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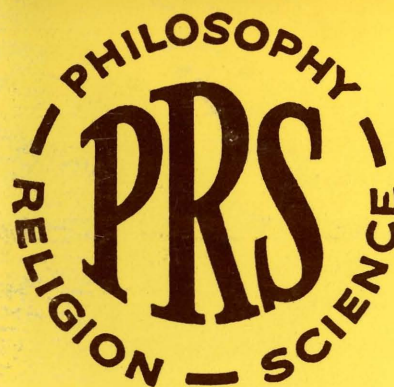
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: The Virgin Mary with the infant Christ and St. John; from an unfinished bas-relief in marble done by Michelangelo about the year 1503.

CHRISTMAS THOUGHTS

At this sacred season it seems especially appropriate to remember with gratitude the blessings which have enriched our lives. I am most mindful of those kindly people that I have been privileged to meet and know and whose wonderful help has inspired and sustained me through the sixty years of my public career. Many of them are no longer with us in this world, but in quiet hours of memory I remember them well. Through the grace of God new friends have arisen to join with me in serving the principles and ideals which have guided this work from the beginning. We sincerely believe that this enterprise is in harmony with the Divine Plan and has brought consolation of spirit to many seeking practical ways of self-improvement. In the spirit of Christmas, therefore, I want to give thanks to the Divine Principle at the source of life for the privilege of serving for you and with you in the works of compassion and enlightenment. There is but one message, and we are all messengers. May your Christmas be blessed and the New Year be an opportunity for further growth.

Manly P. Hall



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FEEDING THE HUNGRY SOUL



laudius Ptolemy of Alexandria has often been called the Father of Astronomy. He probably did not invent the grand scheme of the universe associated with his name but derived the concept from earlier sources, particularly Pythagoras and Plato. The geocentric system, as it has been called, divided the world into three levels or planes of which the highest was the region of the fixed stars; and the lowest, physical matter composed of the four elements—earth, water, fire, and air. Between these two was the solar system within which were the orbits of the seven planets as they were known at that time. Applying his diagram to the threefold constitution of man, the zodiac was assigned to the spirit, the planetary system to the soul, and the elementary sphere to the body. This arrangement was accepted without question until the dawn of modern astronomy. It is mentioned by Paracelsus, and provided the framework for Dante's *Inferno* and Milton's *Paradise Lost*. Ptolemy was both an astronomer and an astrologer, and his principal textbook *Tetrabiblos* is still a definitive text for students of astromancy. The early Christian Church, influenced by Alexandrian mysticism, also recognized that man's complex constitution was basically threefold—composed of spirit, soul, and body.

Plato, deriving inspiration from the Pythagorean teachings relating to the symmetrical solids, assigned the octahedron to the soul. He further taught its psychic integration was of a sevenfold nature, but that it also had an eighth part—the power of generation by which the soul septenary was infused into living things. By this system the soul power brought into existence the seven sensory perceptions which were manifestations of the seven planetary powers. Modern psychology might profit from a careful study of the older authors and the archetypal diagram provided by Ptolemy.

We now generally recognize five senses, but it is by no means certain that other sensory perceptions do not exist. The whole field of extrasensory perception is attracting worldwide attention. It may ultimately be proven that what we call the extrasensory band is actually the sixth and seventh senses of the earlier tradition. Psychometry, for example, is a perceptive power of faculty and so is clairvoyance. It is no longer possible to deny the existence of such powers in man as parts of his psychic compound.

The five senses we now acknowledge are seeing, hearing, smelling, tasting, and feeling. They are not parts of the physical structure, but their functions have been provided for in the corporeal constitution. The five senses become the basis of man's contact with his own body and the phenomena of environment. Through them messages move inward to supply the mental coordinator with the information necessary for appraisal and judgment.

The Neoplatonists believed that the soul, like the body, must be sustained by appropriate nutrition. Food taken into the physical body cannot feed the soul which is a superior being, but helps to maintain the physical structure which supports the contact between the psychic entity and the body. The Socratic triad of the *One*, the *Beautiful*, and the *Good* assumes that the *One* signifies the ultimate unity in the spiritual realm. The *Beautiful* relates to the planetary system, and the *Good* to the virtues necessary to sustain physical existence. The Neoplatonists taught that beauty was the natural nutriment for the soul. The psyche rushes forth to embrace the likeness of itself as revealed through the sensory

perceptions. As the soul is the mistress of the body and makes possible the psychic health which supports the corporeal harmony, it must receive a continuous supply of aesthetic nutrition. All inharmonious vibrations are painful to the psychic self, inhibiting its proper functions and locking it within the dark chambers of the flesh.

It is interesting that four of the sensory perceptions—sight, hearing, taste, and smell—are localized in the human head, whereas only one—feeling—is distributed over the entire body. In the evolutionary process feeling was the first sensory perception to be developed, and sight is the most recent. The soul is not merely a vaporous cloud or a luminous effulgency; it is an entity in itself and, though invisible, has an exact structure with all the vital organs necessary for its sustenance. Each part of the soul requires a special type of nutrition.

In the physical world we must have vitamins, minerals, and a variety of trace elements. Food intake is intended to maintain every organ and structure in a state of health. If any part is deprived, health is impaired. It is the same with the psychic constitution which is comforted or discomforted by the use or abuse of the sensory faculties. As all living things are sustained by energies of the soul, there is no lack of nutrients suitable for its maintenance. Ignoring the soul or misinterpreting its nature, if long protracted, results in psychic anemia. To assume that the mind or intellect is identical with the soul or has dominion over it is a basic mistake in modern thinking. The reasoning power is of a cold nature, whereas the psychic power is a kind of warmth and is the basis of life's most beautiful manifestations. Sciences are of the nature of the mind, but the arts and religions are outpourings of soul power and contribute to its well-being. To attain the highest possible good, all that has been made flesh must be ensouled. This is one of the great secrets of alchemy by which bodily elements are transmuted into their psychic equivalents.

Through sight we become aware of the natural beauties of the world and the artistic creations of human beings. Environment is a vast mandala revealing the noblest productions of psychic

energy in manifestation. When man fashions even the simplest article with obedience to his psychic needs, he is manifesting an aspect of soul power. In order that visual beauty may feed the soul, all forms must be lawful and fashioned upon the great archetypal patterns which have their establishments in space itself. An asymmetrical form is a psychic toxin or poison resulting in psychic debility. The Greeks realized this and applied it especially to their architecture. A building can improve the lives of the community in which it stands, but if badly designed will result in crime and discord. The Chinese were certain that beauty improves digestion. They served their food in attractive dishes and arranged their edibles according to color harmony. In fact, a Chinese meal involves all five of the sensory perceptions. Ancient cooking vessels were designed according to mathematical and geometrical laws.

Clothing could reveal the soul and bear witness to the psychic insight of the wearer, or it could transform the body into a symbol of bad taste by unsuitable raiment. Improper attire reveals an internal immaturity. Things seen bring reactions of pleasure or pain leading to content or discontent.

The basic relationship between the mind and the psyche is indicated by the art of reading. The ancients had an axiom to the effect that priority is determined upon the factor of dependency. That which is dependent is subservient to that upon which it is dependent. The soul is not dependent upon reading, but reading is dependent upon soul. Therefore soul is a collective of which reading is a part. In most cases television viewing is detrimental to psychic health. This is especially true of fictitious dramatic productions which are devoid of idealistic content.

The sense of hearing is secondary only to that of sight, and the two are often closely associated. Probably the art most intimately involved with hearing is music, the therapeutic value of which has long been recognized. The various modes of music adapted it to a variety of specializations. Sacred music has long been attendant upon religious services. It helps the worshippers to cultivate noble thoughts and spiritual aspirations. Pythagoras made extensive

use of music in his school at Crotona and is credited with the discovery of the diatonic scale. The love songs of the troubadours contributed much to the romantic atmosphere of Medieval Europe, and many modern corporations have installed equipment to bring music to their employees.

The present tendency to violate the laws governing harmonic composition is resulting in discords which are detrimental to emotional and physical health. When primitive rhythms gain popularity in a society which has outgrown such compositions, the effect upon the human nervous system is insidious. Pythagoras had a definite prejudice against wind instruments, and most of his researches favored the lute or lyre. He also had objections to the percussion group because it interfered with the melodic line.

Hearing opens the individual to propaganda and misrepresentation. As we listen to political candidates, we realize that what they say has little or no substance or enduring value. Hearing combined with sight enables us to enjoy many of the performing arts—including opera, the dance, and symphony orchestras. Hearing also gives warning of impending danger and promotes friendships by affording a channel of communication. Unfortunately, it may also become involved in malicious gossip and the spreading of false reports. All the sensory perceptions can be perverted to the detriment of the soul. The Chinese emphasized man's communion with nature through sound. We can listen to the songs of birds and rest in the rippling of a waterfall or the sighing of wind through the trees. The noise of a great city is discordant; those living constantly in such an atmosphere often become mentally depressed, emotionally frustrated, and physically ill.

The sense of smell is more restricted in its sphere of influence, but still is a valuable asset. Incense of different flavors was used extensively by early religious sects, and is still involved in sacred rites and ceremonies. Perfumes, unguents, and sachets have been popular since the days of Egypt. Magical rites have assigned fumigations to invoke celestial or infernal spirits. Various

strange-smelling concoctions were believed to protect physicians from the dangers of the numerous plagues which swept over Europe in the sixteenth and seventeenth centuries. Animals are especially sensitive to the sense of smell; it makes possible their establishment of territorial domains. Naturalists have told me that animals can smell emotions of human beings and react accordingly.

Savors have always been associated with food. Once again, the Chinese have set the fashion requiring all their dishes to emit attractive odors. However, there is some difference of opinion as to what smells are pleasant. Nature is filled with forms of life that have attractive fragrances. The plant kingdom in particular inspired the art of the perfumer, and in addition to blossoms various trees have their distinguishing fragrances. The sense of smell is also a protector—we have come to depend upon this faculty to check the correctness of medications and the condition of food. Disintegration is nearly always a danger signal and is accompanied by an odor. The soul rejoices in cleanliness, good ventilation, and pleasant aromas which reveal a type of harmony that is compatible with gentle moods and kindly attitudes.

The sense of taste may seem to have very slight utility, especially if we believe that things which taste the best will be the worst for us. Actually, monarchs of former times however had their tasters to protect them from poison, and we have our taste buds to determine the quality and suitability of our nutrition. The soul, because it is part of universal life, tends to natural and simple nutrition. It warns of the danger of excessive seasonings, rich gravies, and complicated menus. It also teaches us the importance of the natural tastes of foods which are often obscured by condiments. By extension this sense perception invites us to the joys of the simple life. Elaborate banqueting shortens life expectancy and is contrary to the dictates of nature. The psychic life wishes to unburden itself and restore that freedom which is its natural state. We are told that we are more defiled by what comes out of the mouth than by our food intake. Excessive consumption of alcohol reveals how that which

comes into the mouth can contribute to the foolish words which come easily to us after alcoholic libations.

We are just beginning to understand the importance of the sense of feeling, a word that also stands for emotional attitudes. Feeling is distributed over all the surface of the body, but some parts are more sensitive than others. As a sensory perception it is especially associated with textures, surfaces, finishes, shapes, and sizes. Textures have always intrigued the average person. Most thrifty shoppers will not make a purchase if they have not touched the article. The Chinese had a particular delight in handling jade. In times which were troublesome, the mandarin found comfort in his "composure stone." This was usually a small piece of polished jade. When conditions became especially difficult, he would sit down quietly and rub his hands over the satinlike surface of his favorite fragment of nephrite. Some found great joy in handling silks and brocades, while others enjoyed the feel of a fine old book.

A handshake or an affectionate embrace is a tangible expression of friendship. I know people who will not put valuable jewelry in the safe deposit box because they like to feel it every day. To hold is to have, and things that disappear from view often cause worry. The hands especially perform many useful services, and psychologically become messengers of our inner thoughts and feelings. The qualities of objects or persons we like to possess reflect our degree of soul maturity. Lavater in his great work on physiognomy devotes considerable space to hands and the gestures which they make. Handshakes are most revealing as expressions of respect or regard. The mudras of India are not merely contrivances set up arbitrarily. They all originated in natural gestures—impulses of the soul to escape from the tyranny of words. In writing the hand must hold the brush or the pen, thus becoming a means of revealing inner convictions or beliefs. Hands do the work of the world and this diversity of usages probably contributed to an imagery which portrayed the soul as many-armed.

Impairments of the sensory perceptions may limit an individual, but in many cases one of the other senses comes to the

assistance of a perception that has failed. Thus the sense of touch or feeling cooperates in the use of Braille, and talking books take special advantage of the sense of hearing. Taste and smell are more or less minor, and if impaired must be compensated for by special vigilance. It has long been believed that the sensory perceptions cooperate with each other. In the case of Helen Keller the sense of feeling carried most of the burden of her contact with the outside world. She was able to dance because with her feet she felt the music through the floor. She graduated from college because the sense of feeling was trained to accept messages tapped out on her hand by Anne Sullivan. Considerable help is now available for those whose sight or hearing has failed because of accident or impairment of the nervous system.

Most of the sensory perceptions are concerned primarily with conveying information to the psychic center. It is therefore obviously intended that we should all benefit from the natural phenomena around us. We are warned however that, although we have eyes, we do not always see. Environment is taken for granted and the information brought to our attention is neglected. Through personal indifference we deprive the soul of its principal nutrition. In its search for meaning the soul depends upon a true and faithful record of the lessons which arise every day. Feeding the complete person is not only a privilege but a responsibility. A happy soul living graciously in a healthy body ennobles character and helps to maintain a harmonious disposition.

The earth is all enchanted ground. Look upon yon bush flaming with roses;
listen, if thy soul be not deaf thou wilt hear the voice of God speaking to thee
out of that bush.

—Persian Saying

THE STORY OF PLAYING CARDS—PART I



o accurate records are available as to the origin of playing cards. It is therefore necessary to approach this subject by means of circumstantial evidence. The decks now popular in the United States originated in England which in turn was indebted to France—this country was for some time the principal source for these gaily colored bits of pasteboard.

So far as can be determined, playing cards were first introduced into Europe in the late thirteenth or early fourteenth century. In all probability the tarot decks came first and usually consisted of seventy-eight cards. A number of writers have attempted to trace the origin of the tarot decks. Some believe that they may have been brought from Arabia or Persia by the returning Crusaders. Others feel that they could have originated in China or India. Quite a case has been built to prove that they were created in the temples of Egypt. Mrs. John King Van Rensselaer in her book *Prophetical, Educational and Playing Cards* strongly favors the Egyptian hypothesis. If the tarots were employed in the initiation rites of the later Egyptian Mysteries, it is possible they were in existence for many centuries before they became known to the general public.

The designs on the tarot cards have changed but little in the last several hundreds of years, and they are still in vogue in Italy, Hungary, and other regions of Eastern and Southern Europe. Their greatest popularity however is now in Italy. The tarot deck consists of twenty-two major trumps called *atouts*, the designs of which are highly symbolical. The remaining fifty-six cards are divided into four suits, each consisting of ten numbered cards and four court cards. There are other tarot decks than those with

which we are now familiar. One contains ninety cards by the addition of the twelve signs of the zodiac.

It is now taken for granted that the modern deck of cards has resulted from the separation of the fifty-six suit cards from the twenty-two emblematic major trumps. This may have resulted from the circumstance that the smaller deck was more convenient for amusement and gaming. A more practical factor was the taxing of cards, the tax on the larger deck being higher. Later, the fifty-six card deck was subject to further modification. Early in its journey through Europe the court cards of the four suits were somewhat revised. In the beginning the court cards were the King, the Cavalier or Knight, and the Page. In the course of time the Knight or Cavalier was discarded and the Queen put in its place. This resulted in the present arrangement where the court cards of each suit are the King, Queen, and Jack or Page.

