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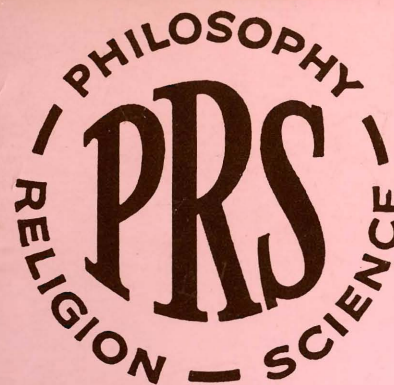
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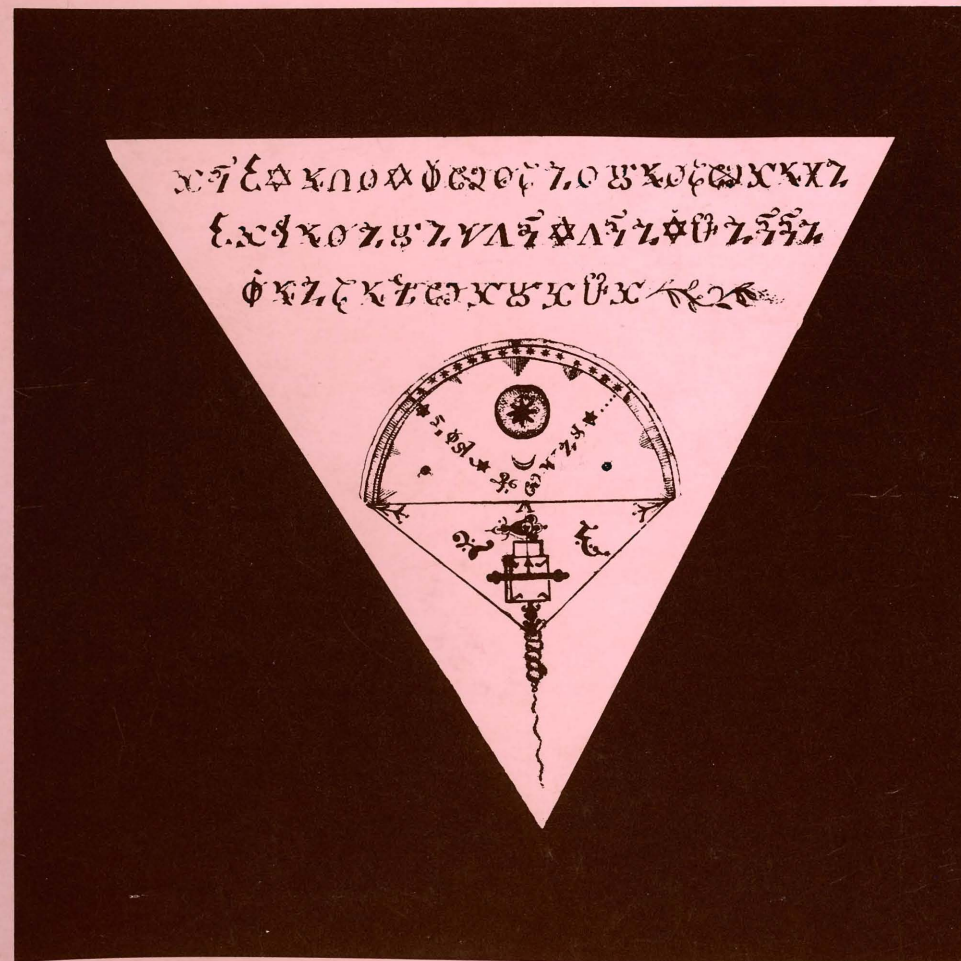
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SUMMER 1976



# JOURNAL



PHILOSOPHICAL RESEARCH SOCIETY



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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: Leaf from a rare manuscript on vellum, *Treatise of Ceremonial Magic*, by the Comte de St. Germain. Three lines of text in cypher are shown above the talisman, c. 1750. This work is inedited. See pages 10 and 11.



SUMMER, 1976

# PRS JOURNAL

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## OUR TROUBLED NATIONAL BIRTHDAY



The Bicentennial celebration of the United States takes place in a world dominated by anxiety and confusion, and to further complicate matters, 1976 is an election year. While this looms large in the foreground, it cannot obscure the major emergencies of the hour. From a state of unprecedented prosperity the Nation has fallen into a condition of economic instability, political insecurity, and cultural decline. Short range thinkers are frantically shifting responsibility for these dilemmas to the various levels of leadership. An almost continuous revelation of corruptions in high places is undermining public respect for leadership until it seems that our afflictions are worse and more numerous than those suffered by Job. There is some consolation in the obvious fact that we are not suffering alone. Nearly all the nations scattered about the surface of the earth have similar troubles, and many are worse off than we are. We take it for granted that blame should be fixed upon contemporary policies. Immediate mistakes have led to immediate disasters, and therefore the future will hold this generation as thoughtless, selfish, morally ill, and mentally deficient.

This is an over-simplification. Our troubles actually started long ago, and have been multiplying slowly but surely for thousands of years. The human race is like a plant that is root-bound. The planet can only sustain a certain number of living things. It cannot expand to provide opportunities to meet the requirements of constantly enlarging human ambitions. Recent space probes have



indicated that climatic conditions on other nearby planets offer no inducements for immigrations. Here we are, on our own little ant-hill in space, and here we must remain during the foreseeable future.

Statisticians are well aware of population growth. They know that there are more people on earth today than ever before, and that tomorrow there will be many more. In the closing years of the Ming Dynasty in China, the population numbered about one hundred million. In somewhat over three centuries it has increased to eight hundred million. China was not always impoverished, down-trodden, or badly governed. Chairman Mao has tried to meet this crisis by massive agricultural programs, which can be summarized in the simple statement: "Each man must grow his own rice." India is in a similar predicament. Japan faces the same future; in the present century its population has nearly tripled, and the population of the Republic of Indonesia has passed the one hundred and twenty million mark. Consider the United States for a moment. In 1776 the Nation was a string of small colonies along the Atlantic seaboard. Beyond the Appalachians was a vast region sparsely populated by Indian tribes. The Nation has now expanded into a great world power, and its population has doubled in my lifetime. Closer to home is the City of Los Angeles. Less than two hundred years ago it was little more than a desert, irrigated only by a meandering stream called the Los Angeles River. Looking over the area there was little to be seen except wisps of smoke rising from the La Brea pits. Indians of the area called the site of our future metropolis "the place of smokes." Some five million persons now live here and more are coming. This world phenomenon has been called the population explosion, but it is really just a relentless increase in the number of human beings. In spite of plagues, famines and wars and other natural or man made disasters, this expansion has continued. Migrations to the Western Hemisphere temporarily reduced pressure in Europe, and the opening of the West brought us years of comparative security; but no one seemed to pay much attention to the problems which were multiplying along with the birthrate.

We might have drifted along in blissful indifference for a while longer if the facts had not been suddenly publicized. Many years

ago Ripley, in one of his syndicated "Believe It Or Not" articles made a sobering remark to the effect that if the population of China marched past a reviewing stand eight abreast at double-quick time, the procession would never end. The birth rate for a year exceeded the number that could march by in a year.

One of the first by-products of increasing population is congestion. It becomes ever more difficult for individuals or families to stake out their territorial claims. In crowded areas all forms of delinquency take root and grow. Congestion also adds to the per capita cost of living. Urban communities must be supplied with food they can no longer grow for themselves, and as opulence becomes increasingly prevalent, many luxuries appear to be necessities. Congestion further afflicts employment, and competition for better jobs raises the budget for education and later justifies the formation of labor unions. While all this was going on, hamlets were growing into towns, and towns became cities. These expanding communities needed more housing and reduced the amount of land available for tillage. Foods had to be transported longer distances to meet this issue and various preservatives were introduced with uncertain consequences in terms of health. When the Roman emperors wanted fresh fish, runners carried them frozen in blocks of ice for several hundred miles. In ancient Greece no city could become larger than its food supply, which had to be grown near enough so that it could be transported to market within twenty-four hours, usually by foot, wagon, or on horseback. These limitations were taken for granted, but now everything has changed.

During the transition period leading up to excessive urbanization, there were social and political upheavals and many governments were overthrown. It would be nice to assume that this was due to the stupidity of the rulers, but actually, they could not cope with the population expansion. Old laws were inadequate, old policies obsolete, and old families were subject to ridicule and abuse. New political systems arose to meet the situation, but they also soon became obsolete.

When the primitive Amerindians of the Western Hemisphere found themselves surrounded by their own garbage, they solved the problem by moving to a new location, leaving their refuse to



amaze the archaeologists. This was rather more practical than the policy that prevailed in many Italian cities during the Renaissance. They simply dumped everything out of the window, and then blamed deity for the plagues. The superstitious Romans, when choosing a site for a new town, performed a rite of divination which consisted of examining the livers of slaughtered animals who had been tethered on the land. If these entrails revealed disease or impure water symptoms, a new location was sought. No one would dare to proceed in this way today. Thus population increase has presented us with a vast ecological dilemma. Our rivers, lakes and oceans show considerable contamination, and much time and money is now being expended in remedial measures. Industrialism, intensified by the need for jobs and services, has contributed dangerous waste to contaminated streams and lakes, thus hastening pollutional dangers. We have also suddenly decided that the balance of nature requires the establishment of wild life sanctuaries, not for the amusement of tourists, but for the protection of endangered species. One of the latest worries is the energy crisis. Petroleum in the earth, like blood in the human body, exists in limited quantities. Many oil-producing nations need more and more fuel to maintain their own industrial expansion, and are less willing to share it with their neighbors. The frenzied search for new energy sources has impelled the erection of nuclear power plants, but no one is satisfied that this program can be expanded without critical danger to the environment.

The public mind is in a state of well-justified anxiety. Fears are mounting, fed by continuous reports of worsening circumstances. Fear is a very simple and basic emotion, and it gradually centers upon self survival. At this time much self-centeredness appears perfectly reasonable and logical in the light of prevailing hazards. Fear leads to the breaking down of integrities and a rapid decline of morality and ethics. It also leads to revolution and anarchy, and spreading like a pestilence, it infects both young and old. The most obvious, if least responsible, impulse is to overthrow systems which appear to be the cause of the situation. The unemployed are determined to find jobs and to create them if Society, collectively, wishes to maintain the economic level which

is largely to blame for hastening the inevitable end. These are the issues which America faces in its Bicentennial year.

As the United States enters into its third century of national existence, it brings with it many valuable assets which must also be considered. It is the only major world power which has been able to maintain the democratic theory of government over the last two hundred years. The concept of personal liberty is still cherished, not only in this country but throughout human society. We have pioneered in many constructive fields, and it is both an opportunity and a responsibility to contribute in every way possible to the stability of civilization. To achieve this goal we must lead the way out of the gloom of a decadent economic-industrial concept of human purpose. With our scientific skills and the goodheartedness which has always distinguished the American temperament, we are best equipped to set an inspiring example in world affairs. We are not landlocked, and with proper management and scientific know-how we can support nearly twice our present population, should this become necessary. We are already researching new energy sources, beginning to recycle waste materials, and reducing pollution. By sharing our findings with other countries, we can help to maintain a relatively high standard of living. There is already a recognition of the need for population control. This will certainly require a major improvement in family planning, which in turn brings us to one of the most important remedies for all human ills—self-discipline. Benjamin Franklin was the fifteenth of seventeen children, but the day is past when large families can be encouraged. If education, supported by appropriate government leadership can lead the way, the whole human race will be benefitted. America is best equipped of all countries to initiate such a program.

Another tremendous resource is religion. On at least one occasion, Christianity outwitted feudalism. When Europe was in almost constant civil war the church stepped in and was able to enforce the authority of God in mundane affairs. Today, religion is becoming a mystical experience rather than a temporal power. Already America is a basically religious country and the right to personal spiritual conviction is still largely protected. By broadening our spiritual platform and experiencing the truth of inter-



integrity of three billion persons who have affirmed religious beliefs. No nation can ever solve its political and social difficulties without a constructive program of moral idealism and the recognition of a divine plan and purpose with which we must all align ourselves against the pressures of a materialistic theory of life.

Man is essentially a religious creature, and in most emergencies his inner dedications take precedence over his selfishness and self interest. When an earthquake strikes or a fire sweeps through a community, we forget religious, political, social or ethnic differences and work together for the common good. We cease to be strangers until the crisis passes, and then we are inclined to return to our own superficial attitudes. In this generation we face a crisis, and unless our attitudes are artificially distorted by propaganda, we will naturally and instinctively work together for a proper solution. There is abundant evidence that the golden rule is in conformity with natural law, and it appears in the sacred writings of all enlightened religion. It may not be easy to teach mankind that there are inflexible rules governing conduct and that these must be obeyed because they originate in a power superior to mortal whim and fancy. Security can no longer be accomplished by protecting one country against the encroachment of other political powers. Salvation must be achieved by all mankind working toward one most noble end—survival.

The United States is respected for its skills and many countries look to us for inspiration and guidance in their hours of trouble. This is the greatest opportunity that can come to any country. Respect must be raised to the level of admiration which forms the solid foundation of enduring friendship. The highest estate to which we can attain is to be loved for our virtues and not feared for our military strength. To reach this most desirable of all relationships we must experience within ourselves a new vision of individual and collective integrity. There is evidence that we *are* growing. Thoughtful persons are trying to solve their own problems and correct ills afflicting their communities.

Materialism is a dead end — it has no future but pain. Only through the ennobling of our spiritual convictions can we accomplish the needed transformation in ourselves. The human being is

a magnificent creature richly endowed. He was not fashioned for the purpose of industrializing his planet. His real happiness comes not from his possessions, but from his nobler aspirations. He was fashioned to live in the suburbs of heaven, as a citizen of a paradisaical realm perfected by his own insight. On this planet he is only a wayfarer, bringing with him nothing but his dreams and taking with him the fruits of experience and understanding. In the larger plan of things his materialistic preoccupations are entirely incidental.

America is fortunate in being a heterogeneous culture. The citizens of many countries have come here bringing with them their traditions, their arts and their skills. They have learned to live together and work together, and protect the freedoms they sought in the new world. Every religion is also perpetuating its own convictions in a tolerant atmosphere. It was prophesied long ago that the Western hemisphere would be the seed ground of a new race, many cultures and religions, gathered from many parts of the earth. Bacon, in his vision of *The New Atlantis* declared it to be America, where all the instruments of human culture could be dedicated to the improvement of all humanity. It becomes more evident with each passing day that a benevolent leadership by an enlightened and dedicated nation is the most idealistic and also realistic answer to the present emergency. We must avoid if possible dictatorship and regimentation, and refrain from the mistakes that have plagued the past.

Many fear that we will not be able to maintain our present standard of living, but there seems little in favor of a system which is slowly, but inevitably, destroying itself. It is not our comforts we must protect, but our constructive convictions that must be preserved. Modern stress is destroying the individual—it is depriving him of health and happiness and security. Many realize this and stress must be viewed as a form of ignorance, and not a symbol of progress. Fortunately, the power that governs all things is merciful and patient, and even small improvements can have far-reaching effects. At this Bicentennial celebration, we are one nation under God, and must now face our highest destiny as architects of one world under God.





hen I was about nineteen years old, an elderly Scottish lady who was a friend of my mother presented me with a rare and elegant set of books. It was the four-volume edition of the writings of Jacob Boehme, translated into English by William Law, a liberal clergyman of the eighteenth century. The books were illustrated with strange symbols, tables of correspondence involving astrology, alchemy and the cabala, and many fine plates which have been attributed to Peter Paul Rubens. Almost immediately I realized I was a book collector, and as the years passed it became evident that the times were fortunate for those interested in classical philosophy, mysticism and the esoteric arts. The items which I was able to accumulate during the first ten years can be estimated from the bibliography included in my large volume on *Secret Symbols of All Ages*. Of the six hundred volumes listed in this publication, over ninety percent were in my own collection. The exceptions were works of such rarity that only persons of great wealth could hope to own them. These I consulted in famous libraries, and included incunabula in the possession of John Henry Nash, who cooperated so wonderfully in planning my book.

My most intensive period of book collecting was from 1920 to 1940. At that time many antiquarian book shops had a fair showing of works that have now entirely disappeared from the market. Prices were moderate and dealers were willing to take the time necessary to trace elusive publications. I found much choice material in Dawson's Bookshop in Los Angeles, and while wandering through the Oakland, California branch of Holmes Bookstore, I came across a group of intriguing manuscripts in the autograph of Frederick Hockley, who had spent a lifetime assembling and translating rarities on numerology, ceremonial magic, the cabala, and astrology. In those days such curiosities were sold in bundles and the purchaser sorted the contents according to his interests. John Howell in San Francisco was an ardent Baconian and an outstanding expert on Elizabethan literature. Through him I secured early editions of Bacon's writings, scarce emblem books and significant

engravings. He also passed along delightful accounts of his own discoveries and provided me with photostatic copies of curiosities that had come to his attention.

About this time I did considerable traveling, and gave a number of lectures in Chicago and New York. While browsing around in New York, good fortune led me to Orientalia, which had recently acquired an important group of Japanese temple souvenirs, Tibetan woodblock rubbings, and manuscripts by Professor Coomaraswamy. Orientalia catered to foliophiles—that is collectors who preferred separate leaves, rare books and manuscripts attractively matted and suitable for exhibition. With their cooperation, I was able to select especially significant pages from a variety of oriental manuscripts including Tibetan, Hindu, Chinese, and Japanese. The Gotham Bookshop in the same city offered a complete seventeenth century set of Jacob Boehme's works with the extraordinary engravings by Johann Gichtel. So far as we can learn it is one of the best groups of these little volumes in the United States. While traveling around it was always relaxing to explore out-of-the-way and apparently unpromising bookstores. In one I found a folio of the original woodblock prints of Albrecht Durer, and in another, a beautiful illuminated Hindu manuscript of the Ramayana.

