesson of history is that man is tough. He has survived a thousand catastrophes, and will survive these that encompass him now. Even when the sky falls upon him (as almost literally in modern war), he finds some way to protect himself, some hole in which to hide; and when the evil moment is past he lifts himself out of the debris of his home, his city or his civilization, brushes off the dirt, wipes away the blood, and marches on. Somewhere, somehow, he will build again.

—Will Durant





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## Happenings at Headquarters

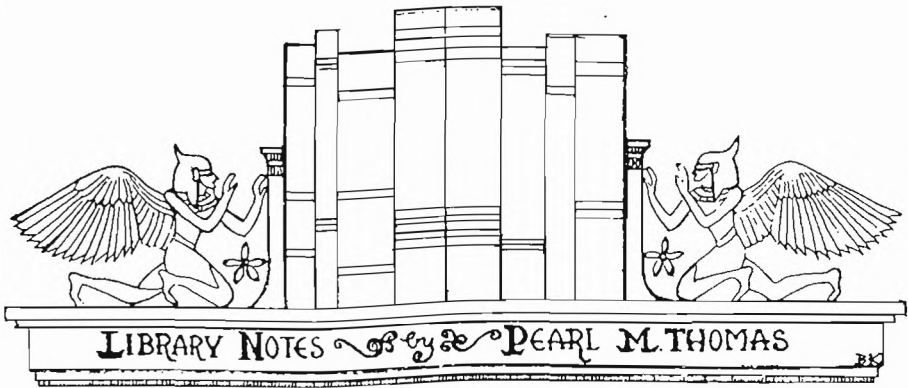
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Our good friend Mr. Ned Rebard has recently contributed several additional pieces of fine Chinese furniture to the Society. The outstanding item is a magnificent Chinese seat which is much easier to picture than to describe. The carving is of exceptional quality and the lower part opens to a chest-like enclosure where items of value can be kept. Another especially noteworthy item is a throne-like chair. Even to sit in it for a moment confers a feeling of majesty. It is likewise heavily carved and beautifully polished. We are so proud of this handsome gift that the principal pieces are now on display in the lobby of the auditorium where they can be seen to advantage and will probably be on permanent display. Again, we thank Mr. Rebard.

Another improvement in the appearance of the Society we should mention is that the Library has a new set of art boards for mounting pictures, leaves of books, etc. The old boards which were provided by a gracious friend have served for over thirty years and are past repair. The new art boards have walnut borders which harmonize with the bookcases. The Friends of the Library have provided the funds that have made this improvement possible.

We have just learned from Dr. Lawrence Desmond that the prospective volume of photographs and tracings by Augustus Le Plongeon in the library of the PRS will probably be in print within the next year. There has been an elaborate process of protecting Le Plongeon's wet plate negatives as these contain much material that has since deteriorated or actually disappeared. These photographs were taken in the field in the 1870's and 1880's, and it is expected that the finished project will be of great interest to researchers into Mayan archaeology. We appreciate the time and labor Dr. Desmond has expended in the preparation of this significant and unusual work.



## BOOKPLATES AS A HOBBY

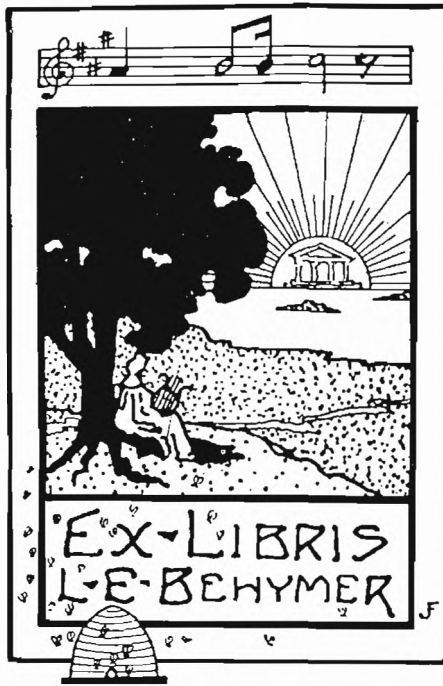
### Part II

Little did I ever suspect that I could get enthralled over bookplates, but in glancing over Manly P. Hall's extensive collection of ex libris, I have discovered how utterly fascinating they can be.