There was also a change made in the major trumps of the tarot deck. In deference to the Church, no doubt, the Pope and Papesse trumps were transformed into Jupiter and Juno. Incidentally, the second atout or female Pope is a legendary figure who is supposed to have reigned under the title of John VIII in the middle years of the ninth century. She is mentioned in the *Nuremberg Chronicle*. There is also a report that she was an English woman educated in Athens. If the tarots did originate in Egypt, the Papesse may have been inspired by Isis, the Great Mother of the Mysteries.

As card playing became popular on all levels of European society, the clergy became increasingly annoyed. Fiery sermons were preached from the pulpits declaring that playing cards were an invention of the devil to corrupt the morals of otherwise respectable citizens. The decks were often referred to as "the devil's picture book." There was also the hue and cry that the hours spent in gaming would be better devoted to the service of crafts and trades. There are instances in which articles of apprenticeship forbade young men to play either cards or chess. This was later relaxed to some degree to permit gaming only on Sunday and after church.



Atouts from two decks of tarot cards. The two cards at left are from old decks and those at right are from a modern tarot deck. These four cards show the substitution of Juno and Jupiter for the Papesse and Pope.

Games of chance have always been associated with divination, and the tarot cards in particular have been closely associated with esoteric practices. Those favoring the Egyptian origin of the tarot deck like to think of it as "the book of Thoth." This deity, venerated as the scribe of the gods, is the Hermes of the Greeks and the Mercury of the Latins.

Among the learned cards became more or less sacred and, like the drawing of lots, they revealed the will of God on the one hand and the fate of mortals on the other hand. Thus the deck became an emblem book, and meditation upon its ancient symbols could be a legitimate means of stimulating internal mystical experiences. It naturally came to pass that cards became a means of public education. Many decks were created to popularize arts and sciences, public heroes were honored, and their names were sometimes added to court cards. Charlemagne was a favorite; at one time the Queen of Spades became Pallas Athena; and the Duke of Wellington was not forgotten.

Another method of dating playing cards has been based upon the costuming of the court cards of the four suits. Originally they were dressed in the clothing of the fourteenth century, and the styles portrayed are still used in English and American decks. Efforts to change the old figures have never been successful. There is an archaic quality about these designs which seems to have contributed to the perpetuation of the old symbolism. Decks issued by the U.S. Playing Card Co. perpetuate the older designs most accurately. Imported cards are not as true to the older designs and therefore are not recommended for careful study. The same is true of undersized decks in which the elements of design are too crowded.

While card games are played in practically every country of the world, designs differ according to local taste. Time is also an important factor and major social changes—religious, political, and cultural—are clearly indicated. Old cards are the most interesting to the collector for they are often crude, whimsical, or even grotesque. But it should be remembered that playing cards catered to the opinions and prejudices of all social levels. Spanish



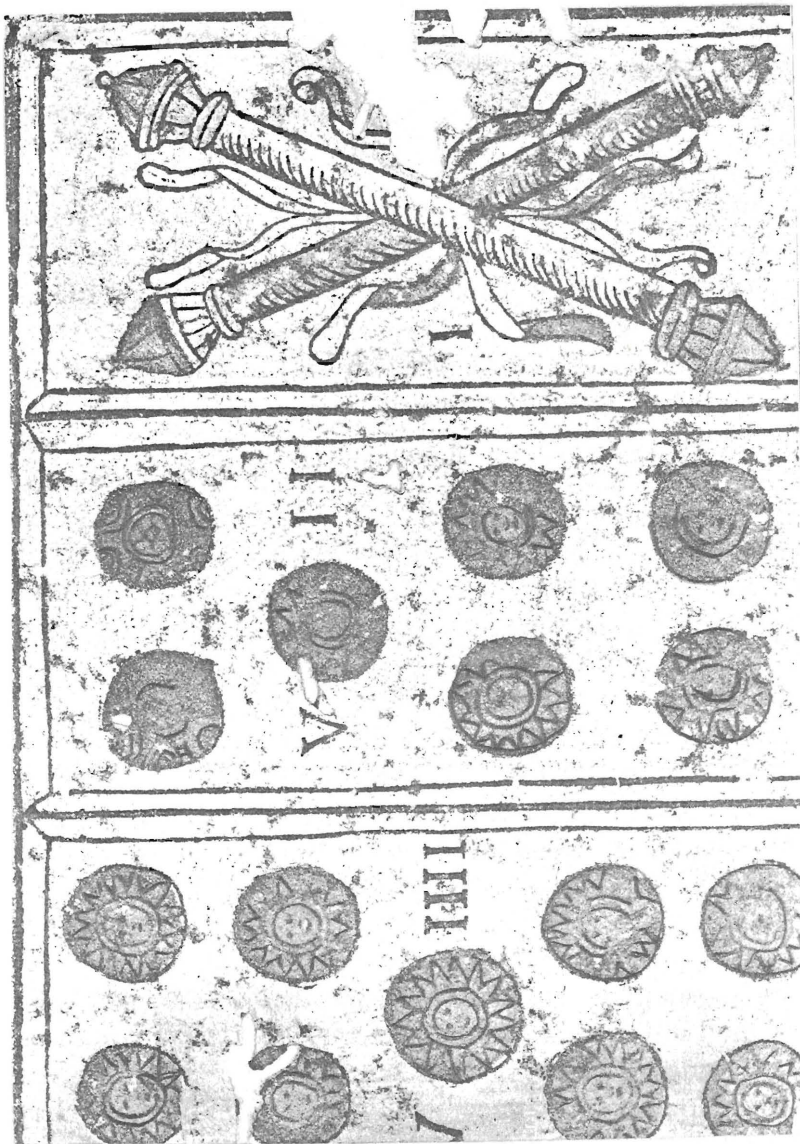
Four cards from a tarot deck issued in Vienna. The upper row are court cards—the King of Hearts and the Jack of Diamonds. The King of Hearts carries the orb surmounted by a cross and a royal scepter. The Jack of Diamonds holds the Welsh hook or halberd. The lower row are two atouts, also double headed. The older symbolism is completely eliminated and the designs portray the daily activities of the Austrian people.

cards are the most imaginative and picturesque. In older decks the court cards were shown as full length figures, and the double-headed decks—as they are now called—are more recent. Hand painted decks are known, but early ones are extremely rare.

During the sixteenth century cards were printed from hand-carved wood blocks; each block carried the designs of a dozen or more cards. They were printed on a medium weight laid paper of fair quality and the backs were pasted on and usually consisted of a simple all-over design also printed from wood blocks. Hand coloring existed and is usually crude as in the case of early printed books. Defective sheets of cards were occasionally used in the binding of books, and are highly sought after.

When the Society did its own bookbinding we were fortunate enough to find two such specimens, the best of which is reprinted herewith. Paper was too valuable to be wasted and as it accumulated sheets were pasted together to create a heavy pasteboard generally referred to as binding boards which were later covered with leather or cloth. Those shown are the Nine and Seven of Coins (Diamonds), and the Two of Batons (Clubs). They were crudely colored in a rust shade. It is believed that these specimens were printed in the sixteenth century or earlier.

There was more consistency in the use of playing cards than in their appearance. Western nations developed special decks for a variety of purposes. Some religious cards pictured biblical personalities in their court figures. Others liked the idea of maps and astronomical symbols. During the French Revolution decks were issued in which the crowns were deleted from the kings and all royal regalia was quietly eliminated. When Napoleon I came into power the symbols of monarchy were restored. There is scarcely any imaginable subject—from steamships to ball-players—which did not appear on pictorial decks. Some steamship lines presented specially designed cards to all their passengers with the compliments of management. The pictures changed, but the use remained the same. Efforts were made to improve the moral tone by printing thereon various biblical personalities and more recent heroes on the reverse. It was usually found that this



Three cards from a tarot deck. From left to right, the Nine of Coins (Diamonds), the Seven of the same suit, and the Two of Batons (Clubs). These are probably early sixteenth century and are discards or printer's waste. They were found in the binding of an old book and are in the collection of the Society.

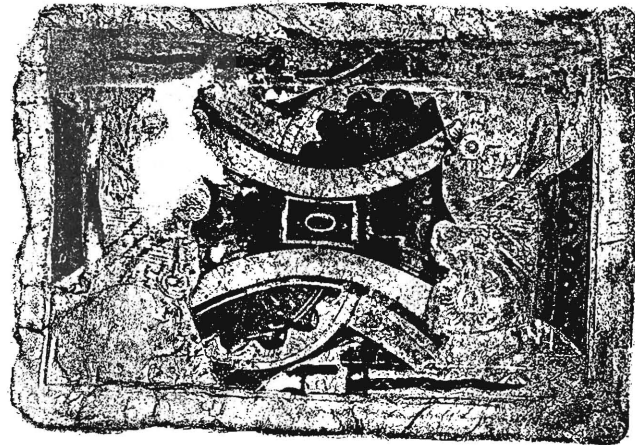
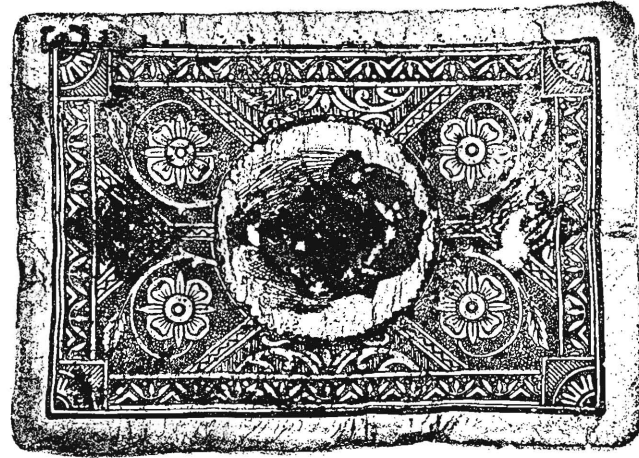
contributed to cheating if one could memorize that the Mona Lisa was always on the back of the Ace of Hearts.

In our collection we have a few very fragile slips of paper which are seldom to be found. These are called *gambler's cards*. The original cards were carefully split and very thin sheets of lead secreted in them. They were then pasted together again to fleece the unwary. Leaded cards served the same purpose as loaded dice but it is not entirely clear how they were actually used. Though they are not especially attractive, we are reproducing two of them here as extreme curiosities. Marked cards are comparatively common, and even today the average player is at a serious disadvantage. It is a common rule in modern casinos that decks are discarded after a few deals to prevent players from marking certain cards by nicking the edges with their fingernails. Such practices are not new and by now most of them have been well publicized.

Western cards are nearly always rectangular but are obtainable in a number of sizes. Recently, however, circular decks have made an appearance and remind us of Hindu playing cards, most of which are round and ornamented with sacred symbols.

It is difficult to interpret the symbolic meaning of the various emblems on modern decks of cards. Learned articles have been written bearing on this subject, but the variations in the designs themselves still confuse the issues. Modern decks in general are derived from the tarot cards which are still popular in Italy. The symbols for the four suits are now a Heart, a Spade, a Club, and a Diamond. These are easily recognizable except the Club, the symbol for which looks more like a three leaf clover. Many foreign decks use other types of symbols to differentiate the suits. A cup or chalice takes the place of the Heart; the Spade is shown as a sword; a coin for the Diamond; and a realistic cudgel for the Club. This selection is carried over from the earlier tarot cards.

Another point involves the direction in which the face cards are looking. In most current American decks all the court cards in the Heart suit face the heart. In the Spade suit all the courts face away from the spade; in the Diamond suit all three face the diamond; and in the Club suit the King and Queen face the club symbol but



Two examples of leaded cards used by gamblers. The lead has gradually deteriorated the paper which covered them. At left, a court card; at right, reverse of a suit card, probably nineteenth century.

the Jack turns away from it. The only King pictured in profile is the King of Diamonds. None of the Queens are in profile. There are two One-Eyed Jacks—the Heart and the Spade. Only one court card shows both hands—this is the King of Hearts. He holds the sword of justice in his left hand and the other hand is held against his heart to suggest mercy. The King of Diamonds has an open hand; all the other suit cards hold objects. Only the Jack of Spades has his hair arranged in two rows of curls. All the four Kings wear golden crowns and the headdresses of the Queens are partly golden. The hats of the Jacks are all red. There are white ornamentations, but in the Spades and Clubs the markings are in black. All the Kings carry some type of weapon. Three have swords and the fourth a battle axe. All the Queens carry flowers. On the Queen of Spades a symbolic scepter also appears.

These peculiarities have intrigued those who regard playing cards as a book of sacred emblems. As we examine earlier decks, however, there is so much variation that we must approach the subject with some caution. Take, for example, the Jack of Clubs. He is now shown holding something difficult to identify. Some have suggested that he is knocking on a door, but a careful study of the position of his hand makes this unlikely. In a deck issued about 1675 he is definitely holding an arrow, and by 1750 the arrow has been gradually modified to its present form. On the same card is what appears to be a leaf attached to the hat. Much has been made of this peculiarity but if we go back to earlier forms it becomes obvious that the Jack has a feather in his cap. The King of Clubs is decorated with an orb, a symbol of royal estate. As he is the only one so emblazoned, he has been accepted as the grand master of the empire of the playing cards.

In old decks the orb is surmounted by a cross, but this has gradually deteriorated into a meaningless ornament. However the orb is banded as usual when shown as an insignia of royalty. In many cases the bands contain seven circles which some have supposed to represent the planets. The Jack of Hearts is holding a curious instrument which has been identified as a cant hook or a Welsh hook. W. Gurney Benham writes: "In the modern English

packs, as in the older examples, he is a mild-looking villain, but he holds an odd-looking weapon, which has been called a 'Welsh hook'—a curiously decorated pike or staff with an ugly hook a short distance from its point. His hand seems to be coming through the pike as if it were a rotten piece of lath. All which is merely carelessness or ignorance on the part of the artists and engravers. The 'Welsh hook' is mentioned in Shakespeare's *Henry IV, Part I, Act II, sc. 4*, where Falstaff speaks of Owen Glendower as he who 'swore the devil his true liegeman upon the cross of a Welsh hook.' "

The modern deck of cards is quite a curiosity in its own right. It seems to be remotely related to the calendar, and perhaps some old astrologers were involved—for example, the twelve court cards suggest the zodiac; the four suits, the seasons; the thirteen cards in each suit, the lunar months of the year; and the fifty-two cards themselves correspond with the fifty-two weeks of the year. The ten numbered cards of each suit coincide with the four cabalistic trees of the sephiroth, each with its ten spheres. If the numerical value of the court cards is added to the numbered cards with the Jack as eleven, the Queen twelve, and the King thirteen, the total of the four suits is 364. Each modern deck has a Joker, adding one additional unit. The result corresponds to the 365 days of the year. To aid and abet devoted gamblers many decks now have two Jokers, and the extra one could take care of leap year.

There is a precedent in the astronomy of the Aztecs. They had a judicial year of 365 days and a sacred calendar of 260 days. These Indians also had a divinitory system set forth in the *Tonalamatl* by which the astronomical system was combined with the religious system by including elaborate figures of deities with the calendar.

When the double-headed cards became popular, the persons represented on the court cards were doubled, resulting in twenty-four figures corresponding to the cycle of day and night which is reminiscent of the twenty-four elders surrounding the divine throne according to the Book of Revelation. To support various



Upper row, two court cards, double-headed, from a nineteenth century set printed in Stuttgart. At left, the King of Hearts is carrying the orb surmounted by a cross. At the right is the Dame (Queen) of Spades holding a flower. This is the card which in several of the older decks is supposed to represent Pallas Athena. Lower row, two cards from a modern Mexican deck. In this series calendar symbols are substituted for Diamonds and the Ace of this series is a detailed representation of the great Aztec calendar stone.

interpretations of the court cards, writers have examined with great care the small decorative elements of the designs. As the figures became conventionalized, the regalias and ornaments have been modified and in some cases arbitrarily changed. Serious students of the tarots or modern playing cards should have a few handbooks containing pictures of early decks.

