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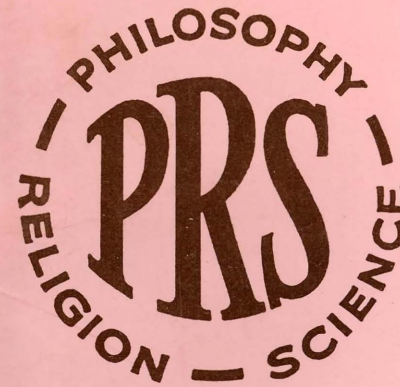
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: The majestic figure of Odin seated on his great throne in the Tower of Asgard, haloed with the aurora borealis. See pages 41 and 42 of text.



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THE CONSTITUTION OF LYCURGUS



F Lycurgus, one of the outstanding legislators of the ancient world, very little is actually known. Plutarch, in his work on the lives of celebrated Greeks and Romans, gives an adequate summary of the legends that accumulated around this Spartan king. His father, Agis I, was stabbed with a butcher knife while trying to break up a public brawl. His eldest son, Echestratus, then became king, but died shortly after his investiture. The younger brother, Lycurgus, was then elevated to the purple, but reigned only about six months. When it was discovered that Echestratus was to have a posthumous child, Lycurgus became regent, and later the elder statesman of his nation. The career of Lycurgus has been summarized in the statement that he found Sparta on the verge of political and social disintegration, and left it with the most stable government that the Greek world had ever seen. No exact date is given for Lycurgus, but it is believed that he flourished in the ninth century B.C.

According to some reports, Lycurgus began his program of social renovation immediately after he accepted the regency. Other writers have preferred to assume that due to conspiracies at home, he decided to leave the country and travel among other nations. He visited Crete, and the Egyptians like to believe that he visited their lands. He travelled in the Near East, and it is reported on uncertain authority that he may even have penetrated to India. As regent, he consulted the Oracle at Delphi, and through the priestess, he was told that the gods favored his purposes, and that he would be

a great benefactor whose labors would influence the destiny of many lands. Thus encouraged, he returned to Sparta where he was well received and made a firm alliance with his nephew, then ruling as king. Sparta was the capital city of Laconia. This circumstance has enriched the English language with two important words; *Spartan*, suggesting courage, austerity and extreme self-discipline; and *laconic*, which means terseness, often with a depreciatory overtone.

The condition of Sparta in the days of Lycurgus, was deplorable. It was suffering from the most dangerous of all diseases, the love of luxury. A patrician class was exploiting the proletariat in every way possible. The accumulation of wealth by fair means or foul was the major purpose for existence, and the reckless spending of all available means led to wastefulness and the corruption of the laws and policies which had descended from ancient times. Judges were dishonorable; legislators, dishonest; the priesthood, degraded; the military army, demoralized; and the private citizen, deprived of his proper rights. It was evident that unless a benevolent despotism was introduced, Sparta would itself be conquered and enslaved. It is difficult to estimate the true character of Lycurgus. He was certainly a man of his time, with many of the shortcomings of the semi-barbarian; but on the other hand, Plutarch evidently admired him greatly and does everything possible to bestow a good polish on his reputation. The incredible thing is that the Regent returned to his homeland, accomplished a complete revolution, and survived. It has been said that even his enemies had a secret liking for him.

Plutarch thus describes one of the first innovations which Lycurgus was able to implement, “. . . determined, therefore, to root out the evils of insolence, envy, avarice, and luxury, and those distempers of a state still more inveterate and fatal, I mean poverty and riches, he persuaded them to cancel all former divisions of land, and to make new ones, in such a manner that they might be perfectly equal in their possessions and way of living.” As a result he assigned nine thousand plots of land for the territory of Sparta which he distributed among that number of citizens, and thirty thousand additional parcels of land for the inhabitants of the balance of Laconia. Thus, each recipient had sufficient ground to

raise all foods necessary for himself and his family. It was part of the original strategy that this land could not be sold, mortgaged or encumbered in any way. If a family became extinct, the allotment returned to the state to be conferred upon a new family as need arose.

Having divided in an equitable manner, the area under Spartan membership, Lycurgus next attempted to distribute the movable goods of the citizenry. In this effort, he met considerable resistance. Personal belongings had sentimental value, and the treasured keepsakes of the family were meaningless to strangers. When it became apparent that this project was not going to succeed, Lycurgus hit upon a new strategem. He withdrew from circulation all the gold and silver coinage of the country, and caused a new money to be minted, made entirely of iron and having very small purchasing power. He reasoned that a monetary system was a convenience only, and that coinage was a symbol of value and should have no intrinsic worth of its own. Men could store up gold and silver; in fact, they could melt it down and recast it into ornaments and symbols of luxury. Those possessing the wealth of a country based upon its coinage, could gradually come into control of the entire destiny of the nation. The iron money of Lycurgus was large and heavy and extremely inconvenient. A major transaction might require a wagonload of these coins, and the storing of such wealth in the home was totally impractical. The Spartans soon came to recognize their coinage as a nuisance and devised every means to avoid its use. Thus, money lost all its dignity as such, and cash transactions were few. Another useful by-product of the “heavy money” was that it discouraged traders from other countries who found it convenient to avoid Sparta. Ships no longer docked at nearby ports. The Spartans in turn were unwelcome in other countries, for no state in Greece wanted the iron coinage. Lycurgus considered these circumstances most advantageous. It was most unlikely that some ambitious tyrant would invade Laconia for the purpose of carrying away the iron. As fewer travellers sought residence in Sparta, outside political or social contaminations virtually ceased. If, however, some wanderer should decide to settle in Laconia, he was received graciously, given an appropriate allotment of land, and the right to earn his share of the iron coinage. If, however, he

attempted to resist the prevailing policy, he found himself in immediate difficulty.

Lycurgus then made a frontal attack on luxury. Recognizing dissipation to be inconsistent with survival, the Regent decided to end private dining. At mealtime, his country became one huge cafeteria. Everyone, rich or poor, high or low, had exactly the same food, and the quantities were adapted to the appetites of the individual. He was encouraged, however, to leave the table a little hungry as an evidence of political loyalty. Young people ate at the common table with their elders, and it was required that all conversation should be seemly, edifying, and appropriate to young ears. Nothing could be discussed in a manner unworthy of Spartan self-discipline. To be seated at one of the community tables, a new member had to be balloted upon, and if he was black-balled he had to try elsewhere.

Housing next attracted the attention of the Regent. He decided that all roofs should be the same height, and that no building was to be more ostentatious than surrounding structures. By this time, it must have dawned upon the Spartans that their years of splendor were coming to an end. It is amazing that they did not rebel, but from what we can learn, Lycurgus gathered around him a small group of sincere patriots who were also skillful swordsmen. These formed a kind of militia, and those who had long lived in indolence did not relish the prospect of open conflict.

The Regent gave special attention to young people, fully aware that the destiny of the country was in their keeping. Boys and girls alike were taught physical fitness, calmness in the face of danger, patience in the face of disaster, and modesty in the presence of success. Each individual must first control himself. Weakness was a fault, and if allowed to go uncorrected, would ultimately destroy the life and the community. In the spirit of this point of view, all clothing must be modest and of plain and inexpensive material. It was never to be considered as a substitute for character or a veil with which to conceal defects. As a result, it was no longer possible to tell the aristocrat from the commoner, the governor from the governed. It was assumed that if you wished to know the station of a person whom you met, you should judge by the quality of his mind, by the knowledge which he possessed, and also the degree to which he clung to the party line.

There were many useful consequences of the Constitution of Lycurgus. It was never reduced to written form, but dominated the thinking of Sparta for several hundred years. It was soon noted that poverty had ceased in the country, and with this improvement, dissatisfaction had subsided. Crime was markedly reduced, and the courts were comparatively empty. False witness ceased because it was no longer profitable to anyone. The expense of government was substantially less, and leaders of the country could mingle with their people without fear or self-consciousness. Some have said that Lycurgus transformed his country into one vast military camp. There was one difference, however; he was not concerned with invading other regions, but in creating a country that could endure in a just and equitable way. It is notable that within a few generations, the Spartans came to actually enjoy their unique place in Greek society. They were greatly honored and probably a little feared, but they were also respected for their personal integrities.

Having organized public matters in a reasonable way, Lycurgus now involved himself in the private concerns of the Spartans. He decided that in order to advance the integrities of the young, it was necessary to begin with the marriage of their parents. Unless the fathers and mothers were good Spartans, their offspring might be deficient in civic virtues. In this particular, he gave special thought to the mothers, for in those days when wars were frequent, the wives of the soldiers had complete control of the homes. They became increasingly important in governmental affairs, and a strong matriarchy developed. As might be expected, Lycurgus would not tolerate the dowry system which prevailed in most parts of Attica. He said that such a contract was disgraceful, for no one should marry for any other inducement than his own natural affection. Considering that all things were more or less in common and kept in iron coinage, a dowry would be inconvenient at best.

In the arts, the Spartans appreciated only that which was generally serviceable. In a footnote to Plutarch's *Life of Lycurgus*, is the following statement, "The Spartans, however, had a force and poignancy of expression, which cut down all the flowers of studied elegance. This was the consequence of their concise way of speaking, and their encouraging, on all occasions, decent repartee. Arts were in no greater credit with them than sciences. Theatrical di-

versions found no countenance; temperance and exercise made the physician unnecessary; their justice left no room for the practice of the lawyer; and all the trades that minister to luxury were unknown."

The social and political structure founded upon the Constitution of Lycurgus transformed Sparta into a military camp. Certainly the emphasis was upon regimentation as the only remedy for the chaotic condition of the country. The Regent was convinced that those who could not voluntarily cooperate for the public good must sacrifice freedom for individual and collective survival. In the early seventeenth century A.D., Japan followed very closely the recommendations of Lycurgus for the ancient Grecians. The Tokugawa Shogens established what they called a "tent government," which virtually placed the country under strict military dictatorship. Japan had suffered for nearly five hundred years from the ambitions of feudal lords and the extravagances of a decadent aristocracy. In a few years all this was changed, and the country enjoyed a well-regulated peace for two hundred and fifty years. The private citizen was able to turn his attention from warfare and pillage to the development of arts and crafts and the advancement of a social and cultural institution.

Early in the twentieth century China, under Mao Tse-tung, also followed closely in the footsteps of the Spartan experiment, and it cannot be denied that many of his ideas were useful in bringing the Chinese people into a working cooperative. To accomplish this however, it was necessary to restrict many of the privileges enjoyed by free peoples. As in the case of Sparta, Mao's program was an extreme measure to combat centuries of decadence and corruption on all levels of Chinese life. Lycurgus made it clear that people who abuse their privileges must ultimately lose them, and if the abuse is not corrected the nation also will collapse. He made it clear that it was the primary duty of each individual to protect the social pattern by which his community existence is sustained. He took the position that the individual must sacrifice his own excessive ambition for the good of the country in which he resided.

There were many aspects of the Constitution of Lycurgus which we would not want to accept, but we should remember that he lived and labored nearly three thousand years ago. Some points how-

ever, are of immediate utility, and should be voluntarily accepted and practiced. For example, luxurious living is wasteful of natural resources, and extravagance destroys moral fibre and leads ultimately to complete indifference to the laws regulating both security and survival. The oracle told Lycurgus that he was an agent of the divine plan and he acted accordingly. To many of his countrymen, self-discipline was a bitter medicine, but it preserved the democratic structure of Sparta for more than five hundred years.

We are a far better informed people than the inhabitants of ancient Laconia. In spite of our greater knowledge we have permitted collective human society to fall upon evil times. We are allowing pollution to threaten public health in most of the advanced industrial countries. We have cheerfully depleted our natural resources; more interested in profit than preservation. Ecological dilemmas confront us as never before but we are reluctant to inconvenience ourselves, even when we are well informed as to the dangers that we face. Each in his own way, the Spartan, the Japanese and the Chinese, ignored the warnings which he had received from revelation and experience. Under such conditions there always comes a moment of extreme emergency. These moments make possible the rise of a man like Lycurgus. Had the situation not been obviously desperate he could never have succeeded in his program. Unfortunately, however, desperate situations must often be met by desperate remedies. It would be better if we could solve these emergencies by voluntary cooperation with some foresight and a reasonable degree of self-discipline. We could accomplish a major reform with minor discomforts. Lycurgus insisted that education had as its principal purpose the responsibility of teaching the young how to survive. The solution could never be anarchy or the promulgation of conflicting doctrines and opinions. A way must be found to restore what Diogenes called the simple life. He pointed out that freedom from slavery to ambition, wealth and luxury liberated the mind so that it could contemplate divine reality and those moral and ethical truths which are the natural pursuits of humanity. We are here to grow. Some love growth, some discover it in the course of living, but most like the citizens of Sparta have it forced upon them by dictators or outraged natural law.



Portrait of Mrs. Gordon which appears in her book, *Symbols of the Way*, 1916.

E. A. GORDON

Pioneer in East-West Religious Understanding

PART I



Fifty years ago there were antiquarian book dealers in most of the larger American cities. Each of these establishments was presided over by a genteel bibliophile who conveyed the impression of vast learning, and overflowing hospitality. New books were seldom to be found in his stock, for he specialized in first editions, autographed works of literary immortals, pamphlets, broadsides, and fugitive fragments from famous presses. He catered to scholars seeking elusive reference material, and avid collectors hoping to add new treasures to their private libraries. It was while browsing in the pleasant chaos of my favorite second-hand book store, that I was introduced to the writings of E. A. Gordon. On a heavily burdened shelf stood a set of two volumes, octavo in faded blue cloth and badly shaken at the hinges. Stepping closer I read the title, *The "World-Healers," or The Lotus Gospel and its Bodhisattvas*.

Turning a few pages, my attention was attracted to the author's preface, which convinced me that E. A. Gordon had an extraordinary grasp of both Western and Eastern religions, especially mystical Christianity and esoteric Buddhism. The following extract indicates the basic concepts which were unfolded in the text.

"That TRUTH has no monopoly—whether in East or West—is a matter for deepest gratitude; and that those Facts on which Christ, the MESSIAH, based His Message regarding the Infinitude of the Life, Love, and Wisdom of God, the supernatural character of His Kingdom, the miraculous Powers of the Invisible world, and the Life Immortal of the Soul (which begins in the Knowledge of God on *this* side of the River of Death), are as precious to the Mahayanists in High Asia as to Western Christians, should be a source of purest joy to every disinterested Seeker after Truth.

“That modern Christianity would be deepened and spiritualized beyond conception by coming into contact with the Teachings of the venerable Mahayana and their expression in the wondrous Art Treasures of the Far East, there is very little doubt.”

I purchased the set immediately, and now after more than forty years, it stands in quiet dignity in a bookcase near my desk. It has proved to be an invaluable reference work, and I have had recourse to it on a number of occasions, and have referred to these volumes in several articles on comparative religion.

E. A. Gordon proved to be Lady Elizabeth Anna Gordon, a member of the Society of Biblical Archaeology; the Japan Society, London; the Korean Branch of the Asiatic Society; and the World's Chinese Students Federation of Shanghai. Lady Gordon had written a number of books, and I inquired for them among friendly booksellers in England. We even advertised through the trades, but received no responses. It was only by accident that additional information about Lady Gordon came to my attention, and I have been able to assemble the material for the present monograph on the fiftieth anniversary of her death.

One naturally likes to know something about the life and accomplishments of a favorite author, but unfortunately there is very little biographical information available about Lady Gordon. Most of the persons who knew her, or were associated with the projects which dominated her interests, are now deceased, and usually reliable sources of biographical research material have consistently ignored this very talented woman. Several of the dealers whom I had hoped would prove useful, were bombed out during World War II and never reopened their shops.

In recent years I have taken several trips to Japan, and on one of these journeys I made the acquaintance of Mr. K. Shimizu who had a fascinating art shop in Yokohama. He always met me at the Tokyo airport, and later visited in my home. One day I asked if he had ever heard of a Lady Elizabeth A. Gordon, and he assured me that she was an old friend of his family, and had purchased religious antiquities in his store. He knew nothing of her life in England, but gave me valuable leads relating to her residence in Japan.

He added that he had a photograph of Lady Gordon, probably her last picture, and offered to provide me with a copy which arrived shortly before his death. It now seemed possible that biographical data could be secured from her Japanese acquaintances, and with this encouragement I decided to make an intensive effort to assemble an account of her life.

Having finally secured copies of nearly all of her printed works, it has been possible to gain considerable insight into the character of this most unusual lady. She carefully avoided references to personal affairs, but a few facts can be gathered from the great number of book reviews in English and foreign publications. Some interesting data was made available to me by the Assistant Keeper of the State Paper Room at the British Museum, who apologized for the paucity of material in the archives of the museum. He was unable to supply even the dates of her birth and death, but the library of the Koyasan Monastery at Mount Koya in Japan, provided some valuable details. From this source we learned that she died in 1925 at the age of 76, which would mean that she was born about 1849.

According to the British Museum records, Elizabeth Anna Gordon, nee Henry, was the daughter of John Snowdon Henry of Bon Church, Isle of Wight. John Snowdon Henry (1824-1896) was the son of Alexander Henry of Manchester. John Snowdon was a partner of cotton exporters, and a Member of Parliament from South-east Lancashire from 1868 to 1874. Elizabeth Anna Henry wrote her first books using her initials, E.A.H. on the title pages. In 1879, she married the Hon. John Edward Gordon, eldest son of Lord Edward Gordon of Drumearn, a Scottish judge. In the genealogies of the Gordon family, it is stated that Edward Strathearn Gordon, Baron Gordon of Drumearn (1814-1879), was educated at Inverness Academy and Edinburgh University. He was created a Peer for life in 1876, and actually held the peerage for less than three years. John Edward, as his eldest son, carried the title, “Honorable” which probably explains why his wife, Elizabeth Anna, was generally referred to as the Hon. Mrs. Gordon, or Lady Gordon. All that the British Museum records provide beyond this point is that Lady Gordon spent the latter part of her life in the Far East.

