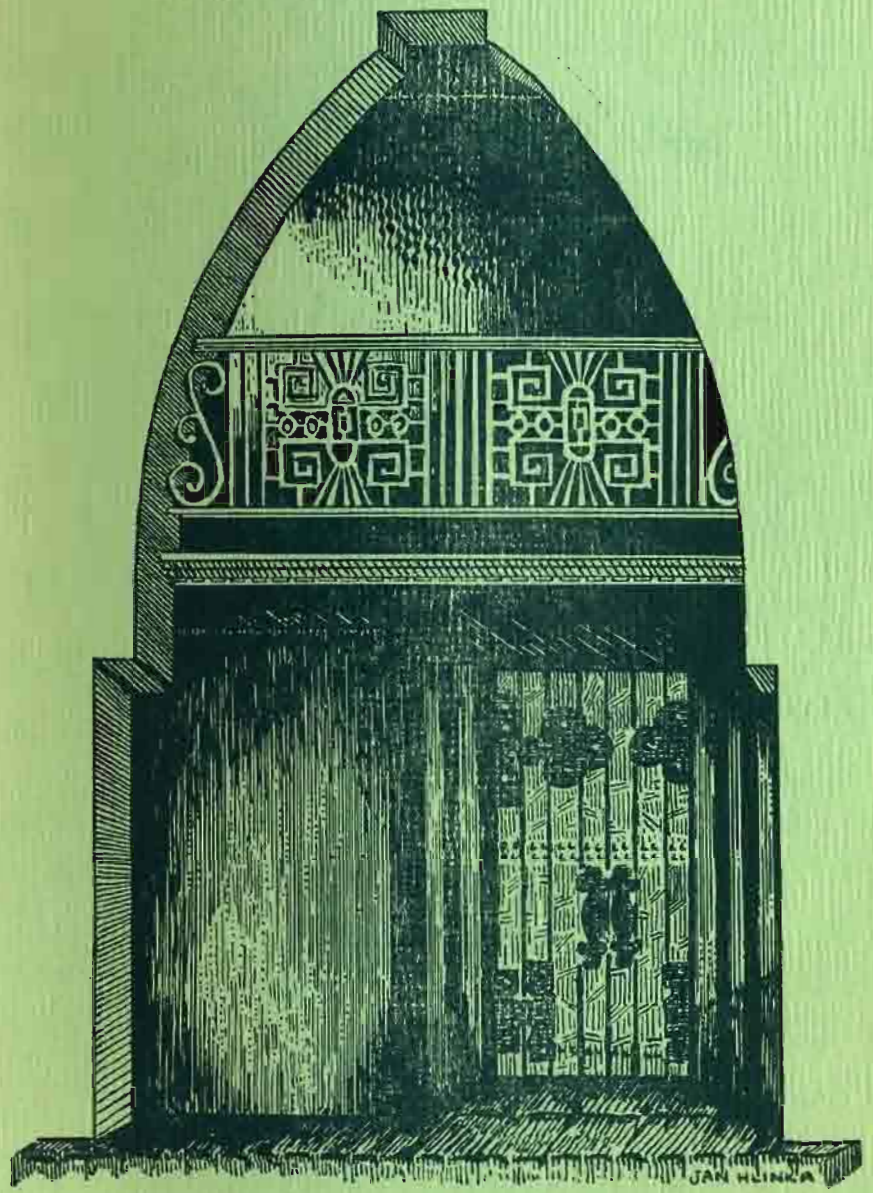
HORIZON



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HORIZON

Journal of the Philosophical Research Society

AUTUMN
1949

ISSUED
QUARTERLY
VOLUME 9, No. 2

HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL

The Sixty-Four Dollar Question

THE Quizz Program is the brain-teaser of the present generation. The air waves are rippling with contests, and the prizes range from a bar of soap to a private yacht. To equip themselves for the major prizes, millions of Americans are trying to anticipate the odds and ends of knowledge which they may require in order to bring home the washing machine or the casket of silver plate. Those who were fortunate enough to graduate from the seventh grade have at last found a practical use for higher education. We are all ready to work long and hard if by so doing there is hope that we can get something for nothing.

No doubt many of these radio questionaires are both interesting and educational. We can learn who pitched for the Giants in 1901, the welter weight champion of 1862, and the jockey who rode to glory in the third race on Tuesday at Saratoga. Thus equipped, we certainly have a better chance to win fame and fortune if we sit patiently at home waiting for the phone to ring. There is also some small change to be accumulated by submitting questions and problems for others to ponder. Today, social standing practically requires that we have won a major contest, learned to call square dances, and are low man in a Pyramid Club.