Divination by cards is an interesting subject in itself. In the case of the fifty-two-card deck, the court cards—broadly speaking—are associated with persons and the numbered cards with circumstances and events. In fortune telling there are numerous arrangements and patterns believed to have special significance. What appears to be completely accidental is assumed to be under the guidance of Providence. Like with the I Ching which has been carried over to the West as geomancy, the Fates govern all things. While this may appear to be contrary to common sense, there is a considerable mass of evidence to prove that correct predictions have been made with playing cards. Cartomancy has been closely associated with the gypsies who were suspected of being given to magical arts. These wanderers on the face of Europe also practiced palmistry and crystal gazing, and anyone who so desired could have a reading by crossing the gypsy's palm with silver. These nomadic people were also accredited with the power of *second sight* and other mediumistic gifts.

Divination with cards gradually came to be closely associated with the psychic arts. The fortune-teller used them as a means of concentration and the stimulation of the intuition. Like the crystal ball, cards helped to create a trance condition. This may in some instances have created a telepathic link between the diviner and the person seeking information on a specific subject. The fortune-teller had to interpret the emblems with the resources of his or her own psychic integration. It is evident that each card must have more than one meaning since the predictions made from them must be made to answer the questions which have been asked. The relationships between the cards were also taken into consideration, but always a powerful interpretive factor was involved.

The European emblem books had many quaint pictures and often a high degree of artistry. Each individual contemplating an emblem interpreted it in terms of his or her insight and understanding. The same picture had different meanings to those who viewed it for each received the message in his or her own way. Even in astrology, a reading is largely influenced by the personal attitude of the astrologer. The gypsy fortune-teller may not have known the source of his or her prophetic powers but simply assumed that it was a gift. It has been suggested that the mediumistic powers of the gypsies were due in part to intermarriage. Inbreeding has always been considered to have unfortunate results. As gypsies could seldom marry outside of their own group, they inherited and intensified their mediumistic powers.

Wherever card playing gained in popularity—and that was nearly everywhere—it was called a game of chance. Those who did not believe in chance preferred to attribute it to fatalistic factors. Card players are likely to be rather superstitious; an unusual run of good or bad luck for which there is no rational explanation is viewed as a providential occurrence. Some years ago a champion bridge player while on a train promoted a game with a complete novice who hardly knew the names of the cards. For the several hours that they played together, the champion never won a hand. He attributed this to beginner's luck. What is luck? Are there rules governing it? Does it bear witness to the existence of circumstances in life which we do not understand?

As this article is appearing in the Christmas issue of our journal, we should point out that in some countries card playing was forbidden except at the Christmas season. It is also mentioned that at the time of the crucifixion of Christ the Roman soldiers cast lots for his garments. It is obvious therefore that even in biblical times games of chance were used to ensure ownership over disputed property. At the time Pizarro conquered Peru his followers distributed among themselves the treasures of the Incas. One of these treasures was a huge golden plaque decorated with the face of the sun god. The man who received it for his

share of the spoils lost it the same night in a game of cards. King James I of Great Britain was an avid gambler and was often a moderate loser. His Majesty was too weary with affairs of state to hold his own cards. One of his attendants held the cards while the king directed the play.

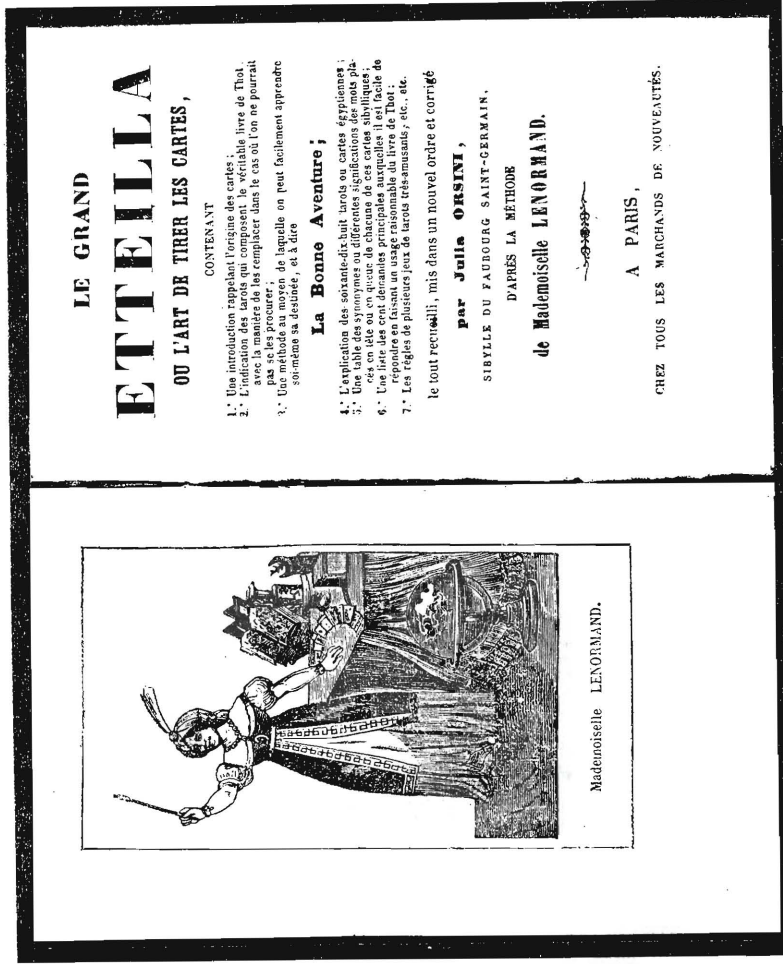
It was not long before that fortune-tellers, dissatisfied with gambling cards, began to design special decks to be used solely for divination. Mademoiselle Lenormand, the French seeress who had the distinction of being fortune-teller to the Emperor Napoleon I, created her own deck; it is still available. She warned the emperor to stay out of Russia; but Napoleon, believing himself superior to destiny, went against the Eight of Spades. There is also a curious deck of fortune-telling cards issued by a wigmaker by the name of Alliette who flourished in the eighteenth century. He is said to have been influenced by Court de Gebelin who had attributed the tarot cards to an Egyptian origin. Alliette's deck of tarot cards generally known as Tarots d'Etteilla (his own name spelled backwards) became famous throughout France and other parts of Europe. It was issued about the year 1780. Soon after, the deck was reproduced in book form with a lengthy commentary by Julia Orsini who describes herself as the "Sibylle du Faubourg Saint-Germain" according to the method of Mademoiselle Lenormand. We reproduce the title page of this volume. For details on Etteilla see *A History of Playing Cards* etc. by Catherine Perry Hargrave, New York: 1930.

In divination the four suits are said to represent the departments of life about which questions are most usually asked. The Hearts stand for love, romance, and friendship; the Diamonds, for wealth, career, and social standing; the Clubs, employment, responsibility, and problems in general; the Spades, the end of life, sickness, and treachery. The numbered cards take up such considerations as how, when, and where. The Jokers, not in older decks, stand for the tricks of fate, factors which interfere with expectancies or break up well laid plans.

Children's card games such as Authors and Old Maid were very popular at the turn of the century but are seldom noticed today.



Card from the fortune-telling deck attributed to Mademoiselle Lenormand featuring the Olympian deities at a banquet. There is a star pattern at upper center and symbolic pictures below.



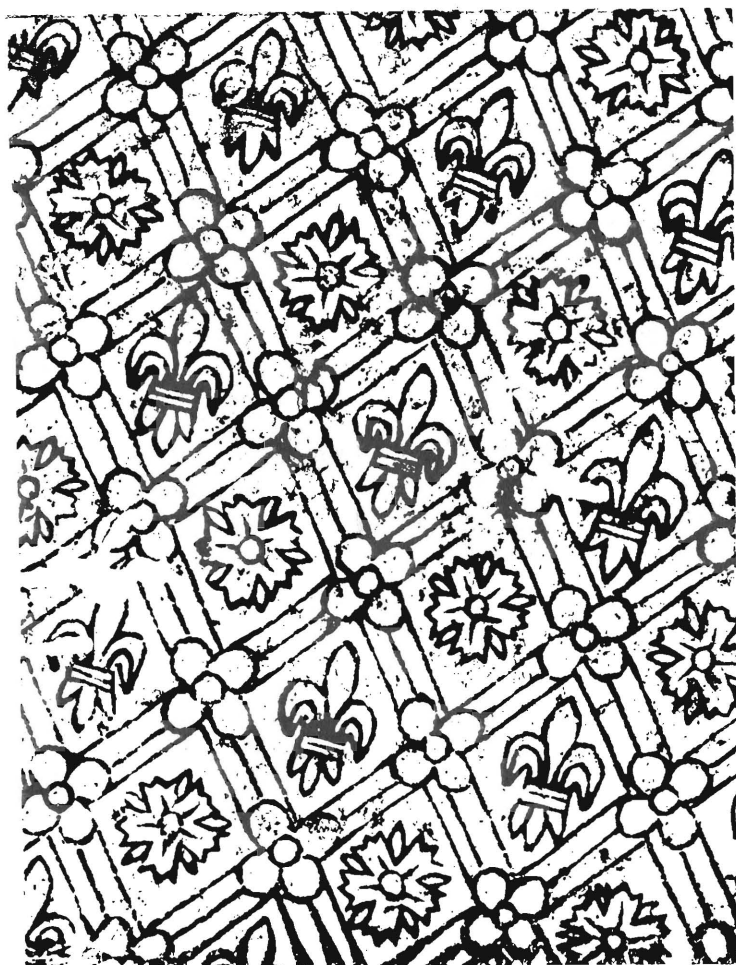
At right, title page of volume written by Julia Orsini. At left, a crude woodcut of Mademoiselle Lenormand.

Another amusement for young people was called Jackstraws and may also have originated in divination with arrows. In the last twenty-five years card collecting has been a major hobby. As very few old decks survived the wear and tear of gaming, new decks were created with little or no relation to the earlier printings. These decorative cards sell at fairly high prices and have helped to keep the hobby of card collecting alive. Mexican cards of modern vintage include many Aztec figures. Also, rare tarot decks have been reissued, sometimes with little regard for the older works. One deck has added pictorial symbolism to all of the numbered cards. It is now widely used, but must be regarded as an individual invention. Costume cards have been issued in a number of countries and feature national dress. They can still be used to play, and their gay and robust pictures probably give pleasure to those who lose the game.

Some attention is now being given to the backs of cards. We reproduce here the back of a sixteenth century card. The overall design was done by wood-block printing. It was only after the card market expanded considerably that the backs came to be involved in advertising. They became the trademarks of card printers and, on at least one card in each deck, there was added a device which encouraged purchasers to request the products of certain card manufacturers.

As most playing cards in common usage were very inexpensive, it was necessary to make them economically. This meant that the coloring of the cards must be done as cheaply as possible. We reproduce two cards in which very little time or money has been wasted on coloration. A few dabs of color carelessly placed were about all the traffic would bear. As in the Orient some of the decks are made more effective by the use of crude stencils. It was a long time however before multicolored printing was feasible. Needless to say, many of the old cards were poorly trimmed and must have been difficult to shuffle. As the backs were only pasted on, these frequently fell off.

As we have noted, religious organizations were strongly prejudiced against card playing. There was considerable justification for their feelings when a family man gambled away his paycheck



Reverse of a sixteenth century deck showing overall wood-block design.

before he arrived home. Gambling came to be censured because of the harm which it did and the tragedies which it caused. In America the Puritans considered card playing a cardinal sin and those less intense thought of gaming as an unfortunate waste of time and money. Even today it is considered as a bad habit which may be tolerated but not admired. In my youth no decks of playing cards were allowed in the house.



Two cards from a French deck of 1790. At left, the Ace of Coins (Diamonds); at right, King of Cups (Hearts). The curiously shaped device held by the king may represent a fan, but in most decks it is shown as a battle-ax or a sword. These cards are crudely hand colored.

There is something to be said in favor of card games. They sharpen the mind and make heavy demands upon memory. Good card players have learned that nothing can be done about a bad hand, but a mediocre one can be improved by strategy. Bridge, for example, is now approached as an exact science. While there may be better ways to culture the mind, there can be no doubt that it helps to organize mental processes. Perhaps the fall of the cards will also remind us that there is a destiny that shapes our ends. Skill must be supported by factors beyond our control or life for us loses most of its significance.

In the next issue of the journal Oriental cards will be discussed.

NOTES ON MEDICAL SCIENCE IN THE PEOPLE'S REPUBLIC OF CHINA



s a stamp collector I occasionally run across interesting and unusual items of news. In 1974 the People's Republic of China issued a series of postage stamps honoring *Barefoot Doctors*. These correspond somewhat with the paramedics of the United States. They are given basic medical training, and travel through remote areas working with the common health problems of the people. The first stamp in the set depicts a barefoot doctor inoculating children. The second features one of these men crossing a stream at night to visit a patient. The third illustrates a practitioner gathering herbs; and the last, a barefoot doctor treating a farmer in the field by acupuncture.

In 1976 the People's Republic issued another series of four stamps on the general theme of advancement in medical and health services. The first stamp in this set shows a group of surgeons performing a delicate operation on a human heart with acupuncture as the only anesthesia. The second stamp features a man driving a tractor with a severed arm which had been restored. The third depicts a man performing calisthenics with a broken arm in a cast; and the last, a patient threading a needle after a cataract operation.

Another recent report from Peking states that patients undergoing major surgery with acupuncture anesthesia get off the operating table without assistance and walk to their rooms. There is no postsurgical stress and recovery is extremely rapid. By combining Eastern and Western techniques Chinese doctors feel that they have made a major step forward in the treatment of the sick.

After the introduction of Western medical procedures, it was widely assumed that the old Chinese methods were based upon folklore and superstition. Experience markedly changed this point of view and folk remedies are now widely used in both America and Europe.

Illness has plagued humanity since the dawn of time. Psychotherapy may be considered the oldest of the healing arts. The tribal physician treated physical ailments ritualistically. He dealt in charms, fetishes, and relics. Mystery was an essential part of medicine, and faith was responsible for most cures. Through observation and experience the foundations of therapy were broadened and deepened, and the medicine priest introduced simple forms of physiotherapy. Somewhere along the line ritualistic stroking opened the way for massage. Herbal remedies were justified by experience and the application of heat and cold helped restore circulation and reduce swellings. The interior structure of the human body was relatively unknown to the ancients. Religion forbade autopsies because they interfered with the quiet and peace of the deceased person.

Early healers were observationalists. They judged health by the appearance of the individual. Even to this day we are concerned if a person looks unwell. When symptoms became obvious, prayers were directed to healing deities and simple available medicines were administered according to the convictions of the healing cults. If we ask ourselves how a world without medical science managed to survive, the answer seems to be that mystical practices were more effective than we are inclined to believe. The study of analogy by ancient philosopher-priests revealed many secrets of bodily functions which even now are fully appreciated by only a few enlightened healers.

The medical history of China is long and complicated. Some believe that the healing arts in that country were well advanced nearly five thousand years ago. The first formal text is *The Yellow Emperor's Classic of Internal Medicine*, written about 250 B.C. Among Western nations there was a more or less constant progress in medical theory and practice. Among the

Chinese, however, innovations were far less frequent. The original concepts were accepted as infallible revelations; procedures changed little until direct scientific contact with other nations resulted in an interchange of medical theories and the introduction of Western medical science.