Lacking other substantiated facts of Lady Gordon's life in Mid-Victorian England, we must turn to her various writings for such circumstantial evidence as they provide. It is evident that she was a well-educated woman, but there is no hint concerning her schooling. Assuming that she followed the pattern of young ladies of her time, she may have been privately tutored, and then sent to finishing school to be instructed in the social graces of her generation, but such opportunities would scarcely explain the literary career that followed. There were many brilliant writers in 19th Century England, but very few of them were addicted to abstruse subjects, or had the command of knowledge which she exhibited. Accomplishments such as hers required a background not generally available to refined ladies. Of course, it is possible that she was self-educated, and if so she was a person of phenomenal abilities. In a letter to Dr. Paul Carus published in *The Open Court*, September 1915, she states that she had studied with her dear friend, Max Muller, and realized the importance of historical data. Max Muller was one of the world's outstanding Orientalists, who after retiring from a professorship at Oxford, devoted his life to the editing of the fifty-two volume edition of *The Sacred Books of the East*. A scholar of this calibre must have recognized Lady Gordon as well qualified for serious study, or he would never have accepted her as a student.

All of her writings follow one basic form. Her style is so concise that it would be virtually impossible to abridge or make a digest of their contents. Nearly every paragraph includes quotations from authorities, ancient and modern, to support the point she wishes to make. She has an excellent literary style, which a number of reviewers mention with admiration, and so diversified is her source material that she must have had a phenomenal memory. It is clearly indicated that she is not advancing opinions or beliefs of her own, but is dealing with well-authenticated facts. With the exception of a few references to World War I, her writings reveal no emotional pressure. She does not dramatize her findings, but at the same time her books have great impact and can stir a variety of sentiments in her reader.

Basically Lady Gordon was a devout and intelligent Christian.

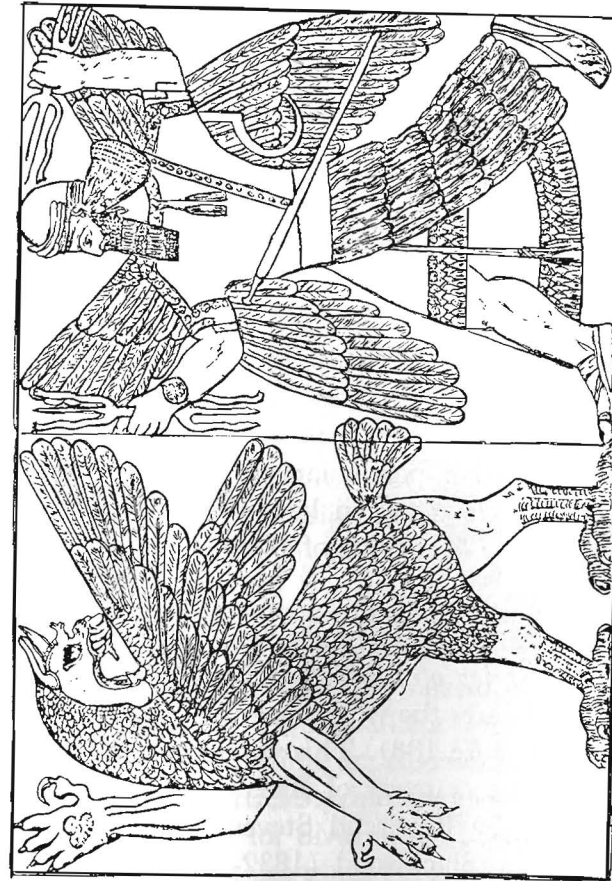


Professor F. Max Muller. Portrait in a catalog issued on the 50th Anniversary of his receiving the Doctor's Degree at the University of Leipsig, and his 70th birthday.

Most of her writings deal with sacred literature, and even her travelogue, "*Clear 'Round!*" emphasizes the spiritual and moral aspects of human character in the countries which she visited. In early life, she made an extensive study of the Bible, and her publications of this period were favorably reviewed by both Protestant and Catholic journals. She had a flair for hagiology, and frequently paralleled the lives of Western saints with their Oriental counterparts. There is also a quantity of information concerning the ancient beliefs of the Celtic nations. Lady Gordon believed that the Messianic Dispensation was a divine revelation to all humanity, and that the members of the various religious groups shared together the eternal Truth as revealed in the Scriptures. Her labor was to bind up the wounds of theological controversy by showing the identity of the Truth which they all contain. In this sense there was no need for conversion, but as Truth itself has many aspects, and is presented to human consciousness in numerous forms, we can all learn from each other, and comparative religion reveals the several paths that lead to the same end.

In "*Clear 'Round!*," she found substantial evidence of God's Wisdom and Mercy in the family lives of the Koreans, Chinese and Japanese. It seemed to her that all peoples near and far, had something to teach us about character and conduct. As we try to bring our light to others, we should also be grateful for the light that they can bring to us. Lady Gordon highly respected the Christian missionaries working in Asia, and made no distinction between Catholic and Protestant laborers in the vineyard. As a result of this attitude, Catholic publications recommended "*Clear 'Round!*" as a valuable aid in the instruction of young people. Even in Japan, where she studied esoteric Buddhism under highly qualified instructors, there was no prejudice against her and every effort was made to assist her work of reconciling Buddhism and Christianity.

Sustained by her realization of interreligious unity, Lady Gordon also examined the ancient beliefs and monuments in Egypt and in the Valley of the Euphrates. She skillfully interprets ancient Assyrian writings and symbols, bringing a fuller and more vital meaning to the faiths of these ancient people. Her insight was so penetrating that it deeply impressed Archibald Henry Sayce, the out-



Assyrian carving depicting the fight between Light and Darkness, from a relief carving in the British Museum. Describing this, Lady Gordon writes, "...this fight between Chaos and Order began as early as the Creation, that it is a daily, hourly conflict, any of you shall find who try to keep thing straight, to right the wrong, preventing waste, dirt and disease, falsehood, ignorance, and superstition." (See *Clear 'Round*)

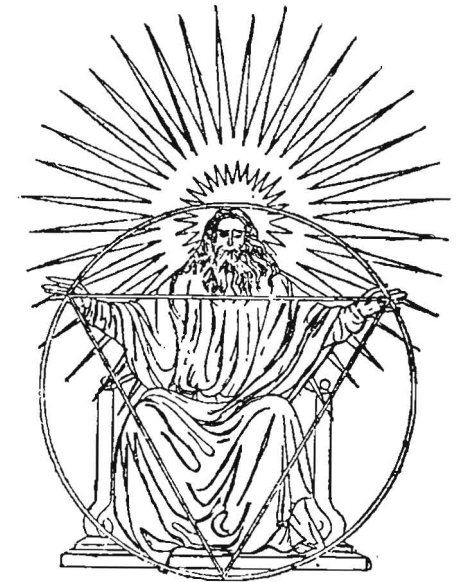
standing Assyriologist of his time, who stated that he had been instructed by her learning and research, and amazed by the extent of it. One of the keys to her diversified abilities which is likely to be overlooked by modern scholars, is that she worked from an archetypal pattern in her own mind, and was able to apply this to all systems of religion successfully. Her researches in Egyptology followed the same general procedure, and she quotes from numerous papyri and tomb inscriptions to support her Assyrian labors.

Lady Gordon's early writings were based principally upon Bible studies. They were small fugitive volumes, and the reviews concerning them appeared mostly in publications dealing with theology and the field of foreign missions. The earliest book to which we can find reference, is *Things Touching The King, A Key to the Tabernacle and Its Lessons*. We have not been able to see a copy, but it was published not later than 1880, probably under the initials E.A.H. A review in the *Christian Standard* states, "We have not often seen so much of the central truths of the Gospels brought forward with equal clearness in the exposition, particularly in portions of the Old Testament." Two other reviews are in harmony with the above, and one of them notes that, "Teachers of Bible classes will find it a useful help in study."

Next in order is *The Glories of Christ, As Set Forth in the Epistle to the Hebrews and A Series of Bible Readings*, by E.A.H. The Library of Congress card dates the work incompletely as 188..., but other references date it before 1881. This volume has been made available to us through the courtesy of Biola University Library. There is an introduction by Reverend Stevenson A. Blackwood, later known as Sir Arthur Blackwood (1832-1893) in which he notes that the material originally appeared weekly in the pages of the *Christian*. That he was deeply impressed with the work can be gathered from his statement, "I earnestly trust that a great blessing may attend the issue of these Notes in a more connected form, and that they may be graciously used by God the Holy Ghost for the quickening, strengthening, and encouragement of every one who reads them." It is also interesting that the world-famous English Non-Conformist Divine, Charles Haddon Spurgeon (1834-1892), "greatly valued" the book, adding, "Our authoress often

The Divine Triplicity contained within Unity, from a German Renaissance engraving of the 16th Century. The Deity is represented measuring the diameter of the Gothic Eternal Circle, with the Romanesque Triangle. Lady Gordon notes the double halo, one encircling the head, and the other enclosing the upper part of the body. This type of nimbus is frequently found in Buddhist art.

(See *World Healers*, etc.)



sheds a valuable side-light upon a passage, and at other times, by setting one portion of Scripture over against another, she produces a blended light which is even more useful."

A quotation from *Book Fund and Its Work*, 1881-82 states that ". . . the book fund's Memorial Present this year to the assembled pastors (three hundred at the Metropolitan Tabernacle Pastor's College Conference, 1881) is a little volume entitled, *The Glories of Christ*—rich in suggestion, and teeming with hints." From this it is evident that the articles which appeared in the *Christian* were issued in book form for distribution at the time of the Conference. The work itself consists almost exclusively of quotations from the Epistle to the Hebrews, so arranged that scattered references are brought together thus adding further insight into the meaning of the original text.

The last of Lady Gordon's books to bear a London imprint is *Temples of the Orient and Their Message in the Light of Holy Scripture, Dante's Vision and Bunyan's Allegory*, London, 1902. Her name does not appear on the title page, but it is stated to be by the author of "*Clear 'Round!*," and she describes it as a sequel

and interpretation of this work. A map folded in at the front on this work indicates the area with which Lady Gordon was concerned. This map is described as . . . "showing the ancient sanctuaries of the Old World and their relation to Abraham's pilgrimage." The regions depicted extend from approximately thirty to fifty degrees east longitude, and from twenty to forty degrees north latitude. Mount Ararat is at the extreme north of the area, and Mecca at the south. It includes Egypt, the Holy Land and reaches as far eastward as Ancient Babylonia and Ur of the Chaldees. The book reveals intimate knowledge of the ancient civilizations referred to in the Bible, and there are many translations from early tablets. Referring to the monuments of this area, she writes, "The temples were miniature productions of the arrangement of the universe; the zikkurat represented in its form the Mountain of Earth; the halls ranged at its feet resembling the accessory part of the world, 'the Great House,' i.e. 'Temple of Arâlu,' being a Cave beneath the earth."

In a footnote she states that the word, ". . . mound, is the heraldic term for the ball, or globe, the sign of sovereign authority and majesty, and forms part of the regalia of an emperor or king."

We can summarize the intent of the author of this extraordinary work in her own words from the preface, "It is felt that, in face of the facts now disclosed, it should be impossible to make the unblushing mis-statement still alas, to be found in certain 'missionary' magazines, viz . . . : that non-Christians 'pray to a God who never heard or answered a single prayer that was offered to him.'"

In contrast to these learned endeavors was Lady Gordon's profound concern over the education of children. She took the attitude that a child is a "young person" with greater mental potentials and more common sense than many adults. The review of her book "*Clear 'Round!*," which appeared in *The Athenaeum*, states clearly that her travelogue was written for the benefit of her children. If this is true, the dedication in the book to "Marjorie and Her Brothers" would imply that she had at least three children of her own. She considered it little better than sacrilegious to write "down" to children. If you express your thoughts in clear and simple language, and the subject matter is interesting, they will gain greater insights

into the world in which they live, and the wonders of human nature.

In the Third Edition of "*Clear 'Round!*," there is inserted at the end the reprint of an article titled *Child Culture*, which appeared first in *The Parent's Review*, November 1891, and may have inspired the publication of her travelogue. In this article, Lady Gordon divides literature available for the young into two categories: lesson books and story books. Under the heading of lesson books are texts used in formal schooling. They are mostly uninspiring and do little to capture the interest of juvenile scholars. Story books, on the other hand, come under the heading of pleasure reading and generally hold attention. She regrets that most pleasure reading is empty of value. In some cases it is not only non-factual but anti-factual, and such literature absorbed in considerable quantities, can be detrimental to the child's character. She goes so far as to suggest that parents should read adult books to children, substituting simple words for more complicated ones as they go along. In this way learning is dramatized, associated with happenings that have contributed to the arts, sciences, philosophies and religions. A good child's book should be read with pleasure by an adult, for after all, the child-mind remains in us to the end.

Even in her most serious books, Lady Gordon presents her material in a manner quite comprehensible to teenagers, unless their minds have been prejudiced against the ideas which she sets forth. Her thinking can be appreciated by the following quotation: "Quite little ones will evince, in a perfectly natural, child-like way, a lively interest in seeing photographs of, and hearing about, all the inner 'funny' (i.e. interesting) places and foreign lands. For instance, a child of five to six will recognize models of the Forum at Rome, the Coliseum, the Arch of Titus, the Piazza in front of St. Peter's with its cross-surmounting obelisk, brought centuries ago to the Circus of Caligula from the City of the Sun in Egypt (where Joseph and Moses lived) . . ."

Lady Gordon strongly emphasized the importance of travel for young people. On the title page of "*Clear 'Round!*" she quotes a Japanese proverb, "Send the child you love on a journey." In the 1903 Edition of the same work, another quotation is added in a

St. Barbara with her tower and feather. According to Lady Gordon the allegory of St. Barbara's tower was introduced into Europe by the Crusaders in the 11th Century from the East. The large peacock feather is an early Eastern symbol of immortality, and in some instances she is depicted like Kannon Bosatsu with the tower or pagoda on her forehead.

(See *World Healers*, etc.)



similar spirit, "One year's travel abroad is more profitable than study at home for five." (Chang Chi Tung—Chinese Viceroy, 1902). This brings into focus another question about which we can only speculate. It is quite possible that she travelled extensively before her trip around the world. In her day the "grand tour" was almost mandatory for young women of good families. Such trips included the principal centers of European culture, with emphasis upon France, Germany and Italy. Most of Lady Gordon's writings indicate her familiarity with the architecture of the cathedrals, churches, and monasteries in these countries; and her familiarity with religious lore suggests more intimate acquaintance with local conditions than she could derive from reading. In her later years, she may well have remembered the personal benefits of early travel.

The Rev. John Peters, D.D., author of a work referred to as *Nippur*, who excavated sites in the Near East, wrote a letter to Lady Gordon upon receipt of a copy of her book, *The Temples of the Orient and Their Message*. He thanks her for the gift of the volume adding, "Some of the best work that has ever been done, has been done by those who are, like yourself, confirmed invalids, and through faith and hope work against odds." Although the nature of her health problems are not stated, they are also referred to during the Japanese period of her life. Whatever her handicap may have been, she was able to reach remote Buddhist temples of Korea, and made the arduous ascent of Mount Koya on more than one occasion. In her essay on Korean discoveries, she notes that her bearers were unable to reach The Chapel of Sokkuram because of the difficult terrain, and she had to complete the journey on foot. She may also have used the Japanese version of the sedan chair when visiting Mount Koya, but again some parts of the journey could only be made by walking.

The dedication in her book, *The Temples of the Orient and Their Message*, reads, "Dedicated to the dear comrades of my study, who have been as eyes and hands to me," might well suggest that she had some type of health affliction as early as 1902. Her letter to Dr. Paul Carus, which was reprinted in the *Open Court* in 1915, includes a statement, "You see that being very delicate, and with eyes troubling me . . ." which would indicate that she suffered for many years with physical infirmities, especially eye trouble. This is sustained by the Japanese accounts which note that she was in need of physical assistance during most of her stay in Kyoto.

We know that Lady Gordon and her husband made a trip around the world in 1892, and we have no further data on her personal life until she established residence in Japan some time after 1900. The first of her publications to be printed in Japan, strongly emphasizing Japanese culture, appeared in 1909. This leaves a considerable period without biographical landmarks. The edition of "*Clear 'Round!*," published in 1903 has changes in the title page, and the appendix on child culture, which from the footnote she had decided to include in the work. There was a new preface dated

1903 in this edition and it is probable therefore, that she did not leave England until after this date. In none of her later writings are there any references to her husband and children, and we are left to conjecture on the circumstances which caused her to leave England and never return. It may well be that she was irresistibly drawn to the Far East, for she was already a member of the Japan Society in 1892. Her dedication to the reconciliation of Eastern and Western religions could have taken precedence over every other consideration. The children for whom she wrote in 1892, would no longer bind her to a home.

