

PRS LOCAL STUDY GROUPS

Interested friends and students in these areas are invited to contact the leaders of these Study Groups for further information.

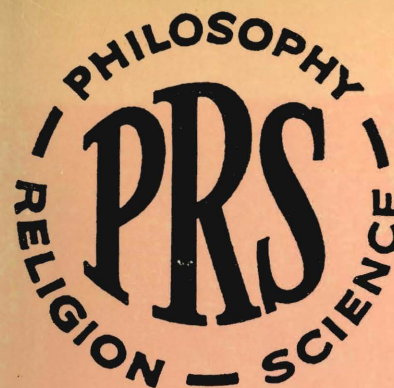
- L. EDWIN CASE — 8552 Nestle Ave., Northridge, CA 91324
 RALPH ELLIS — 6025 W. Florida Ave., Denver, CO 80226
 ALICE FISCHER — 155 E. 96 St., Apt. 1-A, New York, NY 10028
 JEAN S. GIRARD — P.O. Box 9985, Ste.-Foy, Que, CANADA GIW-2K5
 MRS. HAGGAN — P.O. Box 17, Begoro, Ghana, W. AFRICA
 MRS. KATHRYN HENRY — 28 Oakleigh Lane, St. Louis, MO 63124
 JOHN HESTON — Box 531, Independence, CA 93526
 MRS. MAYNARD JACOBSON — 191 W. Rafferty Gdns., Littleton, CO 80120
 ART JANSSON — 35 So. Center, South Elgin, IL 60177
 DAISY B. JETER — 14470 E. 13th Ave., Space A-26, Aurora, CO 80011
 SEYMOUR C. LOUCKS — 321 River Side Dr., Times Beach, MO 63025
 STEFFAN R. LYTER — 3129 Logan Blvd., Chicago, IL 60647
 CHERYL NEUENKIRK — 6836 Crest, St. Louis, MO 63130
 A. GILBERT OLSON — 10736-C Marbel Ave., Downey, CA 90241
 CURTIS PARKER — 5238 Starkridge, Houston, TX 77035
 MRS. W. F. ROSENBERG — 318 Blue Bonnet Blvd., San Antonio, TX 78209
 MRS. HONOR RUSSELL — 2108 Shattuck, No. 126, Berkeley, CA 94704
 MRS. SUZANNE SOBENES — 6123 N. Channing Circle, Fresno, CA 93705
 MRS. ANNE WISOKER — 224 Blossom Lane, Palm Beach Shores, FL 33404
 REV. EDEN WYNN — 1036 Robinhood Lane, Big Bear City, CA 92314

Spanish Speaking Group:

DORA CRESPO — 635 N. Vendome St., Los Angeles, CA 90026

PRS Headquarters Discussion Group:

MRS. IRENE BIRD — 3910 Los Feliz Blvd., Los Angeles, CA 90027
 BYRON BIRD — 3910 Los Feliz Blvd., Los Angeles, CA 90027



Journal

summer 1980



philosophical research society, inc.

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

POSTMASTER: Send address changes to above address.

MANLY P. HALL, EDITOR
EDITH WALDRON, ASSISTANT EDITOR

\$1.75 a Copy, \$6.00 a Year. Two years or you own and a gift subscription, \$10.00.

Foreign subscriptions are \$7.00 for one year and \$11.00 for two years.

Entire contents Copyright 1980 by the Philosophical Research Society, Inc.

For permission to reprint or translate, address the Society.

We cannot publish unsolicited manuscripts.

Subscribers ordering a change of address must observe the requirements of two weeks' notice.

Please give both the new and old address.

Second-class postage paid at Los Angeles, California

Library of Congress Catalog Card No. 76-9615

ISBN 0-89314-604-8 (2)

TABLE OF CONTENTS

SUMMER 1980 — VOL. 40, NO. 2

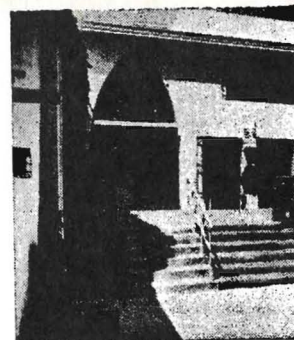
(All Unsigned Articles are by Manly P. Hall)

EDITORIAL	Page
IN BONDAGE TO FREEDOM	1
FEATURE ARTICLES	
JOHN HEYDON, GENT, SERVANT OF GOD AND SECRETARY OF NATURE	11
THE PURGATORY OF ST. PATRICK	24
THE COLLECTOR OF MODERATE MEANS, PART II	31
THE SMALL MIRACLE	56
IN REPLY	60
HAPPENINGS AT HEADQUARTERS	67
LIBRARY NOTES by Pearl M. Thomas	70

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: Sample piece of Japanese embroidered silk of the Edo period.

SUMMER 1980



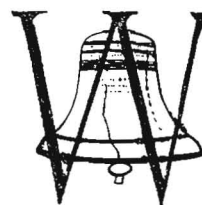
PRS JOURNAL

Published by the
PHILOSOPHICAL RESEARCH SOCIETY, INC.

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

Issued Quarterly/Vol. 40, No. 2

IN BONDAGE TO FREEDOM



When our founding fathers brought forth this nation they were working very definitely to achieve the advancement of the philosophy of humanism which was developing in Europe. This concept centered upon the rights of the human being and the belief that the individual had inalienable rights before

God and Nature, and that these rights must be recognized on the level of political leadership. Before the first fifty years of our national existence came to an end, it began to appear that freedom was being interpreted as the right to be wrong. In other words, freedom gradually became a symbol of doing as we please without regard for consequences or for the rights of others. Freedom was the inalienable right of the individual to be a rugged individualist. This difficult problem has never been solved. We observe around us today the results of numerous efforts on the parts of nations — especially smaller nations — to escape from bondage to major powers. We see the gradual disintegration of colonial empires; in many instances the newly liberated countries have turned upon themselves and abused their own privileges.

When we examine the rights of individuals we find this same general situation. There is scarcely anything which anyone can do today that someone else will not object to. To be different is to be wrong, and to differ from a personal opinion of someone else is to be open to all types of ridicule and persecution. The idea has gradually developed

that we were born into this world to do exactly as we please, and that anyone who interferes with this is a tyrant. Nature and experience both demonstrate that this concept is wrong; unless the individual is able to discipline himself, he must be disciplined by someone else or the structure of his community will fall apart. So today where there is very little incentive for self-discipline in the popular ways of doing things, it is necessary for us to take over this situation as individuals and recognize that we must enforce certain rules in our own conduct. We must think through the problems of our own existence. We must plan and we must organize our resources. We must learn to live within our capacities and abilities or we will be in trouble forever.

To meet this challenge we have to begin with perhaps the most common unit — and that is the family. We know that today children are ever less willing to follow parental guidance. They consider the convictions of their forebears as obsolete. They consider their own privileges and rights to be inalienable, more and more resenting any infringement upon such privileges, and if these include the right to be wrong they insist that this is their proper destiny. One of the main difficulties we face today when we try to discipline young people too late is that by the time the child is ten or twelve years old the chances of disciplining it thoroughly are very remote. If we wait until the child does something which is so dangerous or improper that we must take notice of it, it is too late to correct the situation. So we follow the only course that Nature has left open to us; realizing that we cannot change these people once their characters are formed, we must return the labor to Universal Law itself. We must take these people we can no longer control and turn them back to Heaven to take care of. The laws of Nature and the laws of living will ultimately force these radicals back into some type of social pattern, but we may never live to see it; before this happens there will be desperate dangers to the social structure.

We all like to do what we please, and more and more we live by this concept. It is aided and abetted by a series of other circumstances, one of the most important being the insecurities of the present generation. We live in a time when to many people the only answer to a successful life is to have as much as you can get right now, enjoy it all you can right now, and have very little hope or expectancy for the future. This leads gradually to the demoralization of character. The individual,

lacking social securities and lacking security within himself, is an easy victim to a whole group of psychological and psychotic ailments. When he becomes so disturbed and so uncomfortable that he can no longer live with himself, it does not always occur to him to change his own ways. Rather, he may take psychedelic drugs of one kind or another to reduce his pressures by putting them to sleep rather than by solving them. This situation then adds to the general insecurity.

Another factor that is very important in our way of life is what we commonly call the concept of wealth which now takes the place of the autocratic privileges of the past. In ancient times it was believed that rulers governed by the divine right of kings. Today we assume that rulers govern by the divine right of dollars. Anyone who has enough of them can do as he pleases. Little by little we have turned all our faith toward accumulation. We have taken it for granted that we are here to get as much as we can, give as little as possible, work when we have to but avoid it if possible. Unfortunately, this philosophy is not necessarily a very good one.

Those who build up enormous fortunes ultimately destroy themselves. Yet it seldom occurs to such individuals that they should discipline this type of avarice. It seldom occurs to the average person that when he leaves this world he can take nothing of the physical wealth he has accumulated. If the materialist is correct that after death personal existence ends, there is very little good in having too much here now because it is all going to be forgotten; and the rich and the poor will fall asleep in the same oblivion. If, as the idealist believes, there is something beyond here, it is then obvious that, whatever that something is, it is not wealth. No matter what philosophy we follow, it ends as far as possessions are concerned when we depart from this place. Under such conditions, why this mad traffic for wealth? Why this tremendous willingness to sacrifice everything, drench the world in blood, or try to satisfy the ambitions of individuals of uncertain integrities when it all ends in darkness? The whole philosophy is wrong; therefore, in an effort to maintain a false goal, we have frustrated the natural right of the individual to be happy. In order to be happy it is necessary to be disciplined. Socrates pointed out very clearly that the great rule of life is: "In nothing too much; in all things only enough." To possess too much is to be a slave to possessions. To lack the necessities is to be a

slave to privation. To have enough is to free the mind from all the stress and strain of unreasonable attitudes and actions and liberate the mind for the contemplation of values above the level of wealth.

A great many modern thinkers are trying to solve the problem of wealth. They believe that if we could solve that we would be in a position to build a utopian culture. Unfortunately that does not necessarily follow. Wealth is a symbol of a basic attitude; if currencies, investments, stocks, and bonds are all suddenly removed, we would then gradually and inevitably develop a new theory of wealth; to us wealth is power, and to possess that which gives privilege is the most important thing in life. There seems to be this trait in human nature — the willingness of the individual to die for the things which he wants in order to live well. This type of frustration is always dangerous. To found a political society that can survive, we have to begin to think in a different way. We have to decide in ourselves what constitutes a good life. What are the privileges that freedom bestows?

One of the most important privileges is the privilege of being right. In the past there were all kinds of laws and rules which made it difficult for us to be right. Our ancestors came to this country to escape tyrannies that prevented them from having normal and reasonable self-expression. They wanted to escape tyranny, slavery, and serfdom. They wanted the right to be persons. They wanted the right to live as individuals; as soon as that right was at least in part given to them, they began to encroach upon each other's privileges, assuming that the right to do as we please is part of freedom. It is not. It is that factor which almost inevitably leads from freedom back to slavery.

We are now living in very confused and hazardous times; it is noticeable that a financial frenzy has developed which is leading to inflation and causing every individual to be the victim of other individuals. Every possible means of exploiting man is being pressed forward by man himself. The world has become a battlefield of pressures under which the average person breaks down psychologically and physically. All of it shows that what we have interpreted as freedom is the license to exploit. This is not easy to correct, but lots of things can be done if the individual will start to exercise the true privileges of freedom. If he is free to live according to his own convictions, he has the right to grow and the right to be better.

In the first 150 years of our national life this right to be better was still remembered fairly well, but now the right to be better is fading away. One of the reasons it is fading away is that we are losing track of what constitutes *better*. We are not sure anymore how to grow or in what direction growth should lead. We are not convinced any longer that growth is the unfoldment of the potential of the individual. One of the things that is inhibiting this factor which our ancestors were more or less aware of has been the gradual decline of the religious leadership of older days. Religion was one of the most powerful factors in directing human effort; when religion was strong, powerful, and well-diffused throughout society, the individual enjoyed the strength of his religious environment. He was surrounded by people who kept the rules, who had the ideals and dreams which were essentially right, and he therefore had a security from strength of number. It was more difficult for him to be dishonest in those days than it is now. It was more difficult for him to be immoral because morality was a clearly defined standard, and to depart from that standard or to break it was to disgrace self and to lose caste. In other words, individuals with religious allegiances formed a peer group, and all others wished to be part of this peer group. Today, leadership of intelligent, dedicated persons is failing. Certainly they are not the kind which we find when we turn for examples in leadership. We find that every effort is being made to lower the threshold of human integrities. We realize that there is a constant effort to destroy, tear down, and disillusion us about those values which are essentially correct. Instead of being applauded for our honesty, we are apt to be ridiculed for it. Instead of being defended for our proprieties, we are accused simply of being too weak to be bad.

This type of attitude is tied very closely to our educational theory. Education which should help us to administer freedom is now one of the most powerful instruments in establishing and maintaining bondage. Education is teaching us to be slaves, teaching us to follow the prescribed policies of our time; more and more educational institutions are compromising ethics in order to perpetuate the present prevailing practices.

We have a very definite problem here which needs careful consideration. There is a broad pattern of irresponsibility that is being furthered by what we term *educational structure*. Also, education is largely the

result of observed phenomena. Education has something to do with the books we read. It has to do with the dream we see, the music we listen to, the pictures we observe in libraries and museums. The environment is very largely a force in determining our tastes. We observe that on all these levels values are failing more and more, and everything is being done to further the decadence that is becoming more and more prevalent.

I would like to suggest that if the libraries are out of funds and Proposition 13 is working a hardship on our public library system that one of the most profitable things the library could do is to eliminate the fiction department. Actually, the fiction department is at variance with the basic principles of the library. We could not look back on the Serapium or the Bruchium of Alexandria and get very much excited over their fiction departments. They didn't have any. The great libraries of Europe were all founded before there was fiction. These collections of books were gathered for one purpose only — the preservation of knowledge.

Today the publishers are deluging us with countless books which contribute little or nothing to public improvement and merely represent recreational reading. Many of these books are oriented to a moral standard far too low. They deal with scandal, gossip, and all kinds of social prejudices and conceits; and the community is paying to have these *precious* volumes encased in libraries. If readers want fiction it is available in inexpensive paperback editions. Nearly anyone can afford these books who wants them, but they are not essential to the advancement of knowledge. We might as well say that the public libraries should issue free tickets for baseball games, bowling alleys, and billiard parlors. If the libraries are merely to serve the amusement of the public, then they are not serving the public as they should. Fiction is entertainment and libraries are not intended to give free entertainment. They are intended for the communication of ideas. They are essential to specialists in various fields; if by some chance the specialists in modern fiction are being somewhat deprived, I think they will recover.

Any public library in the United States could be trimmed down. Then if we preserved the principles behind the library, we would still have room on the shelves for many more books because we would get rid of trash reading; as far as our mental education, stimulation, and

nutrition are concerned, a considerable part of literature is about as valuable as carbohydrates and junk food. We are getting much mental junk food, and the people who love it have not the discrimination to know that it is no good for them; they continue to read this type of book; and institutions, instead of leading the public mind, cater to it. Instead of the libraries helping the individuals to establish a standard of proper thinking, they buy millions of books simply to cater to no standard or to a standard which should never be tolerated, let alone catered to. So here is where the freedom comes in. If the fiction departments were taken out, the libraries would no doubt be picketed. Every group would be there to defend its own particular specialty and, whether that specialty is any good or not, nobody cares. It is the right of the individual to read the worst literature on earth if he wants to or to go to see any motion picture or play that he wants to see regardless of how bad it is in terms of public good. This is where we are in bondage to a concept of freedom that is basically wrong.

In order to correct this situation we have to realize that we head into an economic structure getting richer every moment by catering to the bad taste of people. As long as the individual prefers to buy that which is not good, he will not get anything better. The only way which this problem can be really solved is by the individual or the collective group which we call the citizenry interpreting freedom as the right to stand up for principles. This is very important. If we use our freedom to demand that which is best for all concerned or use our freedom to discriminate and to protect our own children and their children from compromise and corruption, if we use our freedom correctly, we can have what we need. Financially minded persons will give the public what it wants, but the problem of leadership is to prepare the public to want what it needs.

This situation is coming home to all of us at the present time. It is coming home to us in the gasoline emergency. It is coming home to us in the problems of energy. It is coming to us in revolutions all over the earth. The individual must either side with that which is secure, right, and proper and stand ready to protect it or we will all slowly drift together from one emergency to another. We can't go along without some facts and values.

If we go back to the natural world in which we live and which, of

course, is the basic textbook for most thoughtful persons, we observe that Nature does bestow a great deal of freedom. Nature creates an adequate environment, but it is a controlled environment. It adjusts creatures to this environment, both in terms of their structures and in terms of their numbers. Nature has an interrelating system by means of which two situations arise. Survival first depends upon strength; as the strength pattern is gradually violated or outgrown, then the second factor of survival comes in, and that is judgment or wisdom. All creatures must survive because they are strong enough or they are wise enough to survive. Those which break these rules suffer the consequence. In Nature that which is not strong enough physically to meet the challenge of environment perishes. In this way Nature preserves almost indefinitely the vitality strain of practically every living creature. Only the strong survive. Only the best reproduce or perpetuate. Nature, operating through the environment, is able to regulate or protect the survival of the species itself.

The second thing which Nature tells us is that every form of life, in order to survive, has to learn. Now it is interesting that the most basic learning which we find in Nature is silent learning. Learning is not read out of books by birds and bugs. Learning is almost all through example. I remember Ernest Thompson Seton in his animal stories told so many tales of how Nature teaches — how the little one is forever observing the role with which its adult parents meet the facts of life. The parents regulate and, when they have brought the young to maturity, they then demand that the young stand on their own feet. The birds cast the little ones out of the nest. They will not allow spoilage. Nature is forever telling the young creature: Follow the example of the parent, obey instinctively and inevitably. When the parent crouches down, crouch down. When the parent rushes into a thicket, rush with it. All the creature has to do is decide it is going to disobey, and in a few minutes it will be dead.