Even into the twentieth century A.D., the Chinese physician followed in the footsteps of his predecessors. His advancements in herbal medicine and other decoctions paralleled closely European procedures. Calisthenics were regarded as essential to physical well-being and a number of highly technical systems were developed, some of which are gaining favor in Europe and America. Acupuncture was the most highly advanced and impressive of ancient remedial medical techniques in China. Moxibustion was really an aspect of acupuncture. Small cones of the moxa plant were used to make minor burns on certain parts of the body, and when these were lighted caused intense local irritation. Sometimes burning incense sticks were substituted and the glowing ends were applied directly to the skin. Buddhist priests at the time of their ordination often had lighted moxa cones placed on their shaven heads.

In olden times the Chinese physician was a man of consequence. After he had looked into the face of the sick person, made a careful evaluation of the pulse beat, and inquired discreetly for the location of the pain, he then indicated the appropriate treatment. The Chinese had a tendency not to name their ailments. They did not tell the sick man the scientific term for his misery. Rather they treated a series of symptoms, the causes of which were never twice exactly the same.

When the doctor was treating a sick woman, obviously a physical examination was unthinkable. To meet this emergency he carried with him a small ivory doll and pointed out on this little manikin his opinions and findings. The lady in turn could indicate on the ivory figurine just where she hurt the worst. It is well known that the medical code in Old China decreed that the physician was paid to maintain the health of his client rather than to restore it. When a person under his care became ill, the doctor

received no pay until the ailment was cured. This seems to be an excellent approach to preventive medicine.

Chinese therapy also included what Western peoples have called osteopathy, and this technique was used for dislocations and severe sprains. In a Chinese book on this there is a picture showing the correction of a dislocated shoulder. One end of a rope was tied to the sufferer's wrist and the other end to a nearby fence post. The patient then backed away until the rope was taut and the physician struck the center of the rope with a heavy blow of a club. The engineering theory was obviously correct and we may assume that the patient survived.

In a country the size of China with a population nearing one billion, it is extremely difficult to modernize the theory and practice of medicine. Remote areas are almost completely dependent upon their ancient medical lore. Even better educated Chinese are reluctant to give up their ancient ways, especially as they have been instructed to be suspicious of all Western innovations. Experimentation showed that doctors of the old school were getting excellent results by following the advice of the Yellow Emperor. Acupuncture was widely practiced in China, Korea, and Japan but was comparatively new to the West until the early 1970s when it was brought to the attention of American and European physicians. It was also accepted at an earlier date by progressive doctors in France. Western medics were reluctant to assume that acupuncture was more than a Chinese superstition, but evidence became increasingly available until it could no longer be disregarded. Reluctantly research programs were initiated and these have justified Chinese confidence in what has been called "needling."

The use of acupuncture to create anesthesia has been a major breakthrough in the world of science. Its advantage lies in the fact that it has no after effects or danger of possible damage. The anesthesiologist is relieved of the heavy responsibility in cases where surgery is especially hazardous. The advantages of acupuncture therapy have been increased by putting electric currents through the needles. It is obvious that this requires special

training and will need further research before its full potentials can be known. The control of pain without inhibition of consciousness has been especially valuable in childbirth. It is no longer necessary to suffer the often excruciating pain of bringing a child into the world. Difficult childbirths, incidentally, are among the unpleasant by-products of so-called progress. The pain mechanisms are far stronger where living is complicated through stress and tension, where nutrition is not properly regulated, and where ecological pollution is accepted as normal.

Years ago, I stopped in a small community which was especially proud of its local doctor. I met him and found that he had developed a technique quite similar to acupuncture. He explained that if the physician was fairly sensitive he could feel areas of congestion by passing his hand over the body about two inches above the skin. He had invented small disks of extremely thin cellophane. They were about the size of a five-cent piece, and when placed upon the body clung to the surface of themselves. This doctor believed that, if these disks were placed in certain positions along the spine, they would prevent the flow of energy out of the body. They would cause it to turn back to overcome those obstructions which contributed to the illness. I have often wondered if this field of research has been carried on.

According to some Chinese records about eighty percent of those treated by acupuncture are markedly improved. If this percentage can be maintained or even moderately increased, it will help to correct one of the most serious disadvantages of medical psychotherapy. Various tranquilizers and sedatives can cause permanent addiction and literally destroy the human nervous system. Millions of persons are addicted to pacifying medication or artificial stimulants.

A very kindly and friendly doctor, whom I knew and who was considered to be completely conscientious, decided that I should have a little support to ease the inconveniences of an intensive reducing diet. He gave me several small bottles of pills, each one labeled carefully and numbered, and explained that number one anesthetized the appetite, but it might also disturb the digestion.

For that, I should take pill number two, but the general slowing down it caused worked a hardship on elimination and this was corrected by pill number three. The three pills together might set up an allergy. If I broke out with a rash, then number four was indicated. By this time the stress and strain could lead to physical or mental depression for which number five was the latest of all the wonder pills. It is nice to hope that the acupuncture needle causes no allergies and leads to no unpleasant chain reactions. The only thing which worries me a little is the modernizing of the technique. Can we be certain that sending electric charges through the needles will not set up some type of complication?

Following along the line of acupuncture research, efforts are now being made to substitute finger pressure for the use of needles. This system is known as *acupressure*, and opens the way for individuals to treat themselves and each other. Textbooks on this are available and exponents of the technique are able to relieve at least minor ailments. Unfortunately, however, the average person is disinclined to follow a proper regime. If miracles are not instantaneous, he feels it more expedient to go back to his pills.

One of the most interesting aspects of acupuncture has to do with bodily functions. It is not dependent upon the concepts of the human body upon which Western healing is based. Western researchers are laboring under unusual difficulties trying to understand metaphysical physiology. Most would probably prefer to leave acupuncture with the Chinese and follow our own approved medical procedures. A number of years ago an American who had reached the highest grade of Dr. Kano's system of judo showed me four charts which had been awarded to him by the master of his school. He allowed me to photograph the charts with the understanding that they could be seen in our library but never published.

The esoteric aspects of judo would seem to indicate that the vital judo pressure points for disabling an adversary or reviving anyone whose heart has stopped beating are related to acupressure. A whole cycle of therapeutic techniques can be developed by

specializing in aspects of Chinese medicine. We know that they are far ahead of us in pulse diagnosis but feel probably that we have other ways to gain the same information. What have we done with the therapy of sound—or more especially, voice? The Chinese physician can hear your ailment when you speak to him. Psychic stress is especially noticeable in the voice. Even when talking over the telephone, we recognize that tones are affected by moods.

Chinese psychology has its foundations in Taoist and Confucian ethics. Taoism provides the metaphysical overtones which inspire a quiet and composed way of life. Confucianism defines the superior person. Insight must lead to right conduct. The individual who cannot control his own disposition is inferior, regardless of his station or worldly goods. With this background the Chinese physician-psychologist has far greater influence than the practitioner who has not cultivated religious principles and lived according to their dictates. The People's Republic of China has found it expedient to restore the dignity of Confucian philosophy. It has learned that physical security alone will not bestow true contentment. We cannot respect those who fail to inspire us to practice personal integrity. If the leaders are not superior persons and depend upon force to keep the peace, they cannot elevate their subjects so that they can become enlightened members of a social commonwealth. When an enlightened mind inhabits a healthy body, most sickness can be successfully treated by natural means; and the most important ingredient in all proper medications is brotherly love.



Chinese Sayings

The disease of men is neglecting to weed their own fields and busying themselves with weeding the fields of others.

Begin to regulate before disorder comes.

GOD IS ALIVE AND WELL



At the moment most of the human family is mentally and emotionally earthbound. The troubles afflicting our small planet cause us to question Divine Providence. Confusion reigns supreme and seems to be worsening every day. While we recognize that there are no ready answers to the sorry situation, we hope that a divine intercession will put things right. There are even some who hold Deity in high estimation and who seem to doubt that even He can cope successfully with the affairs of the planet Earth. It takes a genuine mystic to personally experience the omnipotence and omniscience of Deity.

It might be wise for the burdened soul to seek the silence which Thoreau found at Walden Pond. Lao-tzu, the wisest man China ever produced, had little or no schooling. He went out and seated himself on a hillside and contemplated the wonders of the starry heavens. Perhaps he asked himself the same question that we find in the Bible—"What is man, that thou shouldst be mindful of him?" Even without the benefit of modern astronomical research, this old Chinese mystic found his place among the stars.

The great fields of space are populated with constellations. Cosmic systems are born and live and die beyond our sight or comprehension, and the further we explore the more evident it becomes that a Divine Power has ordained this revelation of eternal life and purpose. The Gnostics called this Eternal Being the *Mater-Pater*, or "Mother-Father," which can never be defined but is made manifest in its works. Every religion has hallowed this Power which can alone regulate the galaxies and also mark each sparrow's fall. While contemplating the mysteries of space, Lao-tzu was not overwhelmed by its remoteness but felt its breath upon his own face. He was a child of the Infinite,

always guided by parental love. No living thing is an orphan for creation is a family sharing together the wisdom and compassion that transcends time and place.

The sphere of knowledge has been greatly enlarged in the last twenty-five centuries. Astronomy has given us a concept of universal procedures far greater than we have ever had before. Physics has troubled us with atomic research and nuclear experimentation. Chemistry has expanded into almost every form of human activity. Each advancement in the sciences adds something to our understanding of universal potentials. We accept this but pass over it lightly in our daily dealings with each other. Our admiration for the universal life principle should bring us some immediate comfort and consolation. With our limited faculties we cannot fully comprehend the substance of First Cause and its primary manifestations.

Lord Bacon wrote: "I had rather believe all the fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this universal Frame is without a Mind." He considered it inconceivable ". . . that an army of infinite small portions, or seeds unplaced, should have produced this Order and Beauty, without a Divine Marshal." It is further unreasonable to assume that secondary causes can exist without a primary cause. The time has come when humanity must become aware that it was born to obey that which alone can command. The end of all knowledge is to understand the Divine Purpose and to live according to its edicts. In the infinite commonwealth there are rules and regulations which cannot be disregarded without tragic consequences. Even on this little island in space which we call Earth, we are not lords over all we survey. Rich or poor, great or small, we are all servants in the household of God.

We cannot deny what truth affirms nor can we affirm what truth denies. We must make our peace with the grand scheme of things before we can hope to experience peace in our mortal environment. There are inflexible rules which apply to every aspect of human life. There are laws governing physical relationships, moral conduct, and mental attitudes. We may resent

these directives because they interfere with our ambitions, but no human ingenuity can change the eternal pattern. The way of heaven is the supreme good and its power is supreme. There is a story that Canute, the Dane, was flattered out of face by his fawning courtiers. They assured him that his power was infinite, that even heaven attended on his wishes. To end the problem the king had his throne taken to the seashore when the tide was low. Seating himself he waved his scepter and ordered the tide not to come in. In due time he was drenched. The moral is obvious. Even the most arrogant mortal cannot interfere with the processes of natural law.

We exist because we are nourished from the ever-flowing fountains of Parental Life. In God we live, and move, and have our being. Ancient peoples were aware of this simple fact, whereas today we are comparatively indifferent toward our dependency. Absorbed in our material purposes, we fall victims to our own false judgments. Even when our false strategies go awry, we refuse to acknowledge that we have broken faith with universal integrity.

Creation can never revolt against its creator. There can be no good superior to the will of God. We shall never become so great or so wise that we can amend the divine code. We can argue forever and reshape our concepts of divinity. We may pray for what we want, but we will get what we need. We have created many gods in our own image but for a better likeness we should give greater attention to that sovereignty which abides in the furthest and innermost. The way of survival can be summarized in a few simple words: *if you love God, keep his commandments.*

Let us center our attention for a moment on the planet Earth and the conditions which are developing here. Obviously, our mundane affairs are going badly and no practical remedy is in sight. What is generally referred to as the good life is leading inevitably to the collapse of the economic system. Political unrest is everywhere and the tension is focused largely on the perpetuation of policies which already have proved to be inadequate. We

have more or less convinced ourselves that we live on an independent planet where we can gratify our ambitions without fear of retribution—laws which govern the rest of the cosmos are not applicable here—and we can continue to compete with ourselves forever. It is hard to accept the law of *cause and effect* and accept personal responsibility for the tribulations of the day. It is incredible that the human race has existed so long and learned so little.

Those religiously inclined have come to regard God as an indulgent parent who wants all his children to be healthy, wealthy, and comfortable. He should forgive us our sins, pardon our mistakes, and reward us handsomely for virtues which we do not possess. He has given us the planet Earth, a valuable piece of property which we are supposed to maintain and which we have sorely neglected. He has bestowed upon us minds with which to think and understand his laws; he has given us hearts with which to love each other; and he has given us hands so that we can serve each other and beautify the earth. Being thus richly endowed, it would seem that our labors should be more productive. All religious beliefs have been established to honor that which is most honorable—the Heavenly Parent. Let us escape for a moment from bondage to our sophistication and contemplate as best we can the realities of life.

It was Akhenaten, the ancient Egyptian mystic, who realized that the rays of light wherever they shine bestow the will, wisdom, and love of a Divine Power. There is no boundary, no region which does not receive the benediction of the Creator. We breathe it in with every breath that we take. It comes to us through everything that we touch. We hear it in the winds and see it in the eyes of those we love. This Presence cannot be divided from its laws for they govern the destiny of every creature. Our sun is one of the myriad stars that dot the firmament and the eternal law shines through them all. They are likewise messengers of the Most High and servants of his purposes.

How can we doubt the Life that makes our own existence possible? And why should we be afraid to keep its rules? Perhaps

it is because we are afraid that integrity will destroy the vast structure of conceits and deceits which we have labored so long to build. This is our Tower of Babel, and it has already led to a confusion of tongues. If anyone doubts this he can turn on his television.

It has been said that for ages men believed that the earth was flat. They had many ingenious ways of justifying their convictions, but all their thinking in no way changed the shape of the planet. Today we have many false beliefs and each has its defenders, but truth remains unchanged. This indeed is a blessed hope that merits our redemption.

Of one thing we can be certain—heaven plays no favorites. Its ways cannot be perverted and no amount of bribery can affect its decisions. It is good to realize that somewhere in this great plan there is an incorruptable principle in which justice and mercy are one and inseparable. Divinity is not subject to the whims of mortal rulers. It needs no defense because it cannot be assailed. It is encouraging to know with inner certainty that there is something somewhere which cannot be corrupted. Why should we allow ourselves to become so distracted with our earthly problems? What is actually gained by this desperate struggle for power and prominence? The human will is ruthless for a little while and then goes to sleep again according to the will of God.

Mortal life is at best a day of schooling; so why should we not make the schoolroom as attractive as possible and teach that which all mortals need to know? If we remember God in the days of our youth, he will not desert us in our later years. The realization of the omnipresence of Deity requires some adjustment in our mental processes. We see what we expect to see, and take for granted that which we have already assumed to be true. By the same token we can become aware of that which is our greatest good and from whence it comes. If we open our hearts and minds, the great plan becomes obvious and is justified in every phase of human affairs. When we see the real meaning for living, we are comforted and inspired. We become eternally grateful to those values which are eternal. We come to know that

we are not alone but forever under the wing of divine protection.

Fortunately for all concerned, this great story must have a happy ending. In fact, this was ordained from the beginning. If we will simply change our life style and find our reward not in what we have but what we are, we shall also know beyond all doubt that it is better to be servants of truth than to be rulers over a world of errors. If we have doubted the existence of God, we should look about us. Everywhere divine laws are moving in to overcome human ambitions. If there were no good or evil, plots might succeed but, as we watch conspiracies fail, tyranny turns upon the tyrants who have created them; words without substance end in nothing. Thus the words of the prophets are justified, and the dream of a better world is fulfilled.