St. Francis Xavier, who arrived in Japan in 1549, was deeply impressed by the people of this distant land. He found the Japanese a gentle, kindly and intelligent nation, and went so far as to note that they were living by as high a moral code as any Christian people. Lady Gordon probably had the same experience, and I can testify that returning to Japan after forty years absence, my reaction was the same. Furthermore, it was among the esoteric sects of Japanese Buddhism that Lady Gordon could most rapidly advance her researches in oriental philosophy. Impressed by the obvious parallels between the rituals of higher Buddhism and Catholicism, she would find many keys to spiritual mysteries no longer available in Europe. It may have been that her non-Christian interests may not have been acceptable in Protestant England. An independent career far from home brings up the delicate matter of finance. She may have had substantial means in her own right through inheritance from her father. It is almost certain that she was not supported by her early writings, for books on religion have always had a limited circulation. While her travelogue, "*Clear 'Round!*" may have brought some royalties, she may have paid for the printing herself. The scarcity of her books suggests that they appeared only in limited editions.

Mr. Yokoyama, a most reputable Japanese art dealer who was very close to her in Kyoto, told me that she often purchased Buddhist works of art in his store. She evidently had funds available for various purposes, but Mr. Yokoyama was convinced that she did not support herself from any gainful activities while in his country.



points out that the Saint carries the Eastern Flebellum, and the buckle on the robe contains the same design as that on the crown of Dainichi Nyorai, the Shingon St. Ambrose, Primate of the Gallican Church (340-397 A.D.). Lady Gordon symbol of Universal Light.
(See *Asian Christology*.)



Clear 'Round.

Lady Gordon at the time of her trip

It is evident from Lady Gordon's writings that "all knowledge was her province." She was not only well equipped to handle the various subjects which she developed with extraordinary skill, but had a general background in world literature enabling her to find appropriate support for every statement that she made. Even *The Athenaeum*, a most distinguished English publication in belles lettres, was more or less overwhelmed at the number of quotations, references and asides, which Lady Gordon inserted in her travelogue. From *The Athenaeum*, January 6, 1894:

" . . . we find long quotations, amongst others, from Addison, Akbar (the great Mogul), Sir Edwin Arnold, St. Augustine, Archbishop Benson, General Booth, Robert Browning, Buddha, John Bunyan, Lord Byron, Confucius, Coleridge, Columbus, Dante, Darwin, Lord Dufferin, Faber, the Emperor Frederick, General Gordon, Goethe, Pope Gregory (the Great), Bishop Heber, Georg Herbert, Herodotus, Homer, Keble, Kingsley, Sir Henry Lawrence, Isaiah, Lecky, Livingstone, Longfellow, Lovelace, George MacDonald, Marco Polo, Maximus of Tyre, Michael Angelo, Michelet, Max Muller, Napoleon, Newton (not Sir Isaac, but the converted sailor John Newton!), Plato, Pliny, Sir Walter Scott, Shakespeare

(without the musical glasses), Bishop Smith of Victoria, Archbishop Tait, Bayard Taylor, Tennyson, Mark Twain, of course Queen Victoria, Wesley, Whittier, Lord Wolseley, Wordsworth, and St. Francis Xavier. Mrs. Gordon brings her journal to a termination by a quotation from Whittier, a long Buddhist prayer, and three lines from Tennyson's 'Morte d'Arthur.' "

It would appear that much of this information was available to the author before becoming a "planet pilgrim," as she expresses it. She did not stay long enough in any one area during her trip to assemble her historical, religious and cultural data, from local sources. She reports things directly observed, and then calls upon her own studies for interpretive details.

The most popular of Lady Gordon's books by far, is "*Clear 'Round!*" *Seeds of Story from Other Countries. A Chronicle of Links and Rivets in This World's Girdle.* The earliest edition of this book listed in the Library of Congress index is dated 1893, but states that it is a "new edition." If there was an earlier printing, it was probably in 1892. There is also a reprint in 1895, and a new edition in 1903 containing an appendix and the statement that the work is included in *Low's Library of Adventure and Travel*. All editions include an introductory letter by Professor Max Muller, the most distinguished philologist of his day. ". . . I was also deeply interested by the excellent spirit which pervades the book and which becomes more and more pronounced as you become acquainted with the practical working of non-Christian religions. I have passed through the same experience from reading the Sacred Books of the different religions of the world which you have passed through from coming into actual contact with them."

The review in *The Athenaeum* describes Lady Gordon's book, "*Clear 'Round!*" as a series of pleasant letters written during a trip around the world lasting "three and a half blissful months." Stated briefly, the trip began in Liverpool and after a stormy passage, the ship ascended the St. Lawrence River to Montreal. Here the travelers took the Canadian Pacific Railway to Vancouver where they met the Steamship Empress of India, which cruised along the Bering Strait route and arrived at Japan in due time. Here the Gordons visited a number of important Japanese culture centers including

Yokohama, Tokyo and Nikko. As the train service had been disrupted by an earthquake, it was necessary to take a boat to Kobe and travel up the Inland Sea to Osaka and Kyoto. The voyage continued to Hong Kong and Canton with a brief stop at Singapore. They then followed the eastern coastline of India to Ceylon, and up the west coast to Bombay, which seems to have been reached on Christmas Day. From Bombay they travelled by land to Agra, and continued as far east as Benares. Returning to Bombay, they paused to examine the Caves of Elephanta. From here the journey continued on through the Arabian Sea to Aden, and passed through the Suez Canal on January 9. After exploring the Egyptian area, the Gordons reached Alexandria where they embarked for home, via the Mediterranean.

"Clear 'Round!" was extensively reviewed in diversified publications. It was considered recommended reading for Catholics and Protestants, and could be appropriately recommended to the members of the armed forces. Many of the reviews mention the relatively large amount of space in the volume devoted to Japan. The *Eastern World*, (Yokohama) May 19, 1894, pays a sincere tribute to Lady Gordon, "A good woman has gone round the world and describes what she saw in a simple unassuming way, as she saw it, without prejudice or preconceived opinions, and dedicated the book to her children." Lady Gordon's special interest in Japan is indicated in *Scotsman*, July 17, 1893, "The chapters on Japanese life and manners are specially bright and interesting. Mrs. Gordon enters with sympathy into the Japanese character and tastes, their domestic ways and natural sentiments, and has made a special study of child-life among this charming Eastern people."

Even though her first stay in Japan was brief, Lady Gordon was finally impelled to turn her research endeavors to the quest for Christian landmarks in the Far East. Japan has been called one vast religious and archaeological museum. It was sufficiently separated from the mainland to remain aloof from the disturbances which plagued China and Korea. Until recently, most students of Oriental life have found Japan indispensable as a source of information on Eastern culture in general, including from Formosa to Persia, and even Byzantium. The Shosoin at Nara is the oldest surviving museum in the world, and it has remained untouched by natural dis-

asters and vandalism for nearly 1,300 years. Here are still stored Sassanian fabrics and relics from the caravan routes that led from China to Samarkand. The murals, now destroyed, which decorated the Horyu-ji Temple, were inspired by the paintings in the caves of Elora Ajanta in India. Nestorian Christianity certainly reached Japan at an early date, and Mahayana Buddhism, which especially fascinated Lady Gordon, has its last great strongholds at Mount Koya and Mount Hiei on the Yamato Plain in Central Japan. In her day this area was still comparatively untouched by Western commercialism and industry. The people lived as they had for centuries, preserving and enriching their own culture. Here was the perfect place to meditate upon the mingling of Buddhistic and Christian influences.

Volume I of *Transactions and Proceedings of the Japan Society of London*, 1893, contains references to Lady E. A. Gordon. Her work "Clear 'Round!" is mentioned on page 231, and her name and that of her husband are in the General List of Members. Both joined on February 23, 1892, and it also notes that they were both in Japan in 1891. See page 180.

We next hear from Lady Gordon when she settled in Tokyo and Kyoto, where she wrote her most important books. Her Japanese life will be considered in the next article.

(To be continued)



PRAYER OF YELLOW LARK, SIOUX INDIAN CHIEF

O Great Spirit, whose voice I hear in the wind, and whose breath gives life to all the world, hear me. I come before You, one of Your many children. I am small and weak. I need Your strength and wisdom. Let me walk in beauty, and make my eyes behold the red and purple sunset. Make my hands respect the things You have made, my ears sharp to hear Your voice. Make me wise, so that I may know the things You have taught my people, the lessons You have hidden in every leaf and rock. I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy—myself. Make me ever ready to come to You with clean hands and straight eyes, so when Life fades as a fading sunset, my spirit may come to You without shame.

THE SIGN OF THE CROSS



he back room of Mr. Nakamura's shop I shall always remember as a wonder-world of priceless curiosities. One afternoon we were sitting by the beautiful cherrywood table which served as a desk and display stand where privileged customers could examine the treasures of the establishment in the soft glow of a Tiffany lamp shade. Selecting a wooden box from a nearby shelf, Mr. Nakamura placed it on his table and with a dramatic flourish untied the cords of the case and removed from its silken wrappings an ornate incense burner decorated with elab-

orate golden traceries and featuring a large panel depicting a scene from Japan's age of chivalry.

"The heroic figure in princely armor is our great national hero, Yoshitsune, a valiant warrior who was finally assassinated by his own brother. The man kneeling at Yoshitsune's feet is Benkei. He was a giant of amazing strength and endurance and died with his master. We might say that there are many parallels with the English legend of Robin Hood and his constant companion, Little John."

The beautiful workmanship was fascinating and especially splendid as the electric light caused the golden decorations to transform the ceramic jar into a many faceted gem.

"You will observe," explained my friend, "that above the elaborate medieval scene was an encircled cross exquisitely gilded against a background of flowers and leaves. This is the "Mon" or

crest of the feudal lords of Satsuma. You may already know that this feudal state became nominally Christian as the result of the missionary activities of St. Francis Xavier. He was welcomed to Japan and permitted to preach without interference. Several of the southern Daimyo were influenced by the Christian message, and the ladies of their courts became converts. What followed is rather obscure and very unfortunate. In an effort to terminate the feudal wars which were destroying the country, several strong leaders emerged resolved to establish a dictatorship over the entire country. On some occasions they found it expedient to win the favor of the Christian minority, but in the ebb and flow of political strategies it seemed as though the Christian provinces were seeking to take over the country. Fearing that this would result in Japan becoming a colony of a foreign power, Christianity was interdicted. All missionaries were expelled from the country and all forms of Christian worship were forbidden. Civil war resulted and included many most regrettable incidents. The primary end was achieved, however. Ieyasu Tokugawa seized the country and established the Shogunate which bore his name and held power for over 250 years. During this time Japan enjoyed complete internal peace. All foreign contacts were abolished except those with China and Korea; and one small island in the harbor of Nagasaki was permitted to serve as a trading center with the Dutch. It was not until the great Emperor Meiji became the actual ruler of Japan in 1869 that a proclamation of complete religious tolerance was proclaimed. After this happened it was discovered that for over 300 years there was a community of secret Christians who had maintained their faith in spite of constant fear of persecution.

"One of my very good customers, Mr. Charles Weatherby, has written that he will arrive in Kobe from Hong Kong next week. He is a collector of all types of Japanese art material dealing with early Western influence in Japan. Naturally he is eager to secure material relating to the secret Christians. As you realize, Harusan, Japanese antique dealers form a rather close brotherhood. To please our clientele we frequently borrow from each other, and to meet the needs of Mr. Weatherby I shall make a brief trip to Osaka. It has occurred to me that you might like to join me on my 'borrowing' tour."

As a result of our conversation we left Kyoto the following morning in a second-class compartment on the express train and arrived at Osaka about an hour later. Mr. Nakamura selected a rickshaw suitable for two and we were soon jogging our way along through a maze of narrow streets bordered by shops, Shinto shrines, Buddhist temples and the establishments of Japanese importers and exporters whose activities dominated the city. Our vehicle stopped in front of a small unpainted house with shuttered windows and a heavy grill door.

"We have arrived at the unpretentious dwelling of a most pretentious person," Mr. Nakamura smiled.

Apparently the rickshaw men decided to wait, and sitting on their haunches they quietly smoked their tiny, slender pipes. My friend pulled a heavy bell cord beside the door and in due time the almost legendary Mr. Aso appeared bowing and smiling. We entered a rather poorly lighted room about twenty feet square. There were shelves on all sides and above them an array of paintings and woodblock prints in various degrees of decrepitude. Down the center of the room was a long table where small articles were tastefully displayed. Unfortunately Mr. Aso spoke no English but my friend was most willing to serve as an interpreter pointing out to me objects of unusual interest.

"Everything in this room has to do with some phase of Western influence on Japanese life. That rather crude Japanese woodblock print over the door is especially charming and I think we will borrow it for Mr. Weatherby. It is a Japanese artist's interpretation of Napoleon I dying at St. Helena. That unusual looking gentleman with woolly hair and kinky beard is entitled "Bomba," King of Sicily. This little copper print, about 3 x 7 inches was made by Shebia Kokin, an excellent artist and a consummate liar. It is his idea of the Vatican at Rome."

The proprietor handed Mr. Nakamura a horizontal scroll painting called an Emakimono. Unrolling the picture a short part of its length there came into view a man in naval uniform wearing what was intended to be a cocked hat. The face was well bordered with curls, the eyes had a rather Japanese look, but this was not inten-

tional. The nose was the outstanding feature. It was twice normal size and in sharp contrast to a receding chin partly concealed by the high uniform collar.

"This, you will be happy to know, is a portrait of Commodore Perry. His nose caused such consternation that many of the local people took refuge in their temples until the Commodore had passed by. That faded print tacked to the wall over the closet door is a similar tribute to the arrival of a Russian naval delegation. From a practical point of view I should note that such pictures are already rare, and in the future will be virtually unobtainable."

Picking a small pagoda-like object from the table, my friend explained that it was a miniature reproduction of the memorial to the first cow that was slaughtered for food in Japan. It was killed to provide beef for the first American consul-general.

After a general survey, Mr. Nakamura settled down to the principal reason for his visit, relics of early Japanese Christianity. Many of the pieces in this part of the display were replicas, some of them made by Mr. Aso himself. The originals were kept in the treasuries of Buddhist temples which displayed them on appropriate occasions. The only objects which the early Japanese Christians dared to publicly own were statuettes of the Goddess Kannon. There are many types of this figure, one of which represents her holding a small child in her arms. Careful examination might reveal a cross added to the drapery design or included in the elaborate ornamentation of the nimbus.

"I suspect that Mr. Weatherby is well supplied with this type of image, so we will look a little further," said Mr. Nakamura.

Obligingly Mr. Aso brought in from somewhere a small woodblock printed book containing the sutra of Jizo Bosatsu. It was on very thin paper and the next leaf, as is frequently the case in such works, showed a shrine to this guardian of children's souls. The little temple was by a waterfall which tumbled down from cloud covered heights, broke over rocks and finally vanished in the spray at the foot of the cliff. There was nothing suspicious about the way the book looked, but Mr. Aso laid the semi-transparent figure of Jizo over the scene of the waterfall. Immediately the streams of

water provided the necessary hair and beard transforming Jizo into a respectable likeness of Jesus. Mr. Nakamura was delighted for he said it was always a spiritual joy to please a valued customer.

At last we came together in front of a fine old wood-carving of Amida Nyorai, the Lord of Enlightened Love. The statue was quite archaic, possibly a rare example of folk art. One arm was missing and the radiant halo behind the head had long since vanished. On the breast of the Buddha was carved a swastika surrounded by tiny rays.

Mr. Aso and the proprietor of Nakamura's antique shop, now engaged in what was obviously an intensive and extensive example of Japanese haggling. Mr. Aso was as reluctant as courtesy would permit but at last with a deep sigh succumbed to my friend's most generous offer. We examined several other items but it was evident that Mr. Nakamura was satisfied with his purchases which were carefully wrapped in boxes and enclosed in a carrying cloth. Soon we were on our way back to Kyoto with our precious acquisitions.

In Mr. Nakamura's back room all attention was turned to the figure of Amida. The little art dealer turned the image first in one direction and then in another. He examined every inch of the carving and finally centered his attention on the swastika and the lotus shaped rays which surrounded it. Taking a magnifying glass from his desk, he peered closely at the wood grain and then drew in his breath with a typical Japanese hiss of satisfaction.

"See, Harusan, this ornament which we might call a rosette has been inserted. The wood grain does not match with the background. This must lift off but the question is, how? It is possible of course, that it was glued in place at a later date but this, I doubt."

He tried to lift the rosette with the point of his penknife but it did not yield.

"It is locked in. A most wise precaution at that time."

The statue was rather heavily wormed and my friend began prodding the wormholes with a thin piece of wire.

"You will observe," he explained, "that there are three holes of different shapes and sizes within three inches of this central design."

He probed each one carefully giving special attention when his wire met resistance. He then applied some additional force and on his second attempt the wire moved something inside the figure. As it did so he found that the rosette turned slightly and then lifted out revealing a shallow cavity about an inch and a half in diameter. In the cavity was an ivory carving of Christ crucified, the central figure attended by the kneeling images of the two Marys.

Mr. Nakamura sat quietly for several minutes, his hands clasped on the edge of his table. Then he turned to me smiling.

"Is it not most beautiful and most appropriate? Your Christ hidden in the heart of Buddha."



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Mythology is more than the history of prehistoric times. It is a vast pageantry of moral instruction derived primarily from human experience. In early days when there were many questions and few answers, the human being built his philosophy of life from the contemplation of the emergencies of daily existence. Pre-Christian Europe developed two comprehensive systems of mythology. The earliest was the Greek which is best summarized in the *Theogony* of Hesiod. The Romans adapted some parts of the Grecian religion to their own needs, but never seriously investigated the deeper aspects of Hellenistic learning. Later the Norse people unfolded a universal concept bearing upon the origin and destiny of existence. In many ways the Nordic vision of the world was superior to that of the Greeks. Some authorities hold that their concepts and objectives were closer to the ideals of Western man, and therefore had greater appeal to what became a dominant Anglo-Saxon culture. The old wisdom of the Northland was perpetuated for centuries by oral tradition alone. There were poets and poetesses who sang the old songs, and even Christianity could not obliterate the ancients' beliefs. The stronghold of the Odinic religion was Iceland. The remoteness of this region enabled it to withstand the encroachments of Christian beliefs for a long time.