This is a harsh way of learning but it is very adequate, and for millions of years Nature maintained its balance of species until the human being who, like Bottom in *A Midsummer Night's Dream*, was slow of learning and upset the entire situation. It was the human being that very largely demoralized every other kingdom of Nature on this planet. But there is always a chance to do something about it if we

want to, and conservationists are trying. However conservationists do not always have Nature's point of view. Nature isn't coddling animals, birds, flowers, and fishes; it is teaching them — teaching them the rules by which they must live. As they live close to these rules and obey the laws of their kind, they accomplish the greatest freedom which is possible in this world. Freedom is, therefore, the result of a rule of not making dangerous mistakes. It is to follow the laws of the kind, to follow the rules of the seasons, and to follow the internal instincts with which all creatures have been endowed.

Man is violating these rules. He feels that freedom is to be above his own instincts, to be able to go against his own conscience with impunity. This still small voice which teaches the birds and the little animals comes to man apparently in the form of conscience, a realization that the individual is breaking the rules, and whenever he feels that way he should pause and give careful consideration. He should not allow his mental attitudes to rationalize him into believing that he can break conscience with impunity.

The recent visit of Pope John Paul to Poland has been a very interesting experience. It shows that naturally the human being is religious. There may be different types of religion, different degrees, levels, and ways of being religious. There are different sects and different rites and different ceremonies and different names. However the individual's natural instinct to venerate the universal pattern to which he belongs, to recognize the presence of a sovereign power — the source of life, this instinct has not been greatly altered by all the materialistic, political theories which have ever been advanced. False theories break down because the human being cannot live with them. They result in a starvation of integrities and destroy the inner balance of life. Therefore, in an effort to be right, the enlightened individual continues to believe the principles that are necessary to his well-being and, if he cannot believe them publicly, he protects them privately in the inner part of his own soul. He is not going to be completely deprived of them.

We have fought a long time for freedom of religion, considered to be one of the basic freedoms of mankind. In our present sophisticated generation we are fighting for freedom *from* religion, and this is a very serious error. Freedom from religion means a gradual decay and decline of every integrity that is necessary to us. Every child coming

into this world must have some type of religious education. The easiest, simplest, and most natural is that it shall receive it at home, like the little animal does, and should learn to be religious by observing the practices of its mature associates. Religion begins by parental indoctrination of the young, and is a heavy responsibility upon the parent because many parents are religious but are not equipped on a level of religion to communicate their spiritual beliefs. It is very important that when a parent communicates religion that he transcends his biases, his prejudices, and his intolerances; but he cannot do this in most cases. Religion to many individuals today means to follow the exact beliefs of those who have gone before. It does not mean a personal, voluntary commitment to a power beyond ourselves. It is identified with memberships and creeds and sects and isms of one kind or another.

Our search for freedom also has to gain us freedom from the consequences of freedom. One of these is debt. Today we are very heavily in debt. Nations are in debt; governments are in debt; organizations are in debt. As one man said not long ago, "We are a generation of people living on the interest from our debts." We are not living within a practical pattern of economy. We continue to borrow and borrow until we are hopelessly in debt. We are being incited into extravagance which we should have the strength to resist, but it is very difficult to resist the desire to have more. The discipline here is to learn to curb the freedom to spend, to know what is right, and to know what is not right.

Always do right; this will gratify some people and astonish the rest.

— Mark Twain

Debt is a trap which a man sets and baits himself, and then deliberately gets into.

— Josh Billings

Every tyrant who has lived has believed in freedom — for himself.

— Elbert Hubbard

JOHN HEYDON, GENT SERVANT OF GOD AND SECRETARY OF NATURE



here are several mysteries surrounding the early history of Rosicrucianism which have never been solved. Some writers have labored industriously to trace this elusive mystical fraternity; but the fact remains that the members of the order, according to one writer, inhabit the suburbs of heaven, a location inaccessible to the average historian. The first proclamation of the Society was the *Fama Fraternalitatis* which first appeared about 1615, perhaps a little earlier. All the early printings were in German; there was no English edition until 1652 when it appeared with brief introductory remarks by Eugenius Philalethes. The second landmark was the *Chymische Hochzeit: Christiani Rosencreutz*. There were four editions of this work, all in German and published in 1616. The English translation of this book by E. Foxcroft appeared in 1690. Considering the stir caused by these two books both in Europe and Great Britain it seems rather amazing that English versions were so late in appearing.

With some uncertainties the *Fama Fraternalitatis* and the *Chymische Hochzeit* have been attributed to a Lutheran theologian, Johann Valentine Andreas. He wrote a number of other works between 1614 and 1621 and most of these have never been made available in English. The majority of the early Rosicrucian apologists wrote either in German or in Latin and their productions are still available only in the original languages. The only major English text of Robert Fludd was his *Mosaicall Philosophy* which was translated by the author and appeared in 1659. Michael Maier has often been assumed to be a Rosicrucian. He was a prolific writer but of all his works only the *Themis Aurea* which appeared originally in 1618 was published in English in 1656. It sets forth the laws of the Rosie Crosse.

The point which seems worth consideration is the long interval of about forty years during which virtually no important contributions were made to Rosicrucian literature. There was a strong revival about 1655 in which a new group of writers developed strong interest in Rosicrucianism, alchemy, cabalism, and astrology. Many of these

writers were close friends and a few others were bitter controversialists. Elias Ashmole, one of the most respected scholars of his day, published his *Theatrum Chemicum Britannicum* in 1651. Although the title is in Latin the text is in English and mentions the Fratres R.C. Seven years later Ashmole published *The Way to Bliss* which deals with hermetic medicines which contribute to longevity. Eugenius Philalethes (Thomas Vaughan), one of the outstanding esoterists of his day, published a number of treatises between 1650 and 1669. His small volume *Lumen de Lumine* includes a letter from the Brothers of R.C. and a curious symbolic engraving. This book was also translated into German.

It has long been a question as to whether the Rosicrucian fraternity originated in England or on the Continent. If it was involved in the secret society of which Francis Bacon was the moving spirit, this would not only solve a number of questions but also reveal some conflicting evidence. About 1630 England entered into a period of great internal conflict. Oliver Cromwell led a rebellion against King Charles I. Cromwell had dictatorial ambitions and led a civil war which ended in the execution of King Charles. In 1653 Cromwell dissolved Parliament and appointed himself Lord Protector, holding this office until his death in 1658. Although he appointed his son Richard Cromwell as his successor, the young man lacked his father's ruthless strength and in 1659 was dismissed from office. The following year the monarchy was restored under Charles II and the country gradually recovered from Cromwell's tyrannical edict. Like most political opportunists, Oliver Cromwell spent much of his time and energy punishing those who disagreed with his policies. He was neither a philosopher nor a mystic, but there is a folktale to the effect that he made a pact with the devil to fortify his worldly ambitions.

During the Commonwealth the printing of books dealing with alchemy, astrology, and talismanic magic would have opened the publisher to charges of treason or heresy. This may explain the large number of manuscript copies of esoteric writings that were circulated during the years of the Commonwealth. The fortunate owner of a rare book, especially one dealing with alchemy, made it available to his friends who copied the text and illustrations as artistically as their talents permitted. We have in our collection a number of such manuscripts

which state clearly that they are copies of books which had been in print for a number of years.

Charles II appears to have been a tolerant and good-natured monarch. He forgave most of his enemies but made some new ones as he went along. The early years of his reign were beset with numerous complications, but the English people are favorably disposed to their royalty and soon settled down to a well-ordered way of life. The king became the patron of the Royal Society of London, thus paying a handsome tribute to the scientific achievements of Lord Bacon. This was the golden age of astrology; the famous names associated with this art such as William Lilly, Henry Coley, John Gadbury, and Nicholas Culpeper were contemporaries. They wrote eulogistic poems for each other's publications and exercised a wide influence which reached actually to the steps of the throne. There was also a marked effect on drama and literature. Cromwell was totally opposed to the theater and had little fondness for poetry. New editions of classics in these areas rapidly increased in number and publishers did a thriving business. The almanac writers exercised considerable influence on the public mind; there is no doubt that catchpenny publications predicting future events had a wide sale.

In these verdant years a remarkable and highly controversial young man arose. He was John Heydon, Gent, the son of Francis and Mary Heydon. According to his horoscope he was born on September 10, 1629. Some of Heydon's books give an account of his life by a Mr. Frederick Talbot. From this we learn that John Heydon came of a good family and was related to Sir Christopher Heydon who is remembered for his brilliant defense of judicial astrology which he published in 1603. At the end of this work is a catalog of astronomers beginning with Adam!

John Heydon was presumably descended from a King of Hungary and Westphalia. As a young man he traveled extensively in Spain, Italy, Arabia, Egypt, and Persia. In the civil wars he fought on the Royalist side and served a legal apprenticeship to a Mr. Mic. Petley, an attorney at Cliffords Inne. If we can believe Mr. Talbot, most of Heydon's writings were held in manuscript for some twenty years. They were passed from one personal friend to another to keep them out of sight of Cromwell and his agents.

Fortunately, Heydon had a number of important friends including the Duke of Buckingham who kept him out of prison or released him therefrom on several occasions. Those concerned with mystical and metaphysical matters have always been subject to ridicule or persecution and Heydon was no exception. We are also indebted to Mr. Talbot for the following description of John Heydon. He was a man of middle height and well proportioned body. His complexion was ruddy, and his hair was dark brown of fine quality and gently curled at the ends. His hands and fingers were long and slender, his legs and feet well proportioned so that he had the appearance of a complete gentleman. He was held in esteem by scholars of both Oxford and Cambridge and enjoyed a large correspondence from persons of quality in Spain, Italy, France, and Germany. Incidentally, his father was persecuted and imprisoned by Oliver Cromwell.

In 1903 F. Leigh Gardner issued his *Bibliotheca Rosicruciana*. The original edition was limited to three-hundred copies, all signed by the author. Mr. Gardner was the Hon. Secretary of the Societas Rosicruciana in Anglia, a fraternity composed entirely of Freemasons. According to William Wynn Westcott who was Supreme Magus of this society, the fraternity was formed "to afford mutual aid and encouragement in working out the great problems of Life, and in searching out the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis, of Germany, A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world." Mr. Gardner was a bibliophile of distinction specializing in esoteric literature, and his opinions must be given thoughtful consideration. His estimation of the works of John Heydon was as follows: "On the whole, from the internal evidence of his writings, he appears to have gone through the lower grade of the R.C. Order and to have given out much of this to the world. Whether he was chosen as a fitting instrument to do this at that time I am unable to say, but judging that it came so shortly after the publication of the important Fama, etc., in Germany, I should not consider it unlikely that those who ruled such matters should deem it advisable to start a movement in England and

selected this man as their fitting instrument. Contemporaneous with him was the famous Astrologer, John Gadbury."

Heydon in his work *A New Method of Rosie Crucian Physick* published in 1658 declares in his preface that he is not a Rosicrucian. This statement appears in the writings of nearly all early apologists and interpreters whose names are associated with the society. Gardner is of the opinion that Heydon received further and deeper knowledge of the order before the publication of his later books. We make a point of this because Arthur Edward Waite devotes several pages in his book *The Brotherhood of the Rosy Cross* to the disintegration of Heydon's reputation. This is not so extraordinary as negative criticism was his forte. One small fact, however, recorded by Waite is that in 1656 on August 4 Heydon married the widow of Nicholas Culpeper. It is also noted that the date of Heydon's death is unknown. There is a considerable body of circumstantial evidence in support of Gardner's contention that Heydon was associated with a secret group which sought to re-focus public attention upon the Rosicrucian issue. In 1664 Heydon published a volume under the curious title *Psonthonphanchia* described as a work on Rosicrucian philosophy dedicated to Aubrey de Vere, Earl of Oxford and Knight of the Order of the Garter. The book included a reply by Heydon to a charge brought against him by the clergy. He quotes from a sermon preached in St. Paul's Cathedral on May 8, 1664, accusing him of atheism.

If Waite was completely justified in his attack on Heydon it is more than passing strange that Heydon had a considerable circle of admirers who were well qualified to judge both his writings and his morals. A classic example of this situation involves Lord Bacon's *New Atlantis*. This unfinished fragment was first published in 1627 and is reprinted in toto with a few minor changes as the preface in Heydon's book *The Holy Guide* published in 1662.

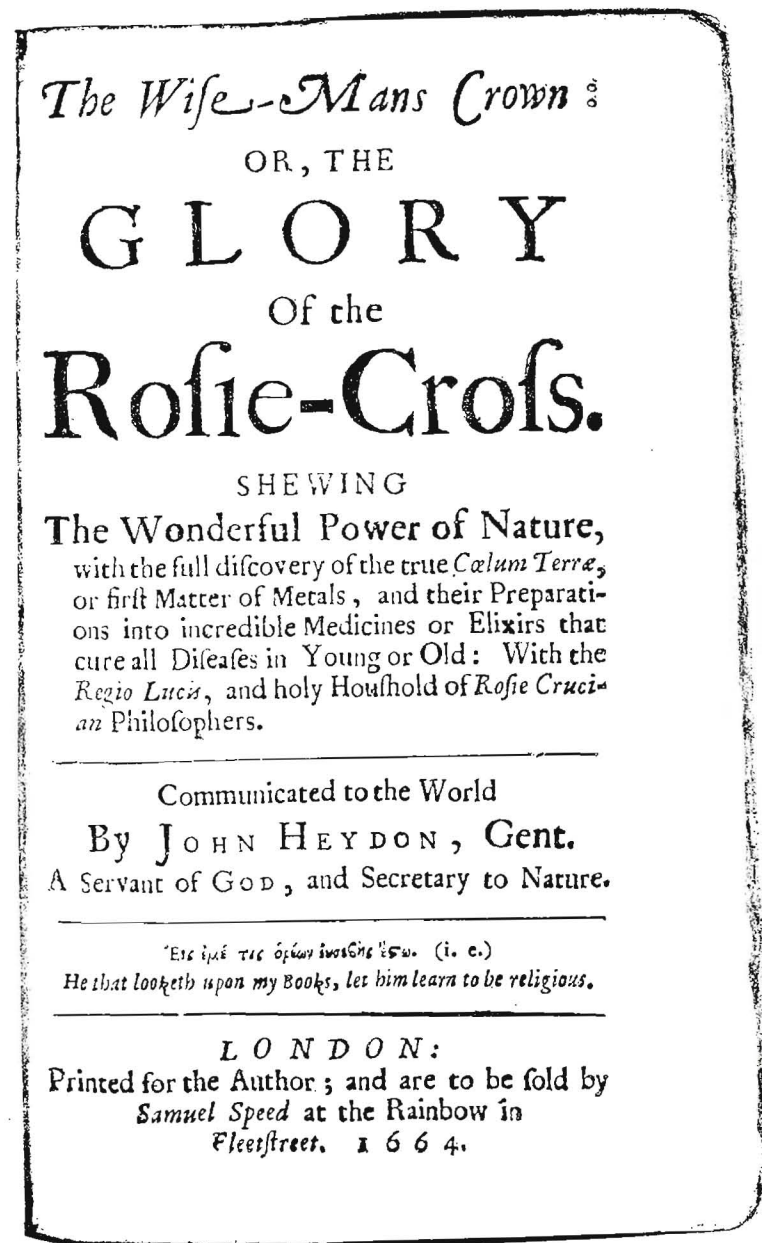
On page 8 of the first edition of Bacon's *New Atlantis* an official of the island of Bensalem speaks as follows, "I am by Office Governour of this House of Strangers, and by Vocation I am a Christian Priest; And therefore am come to you, to offer you my service, both as Strangers, and chiefly as Christians." In Heydon's version published in 1662 these lines read as follows, "I am by Office Governour of this

House of Strangers, and by Vocation I am a *Christian Priests*, and of the order of the *Rosie Crosse*; and therefore am come to you to offer you my service, both as strangers, and chiefly as *Christians*."

It seems incredible that Heydon could have appropriated Bacon's text without being subjected to an accusation of plagiarism. The only justification which can be advanced is that the group with whom Heydon moved wished it to become known that Bacon was involved in the original objectives of the Rosicrucian fraternity, especially the plan for a universal reformation of human society. It is obvious that a significant revival of interest in esoteric subjects was taking place and that the entire project was now centered in England. If John Heydon was chosen to bring the project to popular attention his reputation would be rescued from the stigma of literary thievery.

According to the *Fama Fraternitatis* when the tomb of Father C.R.C. was opened, the body of the Master of the Rose Cross was found intact and accompanied by the *Book M* about which no information is recorded. Heydon states that he put the *Book M* into English wearing the title of *The Wise Man's Crown*. The title page of this work is reproduced herewith. The volume is largely devoted to alchemical processes. It is obvious that the author had considerable knowledge of esoteric chemistry and included in his text the magical powers of the planets and metals. There is an extensive discussion of the alchemical processes of Paracelsus and a cabalistical concordance of the Tree of Life and Death. While there is no direct reference to the *Book M* in the text, the work is presented in a number of separate sections which may have been inspired by secret Rosicrucian works.

Another curious volume, *Theomagia*, was published in London in 1664 although some sections were apparently printed in 1663. Here Heydon expands his Rosicrucian interests to include astrology, the occult powers of angels, and the talismanic magic of the Persians and Egyptians. There is considerable emphasis upon geomancy and other mysterious secrets of Nature derived from Rosicrucian physick. Added to this intriguing literary labor there is a discussion of the history of law from Moses to King Charles. Space is provided to cover the cruel tyranny of Oliver Cromwell. There are a few curious diagrams setting



Title page of *The Wise-Mans Crown: or, The Glory of the Rosie-Cross.*



*Vera et viva Effigies Johannis Heydoni
 Equitis & Senatoris Nat. 1629: Die 24 Sept: 1700:
 P. M. Gaudet paternam amicitiam*

The H A R M O N Y

of the *WORLD*, being a Discourse of God, Heaven, Angels, Stars, Planets, Earth; the miraculous Descensions and Ascensions of spirits, with the Nature and Harmony of mans Body; the Art of preparing *Rosie Crucians Medicines* to Cure all Diseases. Their Rules to raise bodies deceas'd, which are verified by a Practical Examination of Principles in the great World.