Every self-respecting book shop and stationery store has beautiful displays of their numerous patterns in madeup bookplates . . . something for almost every taste. Our "Arts of the World," PRS Gift Shop, is right in there also. However, there are still many individuals, libraries, schools, clubs and associations who have their own ex libris made for them, usually by competent designers and engravers.

In creating designs for bookplates, some people like to make a "play on the name." Mr. Hall's collection includes a beach scene for a family by the name of Beach; birch trees adorn the bookplate of the Birches; and L.E. Behymer, who was a friend of Manly P. Hall, had James Webb engrave various items on the ex libris which definitely tied in with the Behymer spheres of influence and interest. This included a beehive which indicates a "play on his name," and at the top of the plate are bars of music which reveal his profession, with a Greek edifice to indicate the local Greek Theater in Griffith Park where he often performed.





The California engraver, James Webb, had many other fine bookplates to his credit including several for Clare Ryan Talbot, one of which shows the native yucca, while others illustrated California trees. (*Historic California in Bookplates*, by Clare Ryan Talbot, Graphic Press, Los Angeles, 1936). Mrs. Talbot did much to popularize the study of bookplates, and her books on the subject reveal many aspects of early California history.

Another noted engraver, Harry M. French of Turlock, California, did beautiful ex libris for Anita Baldwin showing scenes from her father's famous Arcadia Ranch, and the Phoebe Apperson Hearst plates used by the University of California. French likewise designed many a bookplate under the direction of Shreve and Company of San Francisco.

In yet another of Mr. Hall's collection is a little volume, *Women Designers of Book-Plates* by Wilbur Macey Stone (c. 1902). He dedicated the book to Adelaide Helen page and called her the youn-

a. Helen Page



HER BOOK  
1899

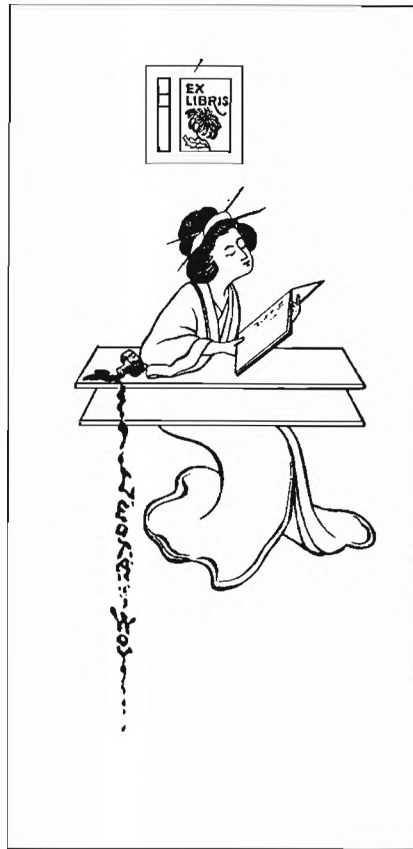
By Adelaide Helen Page

gest “woman designer.” Her bookplate, pictured here, is charming. Even at four and one-half years of age in 1899, little Helen was aware of “play on name” and created her own design.

Another delightful, individualized bookplate illustrated here shows an oriental lady very intent on her work, and not realizing that she has tipped over her inkstand. The spilled ink spells out her name—Leota Woy, and it is up to the viewer to note this little detail. Miss Woy designed many bookplates and always made them represent the owners.

The first Bernard Quaritch (1819-1899), par excellence book seller of London during the last half of the nineteenth century, discovered that the presence of a bookplate or marginalia of a well-known individual could transfer that book from a quick sale table to a rare-book status. There are several random examples of this type of thing from the PRS Library. One of our good books dealing with the subject of Tibet is *Buddhism in Tibet* by Austine Waddell, London, 1895. It has an elaborate bookplate showing the prior ownership of Rudolph Valentino. It was undoubtedly purchased by the famed movie star to give him some feeling for a picture in which he was performing. Mr. Hall bought the book for the subject matter, but it would have





measurably increased its value for others due primarily to the outstanding ex libris. This plate was illustrated in *PRS Journal*, Volume 36, No. 4 (Winter 1976).