We are especially indebted to Saemund Sigfusson, who was born in the south of Iceland in 1054 A.D., for that collection of ancient beliefs now called, *The Elder Edda*. Christianity had been established as the religion of Iceland only about fifty years prior to the birth of Saemund, and while he was nominally addicted to the new faith, he was inwardly dedicated to the lore of his ancestors. About 125 years later, Snorre Sturleson was raised in the home of the descendants of Saemund, and to his industry we are indebted for *The Younger Edda*. The principal difference between the two works is that the first devotes much consideration to Sigurd, Fafnir's Bane, whereas the second deals with the death of Balder, The

Beautiful, and the blind God, Hodur who was Balder's Bane. In addition to a considerable Icelandic literature, is the Gothic account of the same or similar event preserved in the *Nibelungenlied*. In a sense, the Germanic borrowings from the Icelandics can be compared with the Roman borrowings from Greek mythology. The most concise exposition of the Gothic version of the *Ring* cycle is available in Richard Wagner's adaptation in his tetralogy of music dramas, *The Ring of the Nibelung*. The scene is shifted from the rugged grandeur of Scandinavia to the more gentle valley of the Rhine. This river becomes the stream of life where the last hero of the Volsung makes his Rhine journey to die near the site of the present city of Worms.

Nearly all who have written on the great cycles of myths seem to overlook their common denominator. These are ritualistic dramas, originally presented in temples or theaters as part of the initiation ritual in the sacred institutions or colleges which were the custodians of racial, national or tribal wisdom. The Greek myths, as recorded by Bulfinch in his *The Age of Fable*, were given in the sacred theaters of Dionysius, or in the Temple of Eleusis in Attica. The Osirian cycle in Egypt enacted by masked priests, led candidates through subterranean grottoes and finally into the presence of Osiris, Lord of the Quick and the Dead. The Drotts also practiced ritualistic initiations in the new half forgotten fane at Uppsala. It is not difficult to reconstruct most of the ceremonies from the actual text of the Eddas and early commentaries thereon. The many parallels between the Grecian and Nordic systems is probably due to the fact that they are both of Asiatic origin. The first Orpheus (The Dark Man) is believed to have come from the Far East, and Sigi, who established the ritual rites of Uppsala, was probably related to the Asiatic Huns.

A complete structure of mythology must cover three vast areas of knowledge . . . theogony, cosmogony, and anthropology. In other words, it must explain the Divine powers at the source of existence, the bringing forth of creation, and the origin and destiny of man. It was this inevitable requirement that caused Christianity to include the Old Testament in its Bible. In the Eddas the deities actually mingled with humanity, either in proper person or in one

of their numerous disguises. Later such visitations came to be restricted to sanctified prophets, often women who were entrusted with the duty of instructing rulers or heroes, and revealing to them the will of the Deity.

The mortal mind has always been plagued with the problem of First Cause, and throughout the world, the tendency has been to accept one of two hypotheses. According to the first, Deity is self-generating, but this presents numerous difficulties. The second and more defensible belief is that Deity is eternal — uncreated and never ceasing. From this arose a philosophy of absolutism, and this is the position taken by the ancient Norsemen. All things were fashioned from an eternal substance from which arise both beings and forms. These ultimately return to the eternity from which they came. Conditions are ever-changing, but they are manifestations of that which is unchanging. The Norsemen and the Grecians agree that there were three orders of living things; the Gods, the Heroes, and the Mortals. They are all conditions of the unconditioned; compounds of spirit, soul and body, and it is the Will of the Eternal that all compounds shall ultimately be dissolved.

In the Nordic theology, in the beginning was space that went on forever, and identical with space and co-eternal therewith, was Alfater. His name must not be spoken, no temperament was bestowed upon him; he was not described. This power was also the all-prevailing. There was not the smallest atom within which Alfater did not rule supreme. Living things could exist only because life existed; and death was merely a transformation. Old compounds were truly dissolved, and from them new compounds were formed. Alfater neither grew nor declined. There was never more nor less of him, but he had innumerable manifestations which appeared and faded away. Thus, space was not an emptiness but a fullness of unconditioned life. It was an infinite potential, for from it must come forth all that was, is, or ever shall be. With such a basic concept, it is proper to regard Norse religion as a monotheism. Like the God of Israel, Alfater neither slumbers nor sleeps; for like the great image of the Zohar, he has no eyelids.

In the rhythmic motions of the eternal tide of existence, a division occurred in space, but space itself was not divided. This fol-

lows the Pythagorean concept that unity alone exists. In the old formula two is not two ones, but one in terms of halves. Multiplicity forever develops within unity, but when all the parts are brought together, there is only the one. This mysterious division resulted in what Boehme calls *The Abyss*, and in Nordic mythology, Ginnungagap. This symbolism reminds us of the Greek primary separations of the One into ether and chaos. The obvious intention is to establish the principle of polarity. To the north of the great cleft lived the Frost Giants, and to the south, the Flame Giants. These giants, like the Greek Titans, personify the processes which bring forth creation. Into the Ginnungagap the Frost Giants hurled huge masses of hoarfrost; and the Flame Giants poured sheets of fire. When these two primordial elements met, there was a terrible combustion, and the sparks which arose flew upward into the skies to become stars. In the abyss a strange chaotic mass came into existence subjected to the stress of cold and heat; repulsion and attraction. Out of this writhing conglomerate, there rose a gigantic shadowy shape, which was named Ymir. It moved and floated and flowed for uncounted ages, and was nourished by Audhumla, the Great Mother in the form of a cow. This cow in turn, fed upon the hoarfrost and all of the chaotic elements which comprised the body of Ymir. In a sense, therefore, chaos was self-sustaining, but a principle of nutrition was added. While licking the rime, the cow brought forth two beings frozen in the ice. These were Buri (the begetter), and Bor (the begotten). These were the progenitors of the gods, and from them were born Odin, Vili and Ve. These three were creator deities, but they themselves had been created, or had emerged in polarized space. Odin personified consciousness; Vili, mind; and Ve, the principle of activity. Odin, therefore, brought forth the world of the Gods; Vili, the world of men; and Ve, the material realm, later to be associated with the subterranean region of the Nibelung.

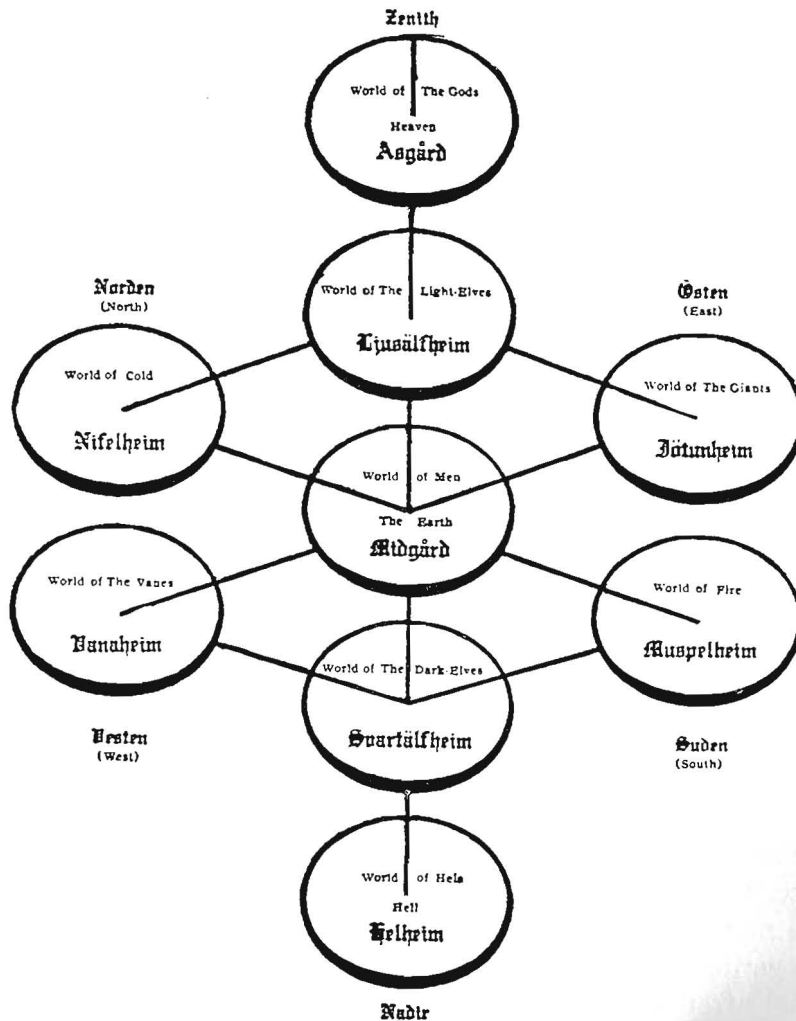
This triad slew (overcame) Ymir, and from his body fashioned the world. The streams of blood that flowed from Ymir drowned the giants, save one who escaped in a ship with his family. Through him the primordial energies survived and remained in conflict with the deities. From the bones of Ymir were fashioned the mountains; from the fluids in his body, the rivers and oceans; and from his skull, the heavens in which his thoughts continued to float about as



Odin, Vili, and Ve overcome Ymir, the Front Giant. From an unpublished drawing by J. Augustus Knapp.

clouds. From the flesh of the Frost Giant came forth creatures of all kinds which were to inhabit the newly-fashioned cosmos. Having fulfilled their original functions, Vili and Ve disappear from the legend, and are never heard of again. It is assumed that their powers were absorbed into the nature of Odin. Later, other triads are projected from Odin, and through these the potentials of the cosmos are brought forth and organized. The structure thus produced was Yggdrasil, the world-embracing ash tree. In an appendix to the *Frithiof's Saga — A legend of Ancient Norway*, by Clement B. Shaw, there is a comprehensive diagram of the World Tree which closely resembles the cabalistic Tree of the Sephiroth, and is reproduced herewith. The central stem descending from the zenith to the nadir, depicts five regions: The World of the Gods, The World of the Light Elves, The World of Men, The World of the Dark Elves, and The World of the Dead. To the left are two regions: The World of Cold and The World of the Sea Deities. On the right are two other regions: The World of the Giants and The World of Fire. Artistically, this diagram resembles a huge tree, the central region of which was set aside for the evolution of humanity. From the midst of this symbolical Continent rises a great mountain bearing on its crest the palace temples of Asgard. The middle region (Midgard, or the earth) has for its boundaries the eyebrows of Ymir, and outside of this protective wall the giants, or chaotic forces, continue in their own way causing constant mutations and interfering with the lawful administration of the Aesir, who are the Nordic equivalent of the twelve Olympian deities of Greece. Incidentally, the sun and the moon in Nordic and Anglo-Saxon mythology are more or less independent divinities with the sun regarded as feminine and the moon as masculine. This is an unusual arrangement, but is also found in Shintoism in Japan.

It is against the background of the Nine Region concept that the dramatis personae of the Nordic World drama portray their various roles. The principal character is Odin, whose place in the plan of things must now be defined. In the popular religion, he came to be identified with Alfater, but actually like the Greek Zeus, he was the demiurgeous or regent, of the creation which he did not actually create, but over which he was given dominion. Alfater was cosmic consciousness, but Odin was self-consciousness,



THE NINE WORLDS.

The Cosmic Diagram. From an appendix to the Frithiof Saga.

and it was this limitation which ultimately wrought his undoing. He knew neither his origin nor his destiny, and in his composition was a mingling of mortal and immortal elements. Probably he was best named Valfather, or Lord of the Heroic Dead, for like the Egyptian Osiris, he ushered the souls of heroes into the great feasting halls of Valhalla. The heroic dead represent mortals raised to an immortal state, and it is precisely in this sense that the word, hero, is used in Greek mythology. In terms of the Nordic religion, the heroes who died on the field of battle sacrificed their lives as martyrs to the gods. They had fought the good fight and became soldiers in the army of the enlightened, ready to serve again in the final war of the Armageddon. These heroes did not ascend physically, but their souls were carried to heaven by the Valkyrie, Odin's mind-born shield-maidens, of whom the best known is Brunnehilde. Odin is also called The Wanderer, for he journeys about the earth as an aged person usually shown as barefoot. When seated on his great throne in the Tower of Asgard, Odin is a majestic figure. He is armored and helmed, and his helmet is adorned with the wings of birds. In one hand he carries a spear into which is carved the runes, or the secret knowledge of the Odinic rites. He may also carry the magic ring shaped like a broken circuit, which in turn symbolizes the world cycle. Above his head are two ravens, thought and memory; and at his feet, crouch two wolves representing avarice and violence, which he controls and causes to do his bidding. Odin is haloed with the aurora borealis. Early in mythology, Odin descends to the roots of the World Tree to consult Mimir, the eternal wisdom. He is given certain instructions in exchange for which he must cast one of his eyes into Mimir's pool. From this circumstance, he is called the one-eyed God, but conceals the loss of his eye by a lock of hair hanging over his forehead. Here we have an interesting example of the concept set forth in the Bible that if the eye be single, the body shall be filled with light. This one-eyed deity in Nordic psychology becomes the ego forever willing the fulfillment of its purposes, but never aware of the full reason for its own existence.

In contrast to Odin is Loki, who in the larger sense, is Odin's Bane. The twelve deities of Asgard are called the twelve names

of Odin, and Loki was one of them. In fact, in the *Elder Edda*, Loki is made to say:

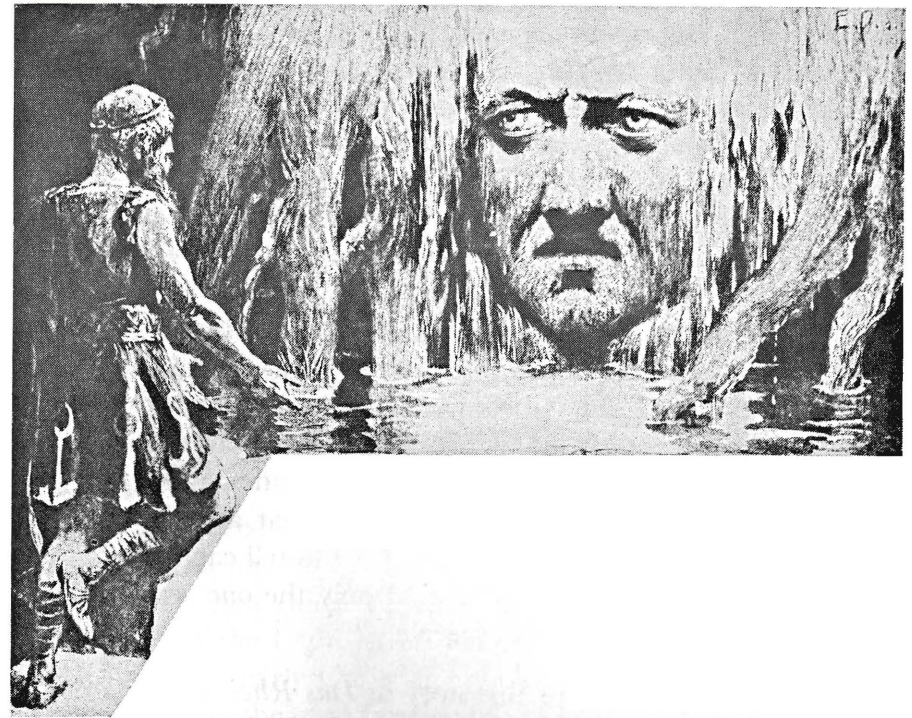
“Do thou mind, Odin
that we in time’s morning
mixed blood together?”

The word Loki, has been given two meanings, the first signifying termination, and the other fire or flame. That Loki should be included with the deities seems remarkable, but we should remember that in the prologue to Goethe’s *Faust*, Mephistopheles is included among those gathered about the throne of God.

The Scandinavian countries were subject to extraordinary climatic conditions. Life was hard and the inhabitants of this area had to include in their philosophy and justify in their theology, great storms, avalanches, volcanic eruptions, tempests, and death-dealing cold. Loki personified all the intemperances of natural



Odin, Father of the Gods. From a book of Nordic myths.



Odin at Mimir's Pond, seeking eternal wisdom. From a book of Nordic myths.

phenomena. It had to be assumed that these exigencies were part of the Divine Plan, and Loki was both a god and an anti-god. We observe that he is gradually involved in the emergencies which are obvious in human nature. As the Spirit of Fire, he inflamed the emotions, gave keenness to the sensory perceptions, stimulated desires and appetites, leading the unwary human being to his own destruction. Because Odin was self-consciousness, Loki assisted him in the accomplishment of his own ambition, and as tempter, set in motion the sequences of events which led to the curse of the Nibelungen treasure.

When the time came for Odin to build his royal palace, he received some unfortunate advice from Loki. Why not permit the giants to accomplish this work which they could do swiftly and efficiently? Loki further suggested that if the giant artificers accomplished their work in a certain specific length of time, they should be rewarded by the gift of the Goddess Freyja, who was the custo-

dian of mortal love. Odin objected, but Loki promised him that the giants should never be able to claim their prize. Loki, therefore, delayed the completion of the palace by a strategy; the deal was arbitrated and the debt was to be paid in gold. This established a precedent which was to lead to several recurrences in which love was sacrificed to gold. It was then Loki's problem to secure the vast amount of treasure to pay the two giants, Fafnir and Regin, and this he did by making the long and dangerous journey to the subterranean abode of the Dark Elves. Here, by conjuring, he forced Andvari, the Nibelung, to surrender the wealth gathered in subterranean caverns by the Nibelungen gnomes. Andvari (Alberich) agreed to give all except the magic ring by possession of which, he could replenish his golden hoard. When Loki demanded also the ring, Andvari put a curse upon it vowing that all who possessed the ring would perish. He also begged Loki to tell each possessor in turn, what his fate would be, and that only the one who returned the treasure and the ring, could survive.