This is no condemnation of the popular taste, for it is most advisable that the average citizen have some mental relief from the tedium of daily living. If he can escape for a few hours from the fears and uncertainties of high-pressure economics and gain deep personal satisfaction by identifying the mystery tune, who should deprive him of his big moment? We can only wish that sometime, somewhere, his pleasures might bear some resemblance to his necessities. Why is it that so few of us can find any fun doing anything useful, helpful, or significant? The symptoms all point to our recreations as being autocorrective mechanisms for our more-serious activi-

ties. If we did not have an unnatural pattern for living, we would not be so frantic and intemperate in our attitudes toward recreation.

It would be interesting to see or, perhaps more properly, to hear Information Please or the Quizz Kids struggle with a few of our reasonable doubts about the facts of life. A well-rounded answer to a question, such as "why does the human being exist?" would be worth a parlor grand piano and two tickets to Coney Island. A workable, practical solution to the disaster of war that does not require everyone to be something that he is not would be cheap if we could get it for a three-room trailer and a season ticket to the Yankee Stadium. Some of those child wonders that can come up in ten seconds with the exact length of time that it would require an ant to crawl to the moon might ponder how we could achieve socialized medicine without bruising the libido of Dr. Morris Fishbein.

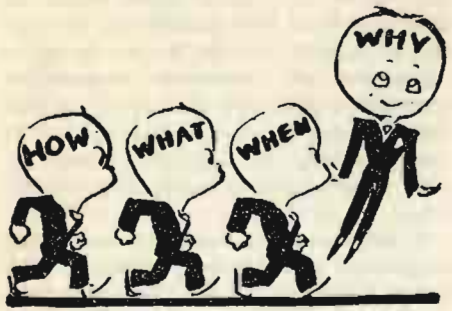
History is a more or less chronological report of man's departure from the laws of Nature, and his growing determination to be a law unto himself. As a result of this procedure, we observe that the human being is rewarded for his willfulness by a widespread insecurity and general discontent. H. G. Wells pointed out that most histories are restricted to the political motions in the social structure of the world. It may be added that the majority of works surveying the alleged progress of mankind is confined to the rise and extension of institutions and industries. Because of the directional thinking imposed by those in authority, or recognized as leaders, the economic state of masses is accepted as the final criterion of essential progress. Unfortunately, nothing can be further from the truth.

The cultural interval between ancient and modern man is not so great as might at first appear. If, for example, we consider art as an index of culture (and certainly such an index is reasonable) the truth of the matter becomes more apparent. The great art of the world belongs to the beginnings of cultural groups. The art of China has been declining for nearly fifteen centuries; that of Egypt, for more than forty centuries. Decadence set in among the Greeks approximately 1000 B. C., and the golden age of Hindu painting and sculpturing ended before the Christian era. There is much to suggest that with the rise of the instinct toward empire and the glorification of barter and exchange the essential progress of the human being was markedly retarded and has never again gained much momentum. Having thus burdened itself with its own follies, society pronounced these follies to be sacred and inevitable, and settled down to the blind adoration of its own conceits. History has thus become a chronicle of the intemperances of undisciplined and uneducated human beings. Many of the choicest episodes now listed among the "achievements" of the race could only have occurred among those ethically, morally, and culturally infirm. All of these gentle ruminations suggest a stupendous, supercolossal $64 question: WHAT IS THE CURE FOR PERSONAL UNHAPPINESS?

This profound subject must be approached scientifically. Here is a glorious opportunity for a round-table discussion, a forum, a symposium, or a committee for ways and means. Perhaps we have neglected the issue for lack of popular interest or, more likely, because the authorities are a bit confused themselves. In either event, the fact remains that contentment is a state of mind or condition of the personality beyond average experience. Richly blessed with comforts and commodities and surrounded with means for fulfilling most of our moderate or immoderate desires, we remain uncomfortable, unregenerate, and unhappy. All of this is very sad in a generation which proudly proclaims itself the master of the ages.

The learned have weighed, estimated, analyzed, explored, and considered just about everything except their own dispositions. At the beginning of our research, therefore, we observe one outstanding inconsistency. Those whom we regard as superior in education and experience are not much better as persons than the less-opulent and less-privileged

groups. In fact, the more successful a man becomes, according to prevailing standards of success, the more likely he is to have ulcers, nervous breakdowns, and advanced psychoses. Success brings with it so many worries, obligations, and burdens that high estate is a penalty rather than a reward. The path of glory that we have designed for ourselves of a certainty leads but to the grave, but each new generation follows the old pattern with renewed optimism.