Whereunto is added, the State of the New Jerusalem, grounded upon the knowledge of Nature, Light of Reason, Philosophy and Divinity.

All fitted to the Understanding, Use and Profit of Wifidones Children, and communicated to the Ions of Art.

By **John Heydon, Gent. Philosoꝛ,** a *servant of God, and Secretary of Nature.*

And I saw another mighty Angell come down from Heaven, clothed with a Cloud, and a Rainbow was upon his head, and his face was as it were the Sun, and his feet as Pillars of Fire: And I heard a great voice out of Heaven saying, behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev. 10. 1. & 21. 3.*

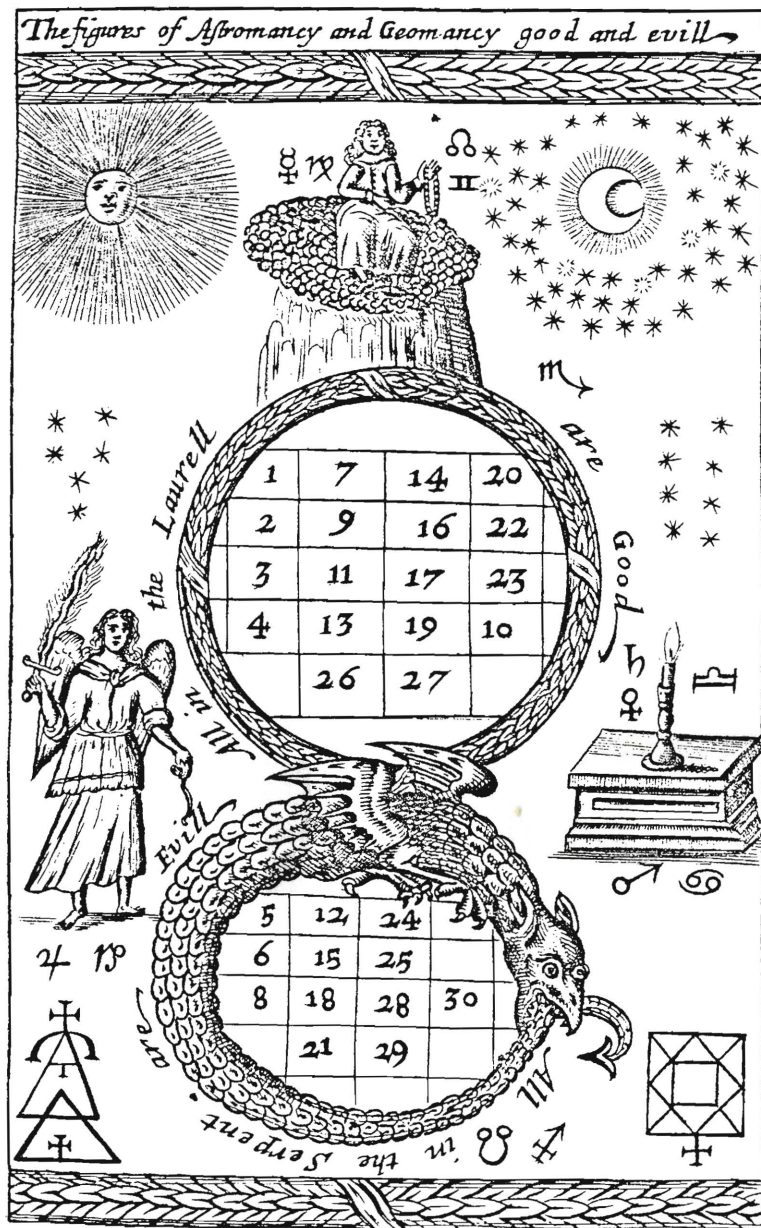
L O N D O N,
 Printed for **Robert Horn,** and are to be sold at his Shop at the Sign of the *Turks-head* in *Corhill* near the *Royal Exchange*, 1661.

Portrait of John Heydon and the title page of his book *The Harmony of the World*.

forth the magic of signatures of the seven rulers of the earth, the names of their twelve genii, and other choice astro-theological details about spirits, divine and infernal.

In 1662 Heydon published *The Harmony of the World*. We reproduce the title page and the engraved portrait of Heydon at the approximate age of thirty-three years. This neat little book is dedicated to the “High Borne Prince, James Boteler, Duke of Ormond, and Lord Lieutenant of his Majesties Kingdome of Ireland.” This book contains a most curious anecdote stating that the ghost of Dr. Nicholas Culpeper appeared to his widow Alice Culpeper “in the lively Image of his deceased body” bidding her to vindicate him from the abuses of a certain bookseller. An account has been published under the title *Mr. Culpepers Ghost* and gives wholesome advice to those readers who appreciate the good doctor’s works on astrology and herbalism. The closing lines of Heydon’s book are rather stimulating, “I will give you the best counsel that I can, serve God, and honour the King, pray for the Bishops and their godly able Ministers, do wrong to no man, &c. but do good for evil to all. I will now withdraw, and leave the Stage to the next Actor.”

The Holy Guide published by Heydon in 1662 is divided into six parts. Gardner considers this Heydon’s best work. There is a fine plate facing page 160 that is partly derived from *Lumen de Lumine* by Thomas Vaughan which was published in London in 1651. We reproduce this plate herewith. The most interesting section of the work is book 6, “The Rosie Cross Uncovered,” the title page of which we also reproduce. The most stimulating statement contained in this section reads “Now there are a kind of men, as they themselves report, named *Rosie Crucians*, a divine Fraternity that inhabite the Suburbs of Heaven, and these are the Officers of the *Generalissimo* of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these *Rosie Crucians* are seraphically illuminated, as *Moses* was, according to this order of the Elements, Earth refin’d to Water, Water to Air, Air to Fire.” The book ends in what Heydon calls “The Rosie Crucian Prayer to God.” It is a very sincere supplication asking that the Spirit of God shall flow into his heart transforming the nature into the divine likeness. Although direct



Engraved plate from Heydon's book *The Holy Guide*. Based upon a design in *Lumen de Lumine* by Eugenius Philaethes.

THE
Rosie Cross
 UNCOVERED,
 AND
 The Places, Temples,
 holy Houses, Castles, and invisi-
 ble Mountains of the Brethren discov-
 ered and communicated to the World,
 for the full satisfaction of Philoso-
 phers, Alchymists, Astro-mancers,
 Geomancers, Physitians and
 Astronomers.

Whereunto is added,
 A Bar to stop *Thomas Street* from his im-
 pudent Attempts, and mad clambering
 up to Astronomy; to which is demon-
 strated, that his *Tabula Carolina* is all
 false, and that he belyes his Authors,
 notwithstanding he was nine years
 studying his own admired
 Experience.

By *John Heydon* Gent. φιλόνομος, A Servant of
 God, and a Secretary of Nature.

LONDON,
 Printed by T. M. 1662.

The title page of Heydon's section on "The Rosie Cross Uncovered" from *The Holy Guide*.

references to Rosicrucian matters are few and far between, Heydon specifically states that there is a vault or habitation of the brethren in the west of England.

By the end of the seventeenth century interest in esoteric subjects waned abruptly. This was not due to political stress but rather originated in the advancements of scientific knowledge. The Royal Society of London was busy cataloging botanical herbs, astronomy was eclipsing astrology, and chemistry was opening new frontiers and diverting attention from the older alchemical arts. The human mind fascinated by the wonders of material existence sought to expand the boundaries of human domain. A small group of esoteric chemists continued their labors but found it convenient to remain silent about their endeavors. Astrology never really faded away but it lost caste among intellectuals, and is still struggling against a bad press.

It seemed to many that the universal reformation had already been achieved. From the shadowy depths of superstition and fantasy man was emerging into the bright light of the scientific method. Between the years 1700 and 1800 the esoteric arts were revived in terms of social changes. Concepts formerly accepted literally received new interpretations. Around 1750 various Freemasonic groups attempted the restoration of the sacred arts of antiquity. Clandestine lodges were established, flourished for a time, and then faded away. There was a definite resurgence of interest in Rosicrucianism which gradually re-emerged as a metaphysical association borrowing its philosophy, rituals, and regalia from older and venerated sources. A number of books appeared — some of them virtually reprints of older works — and other catchpenny publications to exploit a gullible public. By the beginning of the nineteenth century materialism was closing in to frustrate human aspirations. Science became supreme and the belief was general that physicists were the hope of human salvation. In due time private citizens who had admired the advancements of knowledge developed fears and misgivings. Progress was threatening to destroy itself through violation of basic natural laws. Mysticism came back; after two world wars, depression, and nuclear fission, esoteric matters attracted the attention of serious scholarship. Alchemy has come back into vogue. Cabala, the I Ching, Zen, and acupuncture have

conquered a disillusioned generation. Psychology has made its own contribution; there is scarcely an ancient manuscript that is not being investigated for its archetypal content. Spiritual healing is gaining a significant following, and the surviving fragments of Rosicrucian literature have become virtually priceless. Groups are being formed to explore the transcendental formulas set forth in old alchemical writings; the superstitions of the last generation have become the foundations of a new order of learning.

It is quite possible that the reputation of John Heydon may improve in the better climate of modern inquiry. It was easier to discredit him three hundred years ago than it would be today. Where it was assumed that all metaphysical speculation had no substance in reality, even the best thinkers had slight chance for recognition. In any event John Heydon's writings are becoming scarcer and more difficult to obtain with each passing day. Important universities and major libraries have practically stripped the market of the older books on hypnosis, animal magnetism, Anton Mesmer's tub, old cabalistic scrolls, and the great astrological texts of Lilly, Gadbury, and Saunders. A number of scarce items are being reprinted and the new editions are soon out of print. Interest in miracles is captivating many minds for it seems that only a miracle can rescue us from the difficulties we have made for ourselves. Who knows? It may well happen that John Heydon will ultimately be vindicated.



Let him that is desirous of this knowledge clear his mind from all passions.

— Espagnet, *Hermetic Arcanum*

Be virtuous and you will be eccentric.

— Mark Twain

To the willing one, nothing is difficult.

— Polish Proverb

If there were only some shorter and more direct route to the devil, it would save an awful lot of sorrow and anxiety in this world.

— "Kin" Hubbard

THE PURGATORY OF ST. PATRICK



Patrick, generally referred to as the Apostle to the Irish, was born about 372 A.D. As his name implies he came from a patrician family, but his birthplace has not been established with certainty. Various authors have tried to trace his lineage, and it is now believed that he was born in Scotland, England, France, or Wales. When he was about sixteen years old Patrick was shanghaied by pirates and was sold into slavery in Ireland. He was employed as a swineherd for six years, but finally managed to escape and after several adventures was reunited with his family. During his captivity Patrick learned the ways, manners, customs, and language of Ireland.

Fired with missionary zeal, he was resolved to convert the Irish to the Christian faith. This was a dangerous and difficult task and brought him into direct conflict with the Druids who are said to have done everything possible to frustrate Patrick's good intentions. By degree the difficulties worsened and several attempts were made on Patrick's life. He survived, however, and finally he also had recourse to magical arts. He finally cursed the land which was turned into bogs, cursed the rivers so there were no fish, cursed the kitchen pots so that the food could not be cooked, and finally cursed the Druids one and all so that the earth opened up and swallowed them. It may be assumed that after he had disposed of his adversaries the good Saint had an easier time. He then resolved to free the country of snakes which he did by beating a large drum. He kept this up until the drum fell in pieces, but it was miraculously mended by an angel.

There has been considerable controversy around the subject of the snakes. In 1831 a Mr. James Cleland brought six harmless snakes from England and loosed them in his Irish garden. Four were killed about two miles away, but the fate of the other two is unknown. The Irish thought that these snakes were large worms, but when they learned the whole truth the area was threatened with a civil war.

Jacobus de Voragine was born in northern Italy about 1230 A.D. He took holy orders in 1244 and later became an archbishop. He died in 1298, and was beatified in 1816. The most important of the literary

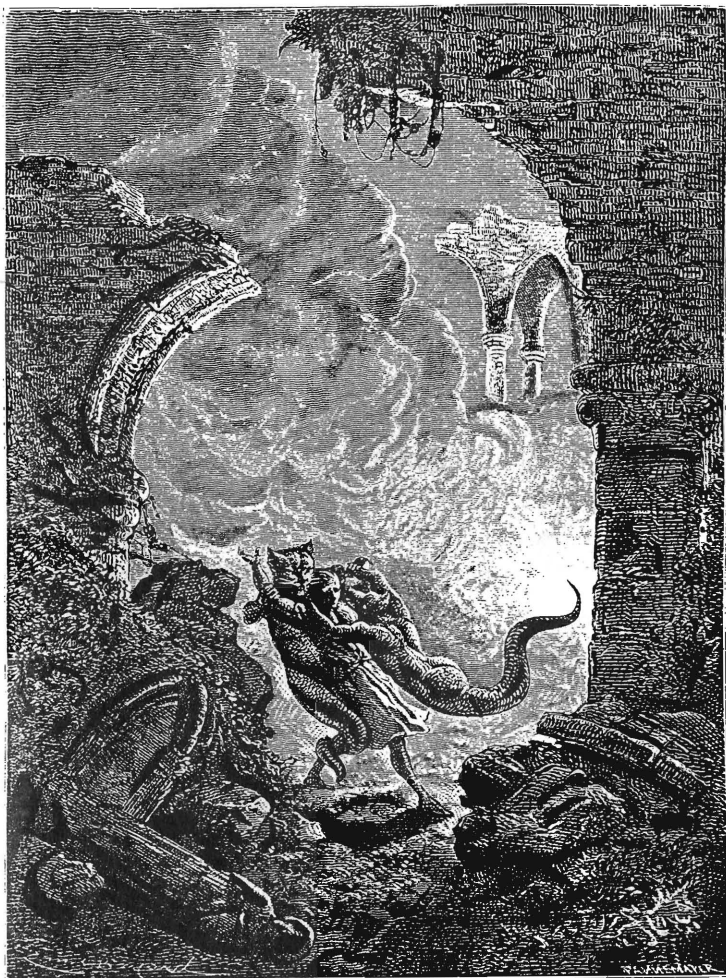
works of Jacobus was his *Golden Legend* which was a chronicle of saints. The work abounds in miraculous occurrences and was widely respected by scholars at the time. It contains a number of details bearing upon the career of St. Patrick. While this pious man was struggling against the sorcery of the Druids he prayed to Deity for divine assistance. God told him to trace a large circle with his staff. A deep pit immediately opened which led downward into purgatory. Here hardened sinners could behold the tortured souls of unbelievers condemned to terrible punishment. After St. Patrick's death a nobleman by the name of Nicholas who was famous for his sins decided to do penance by descending into Patrick's Purgatory. He returned safely to the mortal world and, having been cleansed from all his transgressions, went to sleep happily in the Lord after thirty days.

Paul Christian in his *History of Magic* considerably amplifies the account given by Jacobus de Voragine. When God appeared to St. Patrick he led him to a small island situated on Lough Derg (the Lake of Blood) about six miles from Donegal. On this island was the entrance to a cave. Those of noble character and the highest degree of courage could enter this cave and, passing through a series of subterranean chambers, could behold the tortures of purgatory. After surviving the horrible spectacle of after-death punishment, the virtuous pilgrim was rewarded with a glimpse of the paradisiacal realms of those who had lived in the mortal world as faithful followers of Christianity. The entire story seems to have been based upon the initiation rites of pre-Christian times and involves many interesting aspects of primitive theological systems.

There has been considerable inquiry as to why the realms of the dead should be located in a subterranean region. This may have originated in burial rites in which the human body was assigned to the earth from whence it had come. The Egyptian dead were interred in elaborately decorated chambers and their worldly treasures were placed in their tombs. In early Greek theology the empire of the afterlife was ruled by Hades, a gloomy despot, presiding over a legion of ghosts. The ancient Chinese believed that ancestral spirits lived in their burial mounds and joined in the phantom pleasures of a blissful afterlife.

The *Aeneid* of Virgil is a classic text setting forth the prevalent beliefs of the pagan Romans. Incidentally, when the legions under

Caesar conquered Britain they brought with them the Persian Rites of Mithras which were celebrated in crypts or caverns. It is also a well-established fact that Phoenecian traders reached the coast of Britain several centuries before the beginning of the Christian era. These navigators may have introduced initiatory dramas among the Druids of Ireland, Britain, and France.



St. Patrick's Purgatory. A pilgrim assailed by demon forms. From *The History of Magic* by Paul Christian.

The old burial rites were later incorporated into the initiation ceremonies of the Mystery system. In most cases candidates passed through testings and trials in subterranean sanctuaries or in natural caverns. It may well have been, therefore, that St. Patrick transformed a Druidic cavern into a Christian purgatory. The most elaborate form of the purgatory drama is Dante's *Divine Comedy*. The early Church found the tortures of lost souls extremely useful in converting nonbelievers and quickening the spirits of those who had lapsed into delinquency. There is no doubt that the legends which accumulated around St. Patrick's Purgatory helped to spread the gospel among the Irish. Something strange and remarkable happened to those who dared to spend the night in the gloomy caverns of St. Patrick's Purgatory. If they succeeded and returned alive to tell the tale, they were broken persons on the verge of madness. Kindly monks in the nearby priory ministered to the needs of the survivors, but it is reported that some never completely recovered and of those who did at least a few took holy orders and never returned to their worldly life.

Inevitable skeptics have suggested that those attempting the terrible journey into the regions of death were given hallucinational drugs and experienced a complete disarrangement of their formal faculties. A variant of this theme has been based upon reports that sulphuric fumes are mentioned by those who passed through the ordeal. Those consulting the oracle of Trophonius in Greece seemed to have become overcome by fumes, possibly of natural origin, and never regained their health. The priestesses of the Delphic oracle were seated over a volcanic vent and were entranced by vapors issuing from the earth. While in this condition they made their prophetic utterances.