Wagner picks up part of this story in *Das Rheingold*. Alberich, determined to capture the gold hidden in the Rhine, and protected by the Rhine maidens, is forced to foreswear all love, and only after this oath does he secure the gold. A distinct moralism is beginning to appear in the cosmic drama. Loki brings the gold to Odin who pays the giants, but seeks to keep the ring for himself. He is forced to relinquish it with the gold, however, and immediately the giants quarrel between themselves. In the Nordic version, the giants kill their own father because he claims part of the treasure. Fafnir then makes himself invisible and escapes with the ill-gotten gains. Regin vows to reclaim the gold and in the Wagnerian story, he becomes Mime, the Nibelung who acts as a foster father to Siegfried, who is destined to one day secure the treasure and the ring.

Nordic writers are especially proud of their version of the Adam and Eve story. According to the *Elder Edda*, humanity was created, not from dust or rocks, but from ash trees. The world ash, Yggdrasil, was a symbol of organic growth or evolution, and it was appropriate that the human race should perpetuate the cosmic archetype. Here we have a parallel between the macrocosm and the micro-

cosm. At this point also, we have the second instance of a creative triad. One day Odin, Hoenir, and Lodur were walking along the shore of the sea, and noticing two very beautiful ash trees, they transformed them into human beings, one male and the other female; calling the man, Ask, and the woman, Embla. Odin bestowed upon them life and spirit; Hoenir gave them reason and the power of motion; and Lodur endowed them with blood, hearing, vision, a fair appearance, and a complex emotional structure. In the old commentary, Lodur is presented as an aspect of Loki, the troublemaker, implying that the sensory perceptions and the emotional propensities are responsible for most of the complexities of human existence. The tempter is actually within man himself constantly impelling defiance to Universal Law.

The gods placed the first human pair in the middle garden (Midgard) and gave them dominion over the lesser creatures inhabiting this region. Their spiritual endowment led them to aspire to the world of the Light Elves, who corresponded to the invisible angelic beings of early Christian religion. The mind inspired self-examination, and the classification of external phenomena; but the emotions bound them to the realms of the Dark Elves, their own primordial passions and appetites. This composite constitution finally brought them into the cycle of the Nibelung. The so-called "fall" of man bound him to the regions of the Dark Elves, or mortal, physical existence.

At this point, an interesting psychological factor is introduced. In some theologies, deity or the deities, must save man, but in the Nordic cycle, man must save the gods, who reside both in the cosmic realms and within himself. Odin, who had developed a guilt complex due to his part in bringing about the curse of the ring, now resolved to generate from within himself, a superior race which was ultimately to bear Sigurd (Siegfried), the hero of the world. The concept of the heroic race was especially emphasized in the Germanic version as clearly set forth in the psycho-political opinions of Wagner.

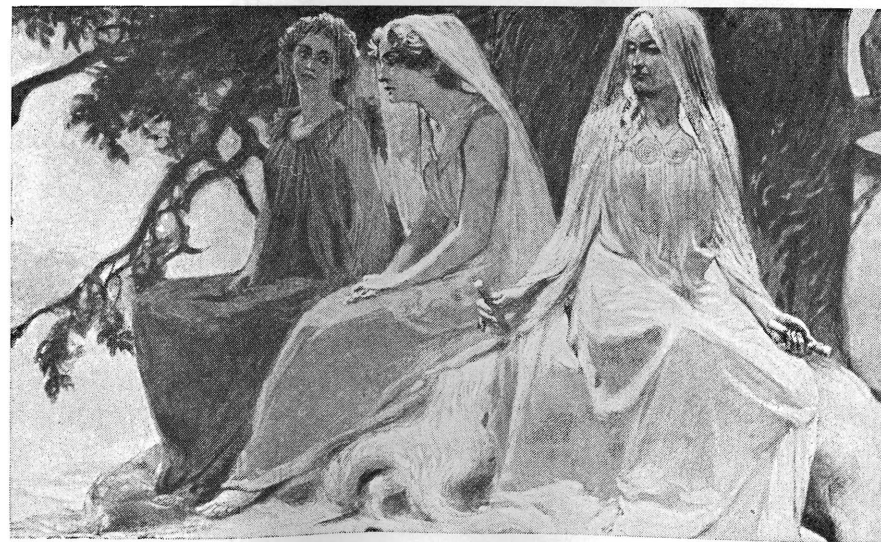
Odin's program is unfolded in the Volsunga-Saga. Odin begat Sigi, the root of the Volsungs; Sigi begat Rerir, the king of Hunland; Rerir begat Volsung; Volsung begat Sigmund; and Sigmund

begat Sigurd, the slayer of the dragon and the World Hero. The overtone of this tradition would indicate that the five Volsungs relate to the origin and development of the five races believed to have developed upon the earth. Here there is an indebtedness to Greek and Asiatic myths. Sigi personifies the first wave of human life, which was called the Polarian species, because it was believed that it originated in what is now the north polar area. Rerir was the Hyperborean species, which according to the Greeks, dwelt in the regions above or beyond the winds. Volsung was the Lemurian species-race, which produced the first true humanity. Sigmund was the Atlantean race, destroyed for disobeying the gods, and whose broken sword had to be reforged by Siegfried, the Aryan race. The word, Aryan, is taken from Hindu mythology, and was a title somewhat equivalent to "Lord." Sigurd slew the dragon with the magical sword of the Volsungs, and thus claimed the treasure and the ring. Had he returned them to Andvari, the Nibelung, the gods would have been preserved—not forever, but for a vast period of time.

The next important element of the drama involves the Norns, sometimes described as The Three Weird Sisters. These are Urd (the past), Verdandi (the present), and Skuld (the future). It is believed that they were the fair daughters of the giants, and were co-eternal with creation itself. They dwelt at the fountain of Urd, and ruled the fate of the world. They reappear in English literature as the three witches of Macbeth. The Norns personify the law of cause and effect. They never impel to an action, but once an action has been performed, they have complete power over the consequences which must inevitably follow. In East Indian philosophy, the law of karma is effective only when a mortal, by his own determinism, sets into motion Universal Law in its aspects of compensation. The Norns reward good and punish evil. When Odin succumbed to the temptation of Loki, the Norns pronounced his inevitable doom, and this melancholy note pervades all aspects of Nordic mythology. The essential nature of good and evil is determined by the runes, which were revealed by Alfather to Odin. They are inscribed on Odin's spear as symbolical of his power, for by the spear he has government over all things, and when he went against the runes, he violated the universal principle of integrity.

In *The Gotterdammerung*, Odin comes into the presence of the Norns, who are weaving the thread of human life. The thread in this case is the fate of Sigurd, and as Odin watches, the thread breaks indicating that Sigurd will die, and the reign of the gods will end. The old Norse people believed that the Norns are present at the birth of every person, and cast the Weird (the fate web) of his life. They had decreed the fate of Odin and destined the end of the Volsungs.

One other deity plays a key role in the cosmic drama. He is Balder, the Beautiful, the beloved son of Odin. Balder is the spirit of peace, friendship and universal benevolence. He is portrayed as a handsome young man with blond hair and beard, beloved by all that lives. In order to insure that peace would reign forever, Odin caused all creatures to bind themselves to dwell together in amity. Only one living thing was not bound by the oath, and this was not through unwillingness. No one thought of a small branch of mistletoe attached to an oak tree. From this was fashioned the arrow



The Norns, personifications of the law of cause and effect. From a book of Nordic myths.

which killed Balder. Loki was responsible for the tragedy, but the shaft was actually fired by the blind god, Hodur, with Loki guiding his hand. Balder then descended into the world of spirits, and the deity presiding over the dead promised to return him to the land of the living if every creature wept for him. Loki took on the form of the giantess, Thok, and refused to shed a tear. Thus, peace departed from the world, for it could not exist unless all creatures vowed to preserve it, nor could it return unless every being wept for its loss. Here is another version of the myth of the Dying God, and in the Odinic ritualism, the neophytes seeking initiation, impersonated this deity.

To simplify the narrative beyond this point, we can have recourse to the *Nibelungenlied*, which centers in the tragedy of Sigurd, or Siegfried. The giant, Fafnir, who had vanished mysteriously with the ring and the treasure, transformed himself into a dragon, which remained on guard at the entrance of the cave where he had concealed his golden hoard. Siegfried slew the dragon, and came into possession of the treasure. He found that Fafnir had protected the entrance to the cave with walls of iron, suggesting the use of weapons to defend his ill-gotten gains. Siegfried bathed himself in the blood of the dragon, which made him invulnerable, except that a leaf from a tree fell on the back of his shoulder and this spot was not covered by the blood. We are not told very much about the disposition of the treasure. The emphasis is now placed upon the ring alone.

Told by the voices of intuition that Mime, the brother of Fafnir, intended to take his life, Siegfried killed Mime, thus fulfilling the next episode of the curse. The opera dramas continue with the story of Brunnehilde, who had lost her immortality by attempting to save Sigmund, who was Siegfried's father. To protect his daughter from mortal indignities, Odin then called upon Loki for further assistance. Odin cast a magic sleep upon Brunnehilde (the human soul), and Loki surrounded her with a ring of flame. There is a parallel between this story and the children's tale of Sleeping Beauty, who was protected by a hedge of thorns. Siegfried rescued Brunnehilde, and it seemed for a moment that the plan of the gods might succeed. Siegfried continues his Rhine journey until he comes

to the House of the Princes of the Gibichungs, where the final tragedy is consummated.

In the court of the House of the Gibichungs, we find the somber figure of Hagen. This brooding warrior is the son of the Dark Elf, Andvari and a mortal woman. Andvari appears to Hagen in a vision instructing him how to gain possession of the Nibelungen ring. Andvari had foresworn love, and Hagen was the child of lovelessness. Hagen, in turn, must forswear all human affection to accomplish his purpose. Siegfried joins a hunting party, and as he wanders in the forest, he comes to the bank of the Rhine. From the river, the Rhine maidens call to him, pleading for the return of the ring. They warn him that this is the only way in which the final tragedy of the world can be averted. He refuses to give back the cursed band, and mournfully the Rhine maidens sink back into the river. Almost immediately thereafter, Hagen appears and drives his spear into Siegfried's back at the spot which had been covered by the leaf. Thus died the hero of the world, and with his passing, the last hope of the gods. In their palace on the peak of Asgard, the twelve Aesir await their doom. The gates of the Underworld are opened and the giants come forth from their misty realm. Loki leads his progeny of destroyers, and the souls of the dead cross the sea in a ship built of human fingernails. Worms gnaw through the roots of the Yggdrasil tree, which shudders upon its foundation. Heimdall, who guards the Rainbow Bridge which connects Asgard with the mortal world, sounds his great trumpet. The heroes in the Hall of Valhalla prepare for the last great war, and the tired gods put on their armor for the last time. This is Ragnarok, a word which means "judgment," suggesting the hour of fate, *Gotterdammerung*—The Twilight of the Gods. In the conflict which ensues, good and evil perish together and with terrible combustion, the Tree of Creation falls back into the ocean of space.

In the Gothic form, the river Rhine rises to inundate Siegfried's funeral pyre. In the immolation scene, Brunnehilde joins Siegfried in death. The hero was consigned to the fire of death with the ring on his hand. Hagen sees this, and makes his last effort to secure the ring. As the waters cover Siegfried's body, he swims out and snatches the cursed band from the finger of the dead hero. At

the same moment, the Rhine maidens reappear and drag Hagen to his death. Taking the ring with them into the depths of the river, the Rhine maidens complete the cycle (ring) of the curse. In the background the Universe is in flames, but as the waters of space rise, a great silence descends upon the world. At last nothing remains but the eternal ocean.

Unlike many of the myths of ancient people, the Nordic legendry does not end on a doleful note. The story of Ragnarok suggests the war in heaven in which Michael and his legions overcome the fallen angelic horde of Lucifer. All this was far away and long ago. Two mortals hid in a cave and survived the deluge. When at last the waters subsided, a new world was revealed, and these two came forth to replenish the earth. From them descended our present humanity to fulfill the secret hopes of Alfater.

The old world and that which pertained to it, perished in the Twilight of the Gods, but the cosmic forces did not cease with the forms they engendered. The eternal energies take on new appearances continuing their unending labors. In some of the accounts descendants of the elder deities are reembodied among mortals, and in the course of time Balder, the Beautiful, is restored to the realm of the living. Most of all, the mysterious Vidar endures, for it is the imperishable force which impels all the changes and processes taking place in the natural world. Proteus-like, the appearance of Vidar is forever changing, fulfilling the ancient axiom that nothing is changeless but change. In our thinking, Vidar is power, a word which in common usage today has two distinct meanings. When Charles Steinmetz was asked for a definition of electricity, he replied instantly, "It is power." The word also signifies authority arising from wisdom, skill, or wealth. The universal power resource is represented as the ring or circuit of the Nibelung. To possess the ring is to control nature, and it is similar in meaning with the Philosopher's Stone of alchemy, or the Pearl of Great Price according to the symbolism of the Illuminati. It is the use of power that carries with it the greatest good, whereas the misuse of the power is the most dangerous form of evil.

Andvari, possessing the ring, used it to create the treasures hidden in the depths of the earth. Because Andvari was an elf, he

was not subject to the law of cause and effect. He did not possess self-determinism, for like the animals, he obeyed without question the commands of the superior powers. The curse came to the ring and its treasure when the universal power was placed at the disposal of creatures endowed with the ability to know right and wrong. Because of the Loki-equation in the natures of both gods and men, power was perverted by ambition, greed, and hate; immediately thereafter the Norns predicted the fall of the Divine Dynasty.

It is not generally known that Richard Wagner was working on two epic music dramas which he never lived to finish. One dealt with the life of Jesus of Nazareth, and the other with the ministry of Buddha. It is evident that Buddhist psychology is introduced into the machinery of the Nibelungen plot. From the beginning of man's history, human self-interest has devastated the earth. In the Parsifal theme the Holy Grail is the receptacle for the Divine Power. The Sacrament of the Eucharist celebrates the motion of Divine Energy through humanity; for the blood of Christ carries with it the power of the Eternal Father. When the resources of nature, or the vital powers within man himself, are misused, a heavy penalty must follow. After Ragnarok, the rulership of creation returned to Alfater, the one God, and his runes were again revealed for the regulation of the new dispensation. There is no essential difference between the burden of these runes and the sermon of Jesus on the Mount. Evil is only possible because of a misuse of the life-principle, and this is the sin against God, who is that very principle. Loki, symbolizing the emotional equation, so stimulates appetites and desires that they become uncontrollable pressures. In a slightly different way, Buddha differentiates between the Infinite Will and the personal will. When the resources of nature are used to advance personal ambitions, corruption is the natural consequence.

There have been many Ragnaroks, and to use a phrase from East Indian philosophy, "Earth, the Great Mother has shaken many civilizations from her back." Social and political structures are created with high expectations, but each in turn falls into evil times and vanishes away. The earth is a graveyard of ruined empires, and the ruins of proud cities lie scattered about like the bones of pre-

historic monsters. According to the Norse theory, tragedy began with moral compromise. Before the Age of Gold, there was a Golden Age, and this is mentioned in the Eddas. Wealth was merely a plaything of the gods, and the instinct to accumulate was lacking. After Loki's experience with the giants, it became evident that gold could build cities, raise palaces, and adorn the temples of the gods. To make all this reasonable and possible, it was only necessary to fore-swear love. Relieved of the impulse toward sincere affection, ambition gained full authority over human conduct.

Buddha's eternal problem was the effort to explain what we might call the rise of materialism. Somewhere, sometime in the remote past, humanity set itself upon a career of intense competition. All the gentler instincts were sacrificed in the cause of success. Gradually, gold became the symbol of humanity's mortal quest. Everyone knows that when he departs from this world, man cannot take his wealth with him, for there are no pockets in shrouds. Why then, does he destroy his mortal security only to depart from this life and leave all behind to support litigation. Buddha considered the whole pattern of human acquisitiveness to be a horrible delusion, a kind of madness, driving the rich and the poor alike to inevitable karmic punishments.

The earth is a vast alchemical retort and through hundreds of millions of years, wealth has accumulated in the subterranean region. The energies and processes controlling the increase in natural resources, were the Nibelungen people. Every part of nature reveals intelligence at work, but humanity has come to regard the world as a soulless mass and disregards the moral implications of use and misuse. The four generations of the Volsungs represented lost civilizations, and in the end the redemption of the human experiment was entrusted to Sigurd. After he had secured the ring and such other treasures as he could carry away, the nature spirits (Rhine maidens) pled with him to return the ring to its rightful owner. In other words, power must be rededicated to the Divine Purpose. When Sigurd refused to restore the stolen ring, he sealed his own fate. It only remained for Hagen, the loveless and the unloved, to commit his evil deed.