I had the acquaintance of a gentleman who was regarded as a noble example of the initiative system. As a boy, he did not have enough to eat, so he dedicated his life to the accumulation of wealth so that he would never again be without the price of a *filet mignon*. It is reported that his accumulations reached nearly a $100,000,000. As he said, it was a hard, long grind, but by sacrificing every human value he reached a moderately-high financial bracket. Alas and alack, there was no *filet* as a reward. His physicians were keeping him alive on milk toast, and he finally died of what was actually malnutrition. He had ruined his health making his money, and in the process had forgotten even to cultivate one sincere friend.

Obviously, a person of moderate circumstances cannot lead a one-man revolt against the tyranny of false values which dominate most of the human race. It is strange, however, that mankind as a collective has tolerated for so long a state of affairs which has failed to meet the requirements of the rich and the poor, the great and the humble, and the old and the young alike. When we penetrate the glamour which surrounds our popular heroes, we learn that they are just as miserable as the rest, and that fame and fortune have brought a hundred new dilemmas for every difficulty that has been solved. It would be interesting to introduce on the radio a few choice examples of happy and contented by-products of prevailing institutions. It might be necessary to give each of them a small dose of truth serum in advance, however, lest they conceal a few pertinent details.

How many of the world's children are born into families that really want them and are prepared to give these children deep personal thought, affection, and care? As these little ones grow up, how many are taught personal integrity by the direct example of their own parents? Later, what percentage of the boys and girls receive from public or private schools an education that fits them to live as persons? Still later, what does the social structure contribute to the adjustment of these young people in the economic sphere? What security does an honest and honorable young man or woman feel as he or she goes forth to build a life, a home, and a family? In older years, or in times of sickness or distress, where is that human instinct which should cause us to co-operate with each other, help each other, and serve each other unselfishly? The human being has a right to an honorable existence, if he is willing to claim that existence by industry, integrity, and patience. Why does not the world co-operate to make sure that all its citizens are born honorably, and die honorably?

Yet, to talk of these things as though they might be possible is to be branded a sickly idealist and impractical visionary, in short—a fool. The world agrees that quite probably Christ and Buddha and Plato had good ideas, but they preached codes that just will not work in this kind of world. Granted! But who made this kind of a world, and does it have to remain stupid because it has been for a long time? Most folks believe that they will visit this world but once; therefore, they have no consolation of philosophy to enlarge their horizons. While a goodly number have a sickly

hope of immortality, very few act as though they expected to survive the grave. This little span which seldom exceeds five score years is, therefore, all the life about which there is much certainty, so we proceed to take this allotment and make it as uncertain as possible.

We may ask a passing acquaintance just what he intends to do with the years of his life expectancy. Usually, he doesn't know, but hopes to get along somehow without more trouble than is the average lot. He hopes to work as long as he is able, and then to live off his savings, his investments, his pension or Old Age Security, if these exist by the time he needs them. Thus, the creature made in the image of God drifts about in ethical space until he disintegrates from natural causes. Early in life he is infected with extravagant tastes, and the gratification of these dooms him to conformity with his social order. If the Infinite Wisdom had any intention for mankind other than imprisonment in an economic squirrel cage, the plan has gone awry. The sovereign of all he surveys, the genus Homo sapiens, now surveys little but the monthly bills, and hopes that he can complete the installments on his present conveniences before he developes an irresistible impulse to buy something else for ten per cent down and the balance financed over twenty years.

By the time we make a living, we have little if any time to live. All of which is very sad, until we realize that those who do not work for their daily bread fair no better. Those who have the inclination lack the time, and those who have the time lack the inclination. It is very rare that we hear that the so-called leisure class contributes anything important to itself or the world. We are dedicated to the trivial, which we defend with much courage; but the thinking of the world, such as it is, is performed by less than one per cent of the population.

As a $32 question: IS THERE ANY REAL REASON WHY HUMAN BEINGS INFEST THIS PLANET? Superficially speaking, there is every indication that the earth would be far better off without them. Also, smaller and comparatively-industrious and inoffensive creatures would have a better chance of survival. If we are here for no reason whatsoever except the biological optimism of our ancestors, that wins the deep-freeze unit and the television set. If this struggle has all resulted from some intrepid amoeba which long ago insisted on oozing its way out of the water and onto the land, the prevailing difficulties are quite explainable. Perhaps, then, it is this prevailing materialism which has rejected all overtones of thinking that has contributed to our ethical inertia. If the human being is purposeless and essentially meaningless and is merely a precocious species which must ultimately become extinct, we can explain much, but certainly cannot explain man's great driving urge—ambition.