Probably the most important of my adventures in book collecting was the sale of the Lionel Hauser collection by Sotheby & Company in London, in 1934. Monsieur Hauser was an "ancien membre du Conseil de Direction de la Societe Theosophique de France," and due to the unsettled financial conditions that marked this period, was forced to dispose of his library. He had assembled an extraordinary and extensive group of books and manuscripts covering the field of esoteric philosophy. Having received the catalog announcing his sale, it seemed advisable to be represented at the Sotheby auction by a qualified agent, so I made the necessary arrangements. In the foreword to Sotheby's catalog we find the following statement: "Printed works on Alchemy and the Occult have not in the past figured among the aristocrats of the sale room. For one thing they are hard to find in a condition that appeals to the collector, having been at most times and in most countries a

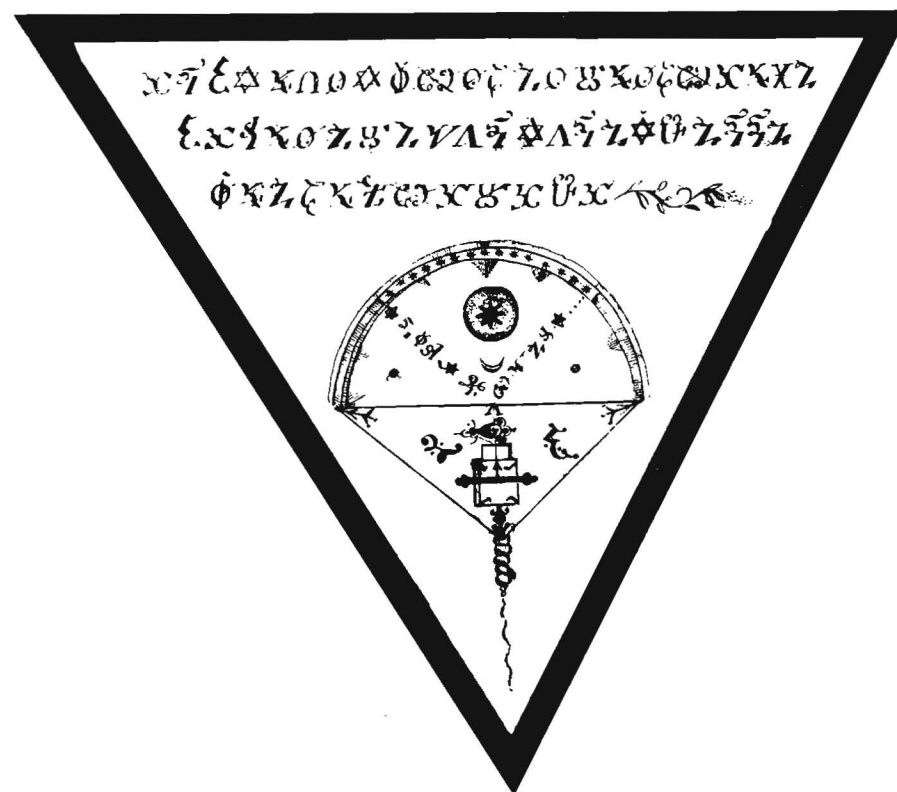


tention in the matter of binding and preservation which falls to books that may safely be displayed; for another, many of them are either in the learned tongues or in an argot of their own which offers at once a difficulty and an incentive to the general collector. But they are (and for exactly the same reasons) extremely rare; and the sale of such a library as M. Hauser's, the fruit of twenty years' painstaking search, is therefore an exceptional opportunity for acquiring them. And such opportunities are indeed uncommon. Apart from the very much smaller Scott-Elliot collection, disposed of in 1927, we cannot trace the appearance of any catalogue at all comparable with this one since the publication (though not for sale) of Ferguson's *Bibliotheca Chemica* nearly 30 years ago."

In recent years interest in alchemy, cabalism, and astrology have increased greatly and the older texts have become virtually unobtainable. Because of the serious economic depression afflicting the world at the time of the Hauser sale, the bidding was relatively conservative on most items. The auction house, to conserve time and space, sold the collection (except for the most important items) in lots averaging from three to a dozen books or manuscripts tied together with a string. Only those which they considered to be the most valuable works were listed separately. For example, lot #543 (which incidentally I secured) consisted of *Magia Adamica* by Thomas Vaughn, and six other items, unnamed. Book dealers from England and the Continent bid moderately, but all-in-all, the collection was dispensed at a fraction of its real value.

My agent was instructed to purchase lot #527 if possible, and I became the fortunate owner. The description of this lot was most intriguing: "TREATISE OF CEREMONIAL MAGIC, MANUSCRIPT ON VELLUM, WRITTEN IN CYPHER, IN FRENCH, 26 11. cut to a triangular shape, on fol. 1 "ex dono sapientissimi comitis St. Germain qui orbem terrarum percucurit" above a wyvern proper, the remainder written in cabalistic symbols, sheep gilt, worn, e.g. triangular (237 mm. by 237 mm. by 235 mm.) c. 1750.

\*\*"The Comte de St. Germain, sometimes called the Marquis



A leaf from St. Germain's triangular manuscript, *Treatise of Ceremonial Magic*, on vellum with a cabalistic design. Hauser. sale, Lot. 527.

de Betmar, was a celebrated adventurer whose activities extended over the greater part of the 18th Century.

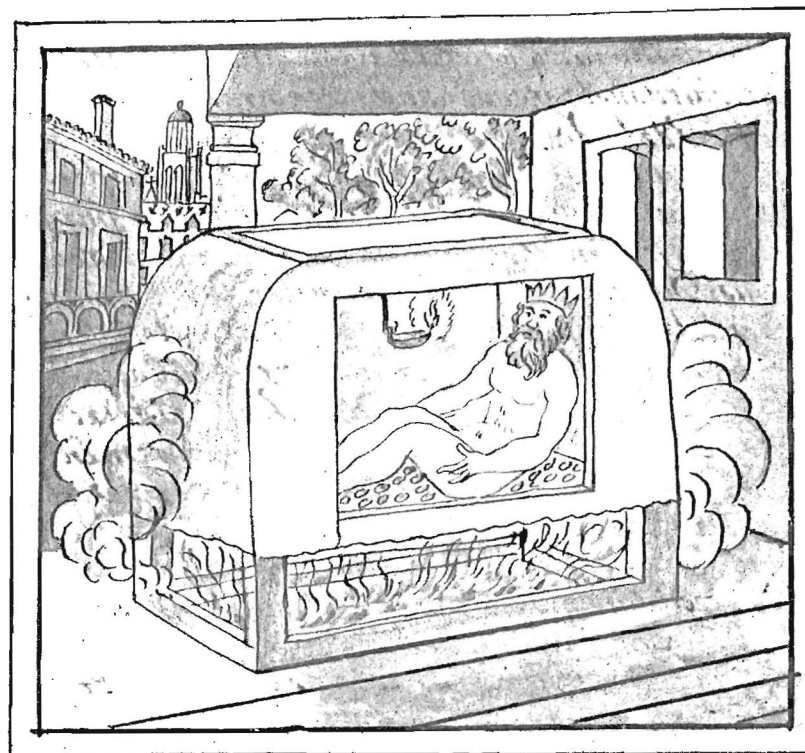
"This manuscript begins "La Magie sainte revelee a Moy(s)e, retrouvee dans un monument egyptien et precieusement conservee en Asie sous la devise d'un dragon aile." It gives instructions for attaining three ends: the discovery of all treasure lost at sea; the discovery of diamond, gold and silver mines; and the prolongation of life to a century or over with the freshness and vigour of the age of 50. A key to the cypher will be supplied to the purchaser. Only one other MS. is known to the Comte de St. Germain, which is preserved in the Bibliotheque de Troyes and which was translated and published by the Phoenix Press at Los Angeles in 1933."



The manuscript in the Bibliotheque de Troyes is the one which I published under the title *The Most Holy Trinosophia*, with introductory notes and commentaries. Prior to incorporation as The Philosophical Research Society, we did our own printing under the aegis of Phoenix Press.

In the fall of 1934, while lecturing in New York, I was invited to attend a special meeting of the World Fellowship of Faiths in London with which group Sir Francis Younghusband was associated. We met at the Officer's Club, and he took a lively interest in helping me to contact English book dealers. Naturally I took the Hauser catalog with me, and with the cooperation of Sotheby and Company the names of a number of dealers who had bought substantially from the sale were made available. One of the most prominent of the antiquarian book dealers of London was Maggs Bros., who proudly proclaimed themselves "by appointment to His Majesty, King George V." At that time they were also serving the literary needs of Alfonso XIII, King of Spain, and King Manuel of Portugal. To my mind the most interesting item they had purchased from the Hauser sale was a seventeenth century French manuscript of Michael Maier's *Scrutinium Chemicum*. This volume included a hand-painted portrait of the author and forty-nine symbolical plates in colors and gold. The French translation has never been published. Shortly after the Hauser sale there was a discussion of the event in the Illustrated London News, which reproduced one of these paintings. While it dealt entirely with the chemical transmutation of metals, it was described in the press as an early example of the sweat bath. The accompanying illustration on p. 13 will indicate the reason. This manuscript is now in our library.

It is not generally realized that the French were deeply involved in the esoteric tradition. Most of the early seventeenth century books in this field were available in print only in Latin or German, and concerned persons made their own translations in the French language. Monsieur Hauser researched the French situation thoroughly and found many impressive manuscripts. It should also be remembered that in the field of alchemy, especially, some chemists in many countries depended upon hand-written copies of



From *Scrutinium Chymicum*, by Michael Maier, a seventeenth century French manuscript on alchemy. This is the page reproduced in the Illustrated London News.

scarce printed works. These they circulated discreetly among their confreres. In many districts it was unwise, and even dangerous, to possess works on the hermetic arts. There was always a possibility of religious persecution, or that some avaricious nobleman might force the alchemist to reveal his secrets by torture if necessary.

This resulted in a unique situation in the history of the written word. After the invention of printing in 1455 early manuscripts were produced in printed form, beginning with the Gutenberg bible. In the field of science, however, manuscript copies appeared after the publication of the printed works. This procedure continued from the late fifteenth century to the early twentieth century. More recent examples were usually hand-copied from unique volumes in national libraries. There are also numerous examples

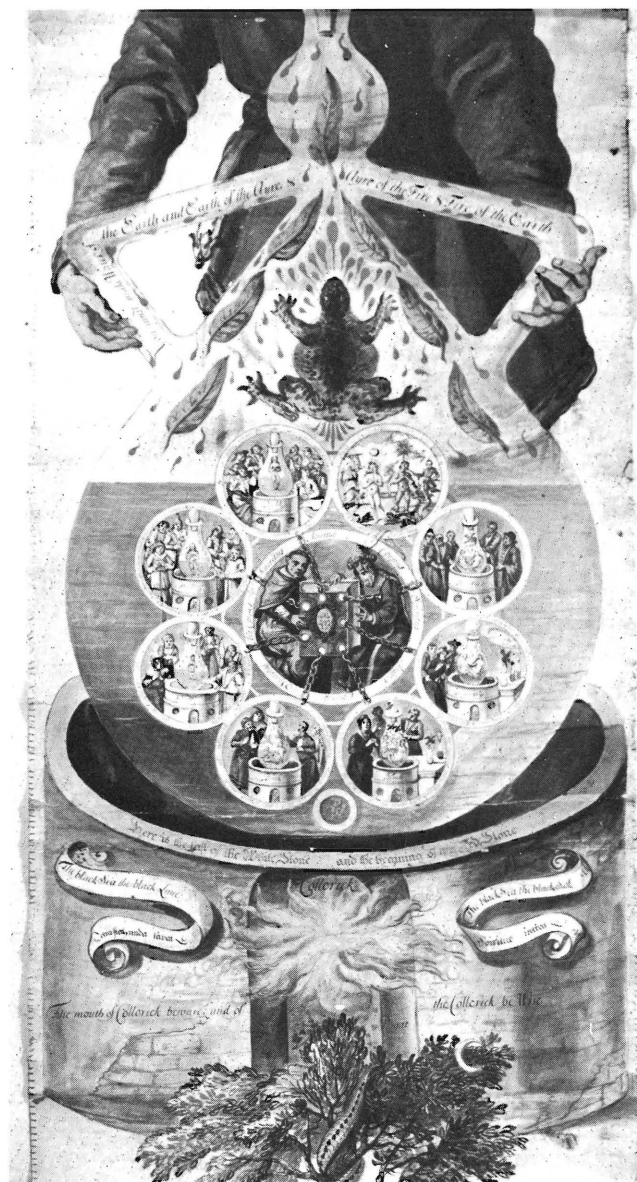


in which German and English books were hand-copied in their original language, and the Ashmole collection includes a number of examples. Generally, such private transcripts were written in a cursive script and the illustrations and diagrams were crudely done. The work by Maier, mentioned above, is an exception to this procedure. It is beautifully written and the illustrations show considerable artistic skill.

The Maggs establishment was a wonderland of literary antiquities, and they were delighted to show me the lots they had secured from the Hauser sale. Even with their commission included their prices were moderate. An illuminated manuscript of the book of Nicholas Flamel showing the chemical symbols he had caused to be placed over the principal entrance of the Church of the Innocents in Paris was outstanding. From this source also came several first editions of the early Rosicrucian Manifestoes.

At the suggestion of Sir Francis Younghusband, I spent considerable time in the store of Bernard Quaritch, Ltd. Here I was delighted to find a brilliantly hand-painted example of the *Rotulum Hieroglyphicum Pantarvae Philosophorum*. This is generally referred to as the alchemical "scrowle" of George Ripley. Among writers on the alchemical sciences and the hermetic mysteries, Ripley (who died about 1490) is held in the highest esteem. The text of his scroll was published by Elias Ashmole in his *Theatrum Chemicum*, but did not include the amazing symbolic pictures. The manuscript I secured was about twenty feet in length and was probably executed in England in the seventeenth century. This same shop had bought several lots from the Sotheby sale, and browsing about was most rewarding.

Nearly all bibliophiles visiting London drifted toward Marks Bookstore. It was somewhat less elegant than its competitors and had the atmosphere of those old-fashioned establishments where one could browse in peace for the better part of a day. It is my understanding that much of their extensive holdings were in storage outside the premises. Behind the modest brownstone front were countless scarce volumes on archaeology, comparative religion, and first editions of the eighteenth and nineteenth century novelists and essay writers. Here I was fortunate to secure many of the elusive



The alchemical "scrowle" of George Ripley. A section of this celebrated manuscript showing the relationship between the chemical experiments and the seven seals of the *Book of Revelation*. There is an eighth seal not connected with the Bible representing the marriage of the sun and moon.

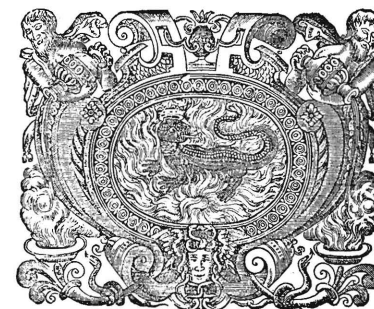


translations of Thomas Taylor, the distinguished English Platonist. This store had been represented at the Hauser auction, and from them I was able to acquire writings of several venerated esotericists, including Manget's incredible collection of alchemical theses published under the title *Bibliotheca Chemica Curiosa*, in 1702. This huge folio containing nearly two thousand pages is described in detail by Ferguson in his *Bibliotheca Chemica*. Hauser had this work (catalog #370) but it is not certain that this was his copy. Marks was also able to fill want lists of desired books, and in the process I came into possession of further items from the Hauser sale. It is indeed regrettable that Marks was bombed out during World War II, and the store has never been reopened.

Naturally, tea was served in most of these shops, usually accompanied by cookies or crumpets. Among the most enjoyable afternoon teas were those which I shared with John Watkins, whose knowledge of books was encyclopedic. On a wall of his sanctum sanctorum was an original sketch by Madame Blavatsky, picturing one of her oriental teachers. Unfortunately, all efforts to separate Mr. Watkins from this cherished possession were futile. He did, however, provide me with autographs of Madame Blavatsky which he presented without charge as a token of esteem. If my memory does not play me false, his store was not large, but he could provide such books as Major General Furlong's *Rivers of Life*, Godfrey Higgins *Celtic Druids*, and the elusive writings of Gerald Massey. He also provided a number of scarce astrological texts. Mr. Watkins was not much involved in the Hauser collection, but he had copies of similar books. I remember especially picking up two first editions of William Blake.

As Monsieur Hauser's collection was strong in French works, it seemed reasonable to investigate the holdings of some of the rare book dealers on the continent who had attended the sale. I had planned to spend Christmas in Normandy, so it was a simple matter to explore some of the Paris bookshops. My first stop was at MM. Chacornac Freres, who held forth at 11, Quai Saint-Michel. They were especially addicted to the nineteenth century schools of French transcendentalism, featuring the productions of Eliphas Levi, his disciples and followers. This name was the non de plume

J. O. JACOBI  
**MANGETI,**  
 MEDICINÆ DOCTORIS,  
 Et Sereniss. ac Potentiss. Regis Prussiarum Archiatri,  
**BIBLIOTHECA**  
 CHEMICA CURIOSA,  
 SEU  
 Rerum ad ALCHEMIAM pertinentium  
**THESAURUS**  
 INSTRUCTISSIMUS:  
*Quo non tantum*  
**ARTIS AURIFERÆ,**  
 AC SCRIPTORUM in ea Nobiliorum Historia traditur; LAPIDIS Veritas Argumentis & Experimentis  
 innumeris, immò & Juris Consultorum Judiciis evincitur; Terminis obscuriores explicantur; Cautiones  
 contra Impostores, & Difficultates in TINCTURA UNIVERSALI conficienda occurrentes, declarantur:  
*Verum etiam*  
**TRACTATUS OMNES VIRORUM**  
 Celebriorum qui in MAGNO sudarunt ELIXIRE, quique ab ipso HERMETE, ut dicitur, TRIMESTRO, ad nostra usque  
 Tempora de CHRYSOPEA scripserunt, cum præcipuis suis Commentariis, concinno Ordine dispositi exhibentur.  
*Ad quorum omnium Illustrationem additæ sunt quamplurimæ Figure æneæ.*  
**TOMUS PRIMUS.**



GENEVÆ,

Sumpt. CHOUET, G. DE TOURNES, CRAMER, PERACHON,  
 RITTER, & S. DE TOURNES.

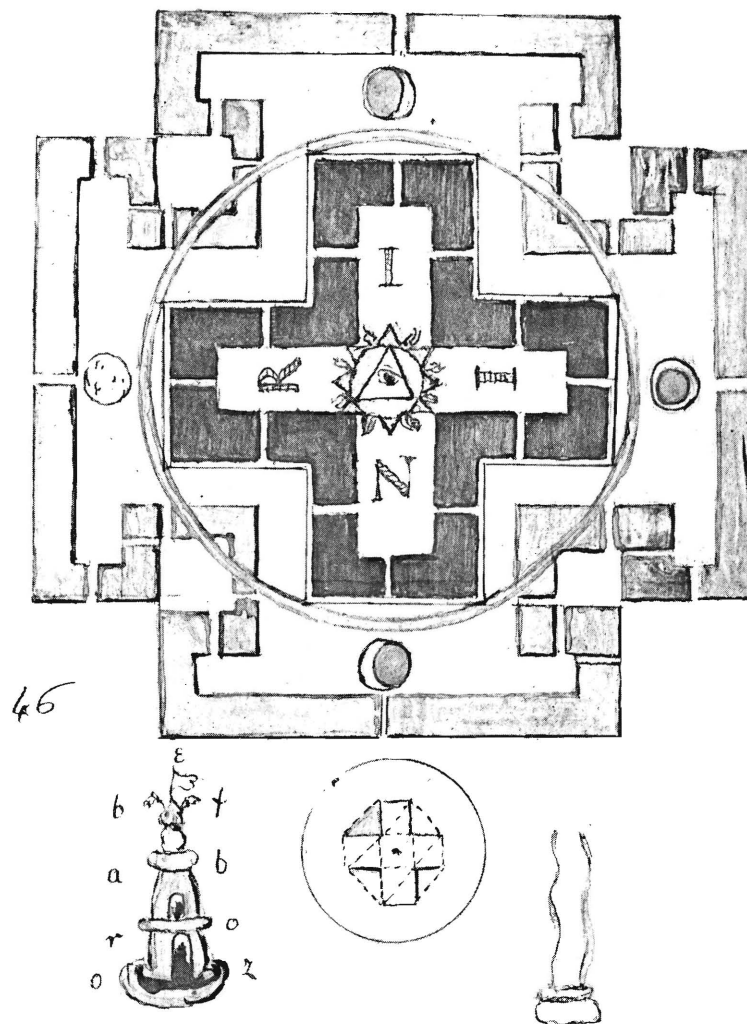
M. D C C. II.