Today, the world is suffering desperately from the curse of the

Nibelung. It is now dawning upon a tired and disillusioned humankind that truly "the paths of glory lead but to the grave." A new socialized structure is arising everywhere, and we are reminded that the earth can support our needs, but can never satisfy our avarice. Man was intended for a higher destiny than economic or political suicide. The Loki in ourselves has impelled us to deplete our natural resources for material gain, and thus compromise our possibilities of survival. Power has given us nuclear fission resulting in a world-wide neurosis. We are now confronted with another power crisis, the depleting of our petroleum resources. From very innocent beginnings and small delinquencies, we have escalated our ignorance and exhausted the patience of the Infinite. The only answer is to unfold the human potential until man himself can transcend the pressures of greed and ambition in his own mind and heart. To this end, we have had a great cycle of world teachers, messiahs, and sages. They have all taught the same doctrine. When man accumulates material things, he usually ends by depriving others of necessities. If, however, we gather the treasures of the spirit, we gain in a way that means no loss to others. To this end, Balder returns from the shadows of the realms of the dead to bring the gift of peace which is locked in every atom and bursts through the earth with every sprouting seed. In Buddhism, the coming world teacher is Maitreya, whose name means kindness. The Christ is the Christian symbol of salvation, and he stands as the Prince of Peace, the Patron of Kindness and the Teacher of Brotherly Love. Had we hearkened to the messages of those who loved us best, we would have renounced self-interest and labored together for the common good.

There is still time to give back the ring, but to do this we must renounce the incentives which arise from the false teachings of Loki. We can only protect our own survival by protecting the well-being of all that lives. The ecological crisis, the pollution problem, and the energy emergency, have one common denominator — selfishness. Integrity is the higher octave of gold. Material wealth is no security unless integrity sanctifies personal conduct. The gold standard will fail—it has always failed. For a moment of security, wealth or influence, mortals have trusted their destiny to a metal hidden in the earth. We must come to the integrity standard in

which we need neither bond nor contract. Until we know this, we are not educated, and such ignorance can no longer be condoned. If we keep the laws of nature, they will keep us. If we break them, they will punish us severely. We broke the laws when we put profit above principle, and we can only repair the damage when we place principle above profit. When we understand these facts we will return the rulership of the world to the Divine Law, thus ending the curse of the cycle of human perversity.

When Bernard Tasso remonstrated with his son, the immortal Torquato, on his indiscreet preference of philosophy to jurisprudence, and angrily demanded, "What has philosophy done for you?" Torquato nobly replied, "It has taught me to bear with meekness the reproofs of a father."

Music gives us a new life, and to be without that life is the same as to be blind. Music is the language of the soul, but it defies interpretation. It means something, but that something belongs not to the world of sense and logic, but to another world, quite real, though beyond all definition. How different music is from all the other arts!

Prof. Max Muller.

"That the living and the dead come each from other, Plato makes out from the testimony of the ancient poets, those I mean who taught us as Orpheus did, when singing 'The self-same souls are father, sons, and honoured wives, and daughters dear.' For everywhere Plato obscurely hints at the doctrines of Orpheus."—

Olympiodorus (Lobeck, Aglaoph., 797).



In Reply A Department of Questions and Answers

QUESTION: *Self-discipline is frequently mentioned in religious and philosophical books. I would appreciate your viewpoints on this subject.*

ANSWER: According to the Bible, he who conquers himself is greater than him who taketh a city. In primitive society a child was not born into his tribe, nor considered a member of his social group until he had passed through certain initiatory rites. These rituals emphasized courage in the face of danger, and fortitude in pain or sorrow. By the time the Egyptian civilization arose (approximately 5,000 B.C.), those desiring to advance themselves in learning were required to pass through the elaborate ceremonialism of the State Mysteries. The "trials" through which the candidate must pass successfully then included a long period of probationship to prove worthiness. An individual might be courageous and have a reasonable degree of fortitude, but to these requirements were added morality and knowledge. Usually there was a period of preparation before a young person could be presented to the Temple for consideration. A tutor was appointed to instruct the novice in mathematics, astronomy and music, and a member of the Sacerdotal College explained the code of conduct acceptable to the Great Gods. An uninitiated individual was not required nor expected to attain perfection of character, and lived by a more simple code approved by the community. Assuming that the applicant was worthy and well qualified, arrangements were then made for the actual presentation of the sacred dramas. In these, the candidate personally participated, and after the rise of the

Osirian Cult, he actually portrayed the death and resurrection of this Divinity.

From old records it is evident that the initiatory rites were fraught with real danger. If a candidate had proceeded through part of the ritual and then failed to pass the final tests, he was not allowed to return to the world, but was attached to the sanctuaries in some menial capacity, often the embalming of the dead. The severity of the rites was intended to eliminate those who might, for any reason, prostitute the learning which was to be entrusted to him. To compromise integrity or to use wisdom to advance selfish ends, or gain undue authority over others, was a crime against heaven and the state. In many ancient nations, advancement through the sacred academies required from five to ten years, and perpetual vigilance. In this way only, could strength of character be assured, and it is remarkable that no case is recorded in which an initiate betrayed his trust. In addition to the overshadowing influence of the religious hierarchy, was the power of public opinion and death was preferable to disgrace.

When the word *discipline* is now used, it implies self-control and also dedication to principles worthy of such allegiance. With the gradual disappearance of the classical institutions of learning, a new kind of initiatory discipline evolved from common need. By interpretation the world itself became the great Temple of the Mysteries, and daily living presented the sincere person with the trials and dangers of the old rites in a new and less obvious form. The responsibility to attain maturity through self-discipline became the obvious necessity. The circumstances of daily living were actually the sacred dramas reenacted on the level of the commonplace. Parents assumed the responsibilities of the priests, and sought to give their children proper moral and ethical instruction. Schools provided education, and universities fitted their graduates for highly specialized careers, but one factor was lacking—spiritual dedication. In the Osirian rites, the resurrected candidate became One with the God, and it was assumed that the Divine Principle, locked in human nature, would be raised from the tomb of materialism, and join the assembly of the divine beings who administered creation.

With the loss of the religious overtones, the motive for self-disci-

pline was weakened, and nothing but the practical advantages of a well regulated life were considered. It has been demonstrated that self-control contributes to material success. It makes human relations more pleasant, and protects the individual from the excesses which might otherwise undermine his health, and worldly position. All the religions of the world teach obedience to the Will of God, and most faiths have strict observances, and recommend codes of virtuous conduct. It is evident that these pious admonitions are not strong enough to outweigh the immediate physical advantages of self-interest. Yet, whenever emergencies arise in world affairs, we search desperately for the "honest man," but like Diogenes, have difficulty in finding him. Nature, the all-wise guardian of mortal destiny, has found several ways to encourage self-discipline in her creatures. In the animal kingdom, to break the code always ends in death. Humanity is more ingenious and resourceful, and has found ways to avoid the immediate consequences of corruption, but in the end we must all reap what we sow.

In the Orient where spiritual objectives still dominate the lives of human beings, the guru system becomes the way of self-discipline. Many Western people feel that the oriental teacher is despotic in the management of his school, demanding an allegiance which frustrates the initiatives of his disciples. I have discussed this problem with several venerated teachers, who have assured me that their procedures are motivated by integrity alone. Obedience to the guru is symbolical of obedience to the universe, to the gods and the great systems of philosophy upon which the ancient system was established. It is the hope of the teacher that in due time his students will excel him, and when they do, he will become their disciple. Only those who give obedience where it is due are entitled to be obeyed when the proper time comes. It is part of the process of spiritual growth that all personal consideration must be sacrificed in the service of the Divine Power, seated in the heart as upon the petals of a lotus flower. The spirit itself is the guru of gurus, and those entering the path venerate their earthly teacher as the symbol of the Deity abiding within themselves. In the old days when a parent placed his children in the care of a venerable guru, he became their spiritual father, responsible for every aspect of their lives until he was satisfied they had reached maturity of

soul and were fitted to become self-guiding members of the guru hierarchy.

Among the Neoplatonists there was a concept which has a direct bearing on our principal theme. There are three conditions of "being" which they designated as "the unmoved mover, the self-moving, and the moved." Spirit was the "unmoved mover." All activity comes from it as from an ever-flowing fountain, but in its own nature it is eternal and unchanging. The "self-moving" is the soul, which manifests seven qualities upon two levels. One level is the mental structure, the repository of mental energy; and the other is the emotional structure from which arises all feelings and desires. The third is the body, which having an energy of itself, is also the receptacle of the soul's powers. In the case of the individual, the "unmoved mover" manifests as will, which is divided into Divine Will and self-will. In Christianity these aspects of will are called the Christ and the Antichrist. On the level of the soul, the two principal divisions are mentation and emotion, and each of these also has two aspects which can be summarized as use and abuse. According to the Platonists the soul is an eight-faced symmetrical solid, which was the archetype of the powers of the soul. These powers are summarized theologically as the seven cardinal virtues, and the seven deadly sins. The eighth power of the soul is generation, or the perpetuation of the species on all levels. Both the mental and emotional parts of the psyche release into manifestation a secondary will, which expresses itself principally through the perpetuation of attitudes and feelings.

An individual coming into embodiment has a complex endowment which very few understand completely, and many are inclined to ignore. They assume that the internal must dominate the external, but they fail to realize that all the elements of the compound personality must be properly educated before they can fulfill their appointed tasks. Each person is a potential thinker, but the mind must be both disciplined and instructed if it is to become the dedicated servant of the Universal Purpose. This is true also of the emotions, and these are the most difficult to control and direct wisely. Both the mind and the emotion have inherent energies, and the principal difference between spirit and soul should be carefully noted. The spirit is truly the "unmoved mover" for

it has a core of the substance of truth. The soul is "self-moving" but does not have this core, and therefore flows continuously identifying its own nature with the thoughts and emotions that flow from it. The soul, therefore, must establish an enduring contact with its spiritual source—otherwise, it may be drowned in its own manifestation. In simple words, the soul must be educated as a child is taught. Once it is established in principle, it is enlightened and can make proper use of its complex machinery.

The soul receives instructions from three sources. By intuition, it seeks to ascend to union with spirit. By rationalization, its mental factor gathers instruction from environment through the machinery of the sensory perceptions. These, accepted into the mind, must be organized by its reflective power in order to regulate conduct. The degree to which the mind is rectified involves an endowment, which according to oriental philosophies, is derived from past lives. In a sense, this is the wisdom of the "folk," and we usually call it "common sense." The third source is the emotional factor which has its spiritual roots in sublimity, and veneration for the beautiful and the good. Instead of rationalization, it depends upon a spontaneous reaction to the testimonies of sensation, and its heritage from past lives can be summarized as "conscience." The interaction of thought and emotion finally expresses itself through bodily functions, and these provide final physical proof of the adequacy of soul power in daily affairs. Discipline centers upon the psychic equation, for it is only when the mind and emotions function harmoniously and become compatible between themselves, that health is assured. When the psyche is assisted to attain its own maturity, this is made manifest through the organs and functions of the corporeal structure, and the result is true normalcy.

Most of us reach middle-life before we realize that our thoughts and emotions are in need of a broad rehabilitation program. It is convenient to assume that our shortcomings are normal in the sense that those around us are in a similar predicament. When we use the word, normal, in this sense, we simply mean average. If we are no better and no worse than others, we will continue to share in the common uncertainties which afflict our associates, and for that matter, most of humankind. There comes a day, however, when we rebel against inherent shortcomings and recognize the

need for self-improvement. At this point our greatest asset is our traditional religion. Our sensory perceptions reveal the magnificent structure of human faith as it stands in the midst of a material culture. Most persons have had some direct contact with spiritual concerns, and many have been or are, members of some denomination or church. This is an available and convenient starting point, for if we believe in God, we likewise believe in good; and if we accept the admonitions set forth in spiritual writings, we are strengthened thereby in our own determination to become better people. We all have some faith, a little hope, and a tendency toward charity. These half-forgotten footings can be strengthened and provide us with inner assurance that we can grow and bear witness to the wisdom and love of God. The mind helps us to understand the wisdom, and the heart impels us toward the experience of Divine Love. To these more abstract assets, we must add a number of immediate and urgent considerations. We are not meeting and solving our problems with kindness and insight, and under pressure our psychic content fails to provide peace of mind. Burdened with misgivings and shortcomings, there seems no practical way of evading the obvious need for a universal reformation within ourselves. At this point we must be especially thoughtful and proceed with caution. After all, what we call the "self" is an aggregate of our virtues and vices, and parts of psyche, like undisciplined and untrained children, will not accept management graciously. Following the advice of Confucius, we must untangle the complicated skein of the psychic structure—slowly and patiently. Otherwise we will soon be discouraged.

The first step is to use the mind to analyze its own inadequacies. In the same way the emotions must be allowed to tell their own sad story in their own way. It is good to seek out the ulterior motives lurking in the psyche. You may find that the mind and emotions are united in a conspiracy to outwit your constructive resolutions. Your emotions become excessive, and your mind explains that such an excess is right and proper in your case. After all, you feel yourself ill-treated, and the mind assures you that you have every right to sulk or indulge in self-pity. Conversely, your mind may have a very ambitious scheme which is essentially unreasonable; then your emotions step in and you make a mistake with real enthusiasm. Everyone should real-

ize that when two fallible and poorly organized groups of faculties justify each other, confusion is compounded.

Christian and non-Christian mystics alike agree upon one basic point; the beginning of integration is quietude. The truth-seeker must cultivate internal relaxation. All intensities subside to some degree if they are not stimulated by pressure, and as they subside, the basic elements separate as in the example given to Socrates. He put some water and a handful of earth in a glass and stirred the mixture violently, explaining that the muddy compound well symbolized the unenlightened human soul. When the disciple asked him how the compound could be clarified, the Master told him to be patient for a little while. Gradually, the earth sank to the bottom and the water became clear. Each element was subject to its own laws, and would obey those laws unless the person himself insisted on stirring up trouble. Many who attempt to cultivate quietude become almost immediately demoralized. They feel that life *must* be a confusion, and the lack of it is equivalent to death.

We do not favor complicated mystical exercises, but as a form of self-discipline you may set aside five or ten minutes a day for mental and emotional relaxation. Try to experience what the oriental mystic would consider a space dimension of yourself. If spiritual authority is to reveal itself, it will be in those quiet moments when the individual experiences the benediction of a power greater than his own. If a little such quietude is good, more is not necessarily better. Peacefulness must never be an escape, but rather a new experience of that which is most meaningful. In these quiet moments we can learn the technique of meeting emergencies by becoming calm rather than disturbed. Once we have established this pattern of daily contact with basic reality, we can plan a more complete program. The Western mystic may like to think of his peaceful moments as a form of prayer in which he asks nothing, but becomes more receptive to the greatest of all blessings—the presence of the Divine.

The next part of the program is to decide the area of stress which seems to require the most immediate attention. What are the peculiarities of temperament most likely to damage our inner lives? Generally, self-analysis will result in a considerable list, that is, if we are quiet enough to prevent the rise of defense mechanisms. Do

not try to accomplish all at once, but focus on one obvious shortcoming. It can be that the mind is too critical, overlooking the good in others and magnifying negative qualities. If such is the case, this part of thinking must be completely reeducated. On the other hand, the emotions may be hypersensitive, reacting excessively to small offenses, thus endangering the respect of children and damaging friendships. Having selected the fault which is to receive immediate attention, the beginner will need all possible moral support. One of the best forms of this is to announce publicly your intention, telling your family, friends and neighbors that you are industriously engaged in improving your disposition, and that you are no longer going to criticize people. Having so committed your resolution to public attention, you are not so likely to open yourself to embarrassment or failure. Further support comes from the realization that you are living closer to your religion, and building towards a happier future. There are also certain small penalties, call them penances if you wish, that suggest themselves. Every time you criticize, make a small donation to your favorite charity, or give up some small pleasure that you had been planning. In a short time you will discover that you are gaining increased support from within yourself. Every constructive effort is accumulative, and your resolution, becoming part of the subconscious creates a desirable habit. Well selected reading may give you greater insight into the procedure which you are following. If emotional factors dominate, the best outlets are positive sentimental interest in the needs of others, prayerful meditation or activity in creative arts. Mystical poetry often brings with it a sense of spiritual well-being.

Some find the best area of self-discipline in directing and controlling the actions of the physical body. As the primary purpose of all discipline is control, this is most obvious when it involves some physical circumstance. Good examples are the gradual elimination of detrimental habits. The person can reduce the use of tobacco or alcohol, or establish a regime of physical exercise which should be rigidly adhered to, even at inconvenient times. Nearly all health problems require special discipline, and as they can be controlled with proper incentives, the beneficial results are immediately noticeable.

The early stages of self-discipline require continual vigilance. The

person must be constantly alert to make sure that his program is rigorously enforced. This has another advantage because it maintains censorship over thoughts, emotions and actions, and there is less likelihood of falling back into old habit patterns. Once the program is well established, it results in new and better habits, and within a year or two the procedure becomes virtually automatic. The truth seeker no longer speaks without thinking and becomes a better listener. As we all learn more by observation than through involvement, we begin to appreciate a sharing of ideas. Plato was once asked his profession, and he replied, "I am an observer." As we gain control of personal attitudes, we are less likely to overreact to the stimuli of private or public opinion. There is an appropriate conservation of energy, and our faculties, free of trivia, are allowed to perform their proper functions.

Although we often interpret discipline as a frustration of natural inclinations, this is not the intention of such training. It is really a means of releasing our real intents and purposes from bondage to attitudes and appetites. We realize the importance of disciplining children, and the principal benefit of formal education is the training which it bestows. The subject matter may be relatively unimportant, but learning how to learn requires a definite application of the will. Where will is lacking we are confronted with the dilemma of the "drop-out." Many adults wish they could "drop out" from the school of life, but evading responsibilities also deprives us of precious opportunities. The whole evolutionary growth of the human being has as its primary end, the production of the individual who can face his own problems, answer his own questions, and make a constructive adjustment with his environment.