If, on the other hand, as most truly enlightened mortals have affirmed, man is here as part of the unfolding of a universal plan, perhaps the time has come to give a little thought to the dimensions and directions of that plan. Certainly we are not co-operating with anything that is going anywhere at the moment. Our careers are consummated when we die and will to others the monies and properties we would not trust them to handle while we are alive. We bequeath our goods and with them our debts and burdens, making sure that our uncertainties and responsibilities shall be a priceless heritage unto our issue.

A goodly number of our intellectuals are so interested in the mechanism of the universe that they have neglected to consider the reason for the vast machinery functioning so relentlessly in space. While the intelligentsia is without interest in the moral structure of the world, we cannot expect the average layman to develop a healthy perspective.

The term *futility* seems to describe the dominant mood. The ambitions of the numerous strata of society are so conflicting and contradictory as to end in a common stalemate. Living resolves itself into a sequence of intrigues which block each other until all effort appears to be in vain.

As with small groups, so with the large political units. Today we have a struggle of ideologies. Various groups are trying to make the world safe for their own notions and opinions at the expense of other people's notions and opinions. We are developing curious allegiances to causes, when these causes themselves offer no practical solutions to the pressing requirements. We are willing to struggle, suffer, and die for names and slogans, only to discover from bitter experience that we can live as badly under one system as we can under another. History reports a constant process of substituting one government for another, only to find that the new is soon as uncomforable as was the old. We reform; then we must reform our reform, and soon these also need reformation. We proceed by trial and error, always hoping that we will hit upon a solution by accident. The few available records, however, indicate that the chances of finding happiness accidentally are extremely slight.

We worship efficiency; we plague our lives with efficiency experts, and we pride ourselves upon our own organizing ability. We point to production lines as proof that we have integrated living, working, and producing according to the best scientific methods. To date, however, there has been no mass production of common sense, and we are reminded of the old German proverb that the shoemaker's child always goes barefoot. There is slight forethought and less efficiency in the way we handle our personal affairs. Many of our brilliant lawyers die intestate; our leading physicians are afraid to go to doctors when they are sick, and our educators are in a dilemma as to where they shall send their own children to school.

We expect those obviously thoughtless to live superficially and to be subject to uncertain fortunes. But what of the folks who have a reputation for better and deeper thinking? I have known a great many people who have devoted the best years of their lives to the study of noble, beautiful, and refined philosophies, religions, and arts. Sad to say, the majority of these enthusiastic devotees of the spiritual, the ethical, and the idealistic are not especially successful in applying their beliefs to their own problems. If you take a person by nature jealous, you can educate him, polish him socially, and filter him through a dozen ethical and spiritual organizations, and when you get all through he will still be jealous. The reason is he likes to be jealous. It is a satisfying sort of discomfort. Life would be entirely worthless unless there were some cause for jealousy; and if the old causes fail he will make new ones, even if he must create them by imagination alone.

The chronic worrier is never so worried as when there is nothing to worry about. Our faults are like our addictions to intemperate habits. If a man drinks too much, his doctor may warn him that it will ruin his health, his family will threaten to leave him, and his employer suggest that his services may no longer be required. The inebriate realizes that he is endangering others when he drives a car and is making a public and private nuisance of himself. Yet, he will keep on drinking when every practical consideration advises to the contrary. Why, then, should we expect the worriers, the fretters, the naggers, the gossips, the envious, and the bad-tempered to be in greater haste to mend their ways. Frequently, these negative habits are the person's only claim to distinction. He would be like everyone else if he were not a little worse. He finds also that it is more of a distinction to be worse than it is to be better. Very few cater to those with good dispositions, but many are careful not to cross the belligerent or the tyrannical. As one kindly soul told me: "It pays to be disagreeable."

It is quite possible that some of us are uncomfortable because we rather enjoy it. If we were on our toes with a

fine upright disposition we would be expected to do something worthwhile in this old world. If, on the other hand, it is generally known that we are making a desperate fight simply to survive our own temperament, nothing else is presumed to be probable. Small children find out that a temper fit can be profitable. It may lead to punishment, but it inconveniences others and this is a major triumph. Subconsciously, we resent other people who do a better job of living than ourselves. It makes our own defects more obvious, and we consider our neighbor's virtues as unfair trade practices. If, then, we discover someone who seems to be well-integrated, we start the systematic process of trying to irritate or torment him into some display of temper or irritability. This is a major project in some families.