Title page of volume one of the great *Manget*. This is probably the most extensive collection of alchemical writings ever compiled. The engraving on the title page depicts a salamander in the midst of flames.



of the Abbé Alphonse Louis-Contant (1810-1875), and quite naturally they had acquired material relating to him from the Sotheby auction. Eliphas Levi was an artist as well as a writer, and he prepared a wide variety of cabalistic, symbolical designs. A few of his close followers were permitted to make copies of Levi's unpublished works for their own use. The Chacornac Brothers had recently issued a printed version of Levi's manuscript, *Les Mysteres de la Kaballe*, which consisted of 152 leaves and 90 colored drawings. I secured the original manuscript which was a copy made by Levi's disciple, Nowakowski, in 1867. Another of Levi's unpublished writings, *Prophetie ou Vision d'Ezeziel*, a manuscript of 1180 pages in two volumes, with many drawings and diagrams written out by Baron de Spedalieri. Those concerned with the writings of Levi will find this material in our Library virtually unobtainable elsewhere. Possibly one of the world's greatest sources of books and manuscripts on esoteric subjects was the Librairie Dorbon-aïne, located at 19, Boulevard Haussmann, Paris IX. They issued a remarkable catalog, *Bibliotheca Esoterica*, listing nearly 7,000 books and manuscripts which had passed through their hands or were still available in their stock. The frontispiece to this catalog is taken from Item 2924, and was listed as *Manuscript Rosicrucian d'alchimie et de Kabbale du XVIII siecle*. We added this to our collection and reproduced plates from this manuscript in our publication *Codex Rosae Crucis*. Checking through Dorbon-aïne's massive catalog another item caught my fancy. It was *Nemrod, A Biblical Drama in Four Acts and a Prologue*. The description states that it was an original manuscript of 156 pages in duodecimo by Eliphas Levi, probably his first work, written between 1830 and 1832, and unpublished.

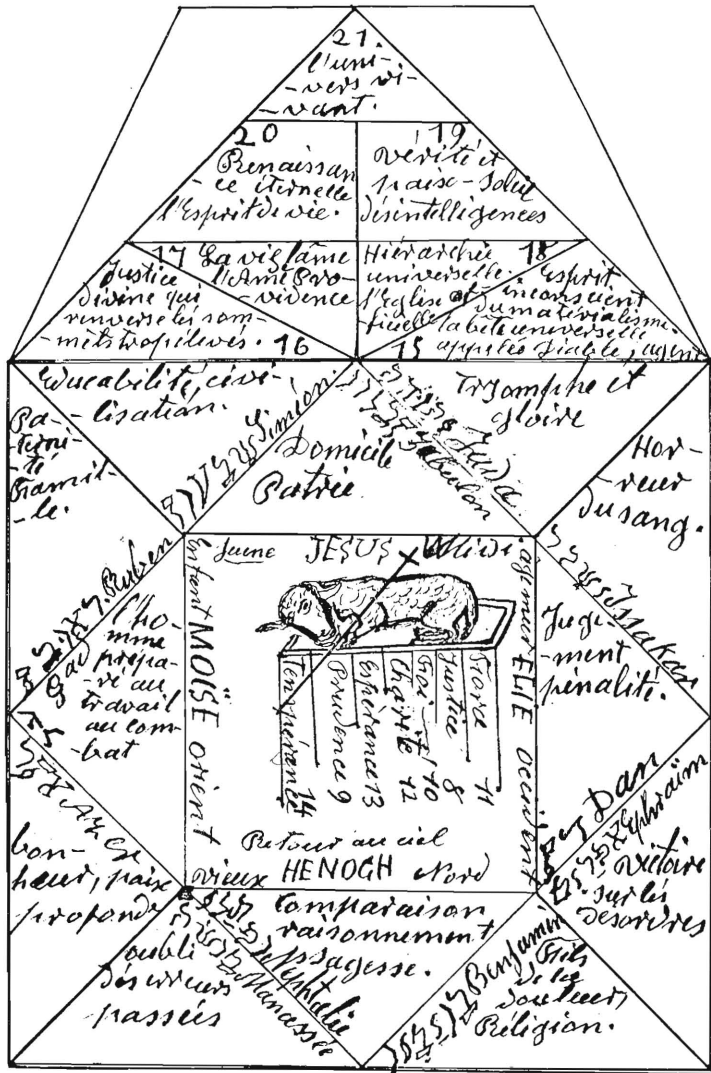
As the Sotheby catalog included the address of Monsieur Hauser, it seemed appropriate for me to pay my personal respects to him. He lived on an upper floor of a typical French pension, and his apartments were accessible with the assistance of an old-fashioned, iron cage elevator, which took an interminable time to reach its destination. Monsieur Hauser was a truly delightful person. He was a small man, with neatly trimmed Van Dyke and the abstract air of a true scholar. Some choice items which he wished



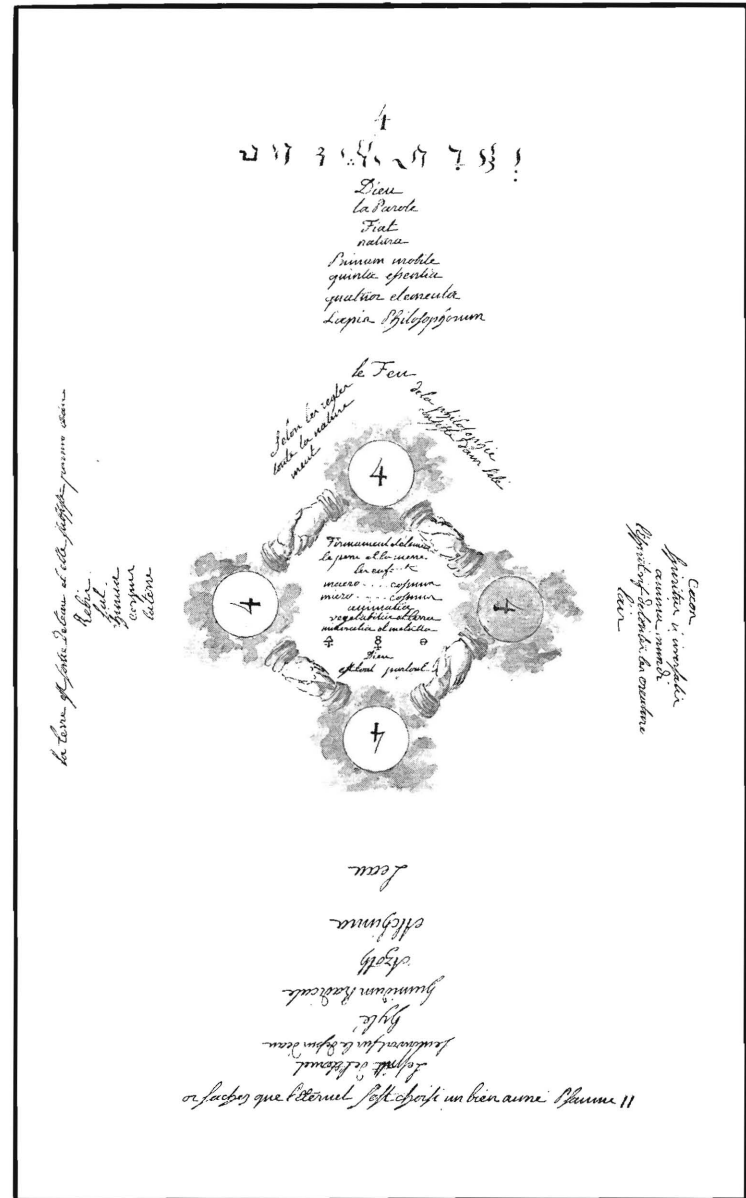
Leaf from *Les Mysteres de la Kaballe* picturing the ground plan of the Temple of Ezekiel from a copy of Eliphas Levi's original manuscript by one of his disciples.

to keep were not offered at the sale. A few of these he showed me including a silver Masonic token which had belonged to Comte de St. Germain. He further assured me that the triangular manuscript attributed to the Comte was almost certainly the original. Monsieur Hauser was gratified that some of his former hold-





From *Prophétie ou Vision d'Ezequiel*, an unpublished manuscript of Eliphaz Levi copied in 1867 by Baron de Spedalieri. The altar of Enoch arranged as a horoscope with magical and cabalistical symbols added.



From a Rosicrucian alchemical manuscript of the eighteenth century. The leaf illustrated here signifies the mysteries of the number four, presented as in the writings of Jacob Boehme. The truths are shown "in the light of nature as well as in the light of mercy."

ings had found a good home, and for some time after we were in communication he supplied me with transcripts of several rare alchemical tracts.

Shortly after I returned to New York, my foreign purchases ar-



rived in a large packing case and an amusing incident occurred at the customhouse. One of the inspectors picked up a small and insignificant looking volume entitled *The Way to Bliss in Three Books*, by Elias Ashmole, Esq., London, 1658. The book was laid to one side on the grounds that it might be pornographic! Actually, it was a most devout publication, dedicated to the glory of God and the redemption of human nature. After passing the rest of the shipment, the inspector sat down to peruse the volume to satisfy himself that it was no danger to public morals. Incidentally, this little work should be republished as an early example of mystical and metaphysical chemistry. After the books were unpacked, we had a special exhibit of them at Pythian Temple in New York during a lecture program.

It might seem from the above that our Library was assembled mostly through a few dealers, but actually, such was not the case. As it became necessary to complete the works of certain authors, long and tedious searching was necessary. A number of years ago, an American career diplomat returned home from Thailand. Because of his official status his belongings were not subject to search or seizure, and he brought back with him many rarities that normally would not have been permitted to leave the country. His collection of Siamese and Cambodian statuary was purchased by a San Francisco art dealer, but miscellaneous residua were dispensed through an auction house then flourishing in Hollywood, California. Dropping in one day, I found myself confronted with Siamese accordion manuscript books hung from beams and rafters, and open to extraordinary, hand-painted illustrations. They were Buddhist sacred writings of considerable age and in excellent condition. The auctioneer had no idea what to do with these bizarre manuscripts, which he felt would not do well in public sale. He was delighted, therefore, to dispose of them by private treaty, and we spent the next hour getting them down with the aid of step-ladders and several members of the staff. Later, the same auction house disposed of the holdings of the late Mr. Rudolph Valentino. Tucked away among his possessions was a magnificent copy of Austin Wardell's *The Buddhism of Tibet*, in a fine morocco binding by Reviere and Son. From the same sale, I secured a bishop's

silver ring of the twelfth century, which Valentino had worn in his film, *The Son of the Sheik*. It is possible that several oriental items offered in the Valentino sale were associated with a film which he made called *The Young Rajah*, dealing with Hindu metaphysics. The film was not a success, and was seldom shown.

A trip to Mexico City was also rewarding. A dealer there had one of the finest sets of Lord Kingsborough's monumental work, *The Antiquities of Mexico*. It was one of a limited number in which the plates were hand-colored and had been in the personal library of Porfirio Diaz, President of Mexico. At the time I secured this set, there was no complete example in the National Library of Mexico.

Edward King, Viscount Kingsborough (1795-1837) dedicated his life to publishing facsimiles of all Aztec and Mayan manuscripts then known to exist. These were faithfully reproduced together with translations of early Spanish writings on the subject and elaborate commentaries of his own. The complete work, two volumes of which were published after Kingsborough's death, consists of nine elephant folios, and the publication cost exceeded three hundred thousand dollars. After Kingsborough's personal means were exhausted, he was imprisoned for debt and died as the result of a fever contracted in the prison. Had he lived three years longer he would have inherited great wealth and he is remembered as a martyr to the scholarship to which he dedicated his life.

While browsing in Mexican bookshops, we were able to add a number of early and important texts, on Aztec and Mayan archaeology. An unexpected circumstance later enabled me to make a most unusual addition to our research collection. The most valuable post-Colombian work on the civilizations of Central Mexico is the *Florentine Codex* of Fray Bernardino de Sahagun. To meet the need of research specialists, twelve photographic copies of the complete Codex, which is a massive work, were made for university libraries. While the photographic copy was not especially expensive, one important educational center declined to pay the necessary fee, and we secured the copy. Translations have been made, but the important illustrational material has never been adequately reproduced.



In this area, we have also been fortunate in acquiring many of the photographs including the original negatives and books belonging to Augustus Le Plongeon, an early Americanist whose labors have never been appreciated. He and his wife, Alice, labored for years in the Central America area, and he was the first to photograph many of the most important monuments. His holdings were in storage for some time and if the storage bill had not been paid, these records would probably have been destroyed. Included in the group is an original manuscript by Dr. Le Plongeon based upon researches in Egypt when he was the official photographer of Queen Victoria. This is now in our collection together with books from his library, some of which are autographed.

In recent years I have been improving our Oriental collection, for it has long seemed to me that interest in Eastern religion and philosophy justifies adequate representation of the esoteric teachings of India, China, Korea and Japan. We have accumulated a number of important items, including a complete set of ten rolls, beautifully illustrated, devoted to the doctrine of the Shingon Buddhist sect. This acquisition was made possible when the Toji Temple in Kyoto disposed of some of its treasures so that funds would be available for philanthropic and educational purposes. There is a district in Tokyo called the *Kanda*, and here, hundreds of bookshops stand side by side for many blocks. One of the most famous is the *Isseido*, which in addition to a large collection in Japanese, has a section reserved for publications in English. It was here that I found Lady Gordon's book, *Messiah*. Though this is not considered a world rarity, it has outstanding importance for its content. Although the *Isseido* is still haunted by scholars, it now deals principally in expensive modern printing or reproductions of older works. A number of useful items can be found in other shops along the *Kanda*, but most of the proprietors do not speak English. There is only one Confucian Temple left in Tokyo, and this has become a cultural center. Before its stock was entirely depleted, this establishment had a number of horizontal scroll paintings of Buddhist arhats which are useful, and also relics of early Buddhism and Shintoism, many of which I have acquired. Actually,

Japanese are now buying back from America and England practically all religious material of importance.

In my early days of collecting it was my privilege to know a charming old German gentleman, who was employed in a Los Angeles cheese factory. His principal interest in life, however, was alchemy, and he had a number of seventeenth and eighteenth century books, which he highly valued. Coming finally to that period in life in which he wished to make proper disposition of these curious volumes, he gave them to me. One is fortunate to find works of this kind, which have not passed through the hands of dealers, and my old friends generosity will not be forgotten.

Another personal acquaintance passed on to me a very curious book. There are not many pages but the work is so large that we have never been able to exhibit it successfully. It is called *Teletes*, and was published in Turin in 1866. It is the artistic achievement of Giuseppe Wopaletzky and was derived, according to the title page, from Tycho Brahe and T. du Chenpeaul. This is an understatement because the huge diagrams which it contains show indebtedness to a number of early Rosicrucian and alchemical works and the magical and talismanic writings of Agrippa and the so-called "*Keys of Solomon*." In 1582, Tycho Brahe is credited with the invention of a calendar of natural magic. This was issued in the form of a large engraving by Theodore de Bry, who illustrated many of the alchemical writings of the early seventeenth century. This is listed in Gardner's *Bibliotheca Astrologica*, where it is described as excessively rare, not more than three copies being known. We have an original preserved in our Library and it was reproduced, somewhat reduced in size, in my book *Codex Rosae Crucis*. The compiler of *Teletes* has considerably amplified Brahe's calendar, and his version contains over one hundred complicated diagrams and magical talismans.

There used to be a book store not far from the old Army and Navy Building in Washington, D.C. In those days their stock included considerable material relating to the life and activity of the great Masonic scholar, General Albert Pike. From this source came early pamphlets and fugitive fragments by or about the General. Among them, was an autographed letter in which Pike bemoans



the fact that he is suffering from a bad attack of the gout. Following on this lead, I have been able to assemble most of Pike's philosophical and Masonic writing, and his studies of Indian and Persian religions.

Collection of the world's sacred books is a fascinating specialty. Bibles abound, Korans are plentiful, and the Jerusalem or Babylonian Talmuds can be found with a little searching. It took considerable trouble, however, to find the *Codex Nazaraean*, or, as it is often called, *The Book of Adam*. We found the Latin edition translated from the Syrian, and this in turn I have had translated into English, but the translation has not yet been published. Such Hindu classics as *The Institutes of Manu*, or a complete translation of the *Ramayana*, appear but infrequently. The Kabbalah *Denudata*, by Knorr Von Rosenroth, contains the first complete Latin translation of *The Zohar* or *The Book of Splendors*, the great text of Cabalism. Some may feel that searching out these early texts is little better than love's labor lost, but it has been my experience that so-called reprints, commentaries, and modern interpretations are consistently inadequate. Scholarship has not improved in recent years as few modern writers are willing to spend thirty years on a single book, as Godfrey Higgins did in his incredible work, *Anacalypsis*.

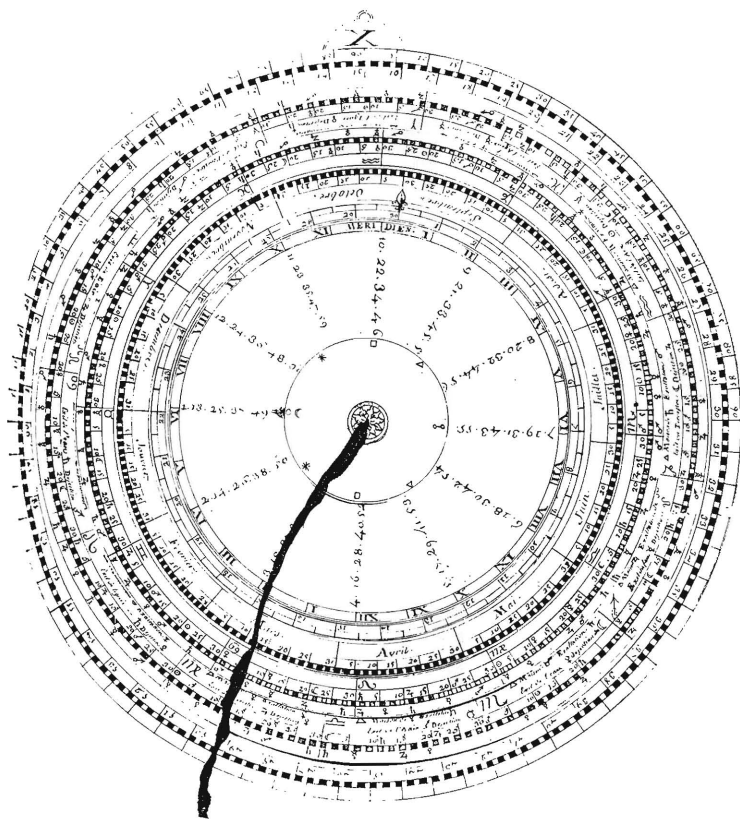
In browsing, one should not overlook pamphlets, and I always go through stacks of these in old bookshops. Recently I discovered several valuable works on such subjects as Chinese oracle bones, the early disciples of Buddha, and a learned little item on the system of government in Kapalevastu when Buddha was born. There are also almost irresistible curiosia. I have not purchased many of these, but have examined a wide variety. There are books in which every word begins with the same letter of the alphabet, and others in which the writing has been cut into the page, and can only be read if a sheet of black paper is placed behind the text. Maps are intriguing, especially if they happen to show the Island of Atlantis, or picture California as an island. In India there are books in which the writing is inlaid in gold or on strips of ivory. One must limit his collecting instinct, however, to a chosen field, and outside items must be passed over with regret.