The overwhelming majority of human beings believes in the existence of God. It is assumed that Deity exercises absolute sovereignty over all created things. In moments of emergency, however, there is a tendency to doubt the ability of Deity to cope with the delinquency of the beings which he has fashioned. So far as our little planet is concerned, we are inclined to take over management according to our own convictions. Groups—religious, political, and cultural—decide what is necessary but cannot agree as to the methods or means which can bring about a reformation of human nature. The missing ingredient is an appropriate methodology by which wisdom overcomes ignorance, virtue transforms vice, and common sense can redeem the various levels of society from the false opinions which now parade as policy. We are gradually learning an all important lesson—a power greater than our own must ensoul our efforts or we labor in vain. As long as we cling desperately to our own mistakes, conditions in general must worsen. In the end the believer and the nonbeliever must obey laws that neither can avoid or evade.

The average churchgoer is aware, at least intellectually, of the system of morality and ethics taught by Christ. The beauty, sincerity, and authority revealed through the Sermon on the Mount provide the eternal foundations upon which an enduring

civilization can be built. The divine plan is revealed through the wonders of creation, and religion teaches us how we can unite our resources in the service of the Supreme Good. That part of growth which we cannot accomplish for ourselves is conferred upon us in proper time. Why then should we be so fearful of the shape of things to come? The Eternal Power enthroned above the galaxies has the situation well in hand. Humanity has a destiny decreed by the love of God. Nations may rise and fall, planets appear and disappear, and the comets streak their ways across the firmament, but the end is not yet. The small doubts in the minds of mortals are dispelled by the spiritual certainties which stand against all negations. As virtue is thrust upon us by circumstances beyond our control, we should all rejoice and be exceeding glad for it is the final proof that God is alive and well.



Blessed is that man and beloved of God who is afraid of no man, and of whom no man is afraid.

—Roman Saying

Of a human soul the most subtle part is God.

—Egyptian Saying

FATAL SMATTERING OF FRENCH

An American traveler once met a companion sitting by the side of one of the mountain lakes of Switzerland in a state of utmost and woeful despair, apparently very close to his last agonies. He inquired of the cause of his sufferings. "Oh, I was very hot and thirsty and took a very large drink of the clear water of this lake. Then, after I sat down on this stone, I consulted my guidebook and to my dismay I found that the water of the lake is extremely poisonous! Oh, I'm a gonner—I can feel it running all through me; I have but a few minutes left to live." "Let me see that guidebook," said his friend; turning to the passage he found: "*L'eau du lac est bien poissonneux*" ("The water of this lake abounds with fish"). "Is that the meaning?" he asked. After being assured of the meaning the dying man looked up radiantly. "Tell me, what would have become of you had I not come along?" asked the friend. "I would have died of imperfect knowledge of the French language."

BY DUE PROCESS OF LAW



In the year 1215 King John of England was forced by his barons, on threat of civil war, to grant the Magna Carta—the great charter of British liberties. Among the clauses of this charter, it was specifically stated that no free man should be imprisoned or dispossessed except by the judgment of his peers or by the law of the land. The original charter was subject to a number of revisions, including those recommended by Lord Bacon in the seventeenth century. The American Bill of Rights was adapted to the needs of a new nation from the Magna Carta, and any person whose rights or liberties are threatened is entitled to be duly and lawfully tried by a jury of his peers. This procedure was reasonably effective for over two centuries, but recently certain doubts and misgivings have arisen which have interesting philosophical and psychological implications.

While jurors are for the most part honest citizens, tried and true, many of them are certainly conditioned by current attitudes which may seriously influence their decisions. It was noted recently that there is a strong tendency for juries to decide upon a verdict without waiting to hear the evidence or ponder upon the moral or ethical factors involved. Prejudices on almost every subject seriously interfere with the due process of law. To some persons those under trial are guilty as charged, even without the findings of the prosecuting attorney. Others like to assume that the defendant is simply the victim of legal corruption. Deeply religious jurors are often of an entirely different mind from those who think in terms of justice without mercy.

A matter of honesty is a case at point. Society in general is tolerating and even approving ethical compromise. Corruption is taken for granted and widely condoned. Deeds of violence

committed by minority groups may be taken as expressions of heroism by sympathizers. Labor strikes which include destruction of property and criminal assault pass comparatively unpunished. Under these conditions it may not be easy to find jurors of sound judgment, unprejudiced and uncommitted. It would seem desirable to provide some type of training for prospective jurors which would qualify them to evaluate evidence and not be over-influenced by witnesses or attorneys.

In our private lives we often find that we cannot cope successfully with personal problems. In legal procedure a defendant is assumed to be innocent until guilt is proven. Are we able to take this attitude when it involves relatives, friends, and neighbors? When arguments arise and accusations are made, our first concern should be to discover the facts. We should listen to both sides and use every means at our disposal to make sure that justice is upheld. A prejudiced witness can be unfair and may attempt to gain his point by direct misrepresentation. A witness who perjures himself is a serious burden on the courts and is subject to a heavy penalty if his dishonesty is exposed.

In arguments the primary objective of each person involved is to maintain his point of view at all costs. He may exaggerate, distort the issues, or manufacture evidence; and if things go against him he may try to win by false words alone. It is interesting to remember that in ancient Egypt gossip was a cardinal sin. When rumors fly about they should be checked to their sources. Gossip is much like circumstantial evidence, and many lives have been ruined by malicious slander. Even if a person would like to believe the gossip, it is his moral duty to suspend judgment and allow the victim a full opportunity to defend himself if he can do so by honorable means. In religious counseling it has been my experience that in personality conflicts both sides should have an opportunity to testify. I know that some psychologists are reluctant to hear both sides of a dispute, but it is often the only way in which facts can be discovered. When incompatibility sets in—intentional or unintentional—misstatements are almost inevitable.

Most human beings are born honest. Children are inclined to be truthful until they discover that falsehoods are more profitable. The child lies to avoid punishment, flatters to gain favor, and uses devious means to accomplish its purposes. Unless parental leadership requires honesty the young person grows up without a proper standard of values. Juvenile delinquency is reaching frightening proportions in modern society, and ends in misery for all concerned. Instead of the mind being used to advance character, it contributes to irresponsibility and the corruption of morals. The average person believes that he is as honest as the problems of living permit. He does not wish to hurt anyone, but his inner life is immature. He does not have the strength of character necessary to control his own thoughts and emotions. Religion can make a positive contribution to community life. Those trying sincerely to live as God would have them live are inclined to live honorably. They may not always be able to overcome their faults and failings, but they gain strength from community worship and the sincere assistance of their neighbors and friends. When the virtuous are honored and dishonesty is frowned upon, the weak gain strength from each other.

It behooves every normal person to establish within himself a constructive philosophy of life. Within each of us is an architect whose services are available when called upon. The laws governing the building of a house or the establishment of a career are very much the same. The first step is to work out a plan suitable to our needs. We consult an architect who furnishes us with an architectural drawing. We make such corrections as will add to our comfort and security, and then engage a contractor to construct the dwelling. In planning a life we depend upon our own internal resources. Both buildings and careers should be expertly engineered. To live from day to day is to be constantly involved in emergencies without any master plan to guide our decisions. Under such conditions unforeseen situations can become disasters.

The goal in modern living is personal happiness which implies the enjoyment of all possible luxuries and as little serious thinking

as possible. Optimists sail the little ships of destiny into the great ocean of circumstances without rudder or compass. It is not to be wondered that they end in shipwreck. The salvaging of a foundered ship frequently involves litigation. An attorney friend of mine provided the following useful information. "If you know you are innocent, ask to be tried before a judge. If you feel yourself to be guilty, ask for trial by jury." If you are well intentioned, judge your own character. If your motives are dubious, consult with friends. Always remember that the members of a jury suffer from the same shortcomings which are afflicting you. Your strength must come from within yourself if you wish your life to be important. Often internal weakness can lead to the courtroom where moral infirmities are given a public hearing.

Another weakness in the jury system is the inconvenience of being locked in a hotel room for the duration of a long and complicated lawsuit. The jurors want to get home as soon as possible and personal comfort takes precedence over due processes of law. I have known a number of persons who have served on juries. Most of them were sincere but, except in very simple cases, they found it difficult to evaluate situations entirely beyond their personal experience. Under such conditions there is a strong tendency to sympathize with the defendant who is obviously in serious trouble. It is understandable that the twelve honest citizens, tried and true, may differ strenuously among themselves. The ones with the most dominant personalities like to take command of the situation. The result is frequently a hung jury. Positive members will not give up and the quiet ones will not give in. There is little time or inclination for psychoanalysis, and the community is faced with expense of a mistrial or a retrial.

Considerable litigation could be prevented if persons taking on obligations would read the small print in the contracts which they sign. Whenever persons involve themselves in debt they should realize that they are bound by the letter of the law. Everything implied under a contract should be clearly stated and itemized before a signature is affixed. Misrepresentations are more common every day, and the present trend for shopping around

for the lowest bidder can end in a lawsuit. Important business transactions should always be made in the presence of witnesses who fully understand both the spirit and the letter involved in the transaction. It is always our privilege to help other persons remain honest. It is also the better part of wisdom to arbitrate disputes out of court.

In order to streamline legal procedures, many changes have been made relating to our concepts of justice but the courts are still heavily overloaded. A young couple I knew decided to get a divorce but, after going through the preliminary procedures with their attorneys, they decided on a reconciliation. The Greeks had a great deal of trouble with their laws. Every reform opened the way for further abuses. In some of the Grecian states the most efficient solution was to leave the matter with the gods. They did this by recourse to the priesthood. The custodians of the temples were supported by the state and had no personal or financial interest in legal practice. Those appearing before them were often so intimidated by the odor of sanctity that they confessed the truth on the spot. The priests also had ingenious methods of clarifying issues with very little waste of time. A good example of this older technique found its way into the Bible as the judgment of Solomon. In many Oriental countries the rulers served as judges. A chair was placed for them on the porch of a public building and each defendant pleaded his own case before the highest possible court. The decisions handed down were final and no appeals were permitted. It worked rather well because most culprits found it embarrassing to lie in the face of the king. In England during the seventeenth century, there were always "benchers" in St. Paul's Cathedral whose duty was to discover the truth if possible.

The jury system seems to have originated in Egypt. Its primary duty was to judge the souls of the dead. These judges were not mere mortals but an assemblage of deities. They could not be bribed and they could read the minds of mortals. If mental telepathy ever becomes part of our normal sensory perception range, litigation will become extremely rare. The polygraph, or lie

detector, has already become useful in determining the guilt or innocence of a suspected criminal.

Wealth has played havoc with legal processes. In older times the privileged classes were above the law and the average citizen could not afford an attorney. Great fortunes and vast enterprises now require almost constant legal assistance. Under the general heading of competition, many things happen which are contrary to the common good. Personal holdings have also increased. In ancient times there were few fences and a man might pick a suitable spot and settle there for the rest of his life. Possessions were so few and of such little value that it was hardly worthwhile to steal them or attach them for debt. Diogenes for years lived in an empty tub in the Athenian Forum—the best part of the city. There is no report that he was expected to pay for the land or was taxed for the building. As the tub was easily rolled from one place to another, it might well be regarded as an ideal mobile home. Jesus preached along the roadsides of Galilee and there is no record that he was accused of trespassing. Of course, it is quite possible to point out that increasing populations make it ever more difficult to live the simple life.

The one-hundred-percent American (the full-blooded Indian) also had his own ways to keep the peace. The wandering tribes of the Southwest were small social units depending upon mutual cooperation for survival. The inducements to crime were few because the families had lived together for generations. Such discords as arose were usually arbitrated by the medicine chief. He was the custodian of tribal law. There was a strict code founded in religion and proven by the test of time. To transgress the rules was to deprive the transgressor of the rights of tribal citizenship. The Iroquois League of the Five Nations believed in the doctrine that, when laws are few and enforced, virtue prevails. There were few temptations and therefore few thieves.

In ancient India, then a vast and sparsely populated subcontinent, community justice was administered by gurus, or holy men. They wandered about, and local disputes were suspended to await the arrival of a sanctified teacher. The problems were usually

trivial. The solutions were reasonably obvious, and the villagers regarded the verdicts to be in line with their religious beliefs and therefore just and appropriate.

It should also be remembered that the mental functions of the human being are departmented and an honest verdict, in any situation involving judgment, depends upon the coordinated findings of several of these faculties. Some parts of the mind observe but do not reflect upon the evidence. Areas of thought little used in daily living must be considered inexperienced. A good juror must be a sound thinker able to assemble testimony and interpret it with both justice and mercy. He should use the same procedure in private judgment. A wrong verdict can have lasting effects for good or ill, and a right verdict is a valuable experience in justice for all concerned.



EGYPTIAN KINGS. The Egyptian kings, according unto their law, used to make their judges swear that they should not obey the king when he commanded them to give an unjust sentence.

—Plutarch

Obliging the Judges.—A barrister was met by a friend the other day in the street, laden with a lot of law-books. Pointing at the books, his friend said, "Why, I thought you carried all that stuff in your head!" "I do," quickly replied the lawyer, with a knowing wink: "these are for the judges."

—*Modern Eloquence*, 1900

You cannot live without lawyers, and certainly you cannot die without them.

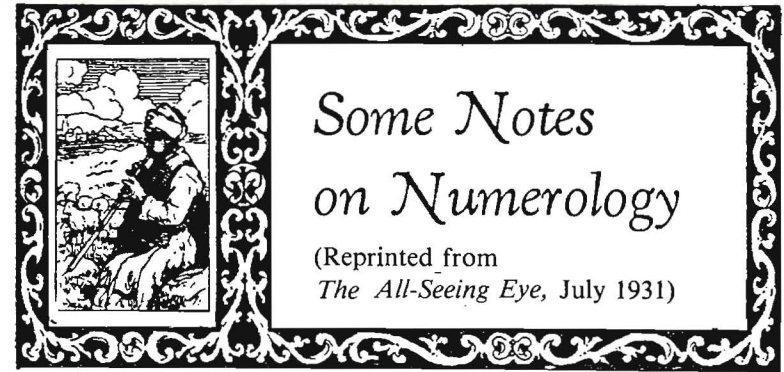
—Joseph Choate

A flaw in a piece of white jade can be ground away, but for a flaw in speech nothing can be done, therefore be cautious as to what you say.

—Chinese Saying

Prejudice is a judgment twister.

—George Starr White



The flames which destroyed the Pythagorean University at Crotona left little beside speculation upon which to reconstruct the learning of this most noble institution. The master perished with his school. The offended pride of ignorance had sought once more to justify itself by destroying that which it could not understand. A few charred fragments remained but these at best give only hints of a system so profound that it has been said that only Pythagoras himself ever actually understood it. Even the Neo-Pythagoreans of Alexandria, laboring within five hundred years of the great initiate's death, were incapable of reconstructing his doctrine so completely had the traditions been obliterated. Plato was the philosophic successor of Pythagoras, and although he approached the problem of learning from a somewhat different viewpoint, we find much Pythagoreanism scattered throughout his writings and we know that he paid a great price for some partly destroyed manuscripts presumably discovered amidst the ashes of Crotona.

Today we hear much of Pythagoras and his philosophy and several more or less metaphysical systems are ascribed to him. Careful examination, however, will demonstrate the fallacy of these claims, for nothing resembling an orderly body of doctrine has descended to us from the Samian sage. The systems circulated under his name are of three classes. First, ancient speculation advanced in his own day by those uninitiated into the true Pythagorean mysteries; second, medieval fabrications brewed in a witch's kitchen

of magic and superstition; third, the theories of modern writers who, seeking to invest their opinions with an honorable toga, lay them at the door of this illustrious ancient. Where nothing is known, everything is suspected and it is difficult to tell where fragments of the original tradition leave off and the forgeries begin. One thing is certain, little of the philosophy now attributed to Pythagoras does his memory much credit, and to have gained for himself the title of the Son of God he must have been the author of better stuff.