The medieval alchemists often stated in their writings that "art perfects nature." The old chemist was represented pictorially as an elderly scholar with a watering pot tending the flowers in his garden. The concept was that nature will ultimately attain its end, but this may be through centuries of trial and error. The alchemist as a "secretary of nature" anticipates natural processes, and cooperates with them thus living harmoniously according to the Divine Plan. Whenever a sincere person improves himself, overcoming the liabilities of his own character, he is rewarded according to his accomplishments. Most folks are disturbed by the failings of their

neighbors, but give little attention to their own shortcomings. Reformers believe that by building a better world, they will insure personal security. Mystics have always held that by first improving themselves, they can have a more benevolent influence upon collective humanity. Self-discipline is a modest endeavor likely to succeed, whereas social changes are beyond our present abilities.

We may conclude, therefore, that the organization of our internal resources is according to the Will of God, and essential to our well-being. Continuous dedication to the unfolding of our spiritual potential is a form of prayer and an offering upon the altar of the Divine Being within ourselves. Discipline equips us to set a good example, and deprives us of no comfort or convenience that is right and proper. One type of self-discipline helps us to make a living, and another type helps us to make a life. In these days we are being taught, somewhat against our wills, that without self-discipline we cannot build even physical institutions that can survive. It is especially important to explore those powers of the soul which were given to us so that we could have enlightened minds, dedicated hearts, and constructive programs for collective endeavors.

A drop of ink may make a million think.

Byron.

INK—the colored slave that waits upon thought.

Mrs. Balfour.

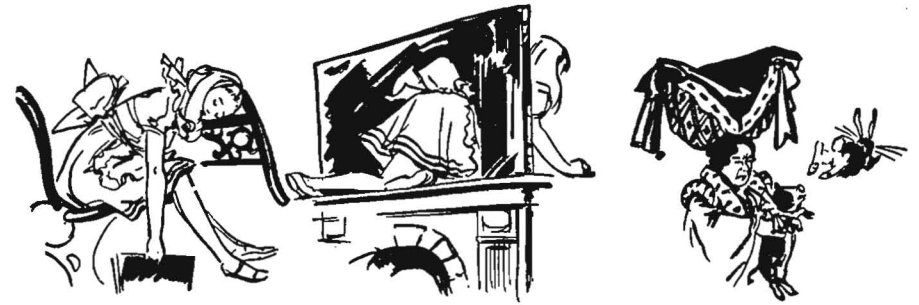
The blackest of fluid is used as an agent to enlighten the world.

Douglas Jerrold.

It is only in heaven that angels have as much ability as demons.

Mme. Swetchine.

The tune *Yankee Doodle* was used as a chant in the Catholic churches of Italy in the twelfth century, later it became a vintage song in Spain and southern France. Still later it reached Holland where, as a reaper's song, it acquired the words of "Yanker dudel doodle down." From Holland it finally reached England where, before the reign of Charles I, it was widely known as a nursery rhyme with the words "Lucky Locket lost her pocket, Kitty Fisher found it — Nothing in it, nothing on it, But the binding round it." In the days of the Puritan rule the cavaliers used words with this tune to ridicule Cromwell.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

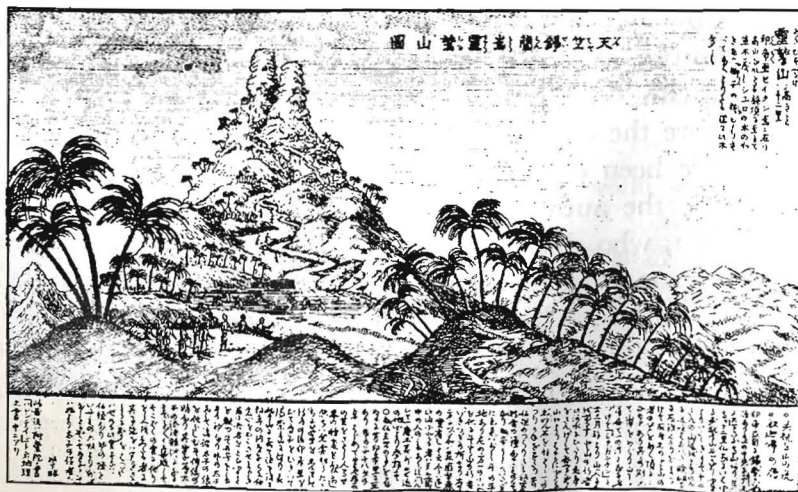
JAPANESE COPPERPLATE ENGRAVINGS

Printing from engraved copperplates was introduced into Japan in 1542 by Christian missionaries. The method was taught in the Nagasaki Seminary, but never developed into a major art form. When Japan enforced the Seclusion Policy in the early seventeenth century, all Western innovations were frowned upon, and copperplate printing virtually ceased until the restoration of the monarchy in 1868. There are in existence a number of books printed in Western style, some of which are virtual facsimiles of European works devoted to religious and scientific themes. Prominent among them are studies in anatomy, physiology, and zoology. Some of the work is so well done it is difficult to be certain that the designs were made by Japanese artists.

The eccentric, but gifted artist, Shiba Kokan (1737-1818), is accredited with the revival of copperplate engraving. While he worked before the opening of Japan to the West, he does not appear to have been censored by the government, probably due to the fact that the authority of the military dictators was waning. Shiba Kokan, who did his early woodblock prints and paintings under the name, Suzuki Harushige, made skillful copies of earlier artists and passed off his imitations as genuine productions of famous masters. In spite of this blot upon his reputation, he continued to produce notable pictures, and was among the first to introduce European perspective. His first copper etchings appeared in 1783, and consisted principally of scenes in the vicinity

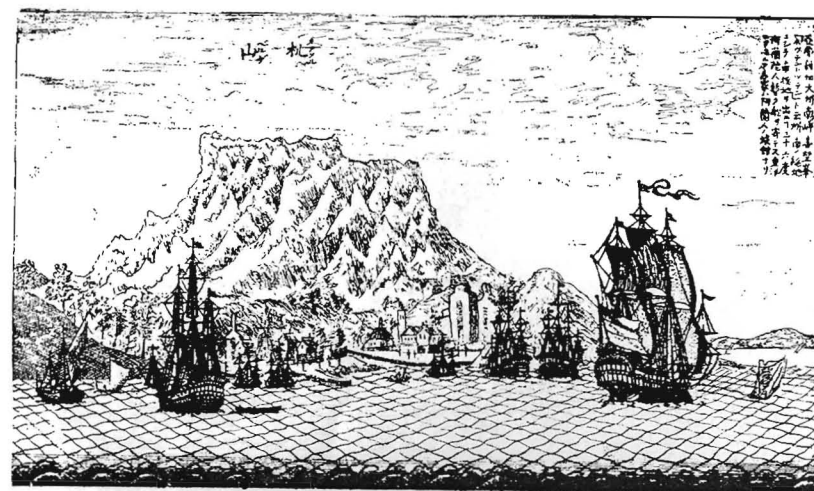
of Yedo (now Tokyo). Inspired by his example, a number of others attempted this type of work, which seemed especially appropriate to a country always interested in miniature craftsmanship. The earlier copper prints are small, and the subject matter is complicated and ornate. The copper prints resemble etchings and were struck in a number of colors. Those in black, brown, and shades of blue are the ones most frequently seen. For many years these copper prints received very little attention from collectors, but recently they have been much sought after, and are extremely difficult to find even in Japan.

Two prints by Yasui Matsumoto, probably early nineteenth century, reveal the indebtedness of the artist to Western illustrated books. One plate pictures Adam's Peak in Ceylon, which has a special interest for the religiously minded, and is believed to be the place where Adam, after his fall from the celestial region, first put his foot on the earth. The footprint is still shown to visitors. The second print was described as Mount Table, including the harbor of the Cape of Good Hope. The perspective is quite good, and the ships in the harbor are beautifully delineated. The prints are approximately the same size, three and one-half inches high and six inches wide. One of the earlier and most distinguished of the

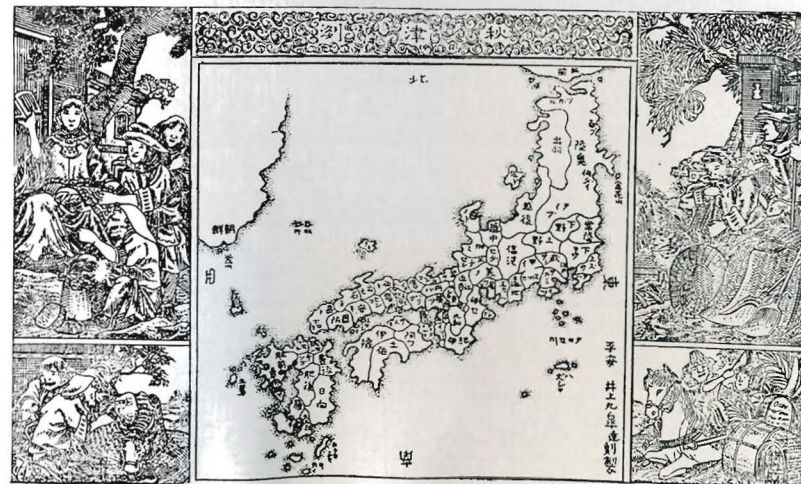


Adam's Peak in Ceylon. Copper engraving by Yasui Matsumoto.

copperplate artists was Ando Denzen (1748-1822). He was a pupil of Priest Gessen, and his work is unusual because each of his prints has a border design to represent fabric. The theme of the picture reproduced here is the unloading of boats, probably on the Sumida river. Another very detailed engraving is a map of Japan by Kyuka,

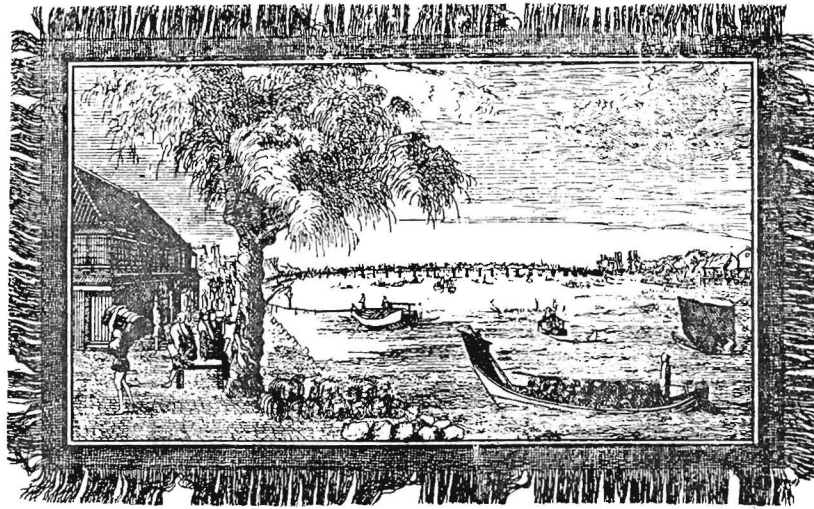


Mt. Table, Cape of Good Hope. Copper engraving by Yasui Matsumoto.

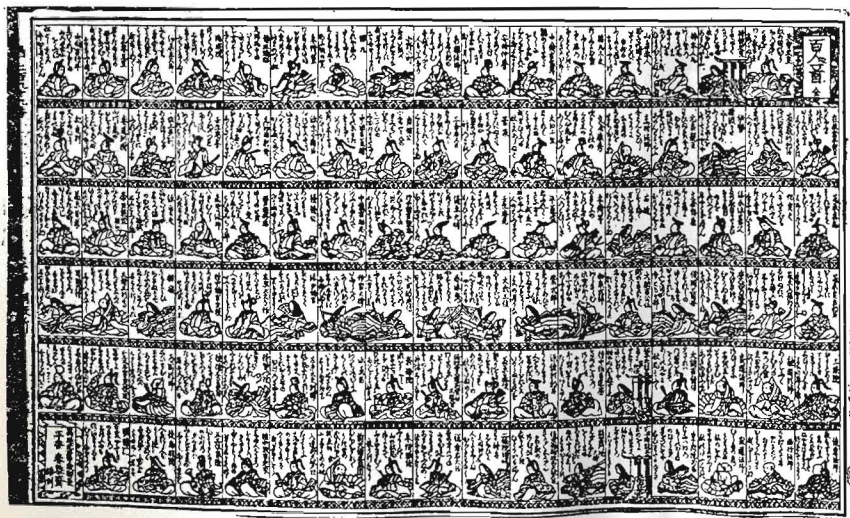


Map of Japan. Copper engraving by Kyuka.

who worked somewhat later. During the Tokugawa period, it was forbidden to picture even small sections of the Japanese coastline because of the constant fear of invasion by foreign powers. At the time of World War II, a woodblock print by the great Hiroshige, was banned because it revealed strategic points where foreign troops could land.



西國勝景 亞歐堂



100 Playing Cards of the Game of Poets.

Possibly the outstanding example of the intricate workmanship involved in the production of these pictures, is best exemplified in a copper print approximately 3-1/2 by 6 inches, on which 100 playing cards of the Game of Poets are so perfectly executed that the verses on them can be read, and the personages represented clearly identified.

A few Western books have been illustrated by tipping in original Japanese copper prints. Such volumes have virtually disappeared as they have been broken up for the sake of the pictures. While these prints are properly classified as belonging to the minor arts, they are entitled to inclusion in reference works concerned with the development of copper etchings and engravings. Nothing similar to them is to be found outside of Japan.

THE MYSTICS OF ISLAM

by

MANLY P. HALL

This essay which is Part Four of *The Adepts in the Eastern Esoteric Tradition*, is now available for the first time. The primary purpose of this work is to analyze the survival of an adept tradition in the Moslem World. The study includes the historical background for the rise of Islamism and its relation to early Christianity.

The life of the Prophet Mohammed is considered in considerable detail. A section is devoted to the *Koran*, and the mystical Night Journey of Mohammed through the celestial worlds, followed by a study of the Moslem religion and its mystical sects including the Dervishes, the Yezidis, the Druses and the Sufis. The publication includes a number of unusual illustrations.

Art paper binding, 106 pages.

Price, \$3.00, plus 35c shipping charge (Californians, add 6% Sales Tax)



Happenings at Headquarters



Early in the Spring Quarter the P.R.S. held its biannual Open house. Many folks come long distances to attend the special events planned for these occasions. Mr. Hall spoke at 11:00 A.M., analyzing the prophecies of Nostradamus bearing on the Arab Crisis in the Near East. At 2:00 P.M., Lolita Lowell gave an informal talk on The Island-Chain of Greece. Mrs. Lowell is a member of the Photographic Society of America, and the National Geographic Society. Her fascinating talk was illustrated with slides from photographs she had taken. The offices, the Library, and Gift Shop were open for visitors from 10:00 A.M. to 4:00 P.M. The Hospitality committee is worthy of special mention, as the refreshments which they served were delicious and greatly appreciated.

The April Art Exhibit in the Library included an annual feature—a collection of the dolls and miniature furniture used in the Japanese Girls' Day Festival. The Library has a fine antique set of these dolls, and the beautiful brocade robes are made from ancient fabrics. The May and June exhibit featured "Unusual Books by Interesting People." Among outstanding items were folios of engraved plates by William Blake, and an original edition of the *Nuremberg Chronicle*, printed in 1493. Our copy is bound in half-vellum over wooden boards, with elaborate clasps. It is notable because it contains the earliest known reference to the first voyage of Columbus. It also includes three blank leaves so that the purchaser could use them to keep his history up to date until the end of the world.

Lectures by Mr. Hall on the Spring program included "Citizens of Eternity—Life in the Buddha World;" "The Treasure of the Nibelung—The Curse of Gold in Human Affairs;" "Breaking Through the Speech Barrier—The Problem of Empty Words." Dr. Henry L. Drake spoke twice on the Sunday morning program. His first talk was "Exploration of Self and the World—Place of Man in His Greater Environment," and later in the season he

discussed "Mystery Schools, Ancient and Modern—A Review of our Sources of Initiation." Guest speakers on Sunday mornings included Dr. Robert Constat (a Trustee of the Society), Dr. John W. Ervin (a Trustee of the Society), Dr. Arthur Lerner (a Professor of Psychology at L.A.C.C.), and Dr. Thomas Hersh (Professor of Philosophy at Cal. State, Northridge). These fine speakers brought significant messages that were deeply appreciated.

On Tuesday evenings, from April 8, through June 24, Mrs. Ruth Oliver who has given several courses on astrology for our Society, gave an intensive program for those seriously interested in specialized aspects of astrology; religious, philosophical and scientific. Our old friend, Dr. Stephan A. Hoeller, gave a seminar on "The Search for Reality." On Wednesday evenings from April 16, through June 18 the entire series was devoted to the study of books by Manly P. Hall. A question and answer period followed each session of this series.

The Friday evening Monthly Film Series continued through the Spring season. On April 11, two films by Dr. Maslow; one dealing with "Honesty-Awareness," and the other with "Freedom-Trust," presented a most stimulating insight into Dr. Maslow's work, for which he has become internationally famous. On May 2, the subject was "Future Shock," based on the book by Alvin Toffler. On June 6, a fifty-seven-minute film was presented, dealing with the Mystery of Stonehenge, a subject of great interest to the friends and students of the Society. The Monthly Film Series was introduced by Rosemary Dennis, Program Coordinator.

On Saturday mornings during the Spring quarter, Mary Lee McNutt presented another series of Art Workshops, given bi-weekly.