Inflation and increasing demand for basic texts on unusual subjects has worked a serious hardship upon book collectors of moderate means. Many excellent scholars are not wealthy; in fact, poverty is a badge of learning. Those most likely to use and appreciate rare volumes can no longer afford to purchase them, and this is regrettable. Great collections have a tendency to be built around rarity alone, rather than content value. Some of the most beautiful book bindings in the world enshrine volumes of no lasting worth. We can certainly appreciate collectors of nineteenth century fiction, and they are entitled to their preferences, but I am grateful that I lived in a time when it was possible to own learned examples of human thoughtfulness.

Astrology is another case in point. There is no lack of publications in this field, but it was a thrilling experience to come across a manuscript on this subject in the cramped handwriting of William Lilly or John Gadbury, or the first Raphael. And an outstanding example of curiosia in this field is attributed to Franciscus Allaeus which, according to Baron von Leibnitz, was a pseudonym of the Capuchin Father, Yves de Paris. For convenience we will refer to the book as *Nova Methodus*, as it appears on the title page. It was issued in 1655, and contained ten large volvelles or revolving diagrams of astrological predictions. See Gardner *Bibliotheca Astrologica*, Item 42. This work caused considerable consternation because of its direful predictions about the future of Europe. All available copies were burned in Nantes by the public executioner. The *Nova Methodus* was one of my early acquisitions, but in the Hauser sale was listed a manuscript translation in French with all the volvelles hand-drawn which I later secured. It was a handsome volume, formerly in the celebrated Phillipps' collection with his hand-stamped bookplate. Sir Thomas Phillipps was a most eccentric accumulator of books and manuscripts, whose temperament may be judged by the fact that he hired and discharged over 120 librarians. He had both a printer and a bookbinder in his employment and required that his three daughters act as proofreaders on his literary projects.

It has not only been a continuing pleasure to assemble a research library of source material, but an enduring cause of satisfaction to





From *The Nova Methodus*, by Yves de Paris. Unpublished manuscript copy in French written in the seventeenth century, showing the large volvelle (diagram with revolving parts) which is described as the horoscope of the world.

make the books and manuscripts available to sincere students who usually have great difficulty in gaining access to such volumes. We hope as time goes on that we may be able to reprint books for which there is obvious need and continuing demand. Some may regard book collecting as a sedentary pursuit, but actually it is rich in adventures and brings one in contact with many unusual individuals and institutions. When I went to Europe in 1934, I mentioned to those attending my lectures that it seemed urgently necessary to bring as many important texts to the United States as possible, for it seemed inevitable that war would break out on the Continent, and countless precious tomes would be lost to the world forever. So far as my time and resources permitted I carried out my purpose with reasonable success.

## DRAGONLORE OF THE EAST AND WEST



ixteenth century books on natural history were still including dragons as actual creatures abiding in distant parts of the earth. No major cultural system failed to include the dragon in scientific traditions. This strange beast was known to the Babylonians, Egyptians, Greeks and Romans, and was frequently mentioned in the early Chinese annals. It remained for the Chambers Encyclopedia to exile the dragon to the realms of fantasy. Its powdered bones were favorably mentioned in the pharmacopoeia as a most efficacious remedy for calcium deficiency. It held an honored place in alchemy, and its symbolism is attracting the attention of modern psychologists.

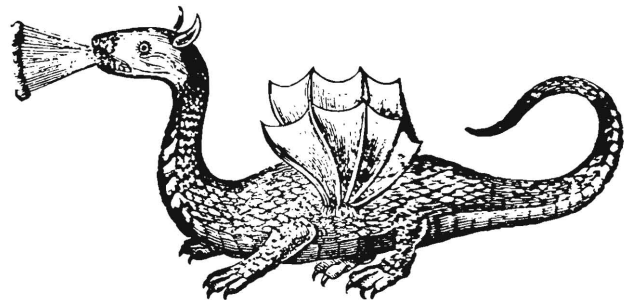
The word "dragon" is derived from the Greek "drakon" meaning a serpent. It also seems to imply brightness, and among its meanings is "to see" or "to glance." The dictionary describes it as a fabulous kind of saurian, probably because its appearance resembles a prehistoric animal. The original meaning does not seem to suggest any moral implication of evil. It appeared on the royal standard of the Anglo-Saxon kings as a symbol of rulership by divine right. In French heraldry it appears in slightly different form called the "wyvern," where it is shown with only two legs. Its unsavory reputation in Europe was due in part at least to the early Christian fathers who considered it an appropriate representation of infernal arts and the powers of darkness. It was also applied to non-Christian religions which were regarded as adversaries of the true faith. Early pictures of *St. George and the Dragon* sometimes show the Saint thrusting his spear through the recumbent body of the Emperor Julian because he became an apostate. Morality writers considered St. George as an embodiment of human nobility, vanquishing darkness, ignorance and delusion.

It will be observed that the symbolism of the dragon is so complex that many of its meanings seem to be contradictory. There is no easy solution to this dilemma because various nations derived the composite form of the dragon from different animals common to the areas, or from old legends adapted to the beliefs of later times. Broadly speaking, Western nations regarded the dragon with



disfavor, while in the Orient it had a far better reputation. Some writers assume that all dragon symbolism arose in the Orient and was carried westward by migrations that reached the Danube ten or twelve thousand years ago. The Christian Church prayed for deliverance from the comet, the plague and the Turk, and the dragon became closely associated with these three misfortunes. In spite of the local modifications, the dragon found favor with the alchemists and was used hieroglyphically to indicate sages, adepts and masters of esoteric arts. It is hoped that the present endeavor will reveal the essential meaning of this device, and will redeem its character, at least in part.

In recent times, a number of scholars have re-examined the lore of the dragon and have arrived at several conflicting conclusions. As might be expected those of prosaic mind have dismissed the subject with notable disdain. They have assumed that dragons never existed except in the untutored mentations of primitive peoples. The principle flaw in this reasoning is the universality of the belief in dragons. From the lofty speculations of Hindu sages to the lowly reflections of witch doctors and voodoo priests, the dragon held its ground as a factor in human belief. It appears in numerous forms. It is sometimes depicted with as many as seven heads, may have two or four legs, is pictured with or without wings, and occasionally feathered but more commonly covered with burnished scales. The Chinese, who held the dragon in the highest esteem, presented it in the most terrifying form. When attacked it belched fire or venom, and the deadly fumes which had been emitted deva-



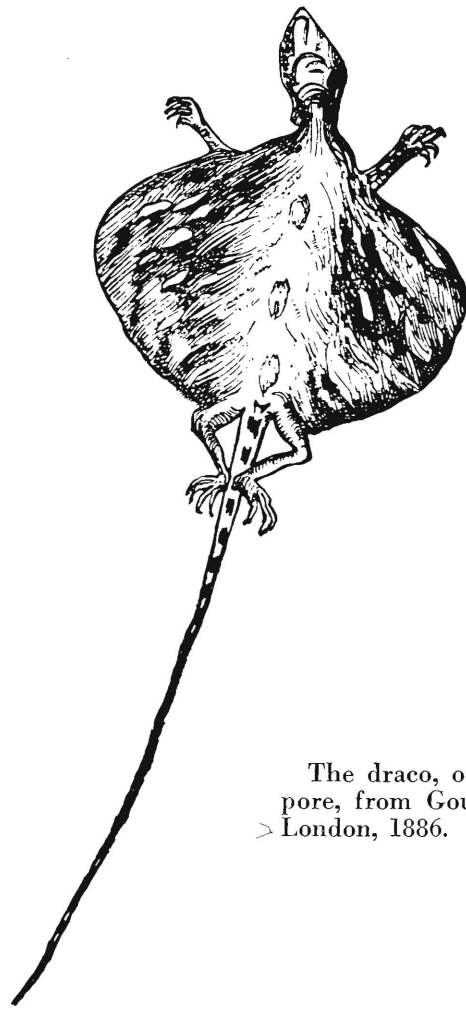
The four-footed flying dragon reproduced from the writings of Athanasius Kircher. From Gould's *Mythical Monsters*, London, 1886.

stated whole regions of the earth. It was partly because it had more shapes and sizes than Proteus, that it has seemed reasonable to deny its actual existence.

According to a second school of thought there seems to be a limit to human imagination, and the belief in dragons must have a natural origin. A careful reading of early authors who have favored the dragon with elaborate descriptions offers two possibilities. If man inhabited the earth at a time when dinosaurs and brontosaurus still wandered about, a faint memory of the antediluvian environment may have persisted. It is still believed that many of the great reptiles that exist today are the remnants of that dark world which preceded the dawn of sober thinking. Early historians had a tendency to exaggerate reports that came to them from those travelers who chanced to wander in far places. The Komodo dragons have recently been photographed and meet most of the requirements of early sightings. Galapagos lizards are also worth mentioning. They could well be included among the "small dragons." Some early naturalists in their unnatural histories evidently borrowed some of their descriptions from crocodiles and alligators. Our unlucky forebears who came face to face with boa constrictors, pythons, and other very large serpents did not pause to count the legs. There is a creature called the draco resembling a winged serpent which still exists in Malaya and the area around Singapore and can glide short distances in the air. This may well have inspired the winged serpents of Egypt. The Egyptian deity, Typhon, usually shown in the papyrii with the head of a crocodile and the body of a hippopotamus was originally two different animals that were melded together by the magic of believing. Our dragon, therefore, was what the ancients called a *composita*, assembled from parts of many animals. Most of the reptilian family, or associated with creatures found in rivers or along the shores of lakes, contributed to dragonlore.

A third hypothesis may be worth noting, and this is based on a study of primitive religions. As suggested in the diagrams attributed to the Egyptian priest, Horapollo Nilous, the dragon may always have been an emblem associated with the initiatory rites of the ancient Mystery Schools. The Egyptian priests made use of masks in their sacred dramas, and the Mask Cult, as it has come to be





The draco, or flying lizard of Singapore, from Gould's *Mythical Monsters*, London, 1886.

known, has spread throughout the world. Every religion has had difficulty in personalizing its deities. Even though the priests wore elaborate vestments and carried the sacred symbols of their offices, they were obviously human beings. Elaborate masks, such as those used in the Tibetan temple dances seemed to work a strange magic in the minds of the spectators. Suddenly the priests were transformed into superhuman beings—visitors from another world. I knew a young Hopi Indian belonging to the Mask Cult who participated in the rain-making ceremonies. He was a smiling, like-



A Chinese representation of the water dragon, showing Tibetan influence. Masked dancers wore a similar costume, from *The Dragon, Image, and Demon*, by DuBose, New York, 1887.

able young man, but when he appeared before me in full regalia it was easy to believe that he was a spirit from the holy mountains, possessed of supernatural attributes. In the Greek mysteries candidates stated emphatically that they were led into the presence of the gods who spoke through the masks which represented them. In a way, therefore, symbolic forms came to be regarded as hieroglyphics—pictorial equivalents of the unseen powers that governed the universe.

In both eastern and western religions the serpent was a wisdom emblem. Christ admonished his disciples to be wise as serpents and harmless as doves. The combination of a reptile and a bird probably resulted in the use of the winged serpent to represent those who had attained divine enlightenment. The feathered serpents of Yucatan combined the attributes of the rattlesnake and the Quetzal bird and the names of the Mexican and Mayan culture heroes Quetzalcoatl and Kukulcan both mean *feathered serpent*. Places of initiation were called serpent holes because most of the rites were given in subterranean chambers. Among the Indians of the American Southwest the snake was the messenger between mortals and the great earth mother. In India flying serpents were used to



designate the great mahatmas, combining the powers of reason and intuition. There is probably a parallel between the seven-headed nagas (serpents) of Cambodia and the seven-headed dragon mentioned in the Book of Revelation. Buddha is often pictured seated in meditation on the coils of a cobra, the seven heads of the reptile forming a protecting nimbus over his head. In Hindu mythology, Vishnu sleeps through the night of the gods on a couch composed of the coils of a seven-headed serpent. The Egyptian pharaohs wore the Uraeus, or serpents head on their crowns, and



The seven-headed dragon of the Apocalypse. From Fevre's version of *The Book of Revelation*, published in Basle, 1525.

when the pharaoh was a woman, she wore the serpent and a coronet in the shape of a winged bird.

Asclepius, the leader of the Grecian Healing Cult, carried as his insignia a serpent wound around a staff. This later became associated with the caduceus of Hermes. In the caduceus form the central rod is winged. This device has long been identified with physicians and is startlingly reminiscent of the spinal cord, with the cerebro-spinal and autonomic nervous system coiled about it. The entire design is almost identical with the system of chakras involved in the practice of Raja Yoga. The kundalini, or serpent fire, ascends through the sushumna nadi during samadhi. It will also be remembered that in Wagner's opera of Parsifal, Kundry (representing the fire of aspiration) is dressed in the skins of serpents.

ΔΗΛΑΔῆ ΠΑΓΑΝΙΣΜΟΣ

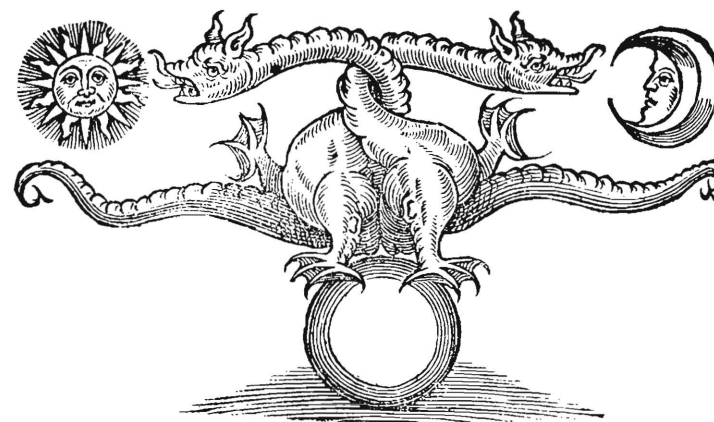


The Caduceus of Hermes showing two dragons entwining the central staff. From an extremely rare alchemical manuscript in Greek, *Hebdomas Hebdomadum*, written in the seventeenth century.



Moses, competing with the magicians of Egypt, raised a brazen serpent in the wilderness which serpent devoured all the snakes conjured up by the sorcerers of pharaoh's court. In the symbolism of alchemy, this serpent is shown raised up upon a cross, and therefore becomes a symbol of the crucified Messiah. In the Gothic rites Siegfried slays the dragon that guards the treasure of the Nibelung, and the dragon appeared also on the banners of the early British kings. We are forced to face a contradictory situation in which the dragon is both protector and destroyer. As it is fashioned from so many aspects of natural symbolism, it is an appropriate device to represent knowledge gathered from all arts and sciences. Knowledge arises in the mind which likewise has many facets. In alchemy the mind is the prima materia of thought—the base substance of which by sublimation is transformed in the mystery of the philosopher's stone. Retorts and crucibles symbolize the Holy Grail, which contains within it both the cleansing blood and the poisonous snake. In the Sigurd Saga, the dragon, Fafnir, willing to be allowed to sleep in peace is man's corporeal constitution, consisting of the physical body, the vital or etheric double, the emotional nature, and the mind. The huge body of the dragon is physical matter, its serpent form the universal energy, its fire-breathing disposition the emotional intensities, and its wings the mind. The war between the higher and lower aspects of man's four-fold constitution is the great theme in human regeneration. Man slays the dragon by conquering himself, which is the divine labor as explained in all the worlds religious systems.

Nor should we forget the astro-theological systems of the Chaldeans, or star gazers. The moon's nodes are called the head and tail of the dragon, and the accompanying woodcut from Ashmole's *Museum Hermeticum* shows a two-headed dragon with the sun in one mouth and the moon in the other. Most ancient peoples believed that eclipses resulted from dragons devouring the luminaries. The dragon was also among the constellational figures. The legend of Perseus rescuing Andromeda from the dragon is also represented among the stars. In China the astronomical instruments in the observatory on the Wall of Peking are supported by dragons — even though they are said to have been designed by Jesuit priests.

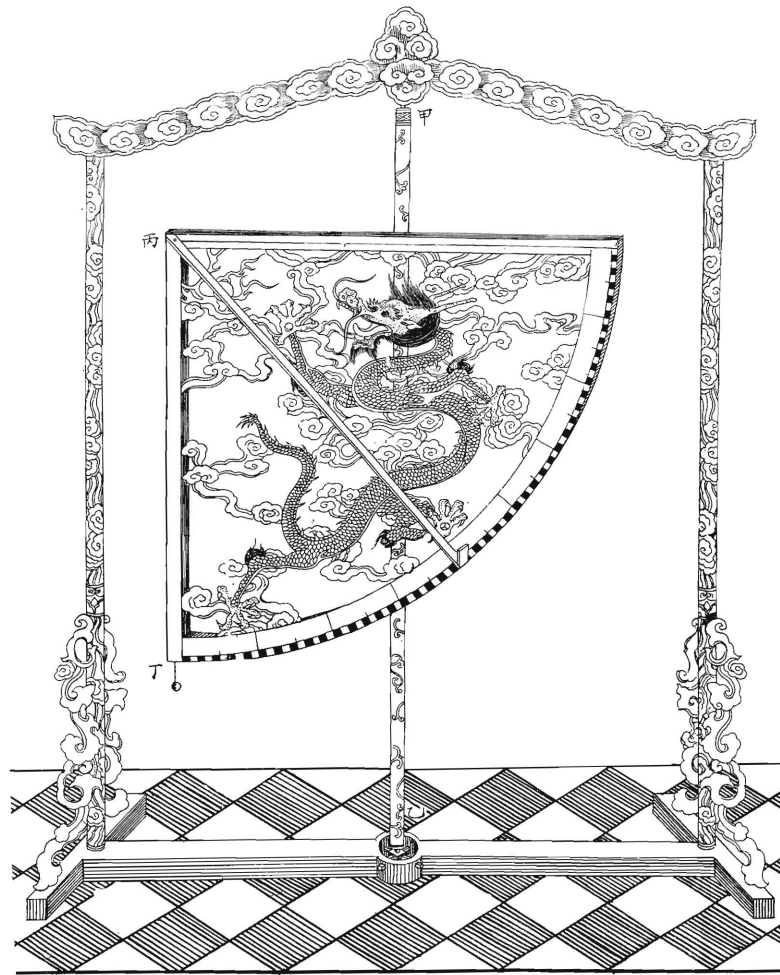


The dragons of the sun and moon, from *Theatrum Chemicum Britannicum* by Elias Ashmole, London, 1652.

The dragon also appears as a guardian of sacred things. It protected the Golden Fleece in the Isles of the Hesperides which was finally acquired by Jason and the Argonauts. There are certainly instances in which the dragon, or serpent, symbolized the walls of cities and the great wall of China has been called the "stone dragon." The secret castles of the troubadours, where they held their courts of love around the symbol of the Rose of Sharon, were guarded not only with high walls, but with ferocious dragons. Eugenius Philalethes includes an engraving in his book *Lumen de Lumine* showing a dragon protecting the entrance to the invisible mountain of the Rosy Cross. The archiepiscopal crosier of the ecumenical patriarch of the Greek Orthodox Church was surmounted by a double-headed serpent. The Patriarch, Athenagoras I, told me that this insignia originated in the Egyptian mysteries. This sacerdotal wand of the supreme magus seems to shadow forth the caduceus and the deepest mysteries of hermetic philosophy.