Today when we think of Pythagoras we are immediately minded of numerology. The ghost of the old philosopher invokes thoughts of birth-paths and soul-mates and we pant after these mysteries. The purpose of this article is not to enlarge upon the merits or demerits of *numerology*—a sort of chiropractic psychology with which we straighten out the curvatures of life by a scientific adjustment of vowels and consonants. Numerology is unquestionably based upon a Pythagorean system of interchanging letters and numbers. At this point the correspondence ends, however, for the method of interpreting these numbers and arriving at the various sums involved cannot be referred to Pythagoras. This does not necessarily mean that modern numerology cannot justify its existence, but it does mean that it conveys an impression which is likely to divert the mind from the weightier and more philosophical aspects of numerical philosophy. To Pythagoras, numbers and their combinations were the elements of a magnificent philosophic system which introduced the thoughtful to the most profound verities of God and Nature. True numerology was philosophic and divination by numbers was but an accidental aspect.

The Gnostic Christians employed the cabalistic and Pythagorean number systems as keys to the interpretation of the mysteries of the New Testament. Marcus, a disciple of Valentinus, who lived during the middle of the second century and whom Jerome declared to have been an Egyptian, particularly excelled in the mathematical mysteries. It would be incorrect to presume that Marcus followed the details

of the Pythagorean system but he certainly did gather such general information as was available and fashioned therefrom an extraordinary series of correspondences. He established beyond all reasonable doubt that the names and titles bestowed at some remote period upon the gods were susceptible of a profound interpretation based upon combining the numerical equivalents of the letters of which the names were composed. Pythagoras had contacted the mystics of the Holy Land and such as survived of the wise men of Babylon and Chaldea and from them he learned many cabalistic secrets even as he secured the keys of transcendental geometry from the Egyptians. He was the first to bring to Greece the organized occult traditions of Asia and he alone knew why the Babylonians declared that the number of 60 represented Pluto; 50, Jupiter; 40, Neptune; 30, the Moon; 10, the air; 12, Mars; and 10, also Saturn. Although Rawlinson assures us that these numbers signify not only the gods but also the planetary bodies themselves, he can give no clue as to the reasons for his choice. In his essay on Isis and Osiris, Plutarch writes, "When the Pythagoreans appropriate the names of several of the gods to particular numbers, as that of Apollo to the unit, of Diana to the duad, of Minerva to the seven, and of Neptune to the first cube, it is my opinion I say that in this they allude to something which the founder of their sect saw in the Egyptian temples, to some ceremonies performed in them, or to some symbols there exhibited." In another place the same author adds, "For as the power of the triangle is expressive of the nature of Pluto, Bacchus and Mars; the properties of the square of Rhea, Venus, Ceres, Vesta and Juno; of the dodecahedron of Jupiter; so, as we are informed by Eudoxus, is the figure of fifty-six angles expressive of the nature of Typhon." These two quotations will give a fairly comprehensive idea of the type of hints that have come down to us, fragments so desultory and archaic that each renders the confusion worse confounded.

Before we present for your consideration a few of the genuine fragments of the numerical philosophy

which have descended to this age, it might be interesting to insert what is called the cabalistic catechism, an illuminating contribution to the subject.

Q. What is the generative number?

A. In the Divinity, it is the unit; in created things, the number 2; because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Q. What is the most majestic number?

A. 3, because it denotes the triple divine essence.

Q. What is the most mysterious number?

A. 4, because it contains all the mysteries of Nature.

Q. What is the most occult number?

A. 5, because it is enclosed in the center of the series.

Q. Which is the most salutary number?

A. 6, because it contains the source of our spiritual and corporeal happiness.

Q. Which is the most fortunate number?

A. 7, because it leads us to the decad, the perfect number.

Q. Which is the number most to be desired?

A. 8, because he who possesses it is of the number of Elus and the Sages.

Q. Which is the most sublime number?

A. 9, because by it religion and Nature are exalted.

Q. Which is the most perfect number?

A. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, and the end; power and force; life and annihilation.

Pythagoras employed numbers as symbols of and gateways leading to those principles of life from which inferior bodies are suspended as effects depend from causes. He, therefore, divided his numerical symbolism into two parts; the first devoted to the nature of causes, and the second devoted to the nature of effects. Those numbers which referred to causes he called *intellectual* and those which referred to effects *sciential*. The intellectual numbers are archetypal patterns

which exist eternally in the Divine Mind and sciential numbers are the creatures or rather the measure of the creatures which are temporarily objectified from the thoughts of God. The intellectual numbers which were suspended from the Idea of intellectual number were called the monad, the duad, the triad, the tetrad, the pentad, the hexad, the heptad, the ogdoad, ennead and the decad, and their correspondences in the sciential numbers were the one, two, three, four, five, six, seven, eight, nine and ten. From Moderatus of Gades we learn the difference between the intellectual and sciential numbers when he terms the monad "the seminal reason of the one," or again, where he expresses it, "monad amongst numbers, one amongst things numbered." Thus numbers and things numbered occupy in relationship to each other positions corresponding to spirit and matter. We may also say that whereas the numbers scientially speaking numerate the parts, the intellectual numbers are all unities signifying dignity and attribute rather than quantity. Thus the sciential number 8 signifies 8 ones or 8 parts, but the ogdoad, which is the intellectual concept of 8, is an undivided principle, the symbolic name for an order of divine procedure. Through the numbers, therefore, say the Pythagoreans, man approaches a realization of number. In other words, through the diversity of Nature men approach a realization of the unity of life and of God.

Each of the intellectual numbers has a keyword, in fact a strange confusion of definitions has come down to us from ancient writers. The *monad* was termed *spirit* as being the first wholeness which emerged from chaos. All numbers, both intellectual and sciential, arise from and ultimately retire to the monad. Hence Pythagoras, in propitiating this number, addressed it thus: "Hear noble number, sire of gods and men." The *duad* was termed soul because the soul is divided in its allegiance, at some times inclining towards spirit and at others verging towards matter; hence the two was also called instability or ignorance because foolish persons are vacillating. The *triad* was termed *mind* because it orders the duad,

bringing equilibrium in the sense of reason. The *tetrad* was termed *body* because a body is composed of the four Platonic elements of mind, science, opinion and sense, and is the fourth extension of which a point, a line and a surface are the first three. The tetrahedron is the simplest of all geometrical solids, having but four surfaces. The *pentad* is termed *Nature*, being the union of the duad and triad. It is termed the fountain of souls, the seat of celestials, and the throne of the world. The *hexad* is termed *harmony* and was sacred to Venus who was called the mother of harmony. It was also related with time as being half of the sacred twelve which signifies the year and a quarter of the mystical twenty-four which, in turn, represents the hours of the day. The *heptad* is termed *order* because 7 signifies those laws of creation which are the inflexible will of the creative agent. The heptad was sacred to Minerva because she signified the plan born from or in the mind of her father. The *ogdoad* was termed *equilibrium* or justice because of all numbers it is the most equal. By its form the 8 reveals the equilibrium of the worlds and also the courses of the celestial bodies. The *ennead* was termed *Prometheus* for it signified the expiation of sin and the principle of sacrifice. It was also the peculiar symbol of man. The *decad* was termed *perfection*, for in it all shortcomings ceased. Among the Pythagorean names for this symbol were heaven, the world, and fate.

The ancient oracles declared that the gods would send all manners of calamities to any man who changed the names of the gods. This was done to protect the cabalistic importance of these names so that the enlightened of some future age might benefit from the erudition of the first philosophers. It is not difficult to discover the numerical values of the letters of the Greek and Hebrew alphabets, where cabalism and Pythagoreanism have their origin, but an effort to transfer the system to the English alphabet has proved hopelessly confusing. To begin with, the Greek and Hebrew characters are presumed to have been revelations from the gods and were essentially religious and philosophical alphabets. Such does not seem to be

the case with the English. We are a materialistic people who created our language not for the worship of the divinities but with an eye to the more imminent problems of barter and exchange. The numerical value of some of the English letters can be rather easily discovered from their Greek and Hebrew correspondences but some of the letters of the older alphabets have no English equivalents and at this point speculation runs riot. The following table, though necessarily incomplete, is at least approximately correct and may serve as a basis for further calculation:

A	equals	1	L	"	30
B	"	2	M	"	40
G	"	3	N	"	50
D	"	4	O	"	70
E	"	5	P	"	80
F or V	"	6	R	"	100
I	"	10	S	"	200
C	"	20	T	"	300
			U	"	400

Pythagoras had several other divisions of numbers as to their attributes of multitude, magnitude, quantity, quality, etc. He divided sciential numbers into odd and even, declaring that the odd numbers were sacred to the gods who should be propitiated with offerings consisting of odd numbers of objects; the even numbers were also worthy of veneration but were assigned to inferior spirits and terrestrial creatures. Odd numbers were creative whereas even numbers signified areas or conditions awaiting the action of the creative forces. All numbers were primarily intended to stimulate ideas, being in reality only symbolic of ideas. The mind attracted to an object for the consideration of its numerical attributes was invited by the numbers to investigate and admire those celestial causes which precipitated its corporeal appearance. The purpose of the Pythagorean disciplines was to so stimulate the reason that it became capable of recognizing and assimilating. One of the Pythagoreans aptly wrote that there are realities in Nature which are not susceptible of interpretation through the conventional methods of symbolism. Thus no bodies

can be ascribed nor will carven images imply the truths. Even sounds or harmonies fail. But of all human devices numbers are the most appropriate. The numerals convey the sense of quality and quantity without the impediment of form or the limitations of place and time. Thus through a study of the numerical philosophy the eye of the internal perceptions may be opened without the mind being filled by erroneous concepts resulting from grosser forms of symbolism.

Approaching the Christian period, when the Gnostics were striving to establish Christianity as a synthesis of the classical pagan religions, Pythagoreanism was revived with telling force by the Marcionians. In the symbolism of this cult we find a curious blending of letter and number values in an effort to demonstrate that Christ signified the eternal Logos of the pagans rather than an exception to all previous cosmical order as He was preached by the Apostles. Two extraordinary symbols stand out in the Gnostic system. The first is the correlation of the vowels, the planets and the seven heavens. The Gnostic Pantheos was often depicted with the seven vowels over its head to signify the seven spirits before the throne. These seven spirits were the planetary angels or, as Hermes called them, the governors of the world, and each had a particular vowel ascribed to it. The heavens were depicted as a series of concentric circles radiating from the surface of the earth with the sacred vowel which it sounded prominently displayed. The first heaven was that of the Moon and it sounded the vowel Alpha; the second heaven was that of Mercury and it sounded the vowel Epsilon; the third heaven was that of Venus and it sounded the vowel Eta; the fourth heaven was that of the Sun and it sounded the vowel Iota; the fifth heaven was that of Mars and it sounded the vowel Omicron; the sixth heaven was that of Jupiter and it sounded the vowel Upsilon; and the seventh heaven was that of Saturn and sounded the vowel Omega. For the Eta we can substitute Y and for the Upsilon W. By so doing the system will correspond very closely with that of the English vowels but we cannot depend upon the meanings being identical. From this

classification it becomes evident that the first and the last heaven together sound the Alpha and the Omega and the value of these two letters together is 801. By Gnostic permutation which adds the separate units of the sum, the number becomes 9. Now, among our keywords of intellectual numbers we find that the 9 stands for Prometheus and for sacrifice. Therefore, Jesus, the sin offering of the people, is referred to as the Alpha and the Omega, signifying his identity with the mystery of Prometheus. This is the way the system works. The Greek word for dove—when the letters are changed into numbers—also adds up to 801, which intimates that the dove and the Alpha and Omega have identical symbolical significance.

It was with such mysteries of universal processes and purposes that the first philosophers were concerned. It was to assist man in clarifying the riddle of his own origin and destiny that the numerical sciences were formulated, and it is to such end that they should be directed today if the dignity of the ancient wisdom is to be preserved. But human beings are selfish and personal, they are interested in fortune-telling not philosophy, and the state of their soul worries them far less than the estate of their body. We are in a period during which learning is decadent, when superficialities are elevated and profundities ignored. We can but hope for a more philosophic era. But hoping, we can bind ourselves to the task of bringing about that state which we desire.



Intuition is reason in a hurry.

—Holbrook Jackson

In
Reply



A Department of Questions and Answers

Question: Many of us are confused and troubled by present world conditions. Can you give us some enlightenment on this subject?

Answer: Humanity has been burdened with religious, economic, and social problems since the beginning of recorded history. Pre-historic remains indicate that strife and conflict existed long before what we like to call *civilization* came into existence. Our most remote ancestors were given to feuds and quarrels and competitive relationships with each other. The root of the dilemma lies within man himself. He is a strangely complicated creature moved by internal pressures which he seems unable to rationalize or control, and each generation has inherited the grudges of its ancestors. Civilizations have come to accept the inevitability of discords and antagonisms. When it became evident that rugged individualism was the root of most evils, various systems of morality and ethics gradually emerged to regulate the conduct of mortals.

Sages and prophets of long ago revealed the laws and institutes by which differences of opinion could be reconciled. The sacred books of the world based upon divine revelation and supported by human experience explained the facts of life clearly and dramatically. Religious systems have received the approval of the ages, but their followers have never been able to moderate their own personal ambitions. Philosophical schools also arose to point out and to demonstrate the validity of constructive attitudes. A partnership was formed between state and church. In a few cases this union was useful and practical, but the infirmities

of human nature were finally victorious and exploitation reigned supreme. By degrees an attitude of futility became prevalent. There seemed to be no cure and the sorry state of human affairs became something which had to be endured by everyone born into the mortal sphere.

A vague and ill-founded optimism has set in, supported only by wishful thinking. Without any effort on our own part, tomorrow will be better than today. New leaders will be more honorable than old tyrants. The undisciplined public mind will cultivate and accept those integrities which will contribute to peace and prosperity. Revolutions and rebellions will clear the way for human brotherhood and the children we neglect today will live in a better world than we have ever known. Some who are intuitive persons doubt that violence can lead to peace. They also are reticent as to the outcome of prevailing policies. Can blind leaders lead their blind following into the promised land?

Lycurgus, the Spartan lawgiver, inherited a state troubled with a general disrespect for integrities. He realized a parental duty to his subjects, and that he was not there to exploit the Spartans but to ennoble them. He put them under a severe discipline, rewarding only the virtuous and penalizing excesses wherever they arose. Lycurgus lived the simple life himself and set a constructive example. He functioned on the principle of equal opportunity for all and special privileges for none. The Spartan could not exploit his government, and an atmosphere of honesty prevailed. This way of life resulted in a collective strength which was recognized and respected by all the Grecian states. A firm, enlightened, and benevolent government which will not condone corruption is indispensable to the survival of a culture. The thoughtful can survive but the thoughtless destroy themselves.

History tells us that when a nation becomes rich and powerful it is in serious trouble. Luxurious living is the beginning of the end. A Greek philosopher said, "If I wished to curse a man I would say to him: 'Let your sons live in luxury.'" What we call today the *good life* is fraught with many dangers. We come to view the world as a bountiful planet which will supply everything

we demand free of charge. As our accumulations increase, our aspirations decrease. We have overlooked the natural fact that we are here primarily to overcome the weaknesses of our own character. If the system under which we live does not inspire us to self-discipline, we must work out our own salvation with diligence. This simple truth is becoming more apparent with every passing day. Many persons are rebelling against the consequences of their own wrong attitudes. The desperate effort to maintain an unreasonable life pattern is leading to individual and collective exhaustion. We have been endowed with faculties which enable us to correct our own mistakes. Unfortunately, governments cannot legislate integrity. Each individual must develop this power within himself.