The PRS collection includes a six volume set of *Plutarch's Lives* with extensive marginalia. This set is sufficiently bound and encased. But what makes it outstanding and worthy to be placed in our vault is the fact that the previous owner was George Eliot, eminent English novelist of the nineteenth century, who wrote out the chapter headings, and all along the margins she made entries in her very minute handwriting. The book world calls this "provenance," indicating the proof of the book's previous ownership, and has much to do with creating value for a particular book. Bookmen's catalogs

will invariably note previous owners if their names are well-known.

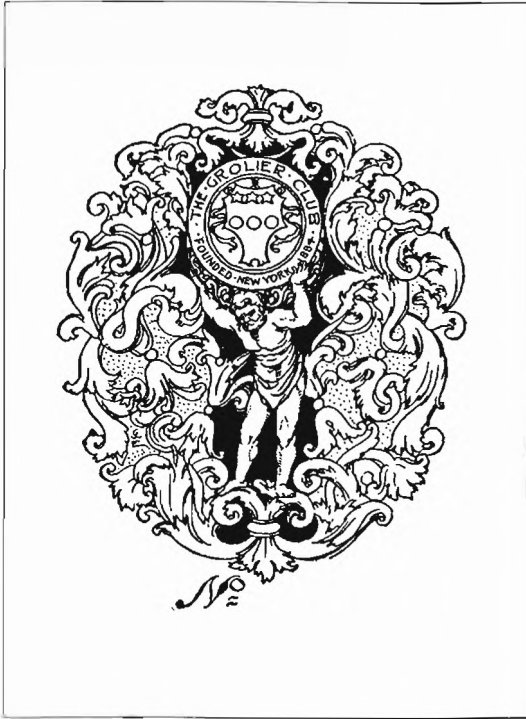
A neighbor, who lived across the street from J. Pierpont Morgan, had a totally different lifestyle from Morgan, but they did have one thing in common, the collecting of books. Morgan's neighbor was Robert Hoe, a member of a great printing and newspaper publishing family. Hoe's collection of fine tomes took on such proportion that when they were auctioned in New York (1910-1912) the prices brought were the largest achieved from an auction up to that time. Mr. Hoe had requested that his book treasures should go by auction simply because he had acquired many of them himself in this manner. His family was well-cared for as they were to inherit his wealth and his property. If they wanted any particular book, they could bid on it like everyone else. From the Hoe collection, the PRS Library has a beautiful copy bound in full morocco dealing with astrology with the title, *Triumpho di Fortuna* by Fanti di Sigismondo. The book was published in Venice, 1527. Our copy of this rare volume has the bookplate of Robert Hoe printed in gold on leather to match the binding and is placed inside the front cover.

William Andrews Clark, Jr., Los Angeles benefactor and bibliophile, likewise made use of the small leather bookplates (engraved by Tiffany) which are much in evidence in the library he has donated to the University of California at Los Angeles (UCLA). Other collectors who favored the very small leather ex libris included John Drinkwater, Phoebe Hearst, J. Pierpont Morgan, and Estelle Doheny.

Robert Hoe was one of eight or nine bibliophiles who established the Grolier Club of New York in 1884, the membership of which represents the world's most outstanding book collectors. To become a member is a genuine privilege, and not an easy thing to accomplish. The first bookplate exhibit in the United States was given at the prestigious Grolier Club. It was held during 1894 and displayed twelve hundred plates. The Club is famous for its many literary publications, particularly its fine bibliographies on a number of subjects.

Robert Louis Stevenson, ever an independent individual, invariably used for his bookplate the ornate visiting cards from the Boston Athenaeum, established in 1807. While certain researchers have





The plate of the Grolier Club in New York City is by the artist George Wharton Edwards. The first exhibit of bookplates in the country was held at the Grolier Club.

seemingly produced ex libris representing the Stevenson family, the author himself apparently preferred to use the visiting card from the honored Boston society.