An old Chinese dictionary describes the dragon as the largest of scaled animals. Wang Fu says that the dragon has nine resemblances. He writes: "The head is like a camel's, its horns like a deer's, its eyes like a hare's, its ears like a bull's its neck like a snake's, its belly like an iguanodon's, its scales like a carp's, its claws like an eagle's, and its paws like a tiger's." See *Mythical Monsters*,





Astronomical instrument in the Chinese observatory on the wall of the City of Peking. These instruments are of bronze and this shows the use of the sky dragon as a decorative motif. From an original manuscript of the eighteenth century.

by Charles Gould. It is noticeable that this description includes several of the Chinese zodiac symbols, and as the translation is extremely difficult and the original text badly corrupted by centuries of re-editing, it is possible that the entire zodiac was originally included in the description. The zodiacal band of constellations is referred to as the "yellow road," or "the way of the dragon," and may originally have had astronomical importance. In the sexagenary Chinese calendar system, each of the zodiacal signs is com-

bined with one of the five elements every twelve years. By this calculation there are five aspects of the dragon: wood, fire, earth, metal and water. According to this arrangement, 1976 is the year of the fire dragon.

In the Druidic rites the world symbolized by an egg has a serpent twined around it, and in the Nordic legends the Midgard snake encircled the mortal region. The serpent with its tail in its mouth has always been a symbol of eternity, and ancient wedding rings took the form of the ouroboros.

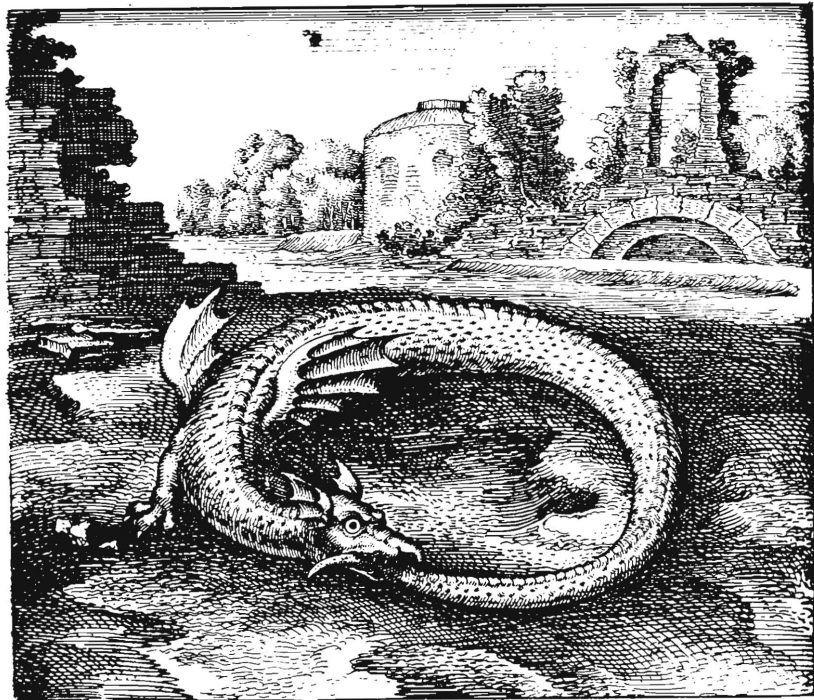
The rock pictures on the walls of ancient Chinese tombs present the dragon with extreme naivete. There are long processions with dignified mandarins and their ladies, chariots, and prancing horses. Among them dragons trot along like members of the family. Sceptics may insist that these dragons, like those partaking in the New Year's festival, were made of silk and paper maché, and were animated by men inside of them, but there is nothing in the carvings to suggest such a prosaic explanation. There seems no doubt that in some remote period the dragons were believed to have mingled on a level of equality with aristocratic humans. They must have been considered as admirable creatures or they would not have been chosen as protectors of the imperial house. The emperor was the mortal son of the immortal heavenly dragon. As regent of the sky he sat on the dragon throne, slept in a dragon bed, and floated about the lakes and ponds of his palaces in dragon boats. Behind the imperial throne was a magnificent red lacquer dragon screen to protect his imperial majesty from evil influences which might attempt to corrupt or confuse his judgment or important matters. His edicts were decorated with dragon motifs as in the accompanying example. The imperial dragon had five claws on each of its four legs. These five claws may have signified the five provinces of China, or again, the five elements assigned to these provinces and the five colors by which they were distinguished. Princes of the realm could use the dragon insignia, but only four claws were permitted. In Japan, by the way, the dragon was not an imperial symbol, but was frequently represented in art. It was shown with three claws. In modeling and sculpturing the complete dragon was shown, but in painting, some part of its body must always be concealed. Sometimes only its head was shown emerging



from clouds. In other cases one or two of its feet or the tip of its tail might be visible. There was a popular superstition that if all of the dragon were delineated it would come to life and fly away.

While the meeting of Confucius and Lao Tse at the gate of the Chou Library has not been historically verified, it is generally accepted as a factual incident. Although Confucius was a philosopher and scholar of note, he found Lao Tse to be incomprehensible. Later he told one of his disciples that Lao Tse was like a great dragon writhing in space, ascending and descending. The implication was that the old librarian of the Chou was a divine being transcending mortal understanding. The Chinese had a highly sophisticated concept of cosmogenesis.

Space was eternal, sustaining itself by itself alone as suggested by the dragon eating its own tail. All things that came forth out of space returned to it again, and the world itself is merely a mode of space. Spirit brought forth matter and matter in turn was fed



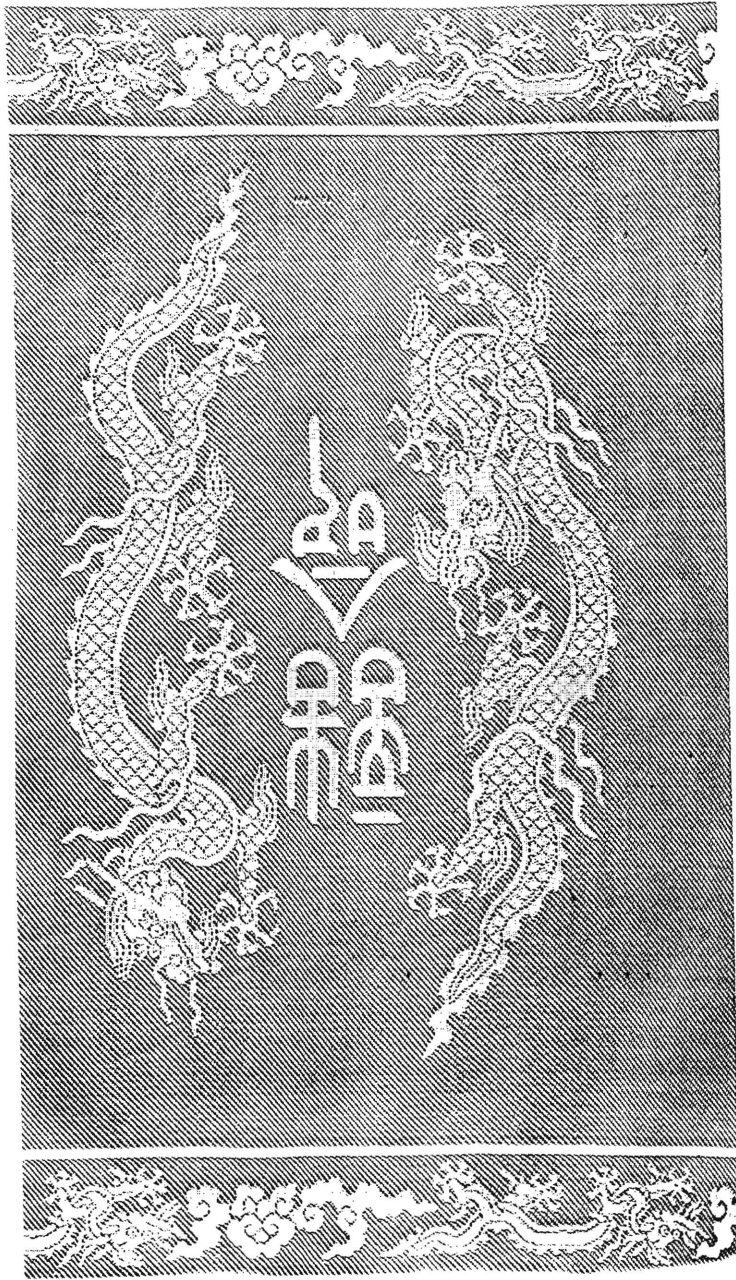
The Ouroboros, from Maier's *Scrutinium Chymicum*, Frankfurt, 1687.

by space. The interaction of these two forces, space and matter, are represented in Chinese philosophy by the Yang-Yin symbol, consisting of two comma-like forms flowing together. Pernety, in his *Treatise on the Great Art*, gives the alchemical significance of the dragon symbol as follows: "A dragon biting its tail: unity of matter. A dragon among flames: symbol of fire. A dragon without wings, the fixed; the dragon with wings, the volatile." This would support the Chinese point of view. The sky dragon is volatile, the earth dragon is fixed. The earth is the receptacle of the life principle, and the union of spirit and matter is form which is an invisible principle continually flowing from itself by the generation of bodies. Through the equilibrium of spirit and body, mind is released into manifestation, thus producing the chemical triad of sulphur, salt, and mercury. Thus the alchemists set forth the three-fold nature of the logos of Father, Holy Spirit, and Messiah. In Chinese metaphysics this triad is heaven, earth and man, and the magnetic field of the world is the mysterious glass vessel where the distillation takes place.

The flaming jewel which the dragon is pursuing through space is the pearl of great price which must be found in the dark depths of ocean, according to Christian mysticism. It is also the cintamani or luminous jewel carried by the Bodhisattva Jizo when he journeys through the shadowy regions of the dead. This is likened to the rose diamond of the Rosicrucians, the artificial gem created by man through the union of Nature and art. Altogether, the implication is reasonably obvious. The man-made diamond is the human soul. The Chinese dragon was spiritual father of the early deified emperors of China. By union with the dragon principle, the virgin earth brought forth the hero of the world. This concept existed in nearly all of the ancient mystery rituals, for the second birth was the release of the soul from the womb of the material nature.

The dragon is the only supernatural creature in the Chinese zodiac; all the others are derived from the natural world. Some consider the tortoise as a mythical animal because it is said to live for a thousand years, but it is always represented in its familiar form though sometimes with trailing seaweed attached to its shell. The dragon in China occupies the place in the zodiac which in





Military Proclamation to the Five Provinces of China. A document with the imperial seals, showing the ascending and descending dragons woven into brocade, dated 1796 A.D.

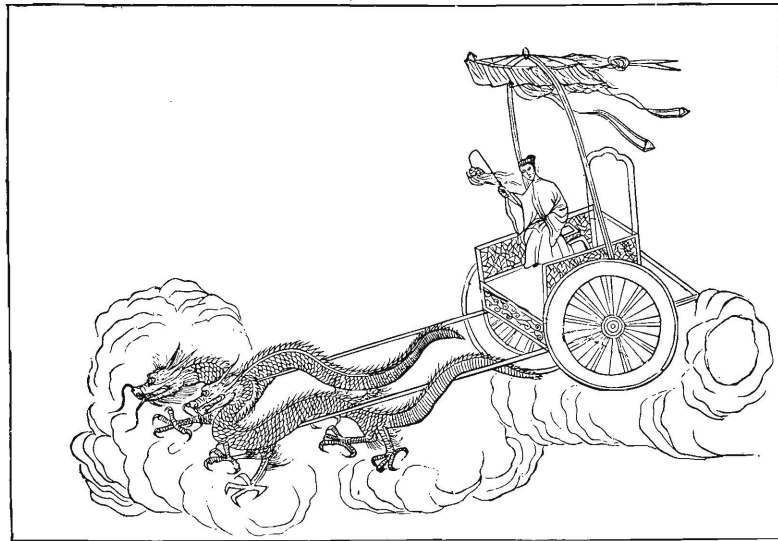


Sumi painting of a dragon by Kakunen, showing the Japanese type of dragon with three claws and partly covered by clouds. From *Decorative Motives of Oriental Art*, by Katherine M. Ball, 1927.

Western astronomy is assigned to Leo. The lion is the royal symbol in heraldry and appears frequently on the coats and crests of royal and princely families, and adorned the throne of Solomon, the wisest of kings. Among the twelve tribes of Israel it was assigned to the House of Judah. The lion and the unicorn are the supporters of the British arms. The lion was a solar symbol for its mane suggested the sun's rays, and it is so depicted on the flag of Persia. Ethiopia, which traced the descent of its rulers from Solomon portrayed the lion wearing the crown of Abbyssinia and carrying a pennant surmounted by the cross as its imperial insignia. In astrology the sun is essentially dignified in Leo, which is also said to be the ruler of Christianity and the Roman Church. Several of the popes took the name of Leo after their elevation to the papacy.

Both the serpent and the dragon were associated with water, and the winding courses of rivers and streams suggested the motions of these reptiles. The Japanese artist, Hokusai, made a drawing of the ascending and descending dragon, a concept which may have originated with the Chinese mystic, Lao Tse. In explaining the eternal motion of the universal life principle, Lao Tse compared it to the phenomenon of rain. He explained that the sun drew water upward from the sea, carried it in clouds to the land where it fell as rain upon the mountains. From the mountains the water descended into streams and rivers, finally flowing back to the sea after which the cycle was repeated. The raising of water upward was the ascending dragon and its falling again, the descending dragon.





The Chinese Emperor, K'i of the Hia dynasty, riding in a chariot drawn by dragons. From *Mythical Monsters* by Charles Gould, London, 1886.

Whereas the European dragon was a creature of the earth inhabiting wild and inaccessible regions or subterranean caves, its Chinese equivalent dwelt in the airy realms of space. It was therefore a proper symbol of heaven. The Chinese sages taught that heaven led and the earth followed. It has always been difficult to define the Chinese name of God, which is Tao. From the Tao Teh King, it may be implied that the Universal Spirit which engenders all things was diffused throughout the universe of causes. From the unknowable depths of infinite life came forth those edicts which all creatures must obey. The dragon became not only the messenger of heaven, but represented heaven itself. Its attributes include the omniscience and omnipresence attributed to the gods of Western peoples. The dragon could only be approached in meditation, or as part of an exalted mystical experience.

In dragon years, heaven reveals itself and its will is made known to all its creation. In the year of the dragon men reap according to what they sow; the Divine intervenes to restore the equilibrium of creation. In my book, *The Story of Astrology*, the qualities of the dragon are summarized as follows: "It signifies the greatest wisdom, the deepest understanding, the highest courage, and the

most incorruptible virtue. In the year of the dragon, there are great projects. Men of valor arise; sages bestow wisdom; and the divine plan is known to men." In passing we might note that such fortunate occurrences would be highly desirable at the present moment. Man's emergencies are heaven's opportunities, and there are many who believe that the present disorders have resulted from man's departure from the way of heaven.

In the closing week of January, 1976, the Chinese celebrated the advent of the year of the fire dragon. Hong Kong as usual made much of this New Year's festival, and the soothsayers proclaimed a period of great good fortune. The last dragon year was 1964, the year of the wood dragon, and this was unfortunate because fire devours wood. It only requires a little sober thinking to realize that the last twelve years have been the most troubled in modern history. The previous cycle began in 1952, and was the year of the water dragon. This was a more propitious time and was marked by a general cessation of hostilities among the world powers. In view of the celestial omens, 1976 should bring with it a re-awakening of moral courage. Integrity should be strengthened; wiser leaders should arise, and the citizens of the various countries should be more given to self-discipline and frugality. This belief so pervaded the atmosphere in Hong Kong that the stock exchange there rose swiftly. Needless to say this propitious year was greeted with rejoicing in Taiwan and the many Chinese communities in other countries.

Mainland China, however, is under considerable pressure. The usual New Year's festival has been banned on the grounds that it is a decadent event which has catered to the superstitions of the populace and has contributed to the enslavement of the Chinese mind. The old way, however, simply refuses to disappear. To meet this emergency the Mainland government has proclaimed a spring festival without astrological overtones. There is wide discontent, and those who belong to the old school feel that the dragon may become properly indignant and will react accordingly. Chairman Mao was born in a year of the serpent, and throughout his career, dragon years have been unfortunate for him. The great cultural revolution which got underway about 1964, the year of the wood dragon, turned out badly, and Chairman Mao will do well to be



careful in 1976. If he maintains himself to 1977, the year of the fire serpent, things will be more favorable for him, but there is also danger because many leaders have died in a year ruled by the animal under which they were born.

If the Chinese government makes an all out assault on the sexagenary system of Chinese astronomy (including astrology), it is going to be faced with a very complicated situation. Every part of Chinese civilization has been permeated with a cosmological pattern which has directed their affairs for nearly five thousand years. The present attitude of their leaders undermines the moral and ethical teachings of their most honored sages, including Confucius and Mencius. The theory of acupuncture is also assailed just at the time when it is being constructively considered by Western science. The Chinese canons of art, their judicial system, and their territorial divisions must be reorganized in a manner completely contrary to popular thinking. Some compromise will probably be necessary, and the ancient systems of divination will be forced underground, but continue as part of the wisdom of the folk.

As the sexagenary cycle does not occur in Western astrology, and has no equivalent in our systems of mundane prediction, some may question whether it is applicable to the non-Chinese world. It could be pointed out that there is need for some way by which the will of heaven can be interpreted in human affairs. Gradually, the Western system of astrological prediction has drifted too far in the materialistic direction. Even assuming that the planets, by their positions and aspects, do influence personal conduct and the destiny of nations, the problem of divine ethics is ignored. Does what we call the "clock of heaven" tell only time? We have recognized the precession of the equinoxes, but again, the reasons for the changes which take place in the mundane sphere are seldom considered. The ancient stargazers were priests seeking to discover the will of the Divine Power so that mortals could fulfill their proper destinies. Obviously this deals with larger matters than the fulfillment of worldly ambition, the selection of compatible marital partners, and the choosing of a suitable vocation. These are generally considered to be the practical aspects of the science, and very few astrologers have gone beyond this aspect of genethliology.

It should be evident that while the mutations of planets have

significance, that the universal plan is not under the management of sidereal bodies alone. The early astrologers considered the planets to be the bodies of deities and bestowed upon these orbs the names of their culture deities. Even this contact with spiritual reality has passed out of fashion, and the names are now only convenient designations. When an astronomer thinks of Jupiter, he no longer reflects upon the meaning of the Olympian Zeus ruling the airy element with his flaming thunderbolts. We have sterilized astronomy of its theological content, and are content with the anatomical and physiological constitution of the solar system. The Chinese were more concerned with the soul of astronomy which inhabits its physical fabric as the human soul gives life to the body. To the Chinese the five planets (excluding sun and moon) were great sages who descended to the earth to acclaim the advent of a world hero. They announced the birth of Confucius and bestowed their protection upon the semi-divine emperors of remote ages. All good things came from heaven, and the purpose of wisdom



A Chinese dragon accompanied by the five men representing the planets, from *The Dragon, Image, and Demon*, by DuBose, New York, 1887.



was the perfecting of human character. This was the burden of the Greek and Egyptian mysteries, and in large measure is the essential meaning of the Christian dispensation. Heaven must always point the way.