A Grecian, gazing upon magnificent architectural public buildings in Athens, shook his head sadly and remarked: "The Athenians build as though they would live forever, and eat as though they would die tomorrow." In human nature the imminent is usually victorious over the eminent. We are forever hazarding our own futures both physically and psychologically. The habits which dominate in personal living also take precedence in our collective policies. The immediate advantages of wealth, power, and fame come to be considered as irresistible realities. They become lines of least resistance—temptations which only a few can resist. While it remains possible for physical wealth to be accumulated without consideration for the common good, the procedure will continue to the final detriment of all concerned. The situation is well summarized by the lines in *The Tempest*: "We are such stuff/ As dreams are made on, and our little life/ Is rounded with a sleep."

Fortunately for all of us the human tragedy has a happy ending. We are not destroyed by our mistakes because they ultimately become unbearable. Man is not the lord of all he surveys. He is a servant of an authority far greater than his own. He has stewardship but not possession; and departing, he must leave behind him the consequences of his own career. We are born with the inalienable right to be free men and women until we enslave

ourselves by our own cupidities. There is no self-extinction built into our compound, but we can linger in our misfortunes unless we mend our ways. It is almost unbelievable that four-and-a-half billion human beings crowded on the surface of one small planet have never been able to cooperate for the solution of their mutual infirmities. As populations continue to increase we must cooperate in order to survive, and we will awaken to this truth in the years which lie ahead.

A strong revival of religion is a clear statement of our own insufficiency. We are already reaching out for protection and guidance to an invisible power which we intuitively recognize as the Sovereign Reality. Unfortunately, however, we cannot serve two masters. We cannot pray to God for assistance and at the same time violate the Commandments of Heaven. Lack of essential honesty tears us down more rapidly than faith can build us up.

The thoughtful person must take a more constructive point of view on current world conditions. Uncontrolled anxiety accomplishes nothing. The widespread disillusionment is actually unjustified. There is a rather disheartening question which we should all ask ourselves—"What would I be worth if I lost everything I had?" The obvious answer is that our true worth cannot be taken from us. I knew a number of persons who were wiped out by the collapse of the stock market in 1929. In one day they were bankrupt. I asked one of those heavy losers what he was going to do about his future. He answered very gravely, "I am going to bed and have the first good night's sleep I've had in twenty years." Many on their death beds express similar sentiments. Only by leaving this world can we escape the disillusionments and conspiracies which have become unbearable burdens on the human soul.

It is easy to tell a person to simplify his living; however, in most cases he tells us that nothing could please him more but it is not possible. Only Providence can clear the way to liberation. That is what is happening today, but the majority of individuals is far from grateful. It might be wise to make an accurate list of our

assets and liabilities and weigh the advantages against the disadvantages of our life styles. Are we living within our means? Are our investments secure? Is our work giving us time to live and grow and unfold our higher potentials? Are we satisfied with enough or desperately struggling after greater luxuries? Are the children happy and well adjusted? Have we encouraged in them thrift and self-control? In substance, are we wearing our careers like a comfortable suit of clothes? Are we grateful to life for the benefits which it has bestowed? Do we help the needy, and do good to those who have sought to injure us? Do we enjoy good music and inspiring books? Have we proper hobbies to balance our dispositions? Are we still in love with our marriage partners? If we can answer most of these questions in the affirmative, we should be truly grateful.

On the other side of the coin—are we living beyond our means, worried and harassed about our investments, exhausted by the pace of business stress, having little time or energy for family and friends; have we been reminded by our physician that our physical bodies are showing signs of wear and tear? Have our social activities become boresome and wasteful of energy, and do we end the day watching impossible television programs? If life is bringing nothing but stress and strain, it might be wise to renovate our economic and social procedures.

If we have become so involved that there appears to be no way by which we can extricate ourselves from the webs of our own making, we can take consolation in the thought that in due time all these things will pass away, including ourselves. We can then make new starts in future embodiments, and hope that our intuitions will recommend less intensive types of existences.

What is true for the individual is also true for the collective. There must be periodic housecleanings. Patterns that have become unendurable must be broken, and release from material tyranny is always a step forward. Policies which have consistently failed cannot be expected to succeed. It is saddening to realize that leaders in various fields are not aware of the facts. Most of them, unfortunately, cater to the weaknesses of their people and,

to retain popularity, betray the common good. The present energy crisis is a monument to ignorance and stupidity. Inflation dogs the heels of selfishness and mutual exploitation. Juvenile delinquency is the inevitable result of a materialistic culture which finds it expedient to depreciate or ignore personal integrity. The world is waiting—rather impatiently—for the day when truth regains its authority. A few are born honest, a few more learn honesty through experience, but for the majority honesty must be thrust upon them. This happens when dishonesty is no longer profitable.

It is consoling to remember the great changes which have occurred down through the centuries. China, one of the most ancient nations, was afflicted for thousands of years with political corruption; but like the phoenix it has risen from the ashes of its own past with new life and vitality. Egypt was the world's highest civilization for more than fifty centuries. Its ancient glories are gone, but many of its discoveries are still contributing to human progress. Greek culture fell before Roman aggression, but both have helped to make possible the rise of Christianity. Rome fell to the hordes of barbarians, but the descendants of those barbarians made possible the glory of the Renaissance and navigation to the Western Hemisphere. In the course of ages mistakes are forgotten and forgiven, but achievements become a priceless heritage for the future. With all its troubles, privations, and disappointment, humanity survived and has made advancements in science, art, architecture, philosophy, and religion. The human being appears to be indestructible. He has survived all his own mistakes and, though faltering a little, continues along the path which leads to the fulfillment of his own purpose. We have been part of all this for a long time; we will continue to reappear and, as the world improves, we will all enjoy the fruits of our constructive labors. We are not just a species; we are a divinely ordained order of created beings. Our bodies are mortal but the spirit within us is immortal, and the emergencies which arise along the way strengthen us to be better citizens of the world plan and purpose.



Happenings at Headquarters



Manly P. Hall on October 5 began the fall quarter *Sundays at 11:00 A.M.* lecture series with *The Benefits of an Uncluttered Mind*. On October 12 John W. Ervin, Vice-President, spoke of the *Secret Destiny of America—Christopher (Christ-Bearer) Columbus—Are We Keeping Our Assignments with Destiny? Thomas Jefferson's Vision of World Order and Government*. Manly Hall on October 19 advised *How to Choose a Religion or Philosophy Most Appropriate to Your Own Needs*; and Dr. Ervin viewed *Spiritual Energies at the Autumnal Equinox—A Time of "Harvesting"—Reflecting on the Past Seasons; A Time to Prepare to Be Thankful, to Share, and Reflect* on October 26.

The Mysteries of the Alphabet ("House of God"). *Are the Letters God's Symbols?—A Psychological Interpretation* on November 2 was John Ervin's subject. On November 9 Mr. Hall discussed *The Mystical Meanings of Playing Cards*, and on November 16 he spoke of *Psychic Self-Destruction—Releasing the Mind from Regrets and Self-Censure*. On November 23 Dr. Ervin's topic was *How to Cope with Anxiety and Stress—The Work of Hans Selye—Current Developments in Holistic Health and Healing*.

Mr. Hall on December 7 spoke on *The Place of Conscience in Daily Living*; and on December 14 John Ervin talked on *The Mystical Christ (The Man Few Know) and Christ as an Archetype of the Overself—Insights into the Aquarian Age—Manly P. Hall's and Carl G. Jung's Views of the Christ*. On December 21 Mr. Hall shared with us *The Unrecorded Years in the Life of Christ*.

On Sunday, November 9, from 10 A.M. to 4 P.M., the Society presented its Fall Open House. All facilities were open for browsing, including the PRS Library exhibit on *Religious Postage Stamps of the World* which featured stamps from the collection of Manly P. Hall; this exhibit began on October 5 and

concluded on December 27. The Hospitality Committee served light refreshments. At 2 P.M. Mr. Hall presented an informal talk on the subject of *Trees and Flowers as Meditation Symbols*.

Dr. Stephan A. Hoeller gave his *Wednesday Evenings at 8:00* lectures in two series—*Transformation in World Literature—Spiritual Visions of Life in Poetry, Novel, and Drama* and *Modern Schools and Leaders of the Spirit—Evaluating Some Great Contemporary Spiritual Developments*. The first series from October 1 through November 5 featured *Homer's Mystic Journey—The Inner Meaning of the Odyssey; The Holy Grail—Chivalric Mysteries in the Middle Ages; Dante's Journey into Self—The Message of the Divine Comedy; Faust, Archetype of Western Humanity—Goethe's Perception of the Modern Soul; William Blake's Way to Union of the Opposites—"The Marriage of Heaven and Hell"; and W. B. Yeats as Poet and Mystic—Yeats' Magical World View*. The second series from November 12 through December 17 consisted of *The Fourth Way—Gurdjieff, Ouspensky and Nicoll; The New Psychologies—From Freud and Adler to Jung and the Third Force; The Return of the Knowing Ones—The Rediscovered Wisdom of the Gnostics; Great Pan Is Not Dead—The New Spirit of Ecology and Naturalism; and New Lights from the East—The Teachings of Sri Aurobindo, Ramana Maharshi, and Rajneesh*.

On Thursday evenings at 8:00 Roger Weir conducted a continuing seminar on *Symbolism* from October 2 through December 18. Individual lectures explored *Symbols in MPH's An Encyclopedic Outline of Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy and in Melville's Moby Dick; The Encyclopedia's Scope, The Book of Hopi to Reconstruct a Ritual Year; Ideas and Thinking in MPH's Encyclopedia, Cassirer's Symbolism; Tao in MPH's Thought, in Moby Dick, in Lao-tzu and in the American Indian; Moby Dick and Symbolical Journeys; Special Film: Chac, A Mystical Journey of Mayan Indians, directed by Rolando Klein; Symbols as Operating Cores of Presentations in Tao Te Ching, I Ching, and MPH's Encyclopedia; Oceanic Symbols in Moby Dick, Mystical Theologies; Special Film: Okan, The Last Blackfoot Sundance, from Glenbow-*

Alberta Museum, Canada; *American Indian Symbols in Ritual Year Cycles*; and *MPH's Encyclopedia as Matrix for the Democratic Spirit of Inquiry*.

Three special events were presented on Friday evenings at 8:00 on October 17 and November 7 and 14. On the first date Ray House presented two award-winning films—*Kashmir, The Garden Spot of the Ancient Moguls* and *Switzerland, The Swiss Alps, Base of the Matterhorn*. In honor of the Los Angeles Bicentennial, Lolita Lowell presented color slides with narration on the November dates—*Tall Timbers and Grains of Sand* and *Paths of the Padres, Days of the Dons*.

Three *Ralph Sterling's Astrology Programs* were given on Saturday afternoons during the fall quarter; the first on October 4 featured a *Birthday Program for Libra (Sept 23–Oct. 22)* and *Libra Rising—General Trends and Projections for Year Ahead for Libra, Love's Magnetic Attraction and the Moon's Nodes*; the second on November 8 consisted of a *Birthday Program for Scorpio (Oct. 23–Nov. 21)* and *Scorpio Rising—General Trends and Projections for Year Ahead for Scorpio, 1981 . . . Economic Trends in a Spastic Economy*; and the third on December 6 was a *Birthday Program for Sagittarius (Nov. 22–Dec. 20)* and *Sagittarius Rising—General Trends and Projections for Year Ahead for Sagittarius, What's Ahead in the Year 1981 . . . for the United States?*

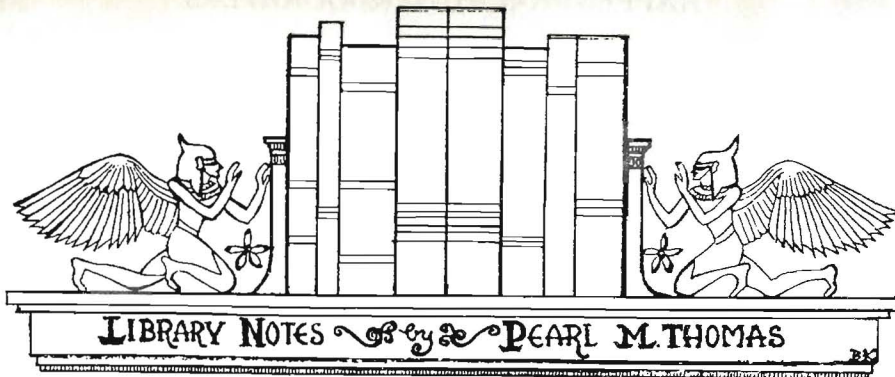
Alice DeCameron, a handwriting consultant, on the afternoons of October 11, 18, and 25 presented *A Workshop in Practical Applications of Handwriting*. The workshops covered *Direction and Motivation: Creating your objectives and achieving life goals—now and later*; *Aspects of Integrity: Determining honesty and trust in moral conduct. Exploring the many faces of deception*; and *Communication: A skill needed for success in many fields, many jobs—including human relationships. Speaking and listening. Problems caused by failure to communicate*.

On Saturday, November 8, Dr. Randall C. Phillips, past-president of the Interreligious Council of Southern California and a minister in the United Methodist Church, presented *The*

Art of Meditation. The morning session covered Eastern meditation methods and the afternoon session, Western methods of meditation.

On the 8:00 A.M., December 7, telecast of the "Odyssey" program on Channel 4 in the Los Angeles area, Mr. Hall was featured; the topic under discussion was "Mandalas."

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PLUTARCH AND HIS TIMES

In his own matchless way, Mark Twain once remarked on the subject of a *classic* stating that it is "something that everybody wants to have read and nobody wants to read." Plutarch's *Lives* could aptly fit into this category. Plutarch and Plato were probably the best read of the ancient Greek thinkers and their influence down through the centuries has been paramount. Yet—as far as Plutarch is concerned—his works today seem to be neglected; however, Ralph Waldo Emerson believed that the prestige of Plutarch will ever be felt. Some generations, he admitted, will bypass this ancient Greek but his popularity will return again and again and, as Emerson remarked, "Plutarch will be perpetually rediscovered from time to time as long as books last."

Because of this, it seems appropriate here to gather together some of the fragments of information we have about Plutarch and his times. Actually his period in history—the last half of the first century of the Christian era—is one when great interest in philosophy, religion, science, and ethics was prominent. It was the best age Greece experienced under imperial Roman domination and constituted the last great era for Greek and Roman literature.

Oddly enough, for an individual who brought to life so many of the ancient Hellenes and Romans, very little is known of

Plutarch himself. His contemporaries were strangely silent when it came to discussing him, and no one seems to understand why. There is even considerable conjecture as to when he was born and when he died. His birth presumably occurred between 45 and 50 A.D. and he died sometime around 120, but no later than 125 A.D. It is fairly established that he was born in Chaeronea, a small town in Boeotia which was an ancient state northwest of Athens. In many ways Boeotians were considered to be dull of mind and today the noun *boeotian* still implies the same. But to Plutarch his home town of Chaeronea had great significance and he spent much of his time there. In fact it is said that he hated to reduce the population by one person "to prevent it from getting smaller."