Henry Carr, an early feature writer of the *Los Angeles Times*, had two interesting and quite similar bookplates. The more impressive one was designed by Charles H. Owens, and incorporates the logos of the daily newspaper plus the symbol of his own column, *The Lancer*, along with a sketch of an early Spanish adobe house revealing Mr. Carr's love of early California.

California presses are well represented in the development of designs for bookplates and they very often relate much of early California history. The Grabhorn Press of San Francisco was often called on to design and produce bookplates for their customers. This

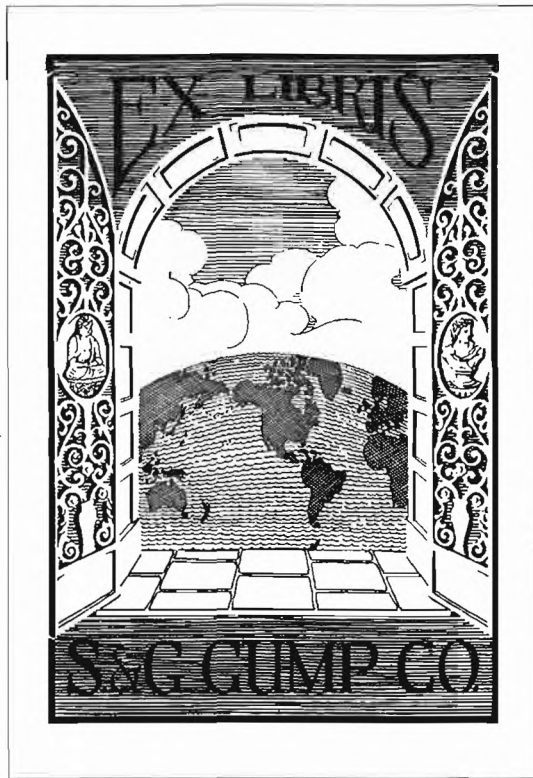


press was run by two brothers, Edwin and Robert, who made history with their rendition of Walt Whitman's *Leaves of Grass* which occupied their time and talents for well over a year.

John Henry Nash, the world famous master printer and typographer whom our society remembers primarily for his fine accomplishment of designing Manly P. Hall's *Secret Teachings of All Ages*, was often called on to design and execute bookplates for prominent citizens, particularly Californians from the San Francisco area. He was also a printer for the Vatican.

Among master printers of England who lent their talents to producing beautiful bookplates were William Morris of the Kelmscott Press, Riviere and Sons, and the Dove Press, all of London. Bruce Rogers, John Henry Nash, Ward Ritchie, and Jake Zeitlin are among many in the United States.

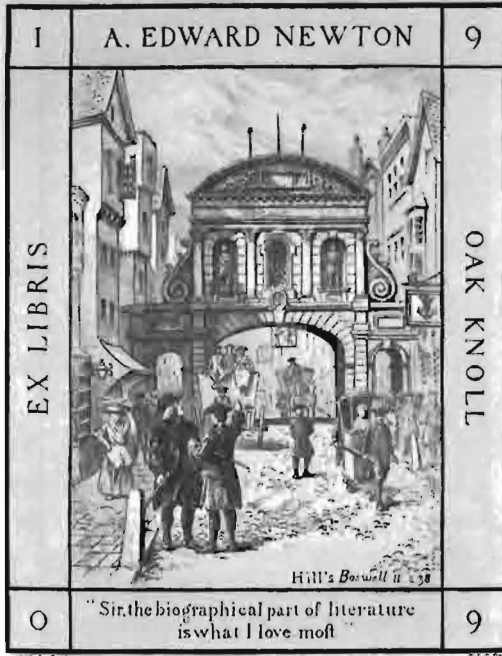
A most appropriate bookplate was designed for S. & G. Gump Co. This store, originally only in San Francisco, was owned for many years by the Gump family. It had tremendous buying power and expertise under the direction of Daniel Edwin Newell who did much to shape the taste of the San Francisco elite. The bookplate reveals an open grilled-iron gate which centers on a world map. The gate on the left shows a medallion design of the Buddha, well representing the East as a course of inspiration. For the Western influence on the other gate is a medallion of a Grecian figure.