The dragon therefore was a symbol of the unknown, which might yet become knowable. It was the supreme riddle and locked within it were the mysteries of life and death, generation and regeneration. This most elusive creature in its highest aspect never placed its feet upon the earth, but projected from itself the smaller dragons which became the temporal instructors of mankind. The great dragon ate no mortal food and accepted no tributes except the grateful heart. Its banner was the emblem of ultimate sovereignty, before which every knee must bend. We may be disappointed in our earthly administrations, but the laws of the dragon can never fail.

In one sense of the word the dragon shares with another *composita*, the sphinx, and all who fail to solve its mystery must perish of their own ignorance. The winged dragon stands for divine law and the dragon without wings, natural law. Both of these mysteries must be solved. Through the understanding of nature man ascends to the contemplation of God, and by the experience within himself of the infinite purpose, man becomes immortal, transcending nature by perfecting it. In his present course man is slaying the dragon of nature by violence, rather than preserving it through insight.

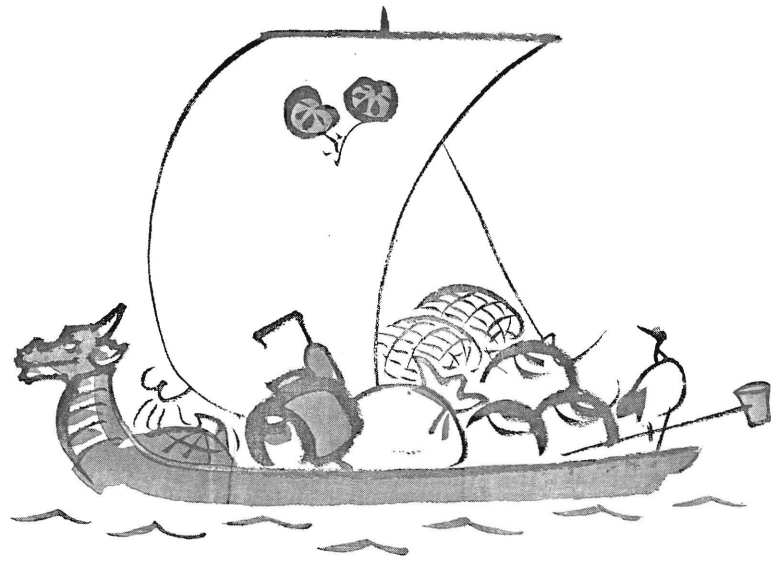
The sexagenary calendar system was among the cultural assets which the Japanese imported from China. As usual, however, they adapted it to their own peculiar needs, especially agriculture. Strictly speaking Japan has three New Year's festivals, of which the most important is celebrated on January 1, as among Western nations. The second festival is based upon the old lunar calendar and follows the Chinese pattern. This is the basis of their equivalent of our *Farmer's Almanac*, which is still cherished in rural communities of America, in defiance of the concepts of modern astronomy. These almanacs are mostly issued by shrines and temples and are tolerated by the modern intellectual who studies them in private and is influenced by their divinational contents. The 1976 edition of this proletarian publication honors the Year of the Dragon,

predicts weather conditions, sets the time for the planting of various crops, and is further embellished with the wisdom of old folklore. The third New Year festival is the Setsuban ceremony which is held on January 15, with appropriate private and public observances. On this occasion the religious houses usually select a local celebrity to purify the community of evil influences which have accumulated during the past year. He or she, as the case may be, is provided with a box of roasted soybeans, which are to be thrown at the invisible oni, or small demons, who run away to escape the pelting. The same procedure is used in private homes. In Japan the New Year is the occasion for a new start in life. All debts must be paid, every house must be thoroughly cleaned, all past grievances must be forgiven and the mind purified from fears and doubts. The Setsuban commemorates these accomplishments.

One of the most famous centers of dragon worship in Japan is the Island of Enoshima, located just off shore near the City of Kamakura. The legend of Enoshima tells that the large cave on one of its steep sides was originally inhabited by a dragon, who ravaged the countryside and was especially dangerous to fisherman. In this emergency the goddess Benzaiten (Benten) descended from the region of clouds and pacified the dragon so that it never again troubled the region. Benten is a deity of Hindu origin, and is venerated in India under the name Sarasvati. She is associated with wisdom and love, and is called the Lady of the Vina, a musical instrument which also reached Japan where it is called the Biwa, and resembles a large mandolin. Benten is one of the seven gods of happiness which sail into each new year on a ship with a dragon prow. Benten belongs to the Shinto cult, but in the course of time has mingled her attributes with the Bodhisattva Kannon. Both deities are often represented artistically as seated on the back of a dragon, or accompanied by one of these creatures, which has become a faithful attendant. Rain dragons are propitiated with appropriate rites in esoteric Buddhism, and the Shingon sect is often called upon in times of drought, nearly always successfully.

The Japanese islands have always been separated physically and psychologically from the Asiatic mainland. The flora and fauna of Japan differ markedly from those of China, and until the advent of Buddhism there was little contact with the outside world. As





The Takara Bune (Ship of Good Fortune), a folk print presented to friends at the Japanese New Year. The bow of the ship is in the form of a dragon. From an old woodblock.

symbolism is largely influenced by local conditions beliefs are adapted to immediate environment. The climate of Japan leaves much to be desired. Volcanic disturbances are frequent and the country has practically no navigable rivers. It is, however, one of the most beautiful regions on earth.

Humanity from its beginning has found it necessary to rationalize the inconsistencies of existence. Fortune and misfortune are inexplicable, and religion had to explain such apparently irreconcilable opposites as life and death, health and sickness, wealth and poverty, pleasure and pain, success and failure. If Deity loved its children, why did it burden them with volcanic eruptions, tidal waves, cyclones, floods and droughts. The benevolent deities were also locked in conflict with adversaries—locked in battle as the gods of Greece fought in heaven above the walls of Troy. The Japanese lacked the varied animal life from which to assemble an appropriate dragon, so they adapted the Chinese concept to their own requirements. From Buddhism it became apparent that the dragon could be only a delusion held in the mind. It was part of



*Gyoosai Gadan*, from *A History of Japanese Art* by Kyosai, 1887. Kannon riding on a dragon.

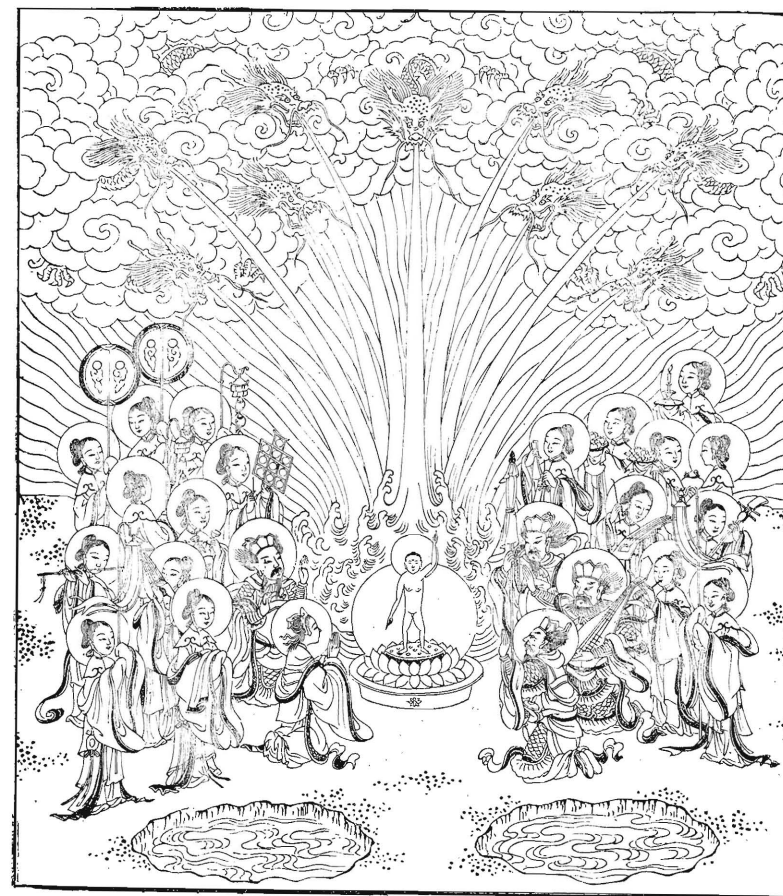
man's own nature, neither good nor bad in itself, much like the law of karma. We rejoice when our right conduct brings appropriate blessings, but when tragedy arises we must realize that it comes not from some evil creature, but is the natural consequence of our own mistakes. Mistakes, in turn, impel all living things to self improvement, and the symbolism must always sustain the integrity of the universal plan. Being a highly disciplined people the Japanese were very philosophical in their dragon lore, recognizing that in the end all things work together for good. Thus we can understand why Kannon, the personalization of compassion and enlightenment, should ride upon a dragon, for it is only through our own mistakes that we learn the true mystery of charity and spiritual solicitude. We grow more rapidly through pain than pleasure, and



as growth is the purpose of existence the successful life is often the most difficult.

In Japan the dragon is also associated with the concept of protection. Jesus once said: "Only the Father is good." For man to attempt to equal or excel heaven is a form of spiritual arrogance. Nearly every great work of art is to some degree unfinished. In one of the temple buildings at Nikko a prominent column was placed upside down on purpose and some feel that the so-called missing capstone of the Great Pyramid of Gizeh never existed. The monument was simply left imperfect, for God, alone, can perfect the work. There is a legend of a Japanese monk who carved a perfect figure of the dragon and when it was finished it began to writhe and twist, until the artist put a spot of paint in the wrong place. The dragon then subsided and remained a wood carving for the rest of its existence. This can be interpreted as meaning that all human institutions are insufficient unless religion ensouls them. The things we attempt to do by our own strength and skill alone fly away or lose orientation in the mortal sphere. In Buddhist philosophy man is held to the cycle of rebodiment by imperfection alone, and when he transcends completely his own ignorance, he returns to space. The traditional Chinese picture of the infant Buddha shows him being washed or purified by the waters of heaven flowing from the mouths of ten dragons, implying baptism by the ten divine orders of life which make up the universe. In agriculture, rain seems to be the vehicle of the universal life principle in the sphere of generation. Here the dragon germinates the soul seeds that have been sown in the Buddha Fields.

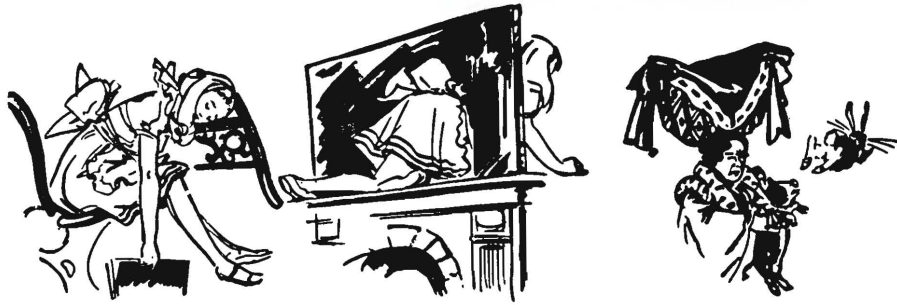
As a decorative motif dragons appear on many types of Japanese ceramics, often in company with the Buddhist arhats. Satsuma ware of the Meiji period is frequently ornamented with representations of grim-faced saints, with Kannon in their midst. Around and through the designs twists an elaborately gilded dragon. A pocket shrine in my collection has a beautifully lacquered dragon on its upper lid and a similar design featuring the tiger on its lower lid. Both, therefore, become guardians of the Buddha image within the shrine. Here, the equilibrium of spiritual authority and temporal power is indicated. These can only be reconciled by the Buddha consciousness. The tiger is an appropriate symbol



The infant Buddha purified by streams of water from the ten heavenly dragons. From an illustrated life of Gautama Buddha, from original paintings of the Duke Yung Shan made in 1793 and printed in 1808.

for the predatory instincts of the human being. The tiger is the victorious general, the mighty prince, and the mortal ruler. Human ambition has always been locked in conflict with the divine will. This thought is conveyed by the war in heaven of Christian theology. The mortal mind, with its self-centered purposes, rebels against the divine mind, and this conflict which seems to go on forever is the Armageddon. The warfare thus indicated rages upon the earth so long as the will of man defies the will of heaven.





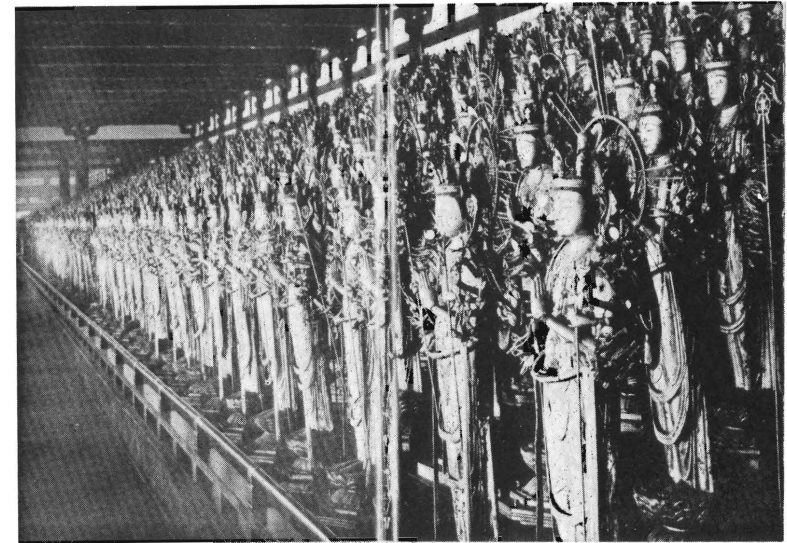
## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

### THE SANJUSANGENDO TEMPLE

The Sanjusangendo, located near the railroad station in Kyoto, must be considered as one of the world's most extraordinary temples and is a sanctuary of the Tendai sect. The building is 53 feet wide and nearly 400 feet long. The name of the structure is derived from the 33 arches which sustain the building. This remarkable place was built in 1132 by the emperor Toba, but the original edifice was burned in 1249, at which time the 2,000 images enshrined there were destroyed. A reconstruction was accomplished in 1266, and 1,001 figures carved by Kokei and members of his school were placed in their present arrangement. In the 17th century, the fourth Tokagawa Shogun caused elaborate repairs to be made, and there have been no important changes since that time. At the rear of this building is an archery range which is a severe test of stamina and skill, the objective being to shoot an arrow into a target 400 feet away.

Within the temple is a tiered platform running the entire length of the building. On this are arranged in ten orderly rows 1,000 life-sized gilded wood carvings of the Senju Kannon. Each icon has a ray-like nimbus and 25 arms, which number is usually symbolic of the full thousand arms. In the center of the group is a seventeen-foot seated figure of the Senju Kannon enthroned on a lotus surmounted by an elaborate baldachin from which are suspended numerous gilded pendants. Those visiting the temple have



The altar of the Sanjusangendo Temple. Each of the 1,001 figures differs slightly to symbolize the innumerable aspects of compassion and the intercessions of Kannon for all living creatures of the Buddha worlds.



A frontal view of a section of the Sanjusangendo altar. The assemblage of figures defies description, and the group is a wonder of the religious world.



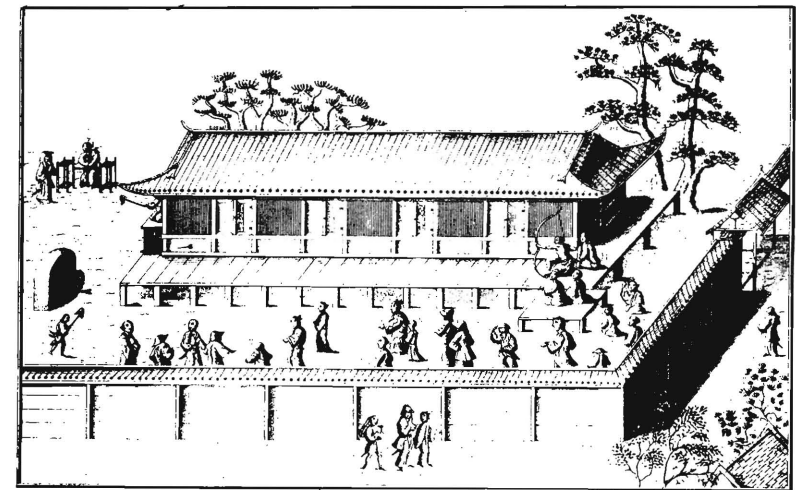
usually read a paragraph or two in available guide books but it is impossible for any one to be adequately prepared for the spectacle that unfolds before him. It seems as though he has come into the presence of a gilded army, extending as far as the eyes can see. The faces of the images reveal great dignity and serenity and their radiant haloes blend in a shimmer of soft light. Architecturally the Sanjusangendo Temple is worthy of serious study, but all of this is forgotten in the presence of the dazzling altar and its array of divinities. As in the case of many of the earlier Japanese Buddhist temples, there is no provision within the building for congregational worship. A row of doors facing the images are opened on special occasions, and those who come to pay homage assemble outside the structure. There is however, a long corridor for circumambulation. One-half of this passageway is behind the rows of Kannon figures, allowing the visitors to examine a group of rare works pertaining to religion, most of which are National Treasures.

Engelbert Kaempfer, who has been called the Humboldt of the 17th century, visited Japan in 1690 as a member of a Dutch trade mission. He remained for two years and was successful in recording many of the customs, curiosities, and religious beliefs of the people. He was the first to attempt a systematic description of the country. In his work, *The History of Japan*, he describes in some detail what must certainly have been the Sanjusangendo. He writes: "From hence we went further to another temple, which was a very long structure in proportion to its breadth. In the middle of this temple sat a large Idol, which had forty six arms (Fig. 129); sixteen heroes in black, and bigger than the life, stood round it. A little further, on each side, were two rows of gilt Idols, much of the same shape, standing, with about twenty arms each. The furthest of these Idols, which stood nearest to the larger, had thin long shepherd's staffs in their hands, and the rest, some garlands of roses, others other instruments or ornaments. Over the head, which was crown'd with a circle of golden rays, were placed seven other Idols, the middlemost of which was also the smallest, but all had their breasts hung and adorn'd with divers ornaments. Besides these there were ten or twelve rows of other Idols, as big as the life, standing as close together as possibly they could, and behind one another in such a manner, that the foremost were al-

ways plac'd a little lower, for those behind to appear. They say, that the number of Idols in this temple amounts in all to 3333, whence it is call'd San man San Ssin Sanbiak, Sansiu, Santai, that is the temple of 33333 Idols. (Fig. 131.)"

Bernard Picart (1673-1733) in his monumental work, *The Ceremonies and Religious Customs of the Idolatrous Nations*, English translation (London, 1733), comments on Kaempfer's earlier description and adds further notations from the reports of Catholic priests who visited the area. Picart illustrates his volumes with curious engravings designed by himself and engraved "by most of the best hands of Europe." In one of his illustrations, Picart attempted to picture the interior of the Sanjusangendo. This engraving is extraordinary, not for its accuracy but for its originality. It is reminiscent of the actual temple and was no doubt inspired by the account given above. Comparison with the accompanying photographs of the actual sanctuary quickly reveals the peculiarities of Picart's illustration.