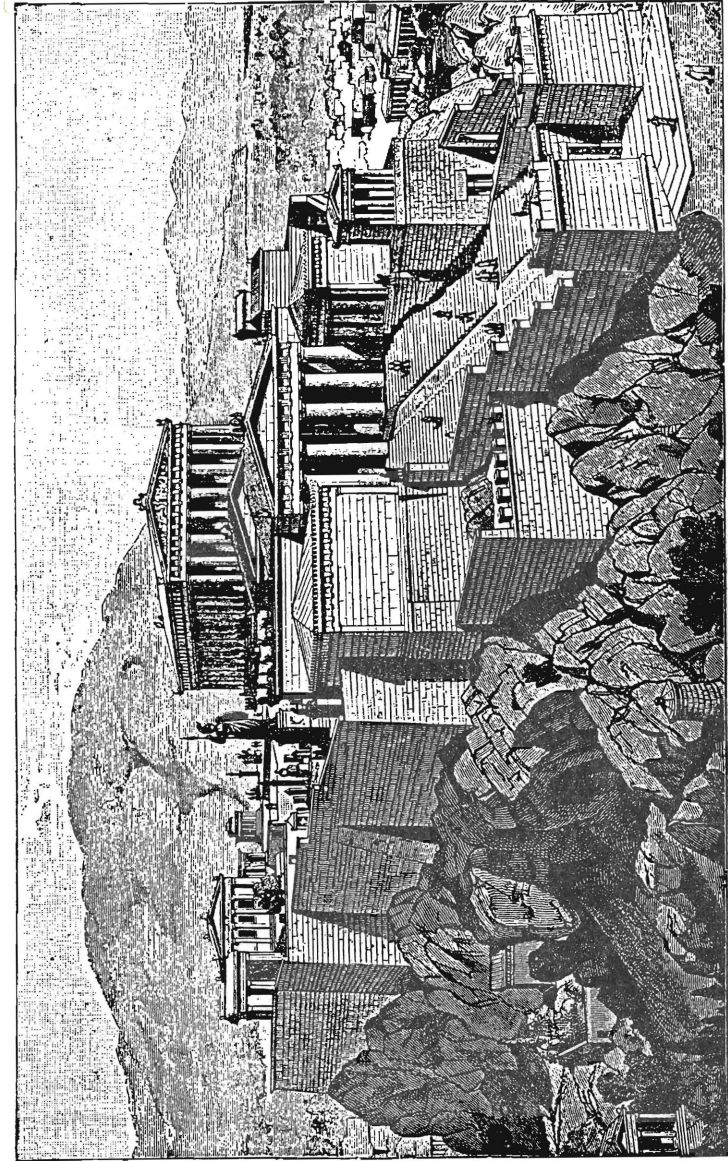
The family had considerable wealth which allowed Plutarch to have an exceptionally good education. Before his time, no one in the family had attained any renown. Plutarch mentioned his great-grandfather and grandfather with considerable warmth, and gleaned certain historical information from both of them. His father whom he never mentioned by name was also an abiding influence in his life. For example, as a young man Plutarch had been sent with a colleague on some duty to a Roman proconsul—an officer invested with consular authority—but his companion was unable to carry out the responsibility with him. In reporting the event on his return, young Plutarch was enjoined by his father to say "we went" rather than "I went" for in this manner he would not cause jealousy. The father's principal interests were horse breeding and taking charge of his considerable estate. He also loved to entertain; his home was often the center for large parties where people of similar interests could enjoy good food and good conversation.

As an integral part of his education, Plutarch did considerable traveling which was the privilege of a young man from a wealthy family. In Egypt he met the great teacher Ammonius who shortly moved to Athens where Plutarch returned to come under his guidance. Ammonius was the only man he ever called by the name of teacher, and it was from him that Plutarch learned to appreciate the great Hellenistic philosophical leaders. Living and

boarding in the home of Ammonius, he was imbued with Platonic idealism which remained as a guiding principle all his life. Athens, at a time when the marble temples of the Acropolis existed in all their pristine grandeur and when the magnificent libraries could yield the young student great opportunities for expansion of consciousness, became for Plutarch a second home which he was to ever cherish. The philosophical heritage he encountered there included Aristotle, Pericles, Solon, Pythagoras, Demosthenes, and many others.

Plutarch also traveled throughout Greece and is reputed to have visited Italy, especially Rome, when he was in his early thirties. Unfortunately very little is known about him except what he chose to casually mention in his own writings. For instance, he once said in passing that he had four boys and a little girl. A letter, included in his *Moralia* writings, sent to his wife Timoxena at the time their little four-year-old daughter died was a beautiful expression of devotion and concern. Plutarch was at Tanagra at this difficult time, but his letter of condolence expressed deep affection for his wife and her innate ability to cope with this sad situation. He added that, as both of them were students of the Mysteries, they knew the soul was immortal, their sweet child had been spared the pains and sorrows of this world, and they should be grateful to have had the experience of knowing her for four years. At another time in another letter to his wife, he expressed the appreciation he felt for the kind of life they led, admitting that he "finds scarcely an erasure, as in a book well-written, in the happiness of his life."

Plutarch thoroughly enjoyed having company at his lovely home. A type of entertainment at that period was called a *symposium* which gave an opportunity for people to gather for refreshments and to partake in good conversation. It was customary when the invited guests arrived at the home that their footgear was removed, the feet bathed, and the guests invited to lounge on couches. The usual way of reclining was to rest on one elbow while keeping the other arm and hand free to eat the light meal which had been placed before them on small tables, generally a separate table for each person. No utensils were neces-



Restored Acropolis, Athens.

sary—finger food was the custom; if sauces were included bread was used to soak them up. When the first course was completed, the tables were removed and replaced by other tables supplied with ample number of desserts—various cakes and fruit—which the guests lingered over while they engaged in lively conversation. Light wines were also served and a libation was accorded to the Olympian gods. Our modern impressions of these feasts often imply that they were little more than drinking orgies; but where Plutarch, at least, was concerned this was definitely not the case. He was an excellent host, and his home an official gathering place for people to exchange views on a number of subjects from philosophy and ethics to even trivial discussions. Through it all Plutarch's good humor and kindness bespoke of a gentle person who enjoyed what he was doing and wanted others to enjoy also.

During his middle years, Plutarch continued to travel extensively. His first trip or trips to Rome seem to have been largely concerned with activities involving his home area of Chaeronea where he was archon a number of times. The Romans seemed to have felt an affinity toward Greeks of wealth and importance in their communities. Many sent their boys to Athens and other Greek centers of learning so they could acquire a good education, and wealthy Romans came themselves to study philosophy with some of the great Greek scholars. There can be little doubt that Plutarch knew many of these people, perhaps meeting them in Rome or while they were visiting in Greece. Plutarch admired the Roman brilliance of mind, their ability to cope, and their aggressiveness. His first visits to Rome were probably very uneventful but, when he went back in his older years, he was well-known and the lectures he gave then were exceedingly well attended.

In later life Plutarch seemed satisfied to settle down at his estate in Chaeronea and devote much of his time to writing. His family was grown. He had seen everything he wished to see; he had visited the great libraries of the known world, and had absorbed much useful knowledge which his intellect stored away to be resolved into the written word. He had become a citizen of a number of cities—Athens, Rome, Delphi, and his own beloved

Chaeronea. It was time, he felt, to seriously write what was in his heart and mind. It was then that he wrote his *Parallel Lives*, the series of forty-six biographies by which he is best remembered. Among biographers he has few peers. He was unfailingly fair in his appraisal of his heroes. His purpose in writing up the particular people he chose was to compare and contrast one Grecian along with a Roman. His attitude on life as a true Platonist was that good will ultimately prevail; thus he tended to emphasize the good while very gently he admitted that humans were subject to the frailties inherent in their natures. Throughout his many writings, his own innate goodness comes out. With Greece being a subject of Rome, it would have been easy to downgrade his own people while lauding the exploits of the conquerers. There is none of this in his writing. One feels a deep abiding sense of great respect for all humanity in his honest and kindly approach in writing history.

While there is much history in his writing, Plutarch claimed that was not his primary purpose. In his own words he said: "It must be borne in mind that my design is not to write histories, but lives. And the most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men; sometimes a matter of less moment, an expression or a jest, informs us better of their characters and inclinations, than the most famous sieges, the greatest armaments, or the bloodiest battles." (Reprinted from *Plutarch's Lives*, translated by several hands, the so-called Dryden translation, edited and revised by A. H. Clough, London: 1864.)

As an example, in relating the story of *Alexander the Great* (356-323 B.C.), Plutarch draws heavily upon early experiences of the young man. He describes that when Alexander was quite young he was called upon to entertain a group of ambassadors of the King of Persia. They were most impressed by the astuteness of his questions and the clarity of his thinking. These men from Persia were well aware that the father, Philip of Macedonia, was a brilliant strategist but decided that his son far outshone his senior in perception. Alexander at times was quite dismayed at

many of his father's conquests and felt that there would be little left for him and his compatriots to conquer.

An interesting story related in the biography of *Alexander the Great* (which was placed next to the biography of *Julius Caesar* as the Roman counterpart) tells of a situation when a spirited horse was being offered for sale to Philip for the sum of thirteen talents. Many onlookers had gathered to witness the demonstration, but the horse only showed viciousness and unmanageability. After some time the caretaker started to lead the animal away. Alexander made sure that his father heard his remarks that he could train the horse. Philip, almost in disgust, accepted his boast but asked what he would forfeit for his rashness if he did not succeed. The ready answer was: the full price of the animal. Alexander had noticed what no one else had perceived—namely, that the horse was disturbed by his own shadow. Alexander corrected this situation by turning the horse around. In short order he adroitly seated himself on the animal, and success was his to claim. Philip at first was in fear for his son; but the remarkable ability of the boy asserted itself rapidly and, when Alexander dismounted, Philip kissed him and said: "O my son, look thee out a kingdom equal to and worthy of thyself, for Macedonia is too little for thee." After this incident Philip made no further attempts to command Alexander but used a gentle persuasion instead.

Philip was eager for the best of teachers to train his remarkable son and settled finally on Aristotle as being the most learned philosopher of his time. As a reward to come and instruct Alexander, Philip restored Aristotle's native city of Stagira which he recently had destroyed and restored all the citizens who had been either exiled or sold into slavery. Alexander much later said of his great teacher: "I am indebted to my father for living, but to my teacher for living well."

Another series of writing which Plutarch enjoyed doing during his autumn years was the *Moralia*, originally a series of about one hundred and fifty essays which now have been reduced to about eighty. Many are very short, and he wrote in a number of cate-

gories for his interests went many ways: philosophy, history, botany, zoology, mathematics, grammar. He generally did not seem to be attempting to write as a profound philosopher but as a close personal friend who wished to share some of his practical ideas. His appeal was primarily to a highly trained and imaginative audience. He was not offering any shortcuts to learning. Many of his titles in the *Moralia* are provocative: "How to Know a Flatterer from a Friend," "How a Man May Receive Advantage and Profit from His Enemies," "Should a Man Engage in Politics when No Longer Young?" "Of Curiosity," "Of Envy," "Of Superstition," "Concerning the Cure of Anger," "Rules for the Preservation of Health." This last essay may not necessarily agree with some modern interpretations of dealing with the subject of health, but then current opinions seldom agree with each other. Plutarch recommended that people should avoid all excesses in food and drink, suggesting that a "thin diet is the healthfullest to the body." He felt that sickness could be avoided by using a moderate diet. He was against fasting when there was no need, and particularly believed that people should study their own system and know what it could bear. He seemed to have a leaning toward vegetarianism.

Plutarch also wrote on more profound subjects. In some cases his findings on religious history have been invaluable—as for example, his splendid work on *Isis and Osiris* has become a chief source of knowledge about these Egyptian deities; it was undoubtedly accomplished through his own study while in Egypt. PRS Library has a beautiful old copy of *Isis and Osiris* with both Greek text and English translation. The library also has a number of Plutarch translations and each serves a definite role in understanding the man and his times.

During the Middle Ages the writings of Plutarch were very much in evidence. He could appeal to many types of people largely because he had so many interests and wrote disarmingly about each. He really came into his own when printing made it possible for writing to have a much wider circulation. Plutarch's writings became widely known in Europe when a French

translation done by Jacques Amyot appeared in 1559. Montaigne was much impressed by Plutarch's works, and it is reputed that Rousseau started reading Plutarch at the age of six. In England, Sir Thomas North translated the Amyot French version in 1579 and its influence was far reaching. Lord Francis Bacon knew the writings of the Hellenistic thinker well, and some of his *Essays* carry similar titles. Many of the Shakespearean plays received considerable inspiration from Plutarch. These included: *Anthony and Cleopatra*, *Julius Caesar*, *Coriolanus*, and *The Tempest*. Even Good Queen Bess tried her hand at translating from Greek into English one of Plutarch's *Moralia* essays, "Curiosity." Our PRS Library has a beautiful five volume set of *The Lives* as the translation was done by Sir Thomas North. Our copies are reprinted by the famous Nonesuch Press of London in 1929-30 and employ the old English way of writing (and spelling). Also in the PRS Library, besides the beautiful North edition, are three different sets of Plutarch done by the brothers John and William Langhorne. Their work was originally completed in 1770 and was immensely popular for many years. One of our sets consists of six volumes (1823) and has the distinction of once being the property of George Eliot whose minute handwriting is quite in evidence. We also have a Langhorne edition what was published in London in the year 1798. A two volume Langhorne edition in the Library has numerous portraits and was also published in London in the year 1875. Still later copies of Plutarch were edited by A. H. Clough and Professor William Goodwin, Professor of Greek Literature at Harvard University. This set has an introduction by Ralph Waldo Emerson whose enthusiasm for the Hellenistic writer was deep and joyous.

Some people may find it curious that, in spite of Plutarch's great interest in religion, he never mentioned Jesus or Christianity and this at a time when the Christian influence was becoming increasingly marked. This could not be the result from lack of knowledge of the new religion. But he was a true Platonist, well pleased and satisfied with the precepts he knew and had respected all his life. He was also one of the two priests of Apollo at Delphi

which position he held from 95 A.D. until his death. From his youth on he was eager that the prestige of Delphi should be restored. On the whole, not a complaining person, he did have certain pet aversions. He heartily disliked the teachings of both the Epicureans and the Stoics and was not adverse to writing against them for he felt that their teachings were false.

Plutarch was quite well-known during his lifetime, but not nearly as well-known as he was to become down through the ages. So much which is understood of ancient Grecians and Romans stems from the prolific writings of Plutarch. Emerson said that "he prattles history." He had a way of humanizing the people he wrote about; and always his great kindness, sympathy, and humor spread out on the pages of his historical writings.



QUOTATIONS FROM PLUTARCH

Moderation is best, and to avoid all extremes.

Be ruled by time, the wisest counselor of all.

A prating barber asked Archelaus how he would be trimmed. He answered, "In silence."

He is a fool who lets slip a bird in the hand for a bird in the bush.

For to err in opinion, though it be not the part of wise men, is at least human.



It is time again to be thinking of our Annual Book Sale. We try to have these sales very close to Manly P. Hall's birthday which is a good way to remember when they are due. The first two years brought in some excellent collections of books from which, after selections had been made to benefit the PRS Library, there was still much to offer our friends and acquaintances. This year to date, our best collection of books has come from the library of Dr. John Ingebretsen, one of our esteemed Trustees. Gratefully, for the sake of the sale, we will have many that our library already has. These are books which have particular appeal to students of philosophy and metaphysics.

We are hoping that our friends will look over their bookshelves to see what they can share with us. We are accepting books now and, of course, the sooner we get them the better we can handle the work involved. On the inside back cover of this journal, we list the general types of books for which we have a ready market. Magazines just do not seem to sell and used school books are definitely not in our field of interest.

We will also have other items of interest—one, a lengthy quotation written in Manly P. Hall's own script in 1925 and was included in a high school annual belonging to one of the students. This will be printed and mounted, most suitable for framing. Another quotation by M.P.H. which has been shown on the library walls from time to time has been recopied also and will be available. This also dates from the early 1920s, and each one will be autographed by Mr. Hall.

BOOK SALE

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Books can be brought or mailed to the Library, or arrangements may be made for pickup in the local area by calling Pearl Thomas, 663-2167.

Sale Dates: Saturday and Sunday, March 14-15, 1981

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