Those who reject the theory that drugs were involved point out that the experiences described by many persons at different times are always approximately the same which would be most unlikely if they were caused by drugs. A psychological factor has been advanced to meet this objection. Those attempting the perilous journey were thoroughly indoctrinated and knew from older reports the nature of the visions which would come to them. This whole hypothesis is rather weak and other solutions have been suggested. The Druid priests, like the Egyptians and the Greeks, may have performed initiatory rites in this subterranean

sanctuary. Especially in the Mithraic ceremonies, the candidates faced real and immediate dangers; some did not survive.

After St. Patrick took over and Christianized his purgatory, members of the new faith may have carried on the older rites with certain Christian embellishments. For centuries the legends associated with Lough Derg added prestige to the Church in Ireland, and were a constant source of financial profit to the treasury.

In 1909 W.Y. Evans Wentz made a trip to Lough Derg to research the subject of St. Patrick's Purgatory. His findings are set forth in his book *The Fairy-Faith in Celtic Countries* published by the Oxford University Press in 1911. He found that the present location of the purgatory is not the original place, and pilgrims assemble in what is called the "Prison Chapel." The original cave was on Saints' Island but the Prison Chapel stands on Station Island. There is a footnote at this point in the text which reads, "During the seventeenth century, the English government, acting through its Dublin representatives, ordered this original Cave or Purgatory to be demolished; and with the temporary suppression of the ceremonies which resulted and the consequent abandonment of the island, the Cave, which may have been filled up, has been lost."

Dr. Evans Wentz made an extensive study of Irish fairy lore and was convinced that it was involved in the account of St. Patrick's Purgatory. He noted that in nearly all of the old Mystery systems candidates were subject to extensive periods of fasting, meditation, and prayer. When these disciplines were further intensified by the mystical powers of the priest, a kind of clairvoyance could have been induced. The neophyte may have been taught to consciously leave the physical body and pass through experiences belonging to higher dimensions of consciousness. This is certainly implied in several ancient systems, including the American Indian and Tibetan Lamaism. A person with a bad conscience may have been punished by the realization of his own guilt. Recent studies suggest that after-death experiences are essentially internal and arise in the alchemical process of transition. Primitive people were more aware of conditions beyond the grave than the relatively sophisticated person of today. Evans Wentz felt that the realm of nature spirits and other sub-mundanes is closer to our daily activities than we might believe. These invisible vistas are

known to children, and have long played an important part in the folk wisdom of the Irish people.

In most cases those who passed successfully through the trials of St. Patrick's Purgatory also received prophetic insight about future happenings. Having enjoyed the wonders of the paradisiacal realm beyond the regions of purgatory, the successful candidate was reluctant to return to the mortal world. He wanted to remain in the realms of luminous spirits and continue to partake of the food which nourished the angels. He was instructed that he must return to his mortal body until his proper life span had been completed. If he continued to live virtuously, when the time for his transition came he would be united with the blessed souls in paradise.

The Church has always had difficulty in its effort to locate in mortal terms either purgatory or paradise. It had more or less accepted the concepts which dominated antiquity. Heaven is above, perdition is below; and between these two are purgatory and paradise. In their esoteric teachings most ancient people assumed that the physical world itself was the abode of those imperfect creations which inhabit the planetary globe. Birth into the physical realm is a kind of spiritual death. The best part of the human being is imprisoned in a physical body, and human creatures wander about in the dark caverns of materiality. Here they remain until physical death releases them through the operations of universal law or they transcend bodily limitations through the unfoldment of the soul power locked within themselves. This pattern is impressed upon the consciousness of the human being and reveals itself through a complicated pattern of symbols. These emblematic figures are the foundations upon which most religions have been based. The experience of descent into matter and resurrection therefrom has been the same everywhere and throughout all time. It has been variously dressed in myths and legends and therefore recurs in every culture which attains psychological maturity.

The story of King Arthur has been involved in a sixteenth century work published by Stephanus Forcatulus who attempts to demonstrate the Greek and Roman sources of the Christian purgatory. King Arthur, desirous of having his sins washed away by faith, hoped that after purification he could continue his earthly career. However, at the last moment Gawain dissuaded the King from this endeavor because of

the cries and lamentations coming from those who had lost their bodies while still bound to material ambitions and propensities.

The Labyrinth of Crete was another symbol of the subterranean regions. Once captured in the complex pattern of confused passageways, the truth seeker might perish in this quest for reality. It was only the thread of Ariadne (his own intuition) which could preserve him in the midst of mortal confusion. In the Mahayana system of Buddhism the condition of souls in purgatory is similar to that of the Egyptians and Greeks. The bridge which crosses the interval between punishment and reward is shown in the same way in Eastern and Western mysticism. The regent of the dead determines the fate of evil doers in the Buddhist system, but in St. Patrick's Purgatory Satan officiates. He has all the attributes of the conventional devil, including cloven hoofs and goat's horns. He presides over a witches' sabbath and in the end leads all his followers to eternal damnation. All through the Middle Ages the Church fought against demonology and witchcraft. In those days the Inquisition placed its stamp of approval on St. Patrick's Purgatory. All other measures failing, it was hoped that those mortals who would not live well by hope of heaven might be redeemed by fear of hell. With the rise of materialism, however, many persons rejected both heaven and hell and settled down to the genial task of turning our planet into a man-made purgatory. Religion is still the indispensable hope of salvation but each individual must find his own way to a virtuous career.

Lewis Spence in *The Fairy Tradition in Britain* and Thomas Wright in *St. Patrick's Purgatory* are of the same mind as Dr. Evans Wentz concerning the mysterious caverns supposed to have been the abode of hobgoblins and demons. With the spread of Christianity the beings of the fairy kingdom came to be regarded as imps and evil sprites. Lewis Spence summarizes the enduring popularity of St. Patrick's Purgatory which even to the present day attracts numerous pilgrims, especially on St. Patrick's Day. He writes, "The Purgatory of St. Patrick is the folk-lore representative of the ancient world of the dead, which later became confounded with the belief in a certain class of spirits, the fairies, who were supposed to dwell beneath the surface of the earth. It is the apotheosis in popular tradition of the grave with its underworld life, confused with a later Christian idea."

THE COLLECTOR OF MODERATE MEANS — PART II

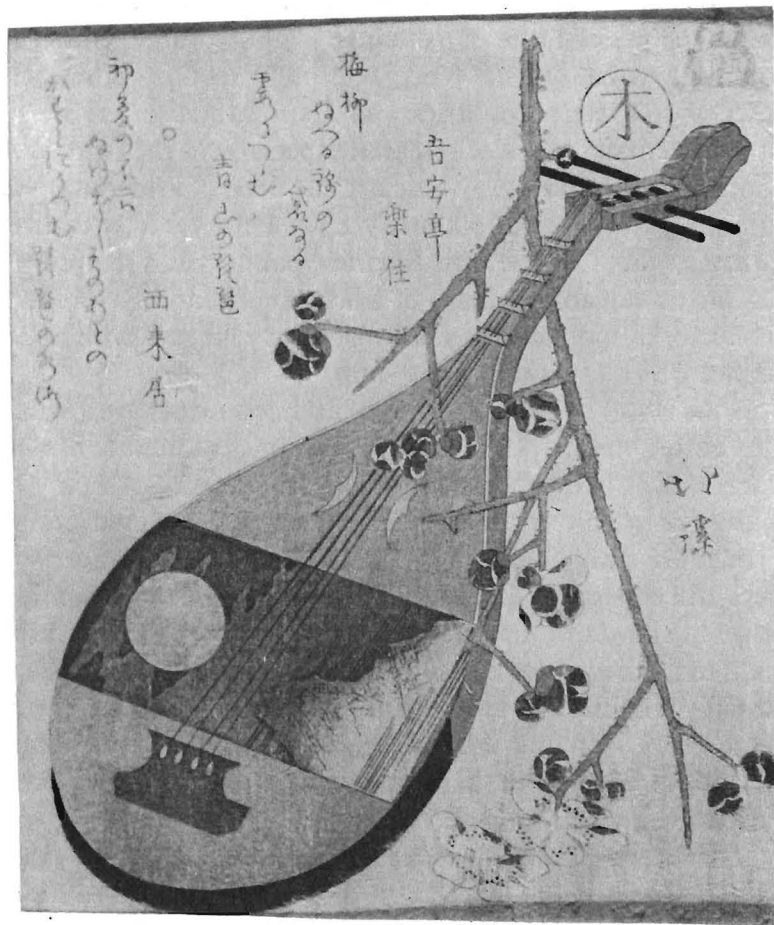
Collections of fine art, furniture, silverware, crystal, and tapestries are not for the collector of moderate means. They require considerable space and almost inevitably pass to public institutions. Insurance on major art treasures is high and the danger of damage is always present. Those who have important holdings are usually well informed or have curators who are experts in such areas, therefore we will not devote much time to them. Those who have heirlooms and wish to dispose of them usually do best by submitting them to auction.

While the present rate of exchange is unfavorable, Oriental art is becoming a vogue in the West. It usually requires some personal contact with Eastern countries and a substantial reference library. Skill may demand years of research especially in the field of Asiatic religions. Up to recently, Asiatic art has been considered under two headings — fine art and folk art. We have not yet fully realized that there are Hindu, Chinese, and Japanese painters and sculptors whose works are as valuable as those of Michelangelo and Rembrandt, and the collector of moderate means must satisfy his soul with one or two examples which especially please him.

Folk art is still in great abundance and new artists are arising every day to enrich the market. There is a whimsical quality about these artifacts which is especially intriguing to students of Zen. Oriental toys are worthy conversation pieces and each has an interesting story. Reproductions are common and sufficiently good to deceive many dealers and collectors. Genuine Tibetan and Nepalese paintings and figurines are hard to come by; but Tibetan refugees, working especially in north India, are producing works of genuine value. These reproductions are usually accurate and meet all the requirements of research students in these fields. Some of the modern images are quite delightful but others are extremely poor. Modern pressings from ancient woodblocks can occasionally be found at a reasonable price; many travelers have brought extensive accumulations of these prints for which there is a good demand.

Now that it is possible to import art goods from mainland China, collectors of Chinese ceramics, embroidery, cloisonne, ivory, jade,

and other hard, stone products should purchase such importations with some caution. Much of the material offered now is the work of skilled modern craftsmen who have copied masterpieces of the Manchu dynasty. Perhaps the style can be described as Chinese rococo, and much of it is overwhelming with its breathtaking ornateness. Fortunately, many of these productions are not suitable in the average American home but are attractive for those who live in the grand style. I recently noticed a pair of cloisonne reproductions of T'ang dynasty horses. They were splendid conversation pieces but, when I lifted one



Surimono by Hokkei (1780-1850). Original Japanese print showing Biwa and cherry blossoms with two poems.

of them, it had so little weight that it seemed as though the cloisonne work had an aluminum base.

Collectors of jade should purchase with extreme caution, especially when considering spectacular examples. Such carvings may be genuine jadeite or nephrite. They are skillfully done and often elaborately mounted on intricately designed teak or rosewood bases. The informed jade collector realizes that antique jade carvings command a high premium and increase in value with every passing year. Old pieces of good quality are rare, but the modern counterparts have slight attraction for art investors. The supply of such imports is virtually unlimited and will continue well into the foreseeable future. Capital gain on such articles is most unlikely.

Gem jade is one of the rarest of all precious stones and is far scarcer than diamonds. The quality is as variable as in other precious stones. Jade of gem quality should be purchased only from a completely reliable source. The bargain hunter is almost certain to be a victim of deception. Tomb jade which has been greatly changed in appearance as a result of long burial in the earth is still collectable at reasonable prices and has archaeological and antiquarian significance. In the old days before the Revolution, I saw many interesting pieces of fine quality jade in the Thieves' Market in Peking but, needless to say, this source has long since vanished. As the People's Republic of China is reluctant to allow genuine antique material to leave the country, the best remaining source of unusual items is here in the United States. When old families dispose of their holdings by auction or private treaty, good jade can sometimes be found.

Other types of hard, stone carvings are increasing in popularity and can occasionally be purchased advantageously. Soapstone figurines, once considered of slight value, are advancing in worth and are very decorative. An example is reproduced herewith and depicts a scene in the Land of the Immortals. Against a mountainous background miniature temples and palaces rise in the midst of a verdant foliage and little human figures add charm to this soapstone picture. Scenic carvings of this type contribute to the inner experience of tranquility and are suitable for most homes.

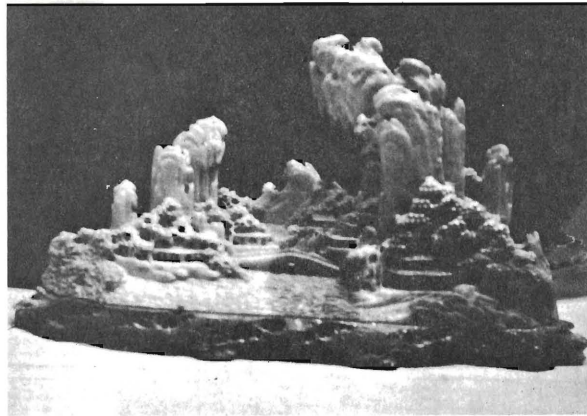
Snuff bottles have increased rapidly in popularity among collectors who appreciate small articles. They are usually the work of Chinese



Tibetan woodblock. The Wizard Guru Padma Sambhava.

強而行之及其成功一也子曰好學近乎知力行
 近乎仁知恥近乎勇知斯三者則知所以脩身知
 所以脩身則知所以治人知所以治人則知所以
 治天下國家矣凡為天下國家有九經曰脩身也
 尊賢也親親也敬大臣也體羣臣也子庶民也來
 百工也柔遠人也懷諸侯也脩身則道立尊賢則
 不惑親親則諸父昆弟不怨敬大臣則不眩體
 羣臣則士之報禮重子庶民則百姓勸來百工則
 財用足柔遠人則四方歸懷諸侯則遠人畏之
 齊明盛服非禮不動此九經之說也

Page from the *Doctrine of the Mean* by Mencius. China, Sung Dynasty. Woodblock printing about 900 years old.

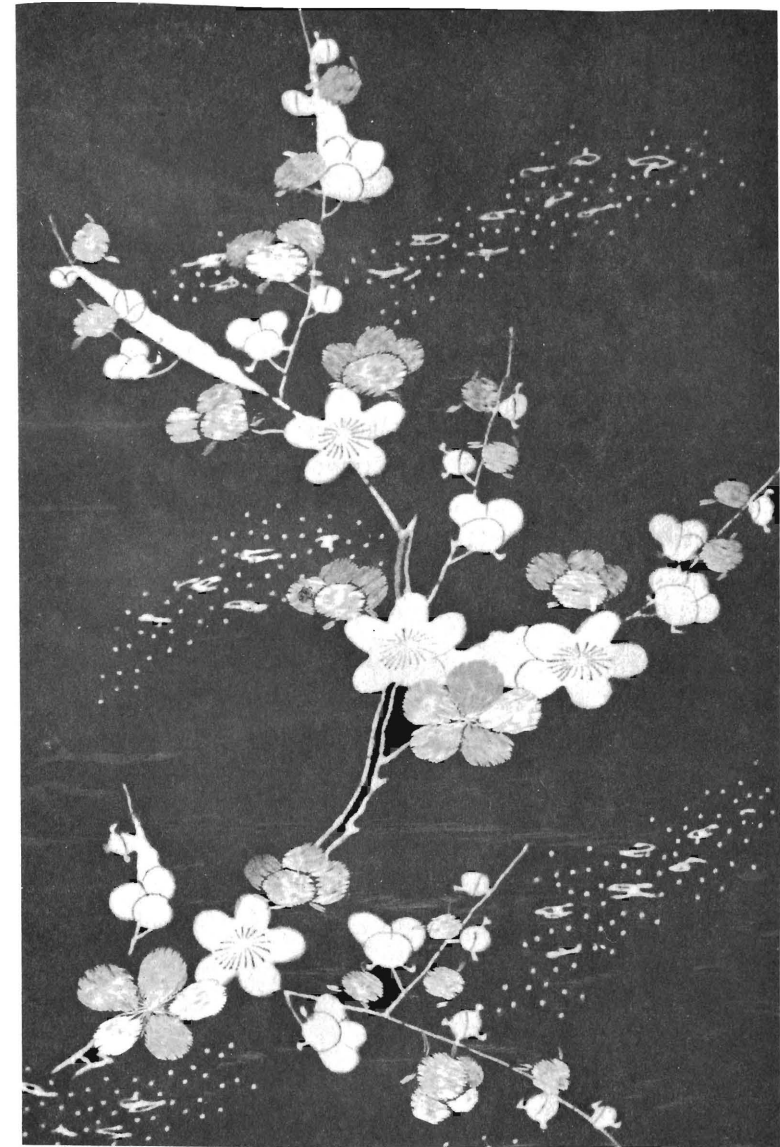


At left, Chinese soapstone carving of the Blessed Region of the Immortals. On right, Chinese snuff bottle, red cinnabar design featuring dragons.

artisans and are found in a variety of materials including ivory, coral, bone, ceramics, jade, glass, crystal, metals, and wood. Most are from 2½" to 4½" in height and have tight-fitting stopples to which are attached tiny spoons. Prices have risen sharply in recent years and unusually fine examples have a high premium. Modern examples are moderately priced and a colorful group can be assembled with no great expenditure. There is sufficient literature available and one or two basic texts should be studied if more expensive snuff bottles are under consideration.

Many Chinese stone rubbings are quite attractive and these constituted the first form of printing. Chinese stone rubbings are available especially to those who can shop in Hong Kong. The stones are usually much older than the rubbings taken from them but, in a fairly large home, rubbings of flowers, portraits, and animals are delightful accessories.