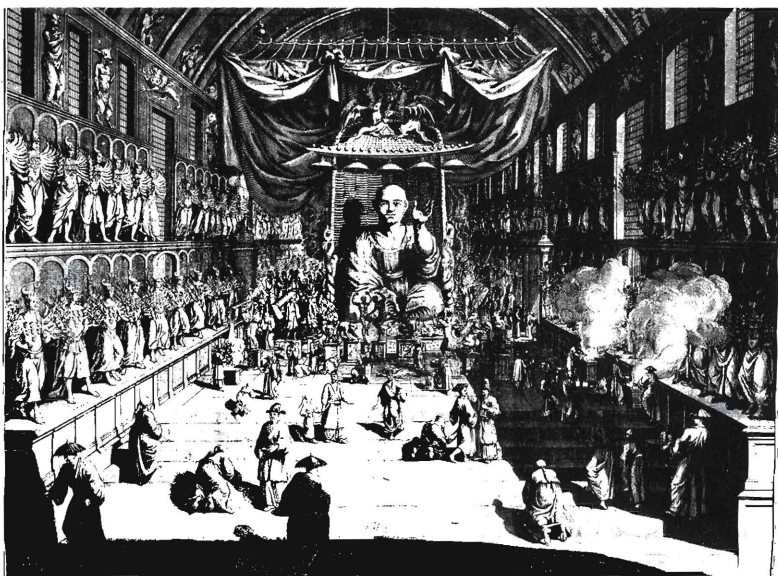
It is not often that it is possible to compare an oriental temple



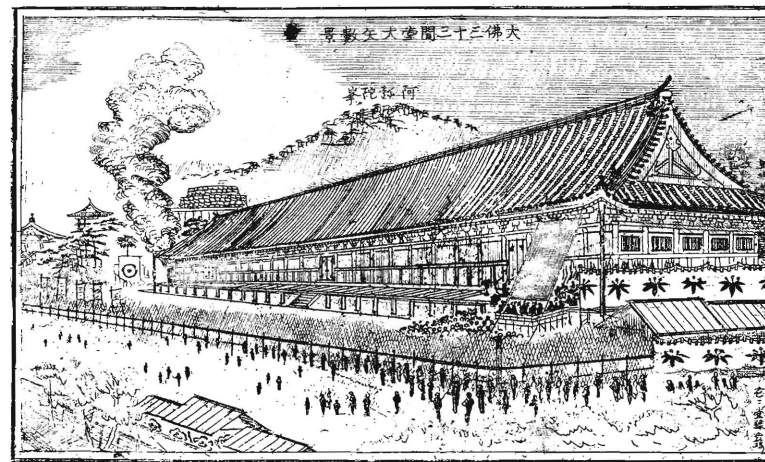
Kaempfer's picture of the exterior of the Sanjusangendo Temple, derived from an original Japanese water-color drawing of the seventeenth century. In his description, Kaempfer follows a symbolism still used in connection with this temple. There are actually 1,001 images, but each of the arms of Kannon and the attributes associated with the figures is considered a separate manifestation of the deity, thus arriving at the grand total of 33,333 blessings which Kannon confers.



with an early European effort to depict its interior. While there is an overall feeling suggestive of the Sanjusangendo, every detail of the engraving is incorrect. The central image is shown shaven-headed, and the positions of the hands are wrong. Actually, the large figure of Kannon is crowned with an elaborate tiara which conceals a Hindu-type chignon. The actual figure is seated on an elaborate lotus form dais, surrounded by a radiant nimbus. An effort has been made to suggest the baldachin or canopy, but this is in the best spirit of French drapery. The guardian figures grouped around the image are present in the original, but do not resemble those in Picart's interpretation. The real temple, as already noted, has no place for congregational assembly, and there are architectural details in Picart's engraving which would suggest the nave of a Christian church. A conscientious endeavor to show the thousand attendant Kannon statues has resulted in another grave error. They are shown lining the two side walls, when in reality they are arranged in tiers along one wall only, as already noted. The engraving would be more accurate if the side walls ran parallel with the central image. If they were opened like the side panels of a screen, they would also suggest the extreme length of



Picart's engraving of the interior of the Sanjusangendo Temple. This design was derived from the accounts of early travelers, and is an outstanding curiosity in its own right.



Exterior of the Sanjusangendo Temple. This early nineteenth century view is quite accurate, and the archery range is clearly shown.

the altar. The gargoyle-like figures between the windows and in the arches above them are artistic embellishments by Picart.

In spite of its many deficiencies, the engraving is remarkable because it reveals some religious contact between Japan and Europe in the sixteenth and seventeenth centuries. Actually, the text of Bernard Picart's description of Japanese Buddhism is well-written, and contains a considerable amount of information difficult to obtain, even now. The early missionaries and travelers were obviously impressed with asiatic beliefs, and St. Francis Xavier made special mention of the piety and essential goodness of the Japanese people. We include a copper engraving of the exterior designed by an early nineteenth century Japanese artist who had made some study of Western perspective. The archery target is shown at the far left and there are votive paintings in the temple honoring the victors in the competitive tournaments.

In Western religion, there are references to the "heavenly hosts" and the "army of the Lord." The visitor feels as though he beheld the splendor of the Western paradise, for nowhere else in the world is there such a throng of immortals waiting in quiet composure to welcome the blessed human soul into the vast community of the afterlife.





## A Department of Questions and Answers

QUESTION: *How would you advise a sincere person who wants to dedicate his life to a religious career?*

If a devout man or woman is a member of one of the major denominations, there are rules and regulations relating to the ministry which must be followed. The applicant receives training in a seminary or enrolls in the department of religion in a recognized college or university. The curriculum is likely to include church history and language courses in Latin, Greek and Hebrew. There will also be theological philosophy, pastoral psychology and the practical side of administering the financial responsibilities of a congregation. Much time must be devoted to bible studies of the Bible and biblical archaeology. Enrollment used to be equivalent to an obligation of poverty, but in recent years this obligation has been largely mitigated. There are special courses for those impelled toward the missionary field, and those with a doctorate in medicine may receive special recognition. Substantially speaking a doctorate in divinity is as difficult to obtain as a doctorate in law or science.

There are persons who by nature, temperament and character are natural-born clergymen. They find life's fulfillment in serving the spiritual needs of their congregations. Many of these good people, however, are inclined to be impractical. Dominated by their own emotional intensities, they are satisfied to advance the labors of the denominations to which they belong. In the course of years, I have known a number of superannuated clergymen. One found inner satisfaction in the sincere belief that he had "saved" several hundred souls from the errors of their ways. Another had given his life to labors in foreign fields and had converted a substantial number of heathens. They all felt that they had been faithful to

their vows, and they looked forward to appropriate rewards in the life beyond the grave.

Outside the area of orthodoxy, the situation is more difficult. There are liberal churches which offer larger opportunities for progressive thinkers. Most of these institutions, however, have limited spheres of influence, and must provide specialized training for their own ministers and those inquiring will receive all necessary information. They ordain ministers and bestow degrees which are recognized only among their own followers. By investigating carefully, an organization may be found which is more or less acceptable to persons who are unwilling to conform with the conservative policies of the larger denominations. The progressive clergyman, however, receives less support from his church and must often solve his economic problems as best he can.

Personally, I feel that a spiritual teacher requires considerable secular experience before he dedicates his life to the service of God. Before he can serve humanity wisely and courageously, he must understand the basic structure of human nature. He does not live in a world in which the majority of men and women is avidly seeking self-improvement. If his evaluation of society is not realistic he is certain to suffer from a succession of disillusionments. In ancient times those who desired to join the priesthoods of the various deities were required to take certain preliminary, but not binding, obligations. Having affirmed their intention, they were placed upon a five-year probationship. During this time they returned to their own communities and resumed normal activities. They continued their apprenticeships to crafts and trades, advanced their general education, and participated in civic affairs. The principal objective was to strengthen integrity, to resist temptations, and prove to the satisfaction of the priesthood that they had enriched character and had been thoughtful observers of human nature. The wisdom they had gained through experience was the acceptable offering which they could bring to the altar of the temples. Some never completed this probationship. Others revealed temperamental defects which they could not overcome, and still others of good intention brought no acceptable offering to the sanctuary. The over-optimistic were unable to face the weaknesses in them-



selves, and the over-pessimistic were quickly discouraged. The disciplines of religion could lead to neurosis and frustration, and over-confidence led to arrogance and a superiority complex.

Service to religion is the noblest of human endeavors, and those who select such a career should do everything possible to qualify themselves for their labors. The one-track mind can prove a serious hazard. To live our beliefs everyday is commendable, but to think and talk of nothing else is not a proper proof of dedication. There must always be a diversification of interests which contribute to spiritual aspiration and help us to mature our thoughts and emotions. Appreciation for the achievements of humanity is better than a constant criticism or condemnation of the attitudes of our fellowmen. All potential religious leaders should travel as widely as possible, and come into sympathetic contact with members of other faiths. They should also read widely—not just theological works, but history, philosophy and scientific publications. It is necessary to share in the common knowledge, not because we accept it all, but in order to orient ourselves to prevailing opinions, inventions and achievements.

The Essenes were often carpenters, and they worshipped by building houses in which families could grow up and fulfill their proper destiny. Religion is essentially emotional, and its great virtues—hope, faith and love—must be sustained by appropriate nutriment. Through music, poetry and art, the soul is enriched, and it is given authority to lead us in ways of righteousness.

To me, tolerance has always been indispensable to spiritual integrity, but it is usually in conflict with theology. One minister tried to convince me that to tolerate the teachings of other religions than his own was a treasonable act in the sight of God. To him it was nothing but the condoning of error. According to his thinking, his own beliefs were the only ones acceptable in the sight of the Most High. Fortunately, this attitude is losing ground, but a rather curious form of it survives in private thinking. Many of the persons who feel that they are called upon to teach their neighbors are convinced that a unique revelation has been given to them, and that those who do not accept it are self-deluded. In the early days of our space program, a prominent prelate asked rather dryly

if the possible inhabitants of other planets had the same religious teachings as those promulgated here. He seemed to imply that this might not be the case.

In the universal plan of things, infinite wisdom in its infinite manifestations, brought forth a highly diversified creation; countless minerals and metals lie hidden in the rocks; plants of innumerable forms and shapes with different colors and perfumes beautify the planet. Many species of animals with habits of their own and rules by which they live roam the sea, the earth, and the air. The several races of mankind vary in appearance and social organization; they have their language, their architectures and their own concepts of God. There is no evidence that all mankind should be of one faith, but one thing is certain—they must have proper codes of conduct and most of these originated in their understanding of the Will of Heaven. Our American Indian tribes summarized the matter in a few well-chosen words: “Judge a man to be religious who is honorable and practices everyday the common virtues appropriate to his human estate. Do not ask him to define his God—watch him and you will soon know what he believes.”

Perhaps you are one of those who does not wish to form an alliance with some established group. You prefer to serve God according to the dictates of your conscience. You realize the need for greater religious insight, and you would like to share your inner faith with others who have similar dedications. If this is your point of view, you are a natural mystic, and have probably brought your aspirations into this life from previous embodiments. Probably the greatest exponent of this approach was Gautama Buddha. He made no claim that his philosophy was divinely sponsored. He spoke on no authority except his own, and those who found his teachings acceptable followed him and became his disciples. Buddha never rebuked any person who saw things differently, for all men have the germ of truth in their hearts, and each must grow according to his kind. Buddhism never attacked any other religion but attempted to demonstrate the identity of various faiths, all of which told the same story, but each in a slightly different way. The quest



was always a journey through the maze of conflicts which make up human nature and toward the one light of universal truth.

Buddha also pointed out that all interpretations of divine realities are relative and subject to change. Religions grow from generation to generation. Old doctrines fade away, but the good in them is reborn in new forms. A person can be a dedicated teacher, not because he knows all, but by virtue of the sincerity which he shares with those around him. He explained that no doctrine could be conferred. On one occasion he explained to a disciple the path that leads to the end of suffering. He said simply that those who wished to understand his message could walk beside him along the road of learning. Thus they would experience together—there would be no dogma—no formal membership, for each must achieve his own unfoldment. The teacher is only an elder friend, ever ready to help—never binding a disciple, but unloosing the bonds of those who had shackled themselves. This approach is safe, for it never identifies the teacher with his teaching and prevents hero worship.

Because everything in nature is forever unfolding, religion is a living, growing thing. Future generations will be wiser than we are, and a sincere person is himself growing everyday. Each of us does the best he can, but no one can make claim to infallibility. As the parents of a family, though imperfect, attempt to teach their children to live uprightly, so the pastor of a flock seeks to improve, but not necessarily perfect his followers. The fact that we do not know everything does not disqualify us from attempting to share what we do know. Sharing is a magnificent experience by which we strengthen our own insight by selfless service to others. We seem to become wiser by sharing wisdom, and release from within ourselves greater knowledge as this becomes necessary.

There have always been sensitive human beings who resent materialism and the institutions which it has created. These have retired into religious communities seeking spiritual consolation in small groups of their own kind. They have formed sects which have labored humbly, performing works of charity, nursing the sick, educating the young, and comforting the disconsolate. Those with such attitudes should not be criticized, because it is a natural commitment to the needs of the soul. It is wrong, however, to assume that isolation will compensate for deficiency of character. Old St.

Simeon Stylites sat for many years on the top of a column in the Libyan desert to avoid contaminations. His food was sent up to him in a bucket on the end of a rope, and he gained quite a reputation for spiritual zeal. There is little evidence, however, that he made any practical contributions to the well-being of anyone, including himself. Conscientious objectors, when gathered in one place, soon object to each other. We are in this world to learn, and not hibernate—literally or metaphorically.

If you have decided upon a religious career, you must steer a difficult path between natural and man-fashioned obstacles. Your motives will be questioned on the one hand, and your followers will transfer their emotional frustration upon you. If you try to discipline the members of a group, they will consider you an autocrat, and if you fail to do so, confusion is inevitable. A practical effort to keep your project solvent will be regarded as commercialism. To pass judgment upon the merits or demerits of other organizations, regardless of the facts involved will be viewed as intolerance. Affiliation with some existing sect may bring a measure of support, but a minister will be subject to constant supervision, and must conform to the approved creed or be subject to censure. Most churches are dominated by committees, usually composed of laymen who have contributed generously to the cause. These expect to influence every decision or they will withdraw their assistance.

It has long been a rule that a minister should be married or else belong to a celibate clergy. The wife must be acceptable to the ladies of the congregation. She must practice all domestic virtues and the children must be above reproach, which is especially difficult at this time. Patience is the badge of the born clergyman, and even this sometimes fails unless it is supported by diplomacy. One of the most dedicated clergymen I have ever known had much the appearance of Abraham Lincoln. He was tall, angular, with irregular features and considerably lacking in the ministerial manner. He was called to small rural churches where he labored faithfully, but he was never trusted with an important congregation where his homespun qualities would not be appreciated. To his bishop he was a doubtful asset.

Those entering the religious field today should make a careful resume of their own internal resources. Like the doctor, they need



regular refresher courses in various fields of learning. They must be aware of the ever-changing social atmosphere, and must keep up with the findings of science, prevailing systems of world philosophy and psychology. In pastoral counseling, a broad background in family planning is especially useful, and the pastor may be called upon to advise legal procedures, investment programs and the relative merits of retirement communities. This may sound formidable but can be accomplished by a wise blending of spiritual and secular recommendations.

A teacher starting out on his own has the same requirements, and while his abilities cannot be fully developed, experience will bring improvement, but only through continuous observation and reflection. A successful career cannot be built solely on good intentions. There must be a number of supporting abilities. The religious teacher should be able to communicate his ideals and ideas in an acceptable manner. He may need training in public speaking and in the preparation of his sermons in order to meet the requirements of many types of minds. Personally, I have never liked to hear a sermon read or an obvious dependency upon notes. It is far better to speak extemporaneously from a background of information. The well-endowed minister, can call upon appropriate similes and relevant anecdotes. He is able to think out loud, and what he says bears witness to a well-trained mind and deeply sincere emotions. It is a tragic mistake to talk down to a congregation. While teaching, Emanuel Kant always addressed his remarks to one person of moderate intelligence seated in the back row of the class. Public address systems are voice savers, but they also make faulty delivery more obvious.

We recommend that the religious teacher follow the approved procedure in secular education. He should take his basic ideas and diagram them on a sheet of paper. He should decide his dominant message and expand it through all the fields of activity where it is applicable. He can begin with his definition of the nature of Divinity and set forth those universal laws by which the Divine Power created the world and maintains it. These rules can then be brought down to every problem of human life, but they must never be violated or compromised. This pattern itself will answer countless questions, solve innumerable doubts, and provide the

thematic material for endless sermons. The early church, realizing that philosophy was essential to a systematic theology made a solid partnership with the teachings of Plato and Aristotle, and later borrowed heavily from the leaders of the Neoplatonic school. From the latter group, especially Plotinus and Proclus, Christian mysticism was structured and matured. We might say that fundamental concepts are the bones of a religious system. Theologies add flesh to the bones and the arts clothe the body effectively. We no longer see the bones, but they are there, and without them all else collapses.

It is best not to hasten to share your spiritual convictions with other folks. They should first be matured within the self. A candidate should fill in as completely as possible the larger pattern of his purpose. In this way he can become aware of inconsistencies in his own thinking. When all is in order and dedication has been strengthened by internal realization, the devout person can be of lasting benefit to mankind. In this way he can also create a system which can be communicated, can be disseminated by others, and continue to serve the public weal long after he is gone. The security of the inner life is the rock upon which the public ministry should be built.

The French theatre owes its origin to the religious exhibitions given by pilgrims on their return from Palestine. At these exhibitions, the pilgrims gave an account of the remarkable places of the Holy Land, and recited their own adventures. To these succeeded the mysteries—dramatic representations of subjects taken from the New Testament. The building in which they were performed was divided into three scaffoldings; the highest representing paradise, the next the world, and the lowest, which was in the form of a dragon's head representing hell. The only entrance to the two upper scaffoldings was through the dragon's head. The actors never left the stage, even to change their dress. The pieces were so long as to require several days for their representation. At the close of each evening, the audience were invited to return, till the whole was finished, some occupying forty nights.





On April 4, Mr. Hall opened his Sunday morning lectures talking on *Freemasonry, Champion of Human Rights—The Glory of the Guilds*. This talk served as an introduction to the April and May exhibits in the PRS Library. Our society cooperated with the Simi Valley Masonic Lodge No. 806 in a display of books, photographs, Masonic regalia, and memorabilia, featuring a large painting including many elements of Mr. Hall's large book on symbolic philosophy. On Palm Sunday, Mr. Hall's subject was *The Human Aura in Eastern and Western Mysticism*. We also held our semi-annual Open House which was exceptionally well attended, and there was an afternoon talk on the *Year of the Dragon*. On Easter Sunday Mr. Hall discussed *The Cross as a Universal Symbol*, and later in the series he spoke on *Insomnia and the Subconscious Mind*, *The Human Soul as Revealed through Art*, *Literature and Music*, *Levels of Spiritual Attainment*, and *Exploring the Mystery of Food*.