As a useful $16 question: WHAT IS THE PRINCIPAL CAUSE FOR THE AVERAGE PERSON'S UNHAPPINESS? The most commonly listed reasons why life can be unpleasant are: first, we are misunderstood; second, we are very, very sensitive; and third, other folks simply will not agree with us. Strangely enough, the great responsibilities, problems, and reverses of life are not usually associated with our general state of misery. Nearly all of us can meet a crisis with some dignity. Little things are our undoing, especially those that irritate our egos over long periods of time.

Consider the dramatic potentials of being misunderstood throughout a long and complicated life. Our motives can be misjudged, for, regardless of the consequences, our attitudes and actions are impelled by only the highest and noblest of intentions. Likely enough, we are self-appointed critics of our relatives, our friends, our neighbors, our community, and our world. But whatever we do, it is for someone else's good; and if our efforts are not appreciated or we are told to go home and mind our own business, there is always the consolation of martyrdom. We can feel gloriously sorry for ourselves and pity the poor benighted mortal tribe which has not the vision to appreciate our pious endeavors. If our advice is followed and the result is a collective tragedy, there is seldom any inclination to self-analysis or self-censure. All would have gone well had it not occurred that we were misunderstood.

Hypersensitivity and hypertension can be genuine psychological problems requiring thoughtfulness and proper treatment. The pressures of life may be more than the nervous system can stand, and under such conditions the patient can suffer acutely. On the other hand, there is a pseudo hypersensitivity for which there is no legitimate cause, and which becomes a defense against the realities of life. It is often present in persons who have been more than usually blessed with security, protection, and comfort. These people simply cannot endure anything that is contrary to their own preferences. They are too fragile to be punished, corrected, or reminded that they possess or nurture any faults, failings, limitations, or shortcomings. When such folks are reminded of their peculiarities, they promptly collapse.

Then, of course, there are two kinds of people: those who agree with us, and those who are wrong. It is a constant source of mental anguish that so many other people can be wrong and be comparatively comfortable, while we are so right and are having so little fun. It is very hard on the constitution to devote much time and energy to the belligerent defense of our views and opinions on politics, religion, diet, economics, sociology, education, and other folks' children. Yet, it is comparatively rare to find those extremely-wise and healthy people who can enjoy honest differences of opinion and can discuss public issues without boosting their blood pressure. Under a rule of life which guarantees freedom of thought for all, we are seldom willing to grant cheerfully the degree of liberty to others that we demand for ourselves.

One of the first things that we learn in life when we become honestly thoughtful is mental tolerance. As Socrates pointed out, the foolish are certain of everything, and the wise are certain of very little. Experience proves that the ones most likely to demand that their

advice be followed are least likely to give sound advice. The tyranny of opinion has wrecked countless lives, families, and even nations. When complications arise that require judgment and involve the lives of others, the wiser course is to follow the ancient formula: "Let us reason together." This does not mean that one shall issue the edicts and the others quietly and patiently obey. Each person has a right to determine for himself the course of his own life. He may ask for advice, guidance, or direction, but he should not be expected to follow it blindly.

In the grand old days of the Grecians, a philosopher was sitting with his disciples watching the throng in the Acropolis. Suddenly, he noted that a character well-known for an unpleasant disposition was seated in a corner weeping copiously. "Observe yonder man," remarked the sage. "We perceive that he is miserable. Either some misfortune has occurred to him or something good has happened to another." A common cause for unhappiness is our observation that the wrong people seem to be happy. This in itself is enough to cause reasonable doubts about the benevolence of Providence. We find refuge in this emergency in what we call patience or resignation, that sweet sorrow which comes when we conclude that even the gods have judged us wrongly. To summarize, it appears that we alone really know what lovable and admirable characters we are. Others will find out, but only after we are gone.

As a remedy for these chronic ailments of disposition, we recommend the cultivation of a natural optimism, a sense of humor, and constructive interests. A mind that is not thinking forward, generously and idealistically, will soon fall into evil ways. One of the secrets of happiness is to get our minds off ourselves and on to some project large enough and useful enough to keep us cheerfully occupied. If we live too much in our own thoughts, we are likely to lose touch with the realities about us. When we substitute a career of negative imagination for positive endeavor, we are bound to be miserable. Trying to force our ideas upon an unregenerate humanity is a thankless task, but the reformation of ourselves pays large dividends. Anyone who has time enough to involve himself in the affairs of others has time enough to discipline his own temperament. If more people were solving their own problems instead of forcing unproved advice on their neighbors, the world would be far more comfortable.