Swatches of fabrics have a large group of admirers. They average about 12" x 15" and show many types of weaving and embroidery. Fabric designers find such samples of great practical value. Swatches should not be downgraded and in the Tokyo museum they are proudly exhibited. The robes and obi from which such fragments were taken may have deteriorated beyond repair; in addition, collecting of complete



Fragment of Japanese embroidery on silk. Edo period (early nineteenth century).

garments presents a serious storage problem. In Tokyo and Shanghai dealers in fabrics usually assembled catalogs of such samples, and a number of these catalogs have appeared on the book market. There are also available collections of fabric samples from Okinawa and Indonesia. A few years ago these were plentiful, but today one must search with some diligence to find them.

Puppetry was one of the principal forms of entertainment in many Eastern countries. Complete doll-like figures cannot be conveniently housed but the flat puppets used in the shadow dramas can be handled with greater convenience. These are often of leather, beautifully colored with complicated cut-out areas which reveal the details when their shadows are cast upon a tightly stretched curtain. The Chinese puppets of this type are comparatively small; those from Java and Sumatra may be of very large size. These shadow figures have bone handles attached to various parts for the convenience of the puppeteer. In India selections from the great classic epics — the *Mahabharata* and the *Ramayana* — are performed regularly. I remember a puppet



Javanese carved leather puppet. One of the figures of the Wayang Theater.

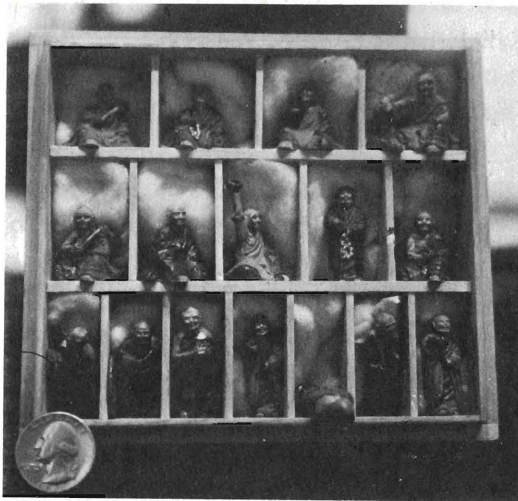
show in Jakarta in Java in which the musical accompaniment was an old Victrola record entitled, "Yes, We Have No Bananas."

A discussion of puppetry naturally brings to mind other types of dolls, and this hobby is especially interesting to the ladies. There are several famous doll museums and these attract numerous visitors. Miniature figures with articulating arms and legs have been excavated from many archaeological sites. Some of these are probably votive images and were placed in temples as tokens of gratitude for benefits bestowed by certain deities. In Japan the annual girl's doll ceremony has special social significance. The miniature figures in their beautiful brocaded robes represent the emperor and empress of Japan and members of the imperial court. After the conclusion of the display, the dolls are carefully packed away and are regarded as family treasures.

Miniature reproductions of persons have also been involved in magical practices on the assumption that there is a subtle magnetic influence between the person represented and the individual himself. Such beliefs are found in nearly all parts of the world. The Medici dolls were used in sorcery by this illustrious family to destroy political enemies. In the folklore of Japan, Japanese girls used this type of



Group of Japanese dolls belonging to the girls' doll ceremony. The upper row features the emperor and empress dolls.



The sixteen great Buddhist arhats. Japanese miniature ceramic figures with an American twenty-five cent piece to indicate size. This is a fine antique group.

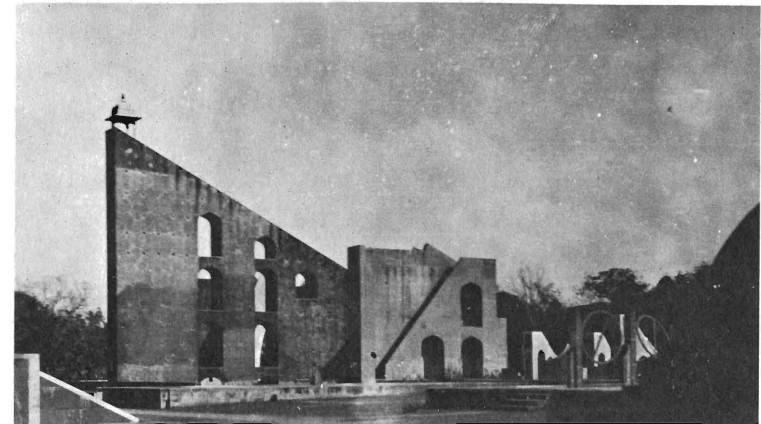
magic to revenge themselves upon unfaithful lovers. Miniature figures of illustrious ancestors receive veneration in many parts of Polynesia.

Dolls can be collected under several classifications; among the most popular are groups dressed in the costumes of foreign nations. Antique dolls are now quite expensive. The local scene is represented by Early American dolls. Many of these were handmade by pioneer families and are dressed in fragments of old clothing. Some have cloth heads with faces drawn upon them and others have ceramic heads which can be attached to cloth bodies. Large collections require special storage facilities, but devotees find ways of solving this problem.

There is now a vogue for old banks. These are commonly of cast iron painted appropriately. The simplest form is a miniature safe with a combination lock. Children were encouraged to drop their pocket money in these receptacles but, once they learned the combination, the funds were rather too available and the temptation to spend was strong. Mechanical banks are no longer regarded as children's toys and are enthusiastically accumulated by banking institutions. The demand for these banks has increased so rapidly that even recent facsimiles fetch a good price.

As a child, I was the proud possessor of a mechanical bank. At one end was an eagle and at the other a nest of baby eaglets. When I pressed a lever, a penny which I had deposited in the eagle's mouth was safely dropped into the nest of birdlings. It fell into the bottom of the bank and could only be retrieved with parental assistance. Another favorite was a scene setting forth William Tell shooting the apple from his son's head. The penny was placed in William Tell's crossbow and, when a lever was pressed, it sped into an opening in the famous apple. Such delightful contrivances originally sold for less than a dollar; today they are museum items.

Chronometers have always held fascination for the human mind. Travelers stand in awe before the great Strasbourg clock with its elaborate array of moving parts and figures. Nearly every country has depended upon sundials to mark the passing hours. Some of these are so small that they can be carried in the pocket, but the great sundials in the observatory of Jaipur in India are more than fifty feet in height. Sundials, or shadow clocks, have been in use for over five thousand years and are still found as decorations in formal gardens. Throughout Europe they appear on the walls of prominent buildings; different types, developed in Egypt, Greece, Rome, and Far Eastern countries, are most intriguing. Clepsydras, or water clocks, were standard time-measures in many countries, and probably suggested the hourglass in which sand was substituted for water.



Great sundial in the observatory at Jaipur in India. Sundial is about sixty feet in height.

There is a Shinto temple in the suburbs of Kyoto which has accumulated an extraordinary collection of timepieces. Western watches and clocks are well represented, and one which caught my eye was a representation of the front elevation of Notre Dame Cathedral. The large clock dial filled the space over the central portal of the cathedral originally occupied by the great rose window. Donors have given the shrine watches of many types and kinds, also primitive examples of time recording instruments.

About the year 1500 a German locksmith invented the mainspring; this resulted in the first portable timepieces. Some eighty years later Galileo's pendulum inspired the development of pendulum clocks. It is obvious the sixteenth and seventeenth century watches and clocks are very rare and out of the reach of average collectors. On the other hand, there is a quantity of material still available; additions are being made in this field almost every day. There are specialists who admire cuckoo clocks which exist in a variety of types. Key-winding watches, some with chimes, are popular. For years Elgin watches were favorites with the opulent; and the Waterbury watch was the cheapest available timepiece, often referred to as the "dollar watch." Many watchcases were elaborately engraved and inlaid, and tiny timepieces have been mounted in rings. In this area, there are examples to fit all purses. It was long a standard practice to present retiring executives with a grandfather clock. Some of these were seven or eight feet tall, enclosed in hardwood cabinets; there was a section above the clock face which showed the positions of the moon and sun, also other fascinating astronomical details. A few had scenic settings, such as a ship which rolled back and forth in a stormy sea as the minutes ticked by.

Many years ago an old friend of mine, Carl Oscar Borg, permitted me to view a selection of Egyptian artifacts. They were housed in a neat case of polished wood about twenty-four inches long, eighteen inches wide, and ten inches deep. The box had two trays, each of which was divided into compartments. There were several fine scarabs, miniature amulets, beads, and a small slipper of intricate design which had belonged to some Egyptian lady of consequence. There were also tiny cosmetic jars and fragments of ancient writing. Mr.



A collection of clocks, watches, and other time-measuring devices in the Shinto clock shrine in the suburbs of Kyoto, Japan.

Borg allowed a few of his close friends to admire these curiosities, and they were excellent conversation pieces.

Collections are often inspired by strong personal interests. We might mention a display of short lengths of barbed wire which would be of special importance to ranchers and cattlemen. There is almost an infinite variety in types of barbed wire — each differs from the others according to the company which produced such wire — and after the matter is clearly explained there is a certain fascination.

In the early years of the present century, colorful cigar bands were extremely popular. Duplicates were exchanged and bands from the very expensive cigars were especially treasured. A certain utility developed in this area. The bands were pasted on the underside of glass plates or on the outsides of boxes, trays, and fans. Bundles of cigars were usually held together by lengths of ribbon on which the names of the makers were permanently displayed. With some ingenuity these ribbons and a few glass beads, berries, or nuts were fashioned into portieres and hung in available doorways. The effect was truly spectacular.

Small cards found in packages of tobacco products were colorful. Some were ornamented with the portraits of American presidents, others with athletic heroes, and still others with soldiers in a variety of uniforms. Not long ago I saw an ad in a hobby magazine offering sets of these old cards at fancy prices. The moral of these notes can be summed up in the simple statement "If it exists, it's collectable."

The fringe benefits of collecting should not be overlooked. It is an adventurous way for making use of spare time and liberates thousands of people from bondage to television. It invites travel, browsing, and a spirit of expectation. It promotes moderate exercise — far more appealing than jogging — and the broadening of the social and the cultural atmospheres. Collectors can have a wide correspondence, often with people in foreign countries. A retired schoolteacher established communication with children in some twenty countries. They sent her drawings, photographs, and souvenirs of their homelands; she in turn supplied them with the productions of American children. Her program of public relations was in many instances more practical than that of international organizations.

Another oddity is the assembling of a wide assortment of specimens of blank paper. Each country has its own history of papermaking

and it is generally acknowledged that paper produced in the fifteenth and sixteenth centuries is far better than that made today and is almost indestructible. Good paper will last a thousand years, but even the more expensive sheets produced today have a life expectancy of less than fifty years. Long and learned articles have been written about the watermarks found in early paper.

When the Egyptians held a monopoly on papyrus, it was sold by the square inch at highly inflated prices. To meet this, vellum was introduced; it had the further advantage of being folded and combined to form books. Paper, as we know it, was invented in China soon after the beginning of the Christian era. It was brought to Europe by early travelers and spread rapidly, especially after the invention of printing. Among paper products received from China were paper handkerchiefs which have descended to us as Kleenex. The Japanese glorified paper products. They decorated blank sheets with lightly-shaded designs in many colors and gold. Letters, poems, literary essays, and scriptural writings are often found on these beautiful examples of papermaking.

The term *folk arts* is broadly applied to the productions of craftsmanship created to meet the practical needs of foreign culture groups. Under this heading we can consider the basket and ceramic wares of Amerindian tribes, sacred images of the Penitentes, the earthenware vessels of ancient peoples, old blankets, and handmade jewelry. Collectors center their attentions upon examples which have not been influenced by commercialism. Wood carvings of ancestral figures from Easter Island, tikis from New Zealand, Hopi kachinas, totem poles, early Eskimo carvings in stone or ivory, ritual masks, and amulets are much sought after. In most areas, unfortunately, the old crafts have been carried on for the benefit of the tourist trade, and the majority of products show the lack of integrity which has spread rapidly through all fields of the arts.

Dr. Yagnani, the Japanese authority on folk art, created a museum in Tokyo which includes material from many countries. He was convinced that the skill of the folk was a powerful spiritual force expressing itself through natural ability rather than acquired skills. He was especially interested in the Common Seto ware with its quaint decorations and the crude paintings originating in villages



Antique Japanese mask in the style of Bugaku. Bugaku Theater.

around Otsu, a suburb of Kyoto. Many modern artists have gained insight and inspiration from the labors of peasant painters and sculptors.

Japanese folk art is especially interesting to me. Mostly of local origin, it is best purchased in the actual vicinity where it is made. Styles differ greatly and each has a quaint charm of its own. Ema pictures are votive offerings to be placed in Shinto shrines. There are many varieties and types actually painted by members of private families or prepared by untrained artisans. Occasionally, however, they are the work of professional painters and have a high aesthetic quality. The word *ema* means horse; in early times live horses were presented to Shinto sanctuaries by wealthy nobles and when the number of horses became excessive, pictures of horses drawn on wood were substituted for the real animals. Many of the ema pictures are impressionistic and have real distinction.

Japanese wrapping cloths (*fukusa*) serve several purposes. They take the place of Western wrapping papers and come in many sizes. They are also used in the exchange of gifts and are frequently decorated with delicate paintings, embroideries, and tie-dyed designs. The effect is heightened by the use of gold thread and appliques. They can be framed; many of them make handsome wall decorations.

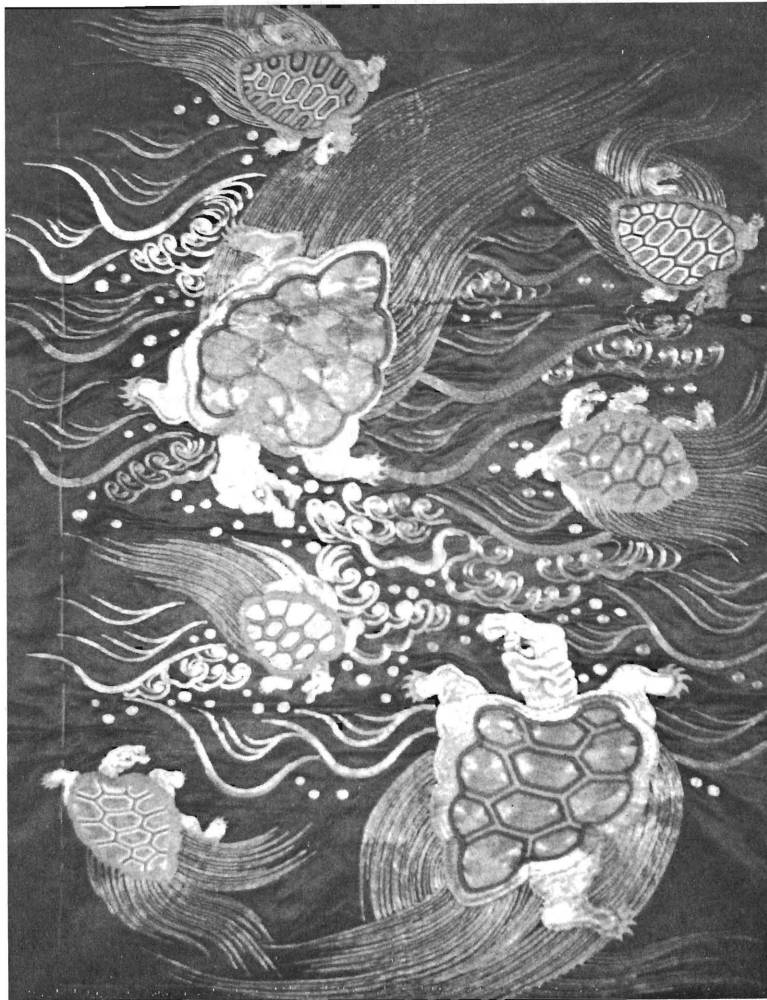
Collections can also be made of gaily colored pasting pictures. These are slips of paper carried by pilgrims visiting various temples. The traveler affixes one of these strips to the wall of each temple along his route, much to the displeasure of local monks who consider them as defacements of sacred premises. Clubs were formed to exchange pasting pictures; albums of these quaint wood-block prints are occasionally offered for sale.



Japanese Ema picture. Shinto votive painting with scenic design featuring Mt. Fuji.

Though not strictly folk art, *ofuda* and temple souvenirs are available throughout Japan and old ones are comparatively easy to come by. They are printed from wooden blocks by priests and usually represent the principal image enshrined in the temple. Red seals are added and pilgrims make small contributions to secure them. Wealthy donors may be given beautiful hand-colored *ofuda* which are becoming more scarce as the result of modern printing. Some of the temples also created their own coinage and currency. This is a field of specialization almost-completely ignored but can be an excellent hobby for foreigners who live for some time in Japan.

Excellent folk material can be found in many parts of Europe. This includes utensils, decorative plaques, and woven textiles. The costumes of eastern European countries, including Russia, Turkey, and Greece, are much favored by those who appreciate handicrafts. Costumed dolls help us to recall distant places which we have visited. Indonesia is an excellent source of handsome wood carvings, many of which are based upon the *Ramayana* and other Hindu scriptures. Hong Kong offers miniature models of southern Chinese tombs; when a small door is opened the casket comes out on a spring. Cottage industries flourish in India; even the most humble products are brightly colored and are attractive to students of Oriental religions. A collection of the rosaries used in different religions is a specialty which most accumulators have overlooked. Canes and walking sticks



Fukusa, or Japanese wrapping cloth, with gold couching on black satin featuring turtles and waves. Edo period.

ornamented with exotic designs are good conversation pieces and, of course, native fans exist in almost countless types.

As most travelers today journey by air, they must limit their purchases to small articles. Things shipped from out of the way places may never arrive. There is a famous story of an American businessman who was returning to the States after several months in Japan. Many well wishers attended his departure with more or less appropriate gifts. When one of his associates presented him with a twenty-five-gallon aquarium stocked with rare fish, even the airline could hardly cope with the emergency.