In the Spring series, Dr. Henry L. Drake explored *The Ancient and Modern Psychology of Initiation*, and guest speakers included Dr. John W. Ervin, Dr. Arthur Lerner, and Dr. Stanley Krippner.

On Tuesday evenings, beginning April 6, Dr. Michael Roth, who lectures at the Hebrew Union College—Jewish Institute of Religion, gave a series of four discussions of *The Kabbalah*, approached from a mystical and metaphysical point of view. This provided an unusual opportunity for students of this little-discussed subject. On Wednesday evenings, from April 7 through June 23, our old friend Dr. Stephan A. Hoeller gave two study programs, the first dealing with *The Mystic Wisdom of the Americas*, covering the Amerindian people of North and Central America; and the second *The Heroic Encounter—Transformation Symbolism in the Myth of the Hero*. This series included discussions on Job, Elijah, Odysseus, Parsifal, Dante, and *The Mythic Life of C. J. Jung*.

During June, our Librarian, Pearl Thomas gave four Thursday morning library workshops. These included the general subject of Art and Book Collecting, Cataloging and Library Procedure, Early Printing, *ABC for Book Collectors*, and an illustrated session on Outstanding Libraries and Galleries on the East Coast. She covered the Boston Museum of Fine Arts, Metropolitan Museum, J. P. Morgan Library, New York City Library, Library of Congress in Washington, D.C., the National Gallery and the Folger and Freer Institutions. Dr. Robert Constan continued his biweekly Saturday series *Ageless Wisdom Study Program* on the general theme Towards Transmutation. Each of these workshops began at 10:00 A.M. On Saturday morning, April 10, Edward Muzika, a Zen Buddhist Priest and instructor at UCLA, presented a workshop, *Zen—Teachings of Power and Clarity*. Saturday, May 1, Dr. John Ervin, a Trustee of the Society, presented an all-day seminar on *The Meaning and Application of Prayer-Healing*. In the morning he discussed the meaning of prayer and in the afternoon, the part that religious devotion plays in the treatment of illness and the protection of health. On Saturday, May 15, at 10:00 A.M., Joseph Lampl discussed the human aura and the Kirlian photographic technique for recording energies emanating from the human body. Hadley Fitzgerald gave an all-day seminar on Saturday, June 12, on *Topics in Synastry*. In the morning session she examined some of the deeper aspects of astrology as a means of self expression and personal growth, and in the afternoon session, she handled relational aspects of the chart. In an all-day seminar on Saturday, June 26, Dr. Stanley Krippner gave a workshop on *Creativity and the Unconscious*. At this time slides and a USSR film on hypnosis and creativity were shown. Dr Krippner devoted the afternoon session to the influence of music upon the mind, and various approaches to the inner life.

In addition to the PRS Library Exhibit on Freemasonry, the Society is presenting a display, *Of Book Collecting*. Rare books, manuscripts and artifacts from our Library are being shown, and an interesting specialty of colophons, printer's devices, and engravings by Peter Paul Rubens and Martin Droeshout are exhibited, of great artistic interest to the lovers of fine books.





San Juan Nepomuceno, Patron Saint of Venice and Bohemia. Patron of the Jesuit Order. He was born in 1330 and suffered martyrdom. Santo on wood from New Mexico, 1840-50. He carries cross and palm.



Santo Nino de Atocha. This bulto depicts Christ as a small child, presumably based upon a painting attributed to St. Luke. The little figure is handsomely colored in henna and royal blue, and is seated in a blue chair. It originally wore a flat broad-rimmed hat woven from hair. The concept goes back to Spain where it is associated with miraculous intercessions.

The Fine Arts Gallery of San Diego presented an outstanding exhibition of material dealing with Spanish influence in the American Southwest. Among institutions loaning material were the Denver Art Museum, the Museum of National Folk Art, Southwest Museum and the Taylor Museum of Colorado Springs. Manly P. Hall lent a number of important items for this display, which extended from April 1 to May 16. An impressive catalog described the event as "The Cross and the Sword," to emphasize the missionary fathers and the Spanish Conquistadors. Mr. Hall was represented largely by the folk art of the Penitentes of New Mexico, Colorado, and Old Mexico. Among the items was a large and important altar ornament attributed to the Santaro artist, Miguel Aragon who worked between 1830 and 1850. Examples of his painting are now extremely rare. Mrs. Thomas, our Librarian attended the reception at the opening of the exhibit and took a number of photographs, one of which is reproduced herewith.

The printing company which does our work had a disastrous fire on the 24th of March. The entire plant was completely destroyed, including the Spring issue of the Journal which was on the press at the time. This accounts for the fact that the issue was a month late in reaching the mail. We regret the delay, but it was beyond our control. A number of our other publications were involved in this fire and will not be available as soon as we had anticipated.

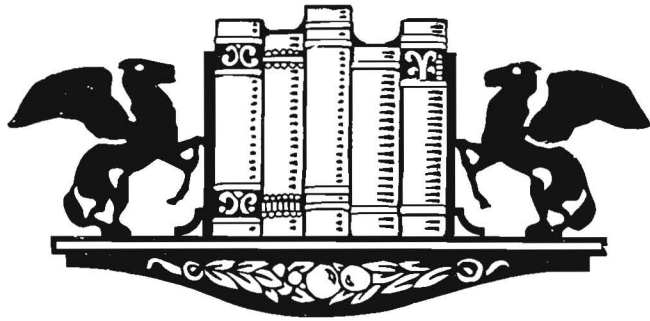
Those who cannot remember the past are condemned to repeat it.

—Santayana

Old age, to the unlearned, is winter; to the learned, it is harvest time.

—Yiddish proverb





*Library Notes by Pearl M. Thomas*

MORE ABOUT EARLY PRINTERS

As their number is legion, it is not possible here to survey all of the great early printers who took up the new means of getting ideas across to different levels of society. But we can make a short study of those few who, in one way or another, furthered the fine art of word production through technical means. Each of these established printing houses on the average functioned about one hundred years.

The first, William Caxton (c. 1422-1492) of England, was a retired successful wool merchant, well-known and much loved. As a hobby, he enjoyed translating for his friends charming French romances in his fine calligraphy. The tediousness of this soon palled on him but it served to attract his attention to printing by moveable type, the new process which was being perfected on the continent. Caxton had the patronage of a princess, sister to King Edward IV, who admired the translations and writings he produced, and supported him in his literary endeavors. With her financial aid he had the time and the means to go to Cologne, great center of the new art, where he studied printing for five years. He then returned to Canterbury to set up his own shop. As a printer, he could not compare with his colleagues on the continent; however, there is a record of 103 books printed by him. He accomplished in other ways too and would be remembered for his excellent trans-

lations and vivid writings if he had never printed a word. At this time, the English language lacked uniformity, and the vernacular which Caxton employed became the standard which established the English language, much to his credit. Then, too, he is remembered as the first to print the Holy Bible in English. There was a ban in England against allowing the Bible to be printed in the vernacular. Some psalms in English were considered enough for the average man. Latin and Greek were regarded as correct forms for Holy Writ. Caxton circumvented this ban by including much of the Bible in his rendition of de Voragine's *Golden Legend*. He was also the first to print Chaucer, and his books have since become great collector items. J. Pierpont Morgan, New York financier, was particularly pleased with Caxton publications and paid enormous prices for many of them. His collection at the J. P. Morgan Library in New York City stands today as one of the best of all Caxton collections, in this country as well as in England. Caxton left a very definite mark on the history of printing.

Anton Koberger (1440-1513), Godfather of Albrecht Durer, was the greatest early printer of Nuremberg which, at that time, was one of the richest of the city-states of Europe. Koberger was known for doing everything on a grand scale. At the height of his printing career he had twenty-four presses, one hundred workmen, and twenty-five children! *The Nuremberg Chronicle* (first edition, 1493), popularly known as "the picture book of the Middle Ages," was a product of his printing presses. He not only printed the book, first in Latin, then in German, but he was responsible for its distribution, and generally packaged his volumes in barrels to be shipped all over Europe. In order to attract interest in his monumental productions he indulged in advertisements which proclaimed the importance of owning such a fine book, for its beauty as well as its vast storehouse of information. He rather encouraged people to believe that their lives were incomplete without it. This book remains one of the outstanding incunabula (cradle book) and is a cherished, delightful experience to view and enjoy. Several monographs of the Chronicle have been written in this country. One, of particular interest to Southern Californians, was printed for Dawson's Book Shop of Los Angeles, and was glowingly written by



Ellen Shaffer, a well-known librarian. In the backmatter of her volume, she gives a census of copies of the *Nuremberg Chronicle* of which she is aware in North America. Manly P. Hall is listed as an owner, along with references to outstanding museums and libraries across the country: Henry E. Huntington Library, U.C. L.A., New York Public Library, Harvard University, Library of Congress.

The earliest printers made every attempt to faithfully copy the fine calligraphy of the manuscripts from their particular areas. Success or failure was largely determined by how well they reproduced. When the House of Estienne, founded by Robert Estienne (Etienne) (c. 1503-1559), became well established it worked from the ideal of developing printing as an art form in itself, rather than being a slave to or dependent on the vagaries of calligraphy.

Robert Estienne, like the Italian printer Aldus Manutius before him, was a great scholar, not with an academic foundation but largely through association with outstanding thinkers of his time. He learned much more in his father's print shop than just how to be a printer's assistant, for the intelligentsia of Paris made the House of Estienne a gathering place to discuss their varied interests. By the time he was twenty-two years of age, young Robert had his own shop and was turning out excellent books under his own imprint. But Parisian printers were under constant surveillance; both political and ecclesiastical groups were ever on the lookout for books and pamphlets which might be supposedly detrimental to their interests. If Robert had been less of a scholar he might have avoided some of his problems, but he had to be true to his own convictions. For example, he found so many textual errors in the printing of a Bible that he took the liberty of correcting them, only to bring down the wrath of the ecclesiastical censors who for years hounded his every footstep. King Francois I was a good friend but powerless to defend Estienne against the church, and even against his own censors. However, the king's friendship did much to encourage the public to buy books from Estienne who published, on an average, sixteen volumes a year for a period of thirty-four years.

Robert Estienne took advantage of the pioneer work of his

predecessors and carried printing forward to new heights. The demands of the reading world were for more and more ornateness, designs created to "light up" the pages. This excessive elaborateness expressed itself in illustrations, initial letters, page borders, and in portraits. The reading public, by 1530, was demanding ornateness to such an extent that the fine art of printing was in danger of being eclipsed. Estienne's influence did much to keep it under control. His great Latin dictionary remained a standard of excellence for over two centuries and his Greek letters are probably the most beautiful ever designed. To Estienne, the beauty must be in the print itself and at the same time be accurate in every detail. While other publishers were willing to allow students to correct galley proofs, Estienne himself actively engaged in this pursuit and consequently brought to his printing house a high level of excellence. Jacques de Thou (1553-1617), French historian and magistrate, declared of Estienne that he "left Aldus far behind him in judgment, technical skill and elegance . . . The labors of Robert Etienne (Estienne) did more for the honor and the immortal glory of France than all great deeds of our wars, more than all accomplished by the arts of peace."

The next two early printers we should consider can be classed together, not so much because they were similar as that they encountered many of the same problems. Through their influence, the publisher of books took precedence over the printer as the leading force in the book world.

Christophe Plantin (1520-1589) found it expedient to move from Paris to Antwerp where he expected to find greater protection from both civil and ecclesiastical censorship. He was a man who went from the heights to the depths of fortune many times during his life, but he had an indomitable spirit that would not shatter under duress. The publishing house he established actually had a life span of over three centuries of continuous bookmaking. During his time, Christophe Plantin had royal favor from King Philip II of Spain, which was a mixed blessing, but which in the long run proved beneficial to his heirs. His greatest achievement was an eight-volume polyglot Bible with the text done in Hebrew, Greek, Latin and Chaldean.

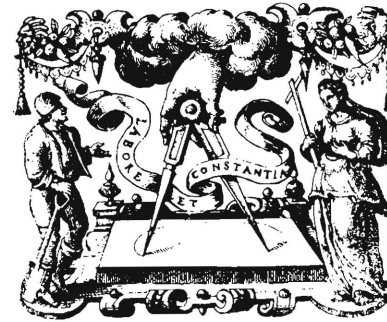


A later member of the Plantin family was an intimate friend of Peter Paul Rubens (1577-1640) who was encouraged to make copper-engravings for the Plantin Press, an art form which had great popularity during the late fifteenth and sixteenth centuries and was particularly utilized for title pages. Notable among the engravers were Albrecht Durer (1471-1528), Lucas von Leyden (1498-1533), and Theodore De Bry (1528-1598), a Flemish artist who was responsible for the fine renditions of early American Indian illustrations which were first used for Thomas Hariot's *Briefe and True Report of Virginia*, published 1590. These engravings were copied and pirated for almost three centuries, to illustrate not just the early Indians of Virginia, but strangely, to become the pattern for descriptions of Indians all along the eastern seaboard.

The House of Elzevir started with Louis Elzevir (1540-1617) who was for several years foreman in the Plantin shop. When he branched out for himself, he first established publishing houses in Antwerp and Leyden, then expanded to many cities of Europe, from Denmark to Italy. He was proud to be able to say that most of the stores and printing offices were manned by members of the Elzevir clan. Both the Plantin and Elzevir Houses made little claim to beautiful editions. Their predecessors had been making book production a fine art; they were making it a liberal art. While neither of the leaders of these houses was a scholar, both appreciated the need for scholarship in their books and surrounded themselves with outstanding people who could supply what they lacked.

The Elzevir books were particularly distinguished for their small size, also a favorite with the House of Aldus of Venice. These editions were made small deliberately to satisfy the needs of scholars who had little money but wanted books with reliable texts. Beautiful wide margins and calf bindings meant nothing to them. Much criticism was leveled at the Elzevirs, but the small format became popular and remains so to this day. These were books to be read and absorbed, not to be placed on a shelf simply to be admired.

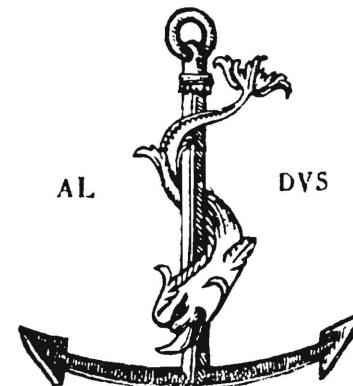
While most early printers and publishers produced a great many bibles, the House of Elzevir did only two Bibles, one in English



Printer's device of the House of Christophe Plantin.



Printer's device of the House of Elzevir.



Printer's device from the Aldine Press. The dolphin and anchor.



and one in German. The P.R.S. copy, unlike the majority of the Elzevir imprints, is in folio size, in two volumes, and is written in German. It originally was in the collection of the great American bibliophile, Mr. Robert Hoe, whose books were sold at auction early in the present century because he wanted his prizes to go to those who truly loved books.

Aldus Manutius (1447-1515) was probably the first to use catalogs to describe his printed books. He found this necessary to establish the identity of those writings which were actually from his own printing establishment and to exclude those which were pirated. Aldus did not object so strenuously to the stealing of his manuscripts but rather to the fact they were generally so poorly done that he felt his reputation suffered. He had a certain copyright protection in the city-state of Venice where his shop was located, but this did not prevent unscrupulous printers in other localities from imitating his fine books. Ever since his time, catalogs of books have been extremely popular. Today they serve the purpose of describing outstanding offerings of book dealers.

Anatole France, French novelist, once remarked: "I do not know any reading more easy, more fascinating, more delightful than a catalogue." Most book-collectors find immense pleasure in going over the catalogs of rare book dealers which express in detail the size, condition, pagination, and basic information of the wares they are seeking to sell. Some dealers have been known to hide or destroy the catalogs of other purveyors of books simply because they are afraid customers might come upon them and go elsewhere for their treasures.

Catalogs of books have a language all their own, colored by the individual interpretation of word meanings. For example, John Carter in his *ABC for Book Collectors* illustrates what is meant by the condition of a book. Writers of catalogs are often concerned with the rarity of a book, and almost always with the condition. This may be described in catalogs from 'collector's' copy through 'reading' and 'used' to 'working' copy which is a book that is generally conceded to be at the foot of the list. A "collector's" copy is deservedly the best, more than likely a limited, signed edition. A 'working' copy is generally agreed to be below a 'reading' copy

which is not in a class with collector's copy but infinitely better than used which could mean just that, 'used' or somewhat abused.

The P.R.S. Library has many catalogs of books dealing with the subjects most vital to Manly P. Hall's interests and, in turn, with the areas emphasized in the Library. Many of these are bound copies and are essential for bibliographical purposes.

There are so many facets to the field of books that it is almost impossible to say 'finis' to the subject. Book auctions are unlike any other form of auction, and are an enticing topic. We will take a look at some great auctions, in England as well as in the United States, and direct our attention to their methods of acquisition. But that is . . .

To be continued.

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Some time ago, Manly P. Hall read a condensed version of Helen Hanff's book *84 Charing-Cross Road* which was the address in London of Marks and Co., a fine old traditional English book dealer. Miss Hanff's book consists of the letters she addressed to this firm over a period of twenty years, along with their replies, and as the friendship deepened and ripened, the entire staff came to look upon Miss Hanff as a member of the family. She was made aware of their activities, their joys and sorrows, and assisted the staff during the war when England was being bombarded and people doing without so many things, which Miss Hanff often attempted to supply to her adopted family. It was many years before Helene Hanff had the means to take the trip to London to meet her good friends there.

Mr Hall read the account with great delight and naturally it recalled experiences he himself had encountered, which he richly related in a *Contributor's Bulletin* (Feb. 1971), but it bears repetition here. When he first visited London in 1935 he called on several book dealers who had been supplying him with items much to his liking. One dealer left unnamed by Mr. Hall had always given prompt, courteous mail-order service and seemed to have a



good supply of books suitable to Mr. Hall's interests. To his surprise, when he arrived at the shop, instead of a large organization, with many rooms filled with books and memorabilia, Mr. Hall found a rather small room, with one matronly saleslady who showed him the book department consisting of three shelves in a corner of the room. But, true to form, there were several very worthy books awaiting his pleasure. He gathered them up and took them to be priced and wrapped. Then a problem presented itself. Mr. Hall had only a fifty pound British note, and the books would cost about one half of it. The saleslady was unable to make change and obviously could not allow a total stranger to stay in to lock up and have him sit on the doorstep. There was no precedent for such action. Manly Hall came to her rescue by suggesting that she keep the money and the books with her until closing time of the shop and that evening bring the books and his change to his hotel. As he positioned himself near the hotel entrance at the appointed time, he was surprised to see the portly, more than middle-aged lady riding her bicycle down the street, with his books securely attached to the basket over the handlebars. She transacted her business with great decorum, gave Mr. Hall his money and his precious books, and forthwith expertly pedalled her cycle down the road, with the streamers of her sailor hat gaily flopping in the breeze. As Mr. Hall said, "While such practices continue, there will always be an England."

I have friends—my books—whose society is extremely agreeable to me; they are of all ages, and of every country. They have distinguished themselves both in the cabinet and in the field, and obtained high honours for their knowledge of the sciences. It is easy to gain access to them; for they are always at my service, and I admit them to my company, and dismiss them from it, whenever I please.

—Francesco Petrarch

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