In spite of all the reports and rumors to the contrary, it is a spiritual, philosophical, and ethical truth beyond contradiction that human beings are directly and personally responsible for their own troubles. It is not life but our reaction to life that destroys our peace of mind. The proof that we are not happy by changing other people is everywhere obvious. Even if this were not true, the upright and honorable person does not want happiness at the expense of the life, liberty, and comfort of another human being. When we impose our will upon our friends and our children, we will live to see the misery and frustration which we have caused.

There is something deep within the human composition which impels us to attempt the domination of those within our spheres of influence. Perhaps this can be defined as "the will to power." If this "will" is supported by a strong, aggressive personality, it produces the tyrant. If we have refined and educated our instincts, we like to think that our kind of tyranny should be defined as a benevolent despotism. After all, we ar-

gue, some are born to rule, and others to be ruled. It is a great responsibility to be born an intellectual Brahman; but if the gods fitted us to pass judgment on the follies of the masses, we must not shirk this highly-agreeable responsibility. We may even find proof in Scripture that we have been "called," but such a useful admonition as "blessed are the meek" has escaped our notice. We fuss and fidget and nurse resentments because an unkind fate has placed over us those of far less ability, and our own peculiar genius goes unrewarded.

This brings to mind a neat little $8 question: IF WE ARE NOT APPRECIATED, SHOULD WE TAKE DRASTIC STEPS AND DEPRIVE THE WORLD OF OUR SPLENDID CAPACITIES AND ABILITIES? In simpler words, should we settle back and sulk from here on out? Well, it's a thought, but not a good one. Very likely, it will only make us more miserable, for we shall come to the humiliating discovery that the world can get along very well without us. This is enough to ruin any vestiges of happiness that may have survived previous shocks. The most unhappy discovery of all is to find out that we are unnecessary. Very few besides ourselves can ever be convinced that the despotism of others is necessary. If there is any despotism to be practiced, we feel quite sufficient in that respect. The selfish, the unkind, the thoughtless, and the dominating are gradually left out of the groups of fair-minded persons. If we happen to be the one excluded, we *know* that it is because others are jealous of our extraordinary attributes. There may be some comfort in such self-justification, but we are likely to enjoy it by ourselves.

Man is a social animal, by nature gregarious and by instinct predatory. We may retire from a situation with dignity, but we dislike intensely being excluded. There is no one more pathetic, for example, than a gossip whose sources of information have developed discretion. To know that there are things going on to which we are not party is enough in itself to bring on a neurosis. But if we abuse the social privileges and gain a reputation as a trouble-maker, we will ultimately be quarantined in one way or another. Society must build defenses against those who are destructive to the common security. If we want friends, we must be a good friend. Ultimately, happiness or at least contentment comes to those who have earned it by simple and honorable conduct.

An old philosopher said: "Contentment does not come to those whose means are great, but to those whose needs are few." We shall spend little time considering that form of unhappiness which results from the limitation of worldly goods. Accumulation has never cured the discontent in the human soul. As our goods increase, our fears multiply, our worries grow, and our appetites enlarge. Contentment has been associated with moderation, and moderate instincts within the personality manifest as moderate requirements in the outer world. Happiness is always a by-product of enlightened living.

Speaking of moderation suggests a moderate little $4 question hardly worth answering at these prices: HOW SHALL WE CULTIVATE HAPPINESS? The answer is as brief as the prize: We cannot. No one ever found happiness by starting out in search of it, like Sir Launfal questing the Holy Grail. The most miserable people I have ever known are the ones who made a career out of trying to be happy. In the first place, the idea is usually selfish, catering to instincts themselves undisciplined and unrationalized. When we sit down quietly and try to decide what should make us happy, we find that our desires are either impossible or extremely trivial. Catering to our whims will not result in any permanent good, yet going contrary to these impulses seems impossible or at least most unpleasant. An elderly man I once knew decided that he could die happy if his body were buried in the good soil of his fatherland. His survivors, bound by a deathbed promise, impoverished themselves and deprived their families of actual necessities in order that the remains of the deceased could be shipped back to a small town in the deep Balkans.

A hysterical mother required a sixteen-year-old daughter to take a vow never to leave home or marry so long as the mother lived. Mother is still hale and hearty at eighty, and the daughter, now in her late fifties, has sacrificed completely her own life to her mother's selfishness. While these are extreme cases, individuals who think only of themselves and their own comforts and conveniences are responsible for countless tragedies. Unless our understanding of happiness has outgrown this tendency to demand contentment at the expense of other human beings, we do not deserve very much consideration.

A prominent business man, having been elected to the presidency of a corporation, recommended that his board amend the constitution and bylaws so that he could remain in office for life. A gray-haired major stockholder rose and remarked quietly: "Mr. Abercrombie, if you wish to remain in office there is a very simple and natural way without amendment of our constitution. Make yourself indispensable by proving that you cannot be replaced without a loss to the corporation."