The list could be extended indefinitely, but collecting should not be regarded as an idle pastime. The human mind is so constructed that it cannot function properly without a variety of interests. This has been proved in education. Classes are divided so that children alternate their studies. They will attend a class in mathematics, then turn their attention to spelling. Later there will be geography, history, and time set aside for arts or crafts. If the entire day was given to one subject, mental fatigue would be inevitable. Variety enables the faculties of the mind to develop both breadth and depth. Very few of us can rest by doing nothing, and the collection instinct has been bestowed upon us for a reason.

Appreciation leads naturally to participation. Most collectors have submerged artistic instincts which are strengthened by the association with unusual objects. The individual begins to think in terms of adding to the world's storehouse of beauty and at the same time expressing his own abilities and preferences. What is traditionally called folk art is being perpetuated or revived by contemporary craftsmen. When one studies weaving, he may one day buy his own loom and try his hand. Collectors of fine books may establish private presses, thus perpetuating the skills of the early printers. This is a positive sharing — a form of knowledge, the results of which are usually gratifying to all concerned.

No one can collect everything but nearly everyone can collect something. A prime item on the list of early Americana are figureheads of old ships. These are life-size folk carvings of mermaids or other subjects associated with the sea which adorned the prows of sloops and brigantines, with much folklore assembled around them. Hardly



Hand painted Japanese folding fan of branch with flowers. Antique.



¶ Bene Dictum, Benedicte!

If any pilgrim monk come from distant parts, if with wish as a guest to dwell in the monastery, and will be content with the customs which he finds in the place, & do not perchance by his lavishness disturb the monastery, but is simply content with what he finds, he shall be received, for as long a time as he desires. If, indeed, he find fault with anything, or expose it, reasonably, and with the humility of charity, the Abbot shall discuss it prudently, lest perchance God had sent him for this very thing. But, if he have been found gossipy and contumacious in the time of his sojourn as guest, not only ought he not to be joined to the body of the monastery, but also it shall be said to him, honestly, that he must depart. If he does not go, let two stout monks, in the name of God, explain the matter to him.

Saint Benedict.

A broadside printed by John Henry Nash in 1926 with the approval of the Vatican.

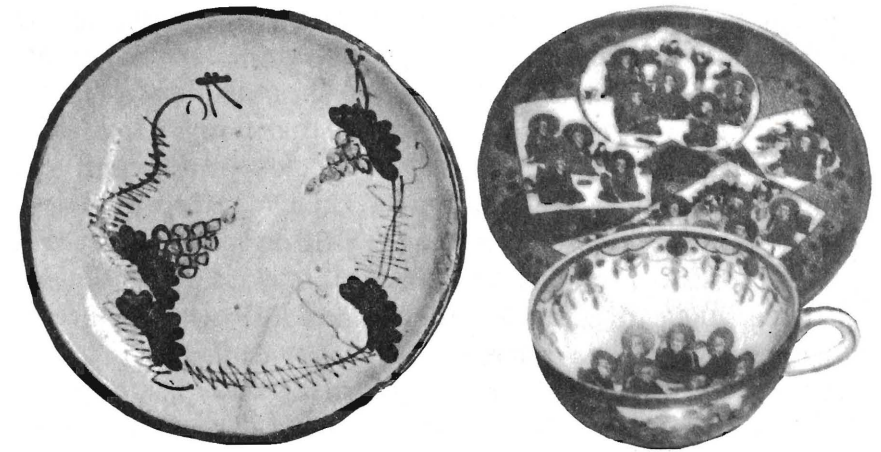
less enticing are cigar store Indians, almost life-size and gaily painted, which in bygone days stood in front of tobacconist shops. So popular are these that they have been reproduced in assorted sizes and tribal regalias. Tradition indicates that such statues depict the Indian with a bundle of cigars in one hand.

I knew a man who specialized in inscribed headstones from deserted cemeteries. He had these tastefully arranged in his garage and they seldom failed to cause comment. Those who find headstones themselves rather bulky take rubbings from funeral monuments, especially from those which involve prominent persons; in a few cases these have been publicly exhibited. Franklin D. Roosevelt had an unusual collection of miniature ship models. My old friend A. Livingston Gump, a world-famous art dealer, assisted the late president to find unusual examples of sailing vessels. Kits are available so that enthusiasts can construct their own models of various types of boats.

Samplers of numerous types bring nostalgic memories of former times and customs. Most homes had one or more needlepoint mottoes to decorate their parlors. There has also been a forlorn interest in death, and there are numerous embroideries showing tombstones shaded by weeping willow trees. The patient fingers which labored on these memento mori have long since ceased their work, but a new generation cherishes their endeavors.

Nearly all antique shops keep a few cups and saucers in their glass-front cabinets. Painting on china provided a creative outlet to artistically minded ladies of refinement. European china manufacturers produced exquisite and valuable tablewares. Even Asiatic countries fashioned tea sets for Western markets; these inspired other nations to adapt Oriental elements to their own products. A single cup and saucer mounted in an appropriate holder is attractive and may increase in value. The same may be said of souvenir spoons. When touring foreign lands, our grandparents brought home handsome collections of such spoons. They usually included in the design the coat of arms of a country or a tiny replica of some national treasure. These are still being made, but the older examples are more desirable.

The interest in medals and medallions is increasing rapidly; these can often be found in antique shops or pawnbrokers' establishments.



Upper left: Japanese folk ceramic Seto ware with grape design, early nineteenth century. Upper right: Satsuma cup and saucer, Japan, nineteenth century. Bottom: Two medallions. At left, religious medallion of St. Francis Xavier, Apostle to the Indies. On right, medallion commemorating the one-hundredth anniversary of the United States Constitution.

Medals are usually cast to commemorate an important incident in national history or the anniversary thereof. Religious medals have generally been neglected and are a good field for average collectors. Some religious medals are of large size and rich in symbolism. Early examples were worn on persons who traveled extensively as a protection against brigandry. They are usually cast in brass or bronze, some are gold-plated, and a few are in solid gold. Contemporary examples can often be found in stores specializing in religious goods, and they are quite inexpensive. Interregnum medals were issued by the Vatican to distinguish the period between the death of a Pope and the election of his successor. Some fraternal orders issue identifying tokens and, while in Paris, I saw a token which had originally belonged to the Comte de St. Germain. So the list goes on and on, and every object has its own particular interest.

To prove that the possibilities for hobbies have not been exhausted in this article, a publication has just been brought to our attention called *The Beer Can Collector's Bible*. The work shows considerable research and illustrates thirty-four hundred beer cans in full color. Special attention is given to rare and exotic items and suggestions are provided as to the aesthetic appeal of beer can displays.

The younger generation in their revolt against the Establishment is seeking ways to preserve their psychological independence and at the same time to earn a living. Excellent craftsmen are arising among them, and as time goes on their products are likely to be recognized and collected. Here integrity plays an important role—the dedicated craftsman who is naturally idealistic is apt to develop a considerable following of admirers and customers. Most of these younger people are not content merely to copy older works but wish to introduce elements of originality.

Many retired persons are seeking appropriate outlets for their time and energy. With a life expectancy of from ten to twenty-five years, it is possible to build new careers either as collectors or creative artists. Many who feel that they are too tired to take on demanding pursuits are really only bored. They may kill themselves trying to kill time. A retired collector of books decided to write a work of his own dealing with the material he had assembled. The volume was later published

and had a good circulation. A stamp collector, finding his favorite country poorly represented in availing literature, created a useful catalogue which was greatly appreciated by philatelists in general. With greater leisure time hobbyists can enjoy their interests with less probability of interruption.

There is a dilemma which any collector must face — his family has little or no interest in the material which he has assembled. To protect his peace of mind, he must make proper plans about his treasures. One famous book collector incorporated into his will that after his death all of his cherished books should be put up for public auction and sold to the highest bidders. In this way they would be acquired by persons with similar tastes to his, and who might enjoy the association with them as long as they lived. He did not want his beloved books to be donated to a public institution to rest unloved on library shelves. Others have made special arrangements to pass their holdings to some friend or distant relative who would make good use of them. Still others have dispersed their holdings during their lifetime so that they could be personally present on the occasion.

While collectors seem to be isolated individuals, their name is legion. Perhaps they have not changed the course of history but they have enriched the course of their own lives. For the most part they are quiet and thoughtful persons who have gathered their favorite flowers from the meadows of humanity. It is often surprising to discover the enrichments of character which result from long contact with the beautiful and the good.



Begin to regulate before disorder comes.

— Chinese Saying

A collection of rare thoughts is nothing less than a cabinet of intellectual gems.

— William B. Sprague

Let parents bequeath to their children not riches, but the spirit of reverence.

— Plato

THE SMALL MIRACLE



As I entered Mr. Nakamura's antique shop he met me, his face wreathed in smiles, and indicated that I should join him in his inner sanctum. Here I was introduced to the Reverend Nagano who was seated in a large teakwood chair. The bonze rose as I entered and greeted me with a low bow. He was a pleasant-faced man of middle age with a gentle and thoughtful face and a closely shaven head. His robe was of coarse black cloth with an overgarment of thin white material resembling gauze. After I had been formally introduced and we were all seated comfortably around Mr. Nakamura's cherrywood table, the art dealer opened the conversation.

"Knowing you to have a special interest in strange occurrences, I have asked the Reverend Nagano to tell you a story which is both true and very unusual. He is a graduate of the Imperial Japanese Military Academy and speaks excellent English. After he graduated, he was commissioned to serve under General Nogi in the Russo-Japanese War. Being by nature a deeply religious person, he would never have chosen a military career but sacrificed his own feelings to fulfill the request of his honorable father. At the conclusion of the Russian Campaign he became a reserve officer and studied Sumi-e painting under the guidance of a celebrated Zen master. Reverend Nagano is very modest, but I can assure you that he is a most inspired and skillful painter and his pictures are highly regarded."

During these remarks, the bonze sat quietly with his hands folded in his lap. When Mr. Nakamura stopped speaking, the priest raised his head and turning toward me spoke slowly, obviously implying that his English was imperfect.

"When Japan joined the Allied Powers in the great World War, it was necessary for me to return to active service, and I spent nearly two years in Europe. My father had passed on and I sought the counsel of my venerable mother. I explained to her that I did not believe in war and could not bring myself to kill persons whom I had never met and who were survived by loved ones who had done me no harm. My

mother who was a devout Buddhist sympathized strongly with my convictions but also reminded me of my obligation to the Emperor and my duty to my country."

Here, Mr. Nakamura broke in. "The Reverend Nagano's mother is still alive and is most proud that her son has entered the priesthood."

Reverend Nagano then continued: "To strengthen my spiritual resolution to injure no living thing, I made a pilgrimage to our most sacred mountain and on the highest peak of Fujiyama I swore to keep the laws of harmlessness according to the precepts of our enlightened Lord, the Shaka Buddha. I further took this obligation to the image of my beloved mother in my own heart.

"Through a Japanese acquaintance who had considerable influence I was transferred to the medical corps and became an ambulance driver. The day before I left for Europe I sat for several hours with my mother in meditation after which she handed me a small package wrapped in a plain cotton cloth of saffron color. Inside was a little pocket shrine of square shape measuring about three inches. It was very old and cast of iron. Originally the case had been gilded, but only traces remained. The icon was about an inch in thickness, and there were doors in the front which, when opened, revealed the Lord Buddha in the hand posture of benediction. On the inside of the doors were the blessed Lords Monju and Fugen who always attended the Light of the World. Needless to say I was deeply moved by this precious gift and felt greater spiritual strength to fulfill my holy vow.

"For most of the war, I was stationed in Italy and frequently drove my ambulance into areas which were under almost constant bombardment. On one mission the man riding beside me was struck and killed by a fragment of shrapnel. Instinctively, I reached for my mother's shrine which I nearly always carried, but I had not worn it on that day.

"When I returned to the field hospital, I found a letter from my mother. She said that she had gone to the temple of our family to pray for my safety. While kneeling before the blessed Kannon she heard a voice, apparently coming from within the image saying, 'He must wear the shrine.'"

The Reverend Nagano then explained that the death of his companion in the ambulance, his instinctive reaching for the shrine which was not

in his inside pocket, and the letter from his mother seemed to be warnings and he resolved always to wear it on a brocaded cord around his neck. A few days later it was once more his duty to bring wounded men to the temporary first aid stations directly behind the lines. A Japanese officer was mortally wounded and praying quietly. Lt. Nagano knelt beside him, impelled to do everything possible for the dying man. He held before him the miniature Buddhist shrine and the Japanese officer passed away with his gaze fixed upon the holy images.

The bonze continued his narrative. "As I started to rise a shell burst nearby. Something struck me with terrible force and I almost immediately lost consciousness. I remained in a kind of coma for two days and a number of strange, vision-like experiences were given to me. I seemed to be in a dark subterranean place. It was gloomy, but in the distance was a flickering light. It approached slowly and the radiance increased. I beheld a monk robed in red, black, and gold, carrying an alarm staff with tinkling rings. In my vision, I fell on my knees before the luminous being, recognizing it as the Bosatsu Jizo who guides souls through the gray passageways of the afterlife. According to Jizo my mother had made her usual pilgrimage to her temple. As she knelt in prayer, she felt a terrible pain in her body and fainted. When an attendant priest found her, she was crying out that she knew her son was in the gravest danger. The priest then joined her in holy meditation and asked the intercession of Jizo who had come, therefore, guided by my mother's thoughts. Because he knew all things Jizo had approached the god of death and pleaded my cause. Emma-o, judge of the quick and the dead, then said to Jizo, 'Look at this man's feet. If they shine, you can lead him back to the land of the living.' In the vision, I looked down and saw that they were surrounded by a flickering radiance. Jizo then explained that the light meant that I had made a holy pilgrimage and taken a vow to injure no living thing."

There were other strange appearances, but Nagano did not remember them. Motioning the young man to follow him, Jizo led the way through the darkness. Wherever Jizo placed his foot a beautiful lotus flower opened. Walking on these, Nagano went a considerable distance and, somewhere along the way, he passed into sleep and awoke in the army base hospital.

The doctors explained to him that he had nearly died from a terrible concussion. Something had hit him in the chest leaving a purple welt about three inches square. It had crushed four ribs, but these had been reset successfully. He would recover in due time, but would probably be sent home for a considerable rest period. He was never recalled to active duty.

In this period of emergency, Nagano had temporarily forgotten the ancient shrine and it was not on him when he was carried to the hospital. He went back to Japan, but as time passed he kept wondering what had happened to the relic. Shortly after the war, he had a strong feeling that he should go back to the battlefield. It was near Monte Cassino, and most of the obvious evidences of the war had been removed. The ground, however, was still pitted with shell holes, but small flowers were blooming in considerable profusion. Nagano, who was already a monk, wandered about hoping that by some good fortune he could find the miniature shrine. After three days, however, he gave up hope and prepared to return home. The evening before he left he again visited the area where he thought he had been wounded by the bursting shell. A pale moon was shining and it was quiet, even strangely eerie. Folding his hands in meditation, the bonze offered one last prayer and suddenly a little wild flower a few feet from him seemed to glow with a flickering light. The Reverend Nagano knelt before the blossoming shrub and started to clear away the earth. Only a few inches from the surface he found his shrine. Lifting it reverently, he noticed that the front part was almost completely crushed. The bit of shrapnel, however, was partly spent and did not go through the solid iron walls of the holy relic. It was this impact that had left the square red bruise on his chest.

The bonze, a man of good family and some means, built a chapel and placed the little reliquary in the heart of a beautiful altar where he went every day to pray. The Reverend Nagano stated he would be most happy if Mr. Nakamura and I would visit his sanctuary and have tea with him on the coming Thursday.



A Department of Questions and Answers

Question: I realize that I have developed some bad mental habits. Energy that should be used to regulate my present activities is being wasted over regrets about the past and anxieties about the future. Can you give me some helpful advice?

Answer: The fact that you are aware of your impractical mental habits is in itself the first step toward their correction. Most human beings suffer from abuses of memory. It is noteworthy that we remember most clearly incidents that were best forgotten. Every life has its problems. No one grows up without heartache or reaches middle age without a few regrets. My illustrious grandmother had a number of friends who liked to unload their troubles on her. She occasionally committed a faux pas. She would look up and ask hopefully, "Tell me some of the nice things that have happened to you." In the silence which followed grandmother would tell about her birthday parties, pleasant trips she had taken, and family gatherings at Christmas. This approach seldom did any good but it was a valiant effort in the right direction.

Each of us has a center of awareness. Its natural function is to observe, weigh, and consider the occurrences of the moment. What we are doing at the moment becomes all engrossing. The plans we have made for today, the projects with which we are involved, the immediately necessary decisions, all have a tendency to make us contemporary. We live in the *Now*, surrounded by our present possessions and looking out through the eyes of the mind upon the world as it is today.

The decisions that we make depend largely upon clear thinking. If we fall into prejudice we endanger both the present and the future, and prejudice is usually associated with the past. It arises from negative interpretation of events or our reaction to them. After all, our personal past has no existence except to ourselves. Unless we have lived exciting or eventful lives no one really cares what we have been through or how much we have suffered. Hypnotic regressions prove conclusively that a detailed record of the occurrences through which we have passed is available, but nature in its wisdom and benevolence protects us from the miseries of an overburdened memory. We are assured that we would be happier if we would forgive and forget old troubles and antagonisms. Many say that they cannot forget, but this usually means that they cannot forgive. Real or imaginary injuries linger on long after they have any real significance. Often all or most of the persons who have contributed to our unhappiness have departed from this life. All that remains of them is the ghostly shadow in our own memory. The past cannot live again, but we can move our own center of awareness back through the years with unhappy results. To live in the past means to be a real person in a realm of unrealities.