On Saturday, May 17, the Society presented a morning with Dr. Phillip Oderberg on "Insight, Creativity and Cosmic Consciousness." Dr. Oderberg is Clinical Supervisor at the Psychology Department, UCLA, and Instructor of the California School of Professional Psychology. His discussion dealt with the release of personal creativity as a means of revealing the inner life. On June 7, there was a morning with Dr. Robert Constat on the theme, "Calming the Sea of Emotions—Experiments in Spiritual Living." Dr. Robert Constat is a Trustee of the P.R.S., and a Staff Psychiatrist with the Los Angeles County Department of Mental Health.

There was an afternoon with Dr. John W. Ervin on Saturday, June 21, in which Dr. Ervin presented a film called "The Healing Ministry." The film dealt with the mysteries of prayer, the laying on of hands, and the psychology of the healing process. Dr. Ervin discussed the film and elaborated on its contents with special mention of Thelma Moss of U.C.L.A.

From an oriental source we have recently secured a remarkable collection of large, color photographs of the Buddhist murals in the Horyu-ji temples at Nara, Japan. These paintings which covered the walls of the principal sanctuary of the temple group, set forth the hierarchy of Buddhist divinities which control the destiny of the world. The paintings were inspired from the cave murals at Ajanta in India, and this art form reached Japan in the fifth, or early sixth century. Unfortunately, all but one of the paintings were destroyed by a disastrous fire due to defective electric wiring in 1949. Fortunately, the paintings were all photographed and are of sufficient merit to justify an exhibit in our Library.

We announce with sincere regret, the passing of Dr. Kieffer Frantz, a Trustee of the Philosophical Research Society. He was a member and past-president of the Society of Jungian Analysts of Southern California, and Director of the C. G. Jung Clinic. Dr. Frantz passed away suddenly on Sunday, May 11, from a heart attack, and is survived by his wife Gilda, a son and a daughter, and our deepest sympathy is with them in this time of bereavement. Dr. Frantz was deeply involved in the work of our Society, and we have all lost a dedicated friend and a brilliant scholar.



Library Notes by Pearl M. Thomas
MARIE CORELLI (1855-1924)

Several years ago, when the Library acquired some fine new shelving, we made arrangements to place some of the gallery books in the Upper Annex, thus creating more space for the remaining books and allowing some room to display valuable and interesting items. One of the subjects which went into the Annex is literature, an area where we have a good selection. In the booklet, *Great Books on Religion and Esoteric Philosophy*, Manly P. Hall has a section dealing with the subject of fiction as it relates to the particular interests in the Library. He mentions Marie Corelli as one of the leading writers in this field, and concludes that it is sometimes "difficult to draw a clear line between occult fiction and mystical allegory." We have approximately thirty books written by Miss Corelli. A list of these is included at the end of this article.

As Marie Corelli's books played a distinct influence in their day and today are still considered classics in their field, it may not be amiss to say a few words about this prolific writer and her background.

Marie Corelli came into tremendous popularity and notoriety in just a few short years, and was a ripe candidate for envy, jealousy, and disparagement. She was sought out as a most popular guest by the literary world and by royalty. Queen Victoria, after reading *A Romance of Two Worlds*, made arrangements with the publisher to receive every new book written by this enterprising young authoress. This was quite a send-off to an aspiring literary figure, but would not necessarily make her popular in certain quarters. And the subject matter of her books, often dealing with fantasy and occultism, was sometimes open to criticism and ridicule.

Miss Corelli's relations with the press and with literary critics were seldom on a very cordial basis. For reviewers to ignore a new book is grim; for reviewers to lambaste a book is often tantamount to making it an immediate success. The reading public instinctively is drawn to the questioned narrative, just to see whether or not it agrees. With Marie Corelli's first book, *A Romance of Two Worlds*, this is exactly what happened.

From early childhood little Minnie Mackay, whom we know more familiarly by the pen name Marie Corelli, knew that she was intended to be famous and much sought after. This was no childish daydream but a fact established in her heart and mind, and it had to come true. As a child she spent a great deal of time alone. She seemed to want it that way, and managed to make tutors so completely unhappy they seldom stayed for long. They were generally upset about a willful child who could say and do whatever she pleased. Her father, Dr. Charles Mackay, supervised her education from the time she was about ten years of age. The literature she was allowed to read was anything in her father's ample library, so she went from Shakespeare, to the *Arabian Nights*, to Voltaire as her fancy dictated. Dr. Mackay felt that his daughter's particular talent lay in music and he was adamant that she practice regularly, and spend some time each day in improvising music. For this she had a natural endowment, and later gave several concerts, composing as she performed. While she diligently practiced her music, she did it largely to please her father. It was writing which she dearly loved, but to accomplish it she wrote late at night, concealing her activity from the members of her family. The long day and night hours soon overtaxed her strength. Secretly she wrote her first book, *A Romance of Two Worlds*, and no one was aware of its existence until it was ready to be printed. She wanted to surprise her family, and that she did. The year was 1886 and the book was an instantaneous success.

The reviews of the book were negligible and none of them good, but the reading public took the book to heart and made it popular practically overnight. Marie was an extremely dramatic individual and her heroines, somehow or other, seemed to be extensions of her own personality. This first book relates the story of a young girl—

a musician whose concerts were largely works she improvised—who overtaxed her strength but was healed by an astonishing gentleman, Heliobas. The book tells of many wonders which today are commonplace (psychic forces, X-ray, telegraphy), but were not known then.

Miss Corelli was fortunate to have as her first publisher Mr. George Bentley, who encouraged her, cajoled her when necessary, and steered her on a rather steady, even course. When he first met Marie, he expected to find a much older woman. He was amazed to find so young a person writing with such deep understanding, force, and conviction. Miss Corelli could never be accused of having only one book in her repertoire and making constant additions on a single theme. Each new manuscript was vastly different from its immediate predecessor and the one following it. Mr. Bentley suggested for a second book the use of a theme quite different from the first. And this she did. *Vendetta*, which appeared the same year in May of 1886, told a powerful love story laid in Italy, a country Miss Corelli had not visited at that time, but she seemed thoroughly at home in its environment.

The third book, *Thelma, A Norwegian Princess*, published in 1887, was the "novel of the year." The author became an outstanding personage, sought after by prominent leaders. Prime Minister Gladstone called on her and expressed his appreciation for her writing talents, recognizing in her a "power to move the masses, and sway the thoughts of people." She met outstanding figures in the literary and artistic worlds. Robert Browning, Oscar Wilde, George Meredith, Tennyson and Ellen Terry were among her friends. The Prince of Wales introduced her to his son, George (afterwards King George V), who seemed to be well acquainted with her books. Both Russian and German royalty made much of her talents and sought her out whenever visiting London. In a short time, her works had been translated into all the languages of Europe, and in the East they were translated into Hindustani, Gujarati, and other East Indian dialects.

The tremendous success of the early books made it possible for her to most adequately look after her family which consisted of her father, Dr. Charles Mackay, who for a time was editor of the

Illustrated London News, and her much older stepbrother, Eric who possessed a number of near-talents, none of which seemed actually to serve any worthwhile purpose. It was a close-knit family, much given to "sweet-talk" which was undoubtedly sincere. Up to this point, there had been many lean years, but success was assured with the tremendous, continuing sale of Marie's writings. Mr. Bentley, her early editor, had kindly allowed her to keep her copyrights, a fact which did not particularly impress her until such time as her books had gone into successive reprintings and she was still reaping the rewards of his wise counselling.

Dr. Mackay became petulant and peevish as he grew older, but Marie always adored him and saw that he was constantly attended, his slightest wish fulfilled. It was only after his death that she discovered she had been adopted by him when she was a baby. She was continually trying to please him, was always delighted when he showed any kind of interest in her writing ability. She was a most prolific writer and disciplined in maintaining a rigid schedule when she was busy with a new manuscript. For many years she averaged a book a year. Along with her writing activities she entertained and was entertained.

Marie Corelli's writings inspired many thoughtful persons to investigate the mystical concepts that were developing through the last half of the nineteenth century. A fictionalized presentation is more likely to be read than a more formal presentation of unusual subject matter. For some time Marie Corelli was regarded as England's greatest novelist, but during the early years of the twentieth century Western civilization was moving inevitably toward the tragedy of World War I. Marie Corelli's books did not retain their earlier popularity but during the era of silent motion pictures, her book, *The Sorrows of Satan* was brought to the screen with considerable success. In the last ten or fifteen years, there has been a constantly increasing demand for Marie Corelli's books. They are now out of print but several of them, especially *Ardath*, *Wormwood*, and *Light Everlasting* should be reprinted.

Strangely enough, the books our author liked the best, *Ardath* and *The Devil's Motor*, were the poorest sellers. But among her writings there was something to appeal to almost every taste. *The*

Master-Christian, her longest work, both a sermon and a story, much quoted from the pulpit. *Barabbas*, another book on a Christian theme, was greatly maligned by the critics but the public loved it.

We are including here a list of the P.R.S. collection of Corelli books. The dates following the titles reflect the year of first publication, and not necessarily the edition available for reading in the Library. We will be most happy to show any of these books.

Marie Corelli's works at P.R.S. Library: *A Romance of Two Worlds* (1886); *Vendetta*, or *The Story of One Forgotten* (1886); *Thelma: A Norwegian Princess* (1887); *Ardath: The Story of a Dead Self* (1889); *Wormwood: A Drama of Paris* (1890); *The Soul of Lilith* (1892); *Barabbas: A Dream of the World's Tragedy* (1893); *The Sorrows of Satan* (1895); *The Murder of Delicia* (1896); *The Mighty Atom* (1896); *Cameos* (1896); *Boy: A Sketch* (1900); *Ziska: The Problem of a Wicked Soul* (1897); *The Master-Christian* (1900); *The Passing of the Great Queen—A Tribute to the Noble Life of Victorian Regina* (1901); *Temporal Power* (1902); *God's Good Man: A Simple Love Story* (1904); *Free Opinions* (1905); *The Treasure of Heaven: A Romance of Riches* (1906); *Holy Orders: The Tragedy of a Quiet Life* (1908); *Life Everlasting: A Reality of Romance* (1911); *The Devil's Motor* (1911); *Innocent: Her Fancy and His Fact* (1914); *The Young Diana: An Experiment of the Future* (1918); *My "Little Bit"* (1919); *The Secret Power: A Romance of the Times* (1921); *Love,—and the Philosopher: A Study in Sentiment* (1923); *Open Confession: To a Man from a Woman* (1925); *The Song of Miriam*, and *Other Stories* (N.D.).

ON THE REWARDS OF READING

Studies serve for delight, for ornament, and for ability . . . Read not to contradict and confute, not to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted; others to be swallowed; and some few are to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention. Reading maketh a full man; conference, a ready man; and writing, an exact man . . . Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.

Bacon.

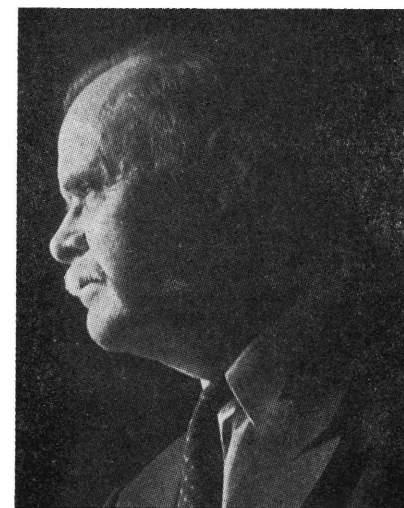
RECENT ACQUISITION TO THE PHILOSOPHICAL RESEARCH LIBRARY

Oliver Leslie Reiser (1895-1974), one of the outstanding pioneers of philosophical thinking was admired and respected and loved by his peers and his students alike. At the age of seventy, he retired from active teaching in the Philosophy Department at the University of Pittsburgh, where he had been guiding young minds since 1926. He was a kindly disposed man who was always ready to help his students in any way they needed direction. Retirement meant, for him, the opportunity to spend more time on his intense writing schedule for he had much to say. His numerous books are serious studies on what he called "cosmic humanism." One would naturally assume that his writings would be rather difficult to read, but this is not the case. He wrote with the clarity of one who fully comprehended what he was saying. He was intensely concerned with understanding and with wisdom.

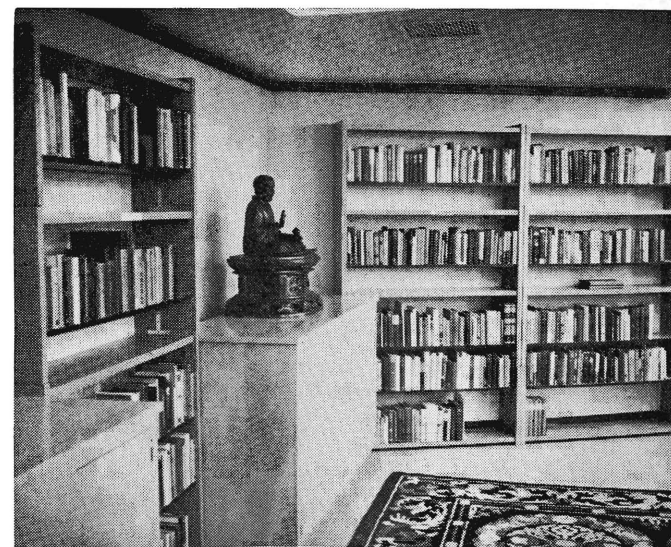
The P.R.S. Library has acquired books from the extensive collection of Dr. Reiser. These are a gift from his widow, Mrs. Hyla Reiser, who was eager to place her husband's books where they would receive care and consideration and be put to good use. Mrs. Reiser requested that the books be kept together, and we have added a label to the front end-paper of each volume stating that these books are a donation to the Philosophical Research Society from the Oliver L. Reiser Library.

The books in our Reiser collection reveal universal interests. A blending of science and philosophy is everywhere apparent. There are a number of books on lost continents, Egyptology, Glastonbury Abbey, relationships between modern physics, mathematics, and philosophy. Dr. Reiser was well-acquainted with oriental sources of philosophy and he liberally quoted H. P. Blavatsky in his own writings. A number of the books he has authored are in the collection, including the most recent entitled *This Holyest Erthe* which describes the "Glastonbury Zodiac and King Arthur's Camelot."

We are fortunate to have this fine collection and know that it will be cherished and well used by our friends of the P.R.S. Library.



OLIVER L. REISER



Reiser Book Collection.

LIBRARY EXHIBITS

The March-April Library exhibit, following the custom of a number of years, featured classical Japanese dolls which are displayed

annually for Girls' Day on March 3rd. It always comes as a little surprise (and why is it a surprise when it always comes!) to hear young Japanese-Americans exclaim over the dolls and add that their mothers used to have such collections and prized them when they were young. We realize that most cultures are undergoing changes, but as we value these traditions, we should make a small attempt to keep them alive.

The May through June exhibit in the Library dealt with "unusual books by interesting people." A number of these fine books in our collection have never been put on display simply because there was no real justification for it. A case in point is the excellent collection of etchings by William Blake, English mystic-artist, a contemporary of Thomas Taylor. Among those on view with Blake plates were folio books including *Night Thoughts* by Edward Young (1797); *The Grave*, a poem by Robert Blair (1828); *The Book of Job* (1826) containing the finest and rarest of Blake's religious etchings.

While the *Nuremberg Chronicle* has been shown a number of times, it bears repetition as it is one of the most delightful of books. On the slightest provocation, I will take it out of the vault to show visitors. The fact that it is loaded with pictures probably has much to do with making it the "best seller" of the Middle Ages. One did not need to be able to read, necessarily, to enjoy this book. There are 645 separate wood cuts in the text but some are repeated so many times that the number actually swells to over 2,000 illustrations. For example, a cut of the ever-recurring Religious Councils is repeated some twenty-two times. Our copy, a first edition printed in 1493, is in fine condition, which speaks well for the pure rag paper on which it is printed.

Among the esoteric examples were books by Marie Corelli, L. Adams Beck, Franz Hartmann, Max Muller, and Bulwer-Lytton.

Ernest Thompson Seton (1869-1946), world famous artist-naturalist, was well represented with books, original art, and memorabilia. The great majority of our Seton books are personally autographed to Manly P. Hall, as the two men were close friends. Other autographs were also shown in this varied collection of books, largely from the literature section of the P.R.S. Library.

We are happy to announce a new edition of

THE DIONYSIAN ARTIFICERS

By

HIPPOLYTO JOSEPH DA COSTA

With an Introductory Essay on the Myth of Dionysius

By

MANLY P. HALL

Da Costa's monograph was published in London, in 1820, and our reprint was made through the courtesy of the Masonic Grand Lodge Library at Cedar Rapids, Iowa. Our Society has since secured a first edition of this work, which may be examined in our Library.

It was originally Da Costa's intention to publish an exhaustive treatise on Secret Societies which have influenced Masonic symbolism. The early landmarks of Freemasonry are difficult to trace, and the present essay is devoted to the philosophical, and religious associations of ancient Greece, and the Near East. Da Costa's work, though brief, is thoroughly annotated, and is a valuable outline of the Dionysian Mysteries which inspired the building guilds to worship Deity through the medium of architecture.

Mr. Hall adds a summary of the mythos of Dionysius, early Greek cosmogony, and the Hellenic doctrine of human redemption. The Dionysian story is explained in the light of the Orphic theology, and Platonic philosophy.

The new edition includes a scarce portrait of Da Costa, and three illustrations from early Greek sculpturings. The introduction covers fifty-two pages, and Da Costa's essay contains forty-seven pages. Substantially bound and stamped in gilt with an attractive dust jacket.

Price, \$5.00, plus 35c shipping charge
(Californians, add 6% Sales Tax)

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