If we wish to pass into the later years of life surrounded by our loved ones, admired and respected by our friends, and welcomed in the homes of our children, this cannot be done by constantly reminding those about us of their various duties to our age and estate. This rare but desirable condition can be attained honorably only by merit. If we have lived to make others happy, we usually reap a reasonable harvest of contentment. The less we require, the more will be bestowed; but if we require much, little will be given. Most of us enjoy doing gracious things for those who are themselves gracious, but we have slight patience for the individual who lets it be known that the world owes him a vast amount of consideration.

The egotist makes a public virtue out of generosity, but usually lacks the grace of a happy acceptance in his own turn. If we find pleasure in giving, we must permit others the same pleasure. This is a delicate point and has caused much misunderstanding. The gracious receiver

is as important in the compound of society as the well-intentioned benefactor. The head of a large industry, years ago, made so many voluntary contributions to the security and contentment of his employees that these were impelled to express their appreciation. A fund was raised, and the workers purchased a shiny new automobile. There was quite a ceremony, at which the proprietor, a man of very large means, found himself on the receiving end of an expensive gift. He met the situation in a manner befitting a true gentleman. His appreciation was simple, natural, and unaffected. He accepted with the same grace which distinguished his large benevolences. He caused no embarrassment, and told the men that their esteem and thoughtfulness was the richest and most beautiful experience in his life. He brought much happiness to them by protecting their right to give happiness. This is a quality of genius completely lacking among those concerned only with their own satisfaction.

And now we come to the $2 question: JUST HOW IMPORTANT IS IT FOR US TO BE HAPPY? If we cannot answer this one, we have slight chance to win the Disposal Unit or the autographed baseball. The way we approach this question indirectly affects all that the future holds in store. If we are here for the primary purpose of achieving contentment, how does it happen that we have wandered so far from the working formula? Suppose for a moment we

pass the question of happiness and consider the possibility that we are here for more-serious business. Is there any chance that we may be here to be useful or to learn something or to grow in qualities now insufficient or comparatively absent? Is this intended to be a life of labor or a life of leisure? From the look of things, it would seem that we are insufficient in almost every department of conduct and character. Could it be that the noblest work of God is unfinished? Must many lessons be learned and much wisdom accumulated before we can even give a practical definition of happiness? Are we wandering about pursuing a word for which we do not have even a working definition? Certainly happiness has no common meaning for those so desperately pursuing the abstract term.

Buddha intimated that those blinded by the mist of matter defined happiness as the fulfillment of desire. The things we want must come to us, and the things we do not want must stay away. What we really need has little place in the consideration. Even the happiness of today would not be sufficient tomorrow. When things go badly, we hope for the best; when they go well, we fear for the worst. So we dangle 'twixt hope and fear, dreaming of an effortless future in an all-abundant sphere. The human concept of happiness finds its formal symbolism in man's vision of paradise. To each of us, heaven is the objectification in our minds of the subconscious impulses of our beings. Just what is the prevailing definition of heaven? How are we going to live in the sphere of infinite rewards, if and when we get there? Even to the devout, the picture is dim. Needless to say, there will be no work, no burdens, no problems, no responsibilities, and, in the practical terms of the day, no taxes. But what will be our positive activities? With the development of the Newtonion theory, it is no longer necessary to contemplate keeping the citizens of heaven occupied hanging out stars or polishing the planets. If we take our present convictions and prejudices with us, there is slight probability that the redeemed will be one big happy family. Yet, it will not be heaven unless we are happy, and it is doubtful if world-worn mortals will find eternal bliss by snuggling in Abraham's bosom.

Actually, then, our term *happiness* is merely a relative and comparatively-vacant word to signify a peace within ourselves not yet strong enough to satisfy our nobler instincts. It is very doubtful if anyone can actually attain a complete state of happiness. We must be satisfied with contentment, peace of mind, or temporary security. The unfolding human consciousness will always reveal new dimensions of progress and adjustment. We will outgrow our standards of happiness as we outgrow every other man-made concept in a God-made world. Contentment is, then, related to growth. The individual is secure to the degree that he keeps faith with the universal laws which govern his existence and his behavior. To stop growing is to lose security. Contentment is harmonious adjustment with the universal plan. As long as we keep the law, we are free from pain, but the moment we break the law, we lose our participation in the divine benevolence. In the large sense, the unhappy are those who resist growth or break laws. If we are false to the rules of the game, we are punished, and this punishment deprives us of our peace of mind.