When we come into this world we have much to learn. Unless we are extremely fortunate, we will face sorrows which we cannot fully understand and which we must bear as best we can. There are two kinds of people which we can describe as extroverts and introverts. The extroverts do things and the introverts are receptive to the doings of others. Extroverts are usually optimistic. They adjust easily, do not carry grudges, and pass over annoyances with good humor. The introverts are hypersensitive and measure everything in terms of their own internal reactions. Because they are moody and hypercritical their families avoid conflict whenever possible or spoil them to keep the peace. By the time the introverts reach maturity their psyches are a solid mass of bruises. In an effort to reduce the hurts, they avoid the normal experiences of life and never make constructive adjustments to the world in which they live. By living solitary lives they have more time to remember their own misfortunes and develop chronic cases of self-pity. Advanced examples of this type are very difficult to work with. Probably the best possibilities for improvement lie in the area of

religion. Through prayer and meditation they may be impelled to some type of religious ministry or social work. This helps to move the center of awareness back to contemporary concerns. Music also helps in such cases but theater and television are not desirable. The morbid nature of modern entertainment stimulates negative memories, and the viewer identifies with all the tragedy-ridden episodes which now pass for entertainment.

Memory is not an evil thing in itself, but it must be guided into constructive channels. We should recall only such records as still have contemporary value. We remember spelling and arithmetic because we need these forms of learning every day. Sometimes the remembrance of a well disciplined childhood will inspire us to discipline our own children. We should remember that our past dies with us, but it would be happier for all concerned if we survive our burdened memories by at least twenty or thirty years.

Now let us take a little look at the future. It has one advantage over the past for no one can remember the future. It has never hurt anyone or scarred a sensitive ego. It looks something like space, and we can wonder what it contains but can never be quite sure. Of course, we can dump the past into it; but when we deposit that which no longer exists in that which has not yet come into existence the situation is definitely unsatisfactory. The neurotic looks forward to the worst; the aggressively minded individual is going to hammer the future into the shape of his or her own determination. The majority, however, can only wonder about the things which will come to pass.

The tragedy of the future results from our own personal inability to forecast the shape of things to come. This is true on both a personal level and that of the social collective. The Utopians, for example, decided what the world of the future was going to be. They visualized a socialized commonwealth in which everyone lived happily with everyone else. Their mistake was to assume that their contemporaries were going to inhabit the new heaven and the new earth which would soon be available. In one utopia all the people ate in one dining room and were served by a community kitchen. The children were little angels and the religious atmosphere was completely fundamental. Everyone followed the Bible literally and doubters were excommunicated before

they could cause trouble. Long before such a utopia could come into existence no one wanted it. The world had moved onto larger foundations.

The good-hearted have always looked forward to better times. They visualize the full implication of one God, one world, and one humanity. All prejudices and deceits will end; war will be no more. Natural disasters will cease; we will all live without personal ambition, selfishness, or egotism. When we paint this kind of a design upon the rarified atmosphere of the future, we are subject to a number of disillusionments. Every idealist in history has felt the pain of frustration. It seems so easy to deliver the world from its miseries, but for some reason most cling to their personal pain and live with their mistakes to the bitter end. The future is the abode of hope and there is no doubt that in its depths lie the solutions to human problems.

The same is true in the small cosmos of our personal affairs. The young people look forward to establishing their homes and raising their families. They expect some difficulties, but affection provides courage and faith. Those with broken homes hope for a better marriage in the future. The careerists visualize themselves in executive positions. Improving finance increases the probability of luxury, and things go along serenely until the unexpected occurs. Wars and depressions upset the best laid plans of mortals. Sickness blocks career, and inflation undermines economic security. The future is forever changing, and no one can predict coming events with certainty. It is wise to have one eye on the future and use all possible judgment to protect ourselves in terms of probability, but it is not very practical to invest our happiness in a state of affairs which may never come to pass. We must detach ourselves from the very things we want to accomplish or face tragedies we may not be able to bear.

So we come back again to that elusive moment which we call Now. Even when we name it it becomes part of the past, but it may provide us with the immediate means of accomplishing that which is urgently necessary. If we can free the mind from the tyranny of the memory and protect ourselves against the fantasies of the imagination, we may be capable of a wise decision bearing upon our own affairs or those of the world. One thing is more or less evident: the past is dead and the future is unborn, therefore neither the one nor the other should work

a hardship upon our hearts and minds. When we go overboard, either backward or forward, we fall into a troubled sea but, if we can discipline our relationships to both the past and the future, we lose nothing of value and gain peace of mind.

Perhaps we should not be thinking always of mental peace, but without it our conduct is impaired. Having left all our grievances and bigotries behind we can adjust to the world's confusion without destroying our mental and emotional faculties. When memories of the past become the basis of negative criticisms of the present, we are endangering the functions of the body and the natural expression of our constructive emotions. If we live in the present waiting impatiently for the coming of an uncertain future, we merely compound our misfortunes. A good Zen man will take the attitude that if we are free from bondage to our own ignorance we can grow here and now as nature intended us to grow. We may have troubles but we will not exaggerate them. We will not spend too much time regretting what we have done or expecting future blessings.

This brings us to some practical suggestions which may be serviceable to those who have an acute problem of remembering. First of all, memory is a negative factor. It comes into objectivity when positive mental activity is suspended. If one is busy with creative thoughts and has little or no time to nurse negative memories, a person can gradually overcome them. One of the most difficult times of the day are the evenings. Energies are lower, positive activities are less numerous, and the person wishes to relax and sleep. Instead of passing into dreamless slumber the mind revitalizes old memory patterns and frequently adds a few real or imaginary details which had hitherto been overlooked. Under such conditions reading will help or a little *nachtmusik*. Occasionally a phone call to some cheerful friend will help or a few moments of meditation in the form of expressions of gratitude for the blessings we all enjoy can set a more constructive keynote. Never sedate memory problems — it will make them worse because nearly all sedation undermines conscious control of thought. It is also useful to dispose of trinkets associated with dubious memories. Old photographs, heirlooms, letters, and even furniture can sometimes stimulate negative recollections. Brighten up the place where you live, and take as much interest in personal appearance as possible. Convince

yourself that you are a person here and now capable of doing personal things. If you still have some grievances and there is any possibility of solving them, gather up courage and communicate directly with the person or persons involved. The idea that we will never speak to them again is a certain way to make sure that the grievances linger on. The whole situation may be a complete misunderstanding in the first place.

A person burdened by unhappy memories is often impelled to talk about them at the slightest provocation. This is a mistake. The words coming out of the mouth go around the sides of the face and reenter the brain through the ears. The more frequently this occurs the deeper the thoughts will be impressed in the memory. There is a tendency to be competitive in matters of misfortune. A person tells his or her troubles, and the listener has a strong impulse to prove that one's own sufferings have been greater. If necessary a few invented calamities appear permissible, if not mandatory. Older people, especially, develop anxieties over the conduct of their children and grandchildren. Some of these worries may be justified, but it is impossible to save them from themselves. Each must learn to cope with the consequences of his or her own conduct. A good rule is not to give advice unless it is requested.

Forebodings about the future are not profitable unless they lead to immediate and direct action. All futures are uncertain, but it is just as possible that they will be pleasant as that they will contribute to the misfortunes of living. Economic worries can destroy natural optimism. It is not necessary to pass on a large estate to descendants. Protect your own needs, and then spend a little on enjoyable activities. Perhaps you can plan a trip you have always wanted to make. If the funds are there and time permits, make plans immediately. An elderly man, against the advice of his family, decided that he wanted to join a group which was planning a safari across central Africa. He had a wonderful time and came home with interesting accounts of his trip supported by numerous photographs and curios. He is now nearly eighty years old and is about to start out to explore the ruins of Peru. When reproached by his physician he said quietly but firmly, "When my time has come I would just as soon die in the Andes as I would at home." On one of my trips I met a young man who was a rather sad-looking physical specimen. He had been told that he had only two

or three years of life expectancy because he had just about every symptom which his doctors could classify. That was fifty years ago, and he is still alive nursing his physical problems. Much of his life has been spent in travel, and it is still believed he has two or three years to go. The principle is simple. Do not hesitate to start new projects, advance education, or assume that it is too late to learn or to grow. This attitude of bringing the future into focus now is a strong line of defense against melancholia.

In these days be careful not to overload the future with morbid expectancies. Anticipating calamities will always contribute to both psychic and physical fatigue. Be careful not to be overinfluenced by those prophets of doom who are ever prone to predict nothing but calamity. I know persons who have gone to great length to protect themselves against natural disasters which never happened. Years ago several persons I know built elaborate bomb-proof cellars to protect themselves from nuclear bombs. At least three with whom I was acquainted have already passed on from natural causes; the surviving members of the families are using these shelters to store fruits and vegetables. Time and thought which might have enriched character were wasted because of unreasonable fears and anxieties.

Sometimes it is a question whether the past or the future is the greatest burden on the spirit. Do not worry too much about politics, the price of gold, or even the inflation. Do all which you can to enrich your inner life. Be prudent and practical but do not build your sense of security on the uncertain foundation of worldly goods. The best security available to anyone is faith in the benevolence of Providence. Many who claim to be deeply religious seem to feel that Deity has lost control of the situation. It is up to us to carry on the unfinished labors of the ages. In sober truth the great laws of nature continue to bring about those conditions which are necessary to the advancement of the Universal Purpose. It is a privilege to be in this world in spite of the prevailing confusion. If we keep our minds healthy and our emotions under reasonable control, we will fulfill the purpose for which we were born and, when the time comes, will depart from here with greater insights and deeper understanding than we brought with us when we came. Get rid of grudges and use constructively every faculty with which we have been endowed.



Happenings at Headquarters



Manly P. Hall on April 6 began the Sunday morning lecture series with *God in a Mystery — Truths that Cannot Be Spoken*. On April 13 Robert Muller, Secretary of the United Nations Economic and Social Council and author of *Most of All They Taught Me Happiness*, spoke on *The Need for Global Spirituality*. Mr. Hall presented *The Invisible Government of the Earth* on April 20, and on April 27 John W. Ervin talked on *Holistic Methods in Spiritual Healing and Integration — Autogenics, Biogenics, and Christogenics*.

The Mills of God Grind Slowly on May 4 was the subject of Mr. Hall's lecture; *How to Develop Your Religion through a Holistic Approach — The Work of Manly P. Hall, Carl G. Jung, Edgar Cayce, Alice A. Bailey, and Teilhard de Chardin* on May 11 was the topic of Dr. Ervin's talk. On May 18 Mr. Hall's theme was *How Mahayana Buddhism Might Interpret the Present World Crisis*.

Dr. Marcus Bach, Trustee of the Society and well-known author, on June 1 explained *Born Again, Born Again! — The Power and Reality of the Baptism of the Holy Spirit in Its Historical and Contemporary Meaning*. *Sacred Mysteries of the Human Body* were discussed by Mr. Hall on June 8. Dr. Ervin resumed the podium on June 15 with *How to Learn from Dreams — The Language of the Soul and Spirit*. On June 22 Mr. Hall's topic was "Try the Spirits" — *St. Paul's Approach to Psychic Phenomena*. With *Spiritual Birth and Growth — Initiations in Expanding Consciousness and Awareness — "The Twice Born"* Dr. Ervin closed the series on June 29.

The Wednesday evenings at 8:00 lectures by Dr. Stephan A. Hoeller comprised two series — *The Mystic Wisdom of France* and *Prophecy and the Fate of Nations*. The first series running from April 2 until April 30 included *The Occult Mystery of the Templars — The Legacy of de Molay; The Great Heresy — The Cathar Mystics of Southern France; Eliphaz Levi, Master Occultist — Life and Personality of a Magical Adept; Kabbalah and Tarot according to Eliphaz Levi —*

The Revival of Western Esotericism; and *The Mystic Heirs of Eliphas Levi — Papus, Sedir, and the Master Phillippe*. In Dr. Hoeller's second series were *The Enigma of the Illuminati — Weishaupt's Mysterious Successors* which was delivered on May 14; *The Soul of Russia — Mystic Forces in the History of the Russian People* on May 21; *The Sorcery of Hitler — German Psychic Dictatorship* on May 28; *Nostradamus and the Present World Crisis — Relevance of a Great Prophecy* on June 4; *Prophecies of the Aquarian Age — Zodiacal Predictions of the New Age* on June 11; *Doomsday Prophecies — The Psychology of the Final Syndrome* on June 18; and on June 25 *C.G. Jung on the Antichrist — The Threat of Humanity's Shadow*.

Ray House, President of L.A. Cinema Club, presented his award-winning *Films of Petra and Ceylon* on Friday evening of April 4. April 4 was also the inaugural day of the Society's *Lyceum Programs*. Taped lectures of Manly P. Hall were heard and discussed on the first Friday of each month. On second Fridays Edwin Case who took his training with the International Institute of Reflexology and Irene Bird presented classes which covered the history, theory, and practical application of foot reflexology. Library workshops were conducted on the third Friday of each month; on April 18 Pearl Thomas presented *Slides on Ukiyo-e, Japanese Homes, Gardens, Toys, Religions, and Culture* and on May 16 with some of the library assistants an *Introduction to the Japanese Section of the PRS Library*. The library workshop on June 20 featured Lolita Lowell and her *Travel Slides of Japan*. On the fourth Friday of each month study group activities were discussed by several leaders of Study Groups.

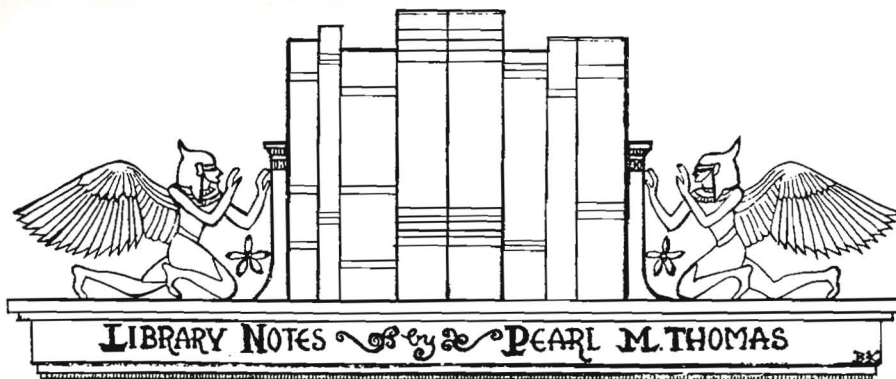
Kahjak K. Garabed-Marashlian, an architect, opened the Saturday lecture series on April 12 with *The Sacred Number of One Existence*. On April 19 Terry Lewis, a founding member of the Church of Life and a teacher, substituted for Dr. Ervin; the topic was *New Discoveries in Brain-Mind-Body Relationships and Physics*, and emphasis was especially given to the works of David Bohm, Karl Pribram, and Fritjof Capra and was correlated with Esoteric Buddhism, Taoism, Judaism, and Christianity. To a large enthusiastic audience, Dr. Robert Gerard, psychotherapist and Trustee of the Society, conducted the seminar *Project 2000: Toward an Integral Psychology for the Twenty-First*

Century in an innovative holistic approach which focused on the use of energy to transform consciousness; this seminar presented methods of growth, both psychological and spiritual, based on concentration, transformation, circulation, and radiation of psycho-spiritual energies.

On May 3 and 10 Merian I. Ritchey, practicing astrologer for some twenty years, explained *How to Set Up a Basic Natal Chart* and on May 24 *How to Set Up a Horary Astrological Chart*. *Prevention Medicine — The Role of the Thyroid Gland* was Dr. Broda O. Barnes's topic on May 17; an M.D., Dr. Barnes is also author of *Hyperthyroidism: The Unsuspected Illness*.

On June 7 an all-day seminar *Finding and Evaluating the Right Loving Partner for You* was given by Dr. Robert Conostas and Marie Conostas. Dr. Conostas, a Trustee of the Society and a psychiatrist, and Mrs. Conostas, a psychiatric nurse, have proven a dedicated commitment to teaching spiritual growth; during the morning session a checklist was given to help those attending to be selective and to increase their self-esteem. After a shared "potluck" lunch, the afternoon session was devoted to keeping the love relationship alive and well and to explaining what love can become. On June 14 and 28 Edwin Case and Irene Bird conducted their *Foot Reflexology* workshop. On June 21 Roger Weir, past Philosophy professor at San Francisco State College and Royal College of Calgary, Canada, spoke on *The Tao of Journeying — Daily Excursions in the Grand Tradition with Illustrations from Homer and Plato, the I Ching and Tao Te Ching, Sesshu and Basho, the Poetry of Wallace Stevens and the Music of Alan Houvaness, and Especially the Eighth Century Buddhist Poet Santideva and the North American Indian Sage Black Elk*.

The PRS Library Exhibit from April 6 through June 29 featured *Postage Stamp Designs of Japan* which introduced to Westerners another form of miniature Japanese craftsmanship; the display consisted of enlarged facsimiles of Japanese postage stamps. The metal plates were made by an engraving process, hand-finished, and colored with gold, silver, and other precious metals by a plating method. Also included in the exhibit were woodblock prints among other items.



AN EARLY EXPLORER OF TIBET

In the PRS Library we have a number of books on Tibet produced by prominent writers of the early days of the twentieth century. Most of these books are no longer available in public libraries, yet they contain the flavor of the great expeditions which acquainted the Western world with this area of the Orient. The PRS Library has notable books written by such outstanding figures as Sir Aurel Stein, W.Y. Evans Wentz, Sir Charles Bell, L. Austine Waddell, Nicholas Roerich, and Sir Francis Younghusband — all distinguished in their fields and working at a time when much initial exploration was being carried on in Tibet. Space allows for a consideration of just one of these eminent travelers, probably the most interesting and logical choice is Sir Francis Younghusband.

During the year 1935 Manly P. Hall spent a period of time in London with the hope of making good use of some of the rare books and manuscripts in the collection of the British Museum. While in the English capital he had the special privilege of dining at the Officer's Club with Sir Francis Younghusband, the famous British traveler and explorer. Sir Francis suggested that he would be pleased to personally sponsor M.P.H. at the British Museum which would allow him full access to the prodigious stacks of books and manuscripts reserved only for the most profound scholars. The two gentlemen spent an enjoyable time, discussing for the most part the story of Tibet. Sir Francis remarked that while he was given credit for conquering

Tibet for English trade-posts in 1903-1904, in fact it was Tibet that had conquered him — its philosophy, its religion, its magnificent mountains.