The name and personality of A. Edward Newton was well-known in the early 1900's, a man much loved by his friends and associates. His writing on the subject of books was always done with an air of appreciation and genuine affection. When he first started collecting books and had acquired about five hundred, he referred to them as his library; when he had achieved over ten thousand volumes, he called them his collection. An interesting thought.

One of Mr. Newton's numerous bookplates, illustrated here, shows he had definite ideas of what he wanted to express: a view of London's famous Fleet Street as it looked in the eighteenth century with its many bookshops and with signs and symbols showing the influence of Samuel Johnson and Oliver Goldsmith. One designer had submitted ideas not at all in keeping with Newton's sentiments, but a close friend, Professor C.G. Osgood of Princeton, made a proper





sketch which was engraved by Sidney L. Smith and became a favorite with A. Edward Newton.

The British Museum has one of the world's largest collections of bookplates. In the United States, there are excellent collections at the University of Connecticut, the Yale University Library, the New York Public Library, the Grolier Club of New York, UCLA, and the Huntington Library in San Marino, California. Frequent displays of their plates are made by all of these institutions.

For the most part, the majority of these organizations were developed to promote interest in bookplates and to show the work of outstanding artists and engravers in this fine art. One organization, The American Society of Bookplate Collectors and Designers, formed in June of 1922, had three original officers who served the

group for better than twenty years. The majority of these groups are mostly concerned with printing annual books describing important additions to the bookplate world. The membership in these groups is seldom very large, primarily because the members are widely scattered across the country.

Audrey Spencer Arellanos, a friend of PRS, has been the editor of The American Society of Bookplate Collectors and Designers since 1970. She has published their *Year Book* as well as adding a quarterly newsletter, *Bookplates in the News*. Mrs. Arellanos also has to her credit the book: *Bookplates: An Annotated Selective Bibliography of the Periodical Literature* (Gale Research, Detroit, 1971, 571 pages). This book covers more than five thousand articles written in English which appeared in Journals from 1822 to 1970. It is an exceedingly helpful source for information on bookplates and is in Manly P. Hall's fine collection of books and plates.

I wish to express my deep gratitude to three writers who have done much to popularize the art of ex libris: Clare Ryan Talbot, Louise Seymour Jones, and Audrey Arellanos. Mr. Hall has books and articles written by each of these ladies. His copy of Clare Ryan Talbot's book, *Historic California in Bookplates* (1936), is an exquisite edition limited to thirty copies and is a delightful book to read.

Louise Seymour Jones, in her book *The Human Side of Bookplates* (Ward Ritchie Press, 1951), devotes an entire chapter to several letters she wrote and exchanged with Christopher Morley. As was her custom when requesting a bookplate, she enclosed a few of her own to show her sincerity. Morley, apparently ever in haste, sent back a reply that was polite enough but more or less implied that he was dealing with a schoolgirl who would sooner or later get over this singular infatuation. He explained that he never collected bookplates and seriously doubted if many authors did. He mentioned, as examples, Samuel Johnson and Charles Lamb as being too advanced to waste their time on such trivia. Actually, it was four years later when Mrs. Jones replied to C. Morley and admitted that she had grown during the intervening period "from seventy to seventy-four, studying hard, learning more and more about creative writers who were truly great book lovers like Charles Lamb and Dr. Johnson

and yourself.” She added that in her collection she had hundreds of their bookplates! She even recalled Mr. Morley’s famous remarks in *The Haunted Bookshop* about how glad he was that a book of his own had been returned to him, none the worse for wear but after a considerable length of time. His reaction was to have the book rebound in morocco and placed on a shelf of honor. Her remark here was that it was a pity that he didn’t have a morocco bookplate to add to the inside of the front cover.

It really doesn’t matter too much what one chooses to pursue as a hobby, just so long as it absorbs one’s interest and does not interfere with the concerns of other people. Hobbies make for a vital life where people are drawn to kindred souls with whom they have much to share. Manly P. Hall has a multitude of hobbies and bookplates is one of the more recent.



A modern Ex Libris designed for my friend, a retired Los Angeles Public Library librarian.





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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**