Our PRS Library collection of books written by Sir Francis Younghusband discloses his true disposition and depth of feeling. His love of beauty expresses itself in his poetic passages about mountains, lakes, and sky. His deep sense of compassion shows in his willingness to be tolerant of all mankind. Those who assisted him as fellow officers or servants were ever willingly loyal and faithful to any request or command that he made.

Younghusband had a fine sense of destiny which revealed itself when he was quite young. He was born May 31, 1863, in the foothills of the Himalaya, seven thousand feet above the sea, but he was taken to England when only seven months old and brought up there. The household was "Victorian" in the best sense of this much-used word. He gave his parents great credit for their attitudes and gentle way of bringing up their children. It was a closely knit family, all very fond of each other. The only attitude which he had a tendency to question was their outlook on religion. Both of his parents were deeply religious, but young Francis took no actual pleasure in orthodox theology. His later acquaintance with the doctrines of Eastern religions brought him a realization of the many parallels with Western thought contained in all religions. However, as a young man, he kept his thoughts on religion to himself, not wanting to disturb the equanimity of the household.

Planning on some sort of a military career, he applied for admission to Sandhurst, the Royal Military Academy. That year (1881) despite the fact that there were nine hundred candidates and one-hundred vacancies, he was accepted. Francis vowed to make his year there a wonderful experience by gaining all the knowledge he could. The following year he made application to join a cavalry regiment in India and was gazetted to the King's Dragoon Guards stationed at Meerut in India; he left almost immediately. The trip over took twenty-four days; with only three passengers aboard, there was much opportunity to spend time alone. One of the paradoxes of his temperament was his love of solitude and at the same time his enjoyment

of his fellow man. On the long ocean voyage to Bombay he did much thinking, sorting out in his mind the religious training of his parental home and organizing his own interpretation of what constituted religion, quite an order for a young man of nineteen.

Once in India he soon discovered that the regiment was officered by men of the leisure class with considerable private means, and he often felt like an outcast. Basically he admired the military and wanted to make a success of his chosen field. During his early days in India he received regular loving letters from his family which helped him immeasurably to keep on an even keel. He stayed by every task assigned to him, and in less than two years he was granted a special two-and-one-half-month leave. He elected to go to Tibet, to visit the home of his uncle Robert Shaw who had died six years before as a resident of Mandalay. On this journey young Francis traveled light and alone, except for a servant and two donkeys. Going through the bazaar at Kulu he invested in a Kulu blanket (twelve feet long and of homespun wool) which he took with him on all of his future Himalayan jaunts. Sixty years later, Younghusband wrote in his *Wonders of the Himalaya* (1924) about this wondrous trip when he was twenty-one; he further describes this blanket: ". . . I have it to this day. It looks out of its element in a trim English bedroom, so it is pensioned off and allowed to pass its closing days in a remote cupboard. But I like to visit it now and then and with gratitude recall the many nights it has kept me snug and warm when outside all was gripped in frost."

In retrospect, Younghusband considered this journey to be the finest of his life as it started him on his great love for traveling in general and mountain climbing in particular. He had had no training in this arduous occupation and was often frightened but did everything in his power to show no fear. He always made much greater demands on himself than on his friends or associates. He genuinely liked people and this showed in his daily living and in his books.

Younghusband, firmly convinced he had a destiny to fulfill, believed that when an individual has set major goals events will dove-tail to make those goals turn into realities. Life gave him that opportunity; one event after another shaped his destiny.

Near the end of 1884, Younghusband was sent on his first extra-regimental commission. It was a reconnaissance across the Indus.

The staff really wanted a well experienced senior officer for the responsibility involved but none was willing or felt qualified to take it on, so it fell to the lot of our protagonist. He was then asked to revise the Military Gazetteer of Kashmir and, completing this assignment, he requested to be sent on duty to China and Manchuria to make military reports to the British government. At this point he went on one of his most perilous trips — from Peking to India, crossing the Gobi Desert and the Mustagh Pass, an unknown pass with an altitude of over nineteen thousand feet. This journey which took him across the Himalaya had not been made by any white man since the days of Marco Polo and there was no information available about it. This arduous trip was well documented in his diaries written during the expedition and published years later in book form.

In his own words he describes the grandeur of the mountain pass and the mighty Himalayas: "There, arrayed before me across a valley, was a glistening line of splendid peaks, all radiant in the sunshine, their summits white with purest snow, their flanks stupendous cliffs. . . . I lay down on the ground and gazed and gazed upon the scene, muttering to myself deep thankfulness that to me it had been to see such glory. . . . For mountain majesty and sheer sublimity that scene is hardly to be excelled. . . . This world was more wonderful far than I had ever known before. And I seemed to grow greater myself from the mere fact of having seen it. Having once seen that, how could I ever be little again?"

On returning to India, after almost twenty months of travel and exploration, Younghusband was pleased with everything, with himself, and with his men. His diaries have far more to say about the grandeur of the mountains than about the arduous traveling and the incessant dangers. Back at his base he received a telegram of congratulations from Lord Roberts, Commander-in-Chief in India.

Early in 1888 he was granted a three-month leave of absence to return to England to be honored by the Royal Geographical Society. His family came up to London for the ceremonies and to view with pride their young son who was so at ease in talking before the erudite leaders of the Royal Geographical Society. Younghusband was accepted into their midst as their youngest fellow. During the six-year absence from his family, young Francis had traveled extensively — both

physically and spiritually; while his love for his parents was still very deep and remained so, he realized that he was now quite detached from their values.

Younghusband's unbounded zest for life had taken him across Asia by an unknown route from east to west; it had taken him from China to India across an unknown pass. And he had accomplished this by the time he was twenty-four. It is no wonder that he found returning to regimental life extremely dull. He was well pleased with all he accomplished and, with a childlike attitude, he accepted the praise which was coming his way. Never a vain man or ever courting praise, he enjoyed it to the full when it came.

While still in his early twenties, Francis Younghusband met Helen Augusta Magniac, a lady much to his liking but some years his senior. He pressed his suit of marriage too fast and she realized perhaps better than he that the differences in their social backgrounds and in their temperaments would require many adjustments for both of them. When she finally accepted his proposal she never wavered from her role of a loyal, loving wife during the fifty-five years of their marriage; she did much to establish his social graces. He had always been a "man's man" but as he grew older ladies found him a charming individual and he eventually admitted that he grew to enjoy the companionship of women.

Manly P. Hall, in an article on *Almanacs and Ephemerides* in the PRS Journal, Fall 1978, quotes from Lt. Col. L. Austine Waddell who had been a member of the Younghusband Expedition into Tibet in 1903-1904. The Tibetan astrologers had known for a number of years that there would be a confrontation with foreign powers and were aware of the actual year this would take place. Waddell translated the Tibetan Almanac: "In the year of the Wood-Dragon (1904 A.D.) the first part of the year protects the young king; (then) there is a great coming forward of robbers, quarrelling and fighting. . . . At the end of the year a conciliatory speaker will vanquish the war." This man was Younghusband whose diplomacy, patience, and forbearance paved the way for England to have trade relations with Tibet.

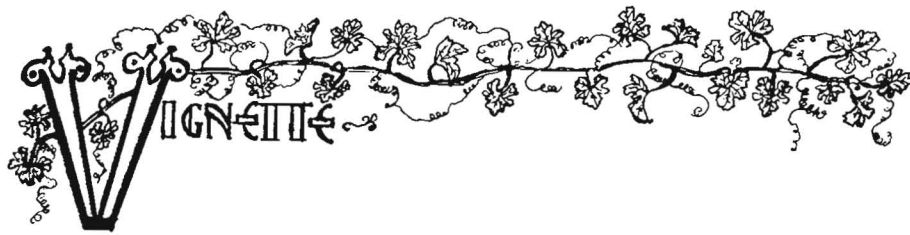
During 1903, Lord Curzon, Viceroy of India, sent Younghusband, now Colonel, to Tibet for the purpose of setting up trade relations

with that isolated mountainous country. It was a long, arduous campaign; for anyone interested in the details, we have in the PRS Library many books written by men actually in the British service and present with Younghusband on this campaign. Those with him and those who followed were united in their admiration for his wondrous leadership. Suffice it to say, Younghusband had an inborn ability to know when to advance and when to make a display and parade in full dress uniform through the streets of Lhasa. He knew when to approach the Tibetan lamas, alone except for two interpreters.

The English approach was completely different from the attitudes of other world nations who were also trying to gain access to Tibet. Gradually Younghusband had created a realization in the formerly hostile Tibetan lamas that the English were fair in their dealings and more than generous in the payments for supplies and treatment of prisoners. On September 7, 1904, the treaty was signed at the Potala, the residence fortress of the Dalai Lama where no white man had ever entered prior to that date. Younghusband declared that he gained a tremendous reputation for extreme generosity for the gifts he presented to Tibet. This was, of course, at government expense. For his services to the Crown, Younghusband was created Knight Commander of the Order of the Indian Empire.

Sir Francis Younghusband, after twenty-eight years in the service of the government of India, felt that it was time to retire and take up permanent residence in England. He was then forty-six years old and eager to write more fully about his experiences, the people he had known, and particularly to bring out his love of philosophy and religion which had been developing all through his military career.

By nature, he was a deeply religious man. He had known people of many great religious persuasions, and in studying the various paths he became intensely aware that each was good and proper for its adherents. He believed also that a basic understanding of other faiths would foster good will and harmony among all peoples. For these reasons he became the founder of a World-Fellowship of Faiths (1936), and considered this the high-point in his long and notable career. Seldom does a man reveal his nature so thoroughly in his writing as did Sir Francis Younghusband.



In the early nineteenth century when the United States was expanding and exploring, it naturally was developing new ideas and new words to express them. Noah Webster did a notable service to the country when he wrote a little book called the *Blue-Black Speller* (1883), an indispensable aid for youngsters and even illiterate adults to learn to pronounce and to spell. This little book was in constant use for more than a century, and better than nineteen million copies were sold before Webster's death with a great many more being sold afterwards. However, unscrupulous printers literally copied the speller and sold it without giving either credit or revenue to Mr. Webster. Indirectly this was good because it induced Webster to urge Congress to establish copyright laws to protect authors. Henceforth Webster received a certain royalty from the sale of each book. This amounted to one-half cent for each volume but, believe it or not, this was sufficient to support the family — they had one son and six daughters — for a period of twenty years while he devoted all his time to writing an American dictionary which would be appropriate to the Western world and its particular interpretations and pronunciations.

The first little book came out in 1806 and contained five thousand words not included in previous dictionaries. Boston was not receptive on the grounds that there were already too many words in the English language — but the rest of the country loved it. Webster continued with his enterprise, handwriting each page, adding much supplemental material; in 1825 he produced a two-volume dictionary containing over seventy thousand entries. This book he called *An American Dictionary of the English Language*. Some English editions appeared and the courts of England began using it almost in preference to the generally accepted Dr. Samuel Johnson dictionary which had been a

standard of excellence for years. New words in the American dictionary included words like *hickory*, *bullfrog*, *chowder* and *applesauce*. Another word which took on different meaning was lyceum. Here in the United States *lyceum* was interpreted in dictionaries to mean *an institution through which lectures, musical programs, and dramatic performances were given*.

Concord, Massachusetts, opened its Lyceum on January 28, 1829, with Dr. Ezra Ripley as its first president; it met with instant success. There were many fine speakers in the immediate neighborhood. Emerson read lectures there more often than anyone else, and was curator three different years for the lyceum movement. Thoreau, during the same period, was the leader five times, and did his share of lecturing. His first lecture was against society which did not necessarily please all of his audience. He had somewhat of a disdain for audiences, and they often retaliated likewise toward him. His later lectures dealt primarily with his love of the woods; here he prospered better. People liked to hear Emerson who enjoyed talking, or rather reading his scripts, and his audiences greeted his endeavors with almost a sense of veneration. At the end of his career when he gave several talks not at all up to his excellent standard, the audience accepted his efforts with their usual display of affection and gratitude.

In 1857, after a lecture which Emerson had delivered in Cincinnati, Ohio, the *Cincinnati Times* had a beautiful, lengthy article about the man and his superb ability. It said in part that Emerson had barely a gesture beyond the action of his left hand at his side, as if the intensity of his thought were escaping like the electricity of a battery; that his voice was full, strong, and rich, but he spoke with a sort of hesitation, not unpleasant but the contrary, as if he were struggling with a thought too great for immediate utterance, and that his lecture was not to be reported — without his own language, his manner, his delivery, it would be little and to attempt to reproduce it would be like carrying soda water to a friend the morning after it was drawn and asking him how he relished it.

Other speakers at the Concord Lyceum from the local population included Bronson Alcott and Nathaniel Hawthorne. Nearby Harvard University had professors ever-ready to talk at the Lyceum and prominent

Bostonians were often invited. The Concord Lyceum was one of very few which continued during and after the Civil War.

Boston developed two outstanding lyceums. The Boston Lyceum (started November 7, 1828) with Daniel Webster in charge held meetings so well attended that invariably the lecturer was asked to repeat his talk the following evening. Almost everywhere the usual charge was twenty-five cents for each lecture or two dollars for the customary series of eight. The subjects covered a great variety of interests — music, astronomy, geography, travel, phrenology, physical education (just then coming into prominence), and many, many others. During the winter series of 1837-38, it was estimated that over thirteen thousand persons attended the twenty-six series given at the Athenaeum under the auspices of the Boston Lyceum.

The Lowell Institute, also of Boston, which had been granted a quarter of a million dollars by John Lowell, Jr., had the means to pay the speakers a higher fee and could consequently attract the most outstanding programs.

While the lyceums were active they exerted a powerful influence toward educating adults in all walks of life, and with their demise there was a serious blow to adult education. Having read considerably about New England of the time of Emerson and Thoreau and the immense popularity of their lyceums, it occurred to me that such programs might be well received today. In these times when so many people hesitate to go out during evening hours, we devised the idea of holding classes during the morning hours for people who are free in the daytime. We started last April with our Lyceum Programs. Through these programs we are presenting a variety of subjects to suit a number of tastes. They are set up for three months at a time, some dealing directly with the PRS Library describing its holdings and current exhibits. We have had programs of taped lectures by Manly P. Hall, and other programs covering foot reflexology and world travel. We are studying the writings of Mr. Hall in our Study Group activities, and have been fortunate in securing the cooperation of Roger Weir, erudite owner of the Partridge Book Store of Hollywood who is giving a series of classes on Mr. Hall's popular book *Self-Unfoldment*. Future plans call for talks and discussions on color, psychosynthesis, graphology, and graphotherapy. We seek to serve

thoughtful persons who are earnestly trying to mature their knowledge and who would like to contact others who have similar interests. Please see the current PRS Activity Program for dates and times.

We are happy to announce that we now have had two annual book sales. We were well pleased with the results of the first sale which had certain outstanding advantages, including some fine duplicates of books which were already in the PRS Library collection. The Second Annual Book Sale was equally successful. All libraries need extra funding for the maintenance of current holdings and additions to their collections. Books have a way of aging with use; there are always volumes which need rebinding and funds raised from these sales have made this possible. Some of Mr. Hall's favorite and beautiful old manuscripts have been given a new lease on life; one fine old manuscript which Mr. Hall had been wanting rebound for over thirty years now has a covering suitable to its value. Recently, more bookcases and other items have been added for displaying art and books in our exhibits to help make the displays more effective.

Library funds have also made possible a new backdrop on the auditorium stage which we feel to be a timely improvement. New books are being added to the collection and some of these are often on display in one of the cases near the library entrance. New equipment — including a new typewriter — has been added and improved cataloging facilities have been provided. We are grateful for the contributions made to our book sales and also deeply grateful to our library helpers for their assistance in making the sale a success.

We feel that the library should be self-supporting, but one book sale a year cannot cover all the needs. By joining "Friends of the Library" many people are happy to know they are participating in maintaining our beautiful library. As some of you know, we started membership in the "Friends of the Library" in 1979 and hope that more people will participate each year. The annual dues are two dollars for general membership, renewable annually. Charter members and patrons are those who have contributed fifty dollars or more.

FRIENDS OF THE LIBRARY
CHARTER MEMBERS AND PATRONS

Manly P. Hall
Dr. John Ervin
Patricia Ervin
Edith Waldron
Lee Walker
Charles Thomas
Mary Langford
Sandy Hall
Wilma Guyot
Peggy Fatemi
Mrs. John Elliff
Marvel Pietsch
Sharon Marho
Oscar Gibauer

Alice Kimber
Wilbur Morgan
Ben Lee Harris
Eleanor Nickel
Barbara Kimball
Mr. & Mrs. M. Howard
Alice Buse
Owen Klein
Nicholas Bird
Irene Bird
Daniel Newell
Claire Zweiback
William Ritchey
Merian Ritchey

All that mankind has done, thought, gained or been:
it is lying as in magic preservation in the pages of books.

— Thomas Carlyle, "The Hero as Man of Letters"

The real purpose of books is to trap the mind into doing its own thinking.

— Christopher Morley

The man is a success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of children; who has filled his niche and accomplished his task; who leaves the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who looked for the best in others and gave the best he had.

— Robert Louis Stevenson

"BAD MENTAL HABITS"

RELATED SUPPLEMENTAL READING

If you found Mr. Hall's article on BAD MENTAL HABITS in the "IN REPLY" section of this Journal of interest and if you would like further amplification of this subject, the following booklets are a source of relevant material (at a cost of only \$1.75 each).

BLIND SPOT IN THE MIND

THE CULTURE OF THE MIND

RIGHT THINKING, THE ROYAL ROAD TO HEALTH

SECRET OF THE UNTROUBLED MIND

TEN BASIC RULES FOR LIVING

Please add shipping and handling charge of 75¢ for the first book and 10¢ for each additional book.

California residents, please add 6% sales tax.

Make checks or money orders payable to:

THE PHILOSOPHICAL RESEARCH SOCIETY, INC.

3910 Los Feliz Boulevard

Los Angeles, CA 90027