There have been great statements of the rules governing the ethical experience of the human being. One of the more beautiful summaries of the good man's course of conduct is the Sermon on the Mount. Through the Beatitudes, Jesus taught his disciples, and others who came to listen, the principles upon which contentment in this world can be attained. Few seeking happiness have ever practiced or seriously desired to practice the simple way of peace. Convinced by the pressures of their own self-interests that they have outgrown the natural virtues, mortals try to play the game according to rules that have no foundation in truth.

The very word *contentment* suggests modest requirements and gracious conduct. There is a homely, friendly quality quite different from the irresponsibility which we associate with the term *happiness*. There is something external or environmental suggested by the word *happiness*. Contentment is far more intimate. It does not require any large change outside of ourselves. Like the golden mean of Aristotle, it implies moderation under law rather than an escape to that which lies beyond the human ken. Certainly, if there is a larger and more-positive happiness somewhere in space, we shall reach it through the cultivation of contentment. We must find the wisdom in things as they are, and, building upon our limitations, outgrow them without violence or stress. We attain security by releasing it through our own natures and not by an aggressive program of imposing our notions upon others.

The world around us is forever changing. We cannot prevent the motions, tides, and currents which flow through space and constantly alter the patterns in which we live. If contentment requires an infinite extension of some present pleasure, and if we are not equipped to meet new experiences and new conditions, there is slight probability of internal security. We are creatures of habit and resent the challenge of novelty. But the very resentment itself is our own mistake. We abide in a sphere of inevitables, and in the words of the *Gita*: "Over the inevitable, we shall not grieve." Much strength and time are wasted if we permit ourselves to resent the rules which govern inflexibly the course of mortal conduct. It is wiser to accept with good grace that which cannot be changed by worry, fear, or resentment.

The relative degree of happiness to which we may reasonably aspire is a compound composed of numerous separate but indispensable elements. There must be faith, hope, and charity, much of wisdom, and a great deal of patience. We must be generous with our attitudes and convictions, standards and measures. Most of all, we must be friendly folks, with a natural aptitude for contentment. Just as some appear more talented in art, others in music, and still others in science or religion, so a natural inclination for happiness and a natural instinct to do the things which cause happiness are essential ingredients of successful living. These can be cultivated to a degree, but they cannot be supplied artificially if the basic values are lacking. A great many folks can never be even reasonably content unless they change their entire temperaments. They seem to lack the capacity to estimate any situation in terms of adjustment. They live and die determined to change everything but themselves.

Ruts deepen with the years. The superficial habits of youth become the unalterable patterns of old age. To a degree at least, our standards of contentment depend upon the conditioning to which we were subjected during childhood and adolescence. If we grew up in homes where contentment prevailed, peace and harmony are recognized as essentials of daily living. If, however, we grew up without any experience of true camaraderie, we reach maturity already accustomed to think in terms of

TO THE MEMORY OF AN OLD AND VALUED FRIEND

Augusta Foss Heindel

PASSED FROM THIS LIFE MAY 10, 1949

possible substitutes. The inharmonious home is always an expensive establishment, for the members attempt to buy contentment by bribing each other with expensive gifts and extravagant projects. Needless to say, these trinkets, regardless of their cash value, have little if any permanent effect.

If we find that we have had unusual trouble in attaining a fair measure of tranquillity, it may well be that we stand in need of a general reformation. Likely enough, we have more than one fault or shortcoming that bears upon the issue. Moderate study of personality problems may help, but we gain little merely by demonstrating that there are legitimate causes for our dissatisfaction. There is always the person who feels that he was endowed with a large capacity for enjoyment, but who has lost his congenital optimism as the result of environmental pressures. Philosophy helps if we use it intelligently, and religion also can contribute useful ideas. But we must not use philosophy merely to rationalize discontent, or religion just to prove that there is some peculiar merit in being miserable.

A man should cultivate happiness as he tends a garden. He plants his flower beds, arranges his hedges, and lays out his borders in a manner that satisfies his aesthetic inclinations. He then knows that he must protect the beauty of his garden by constant care and thoughtfulness. If he neglects his flowers, the weeds and insects will destroy them. If his plants are ill-chosen, they will grow into confusion, and unless he has experience, at some season of the year his garden will be destitute. But if he combines all things wisely, he will enjoy his flowers and shrubs at every season. His reward will not be wealth, but beauty and contentment of spirit.

BON APPETIT

The Roman emperors established the world's record for eating. Their gastronomic achievements have never seriously been contested. The Emperor Aurelian at one meal ate a whole wild boar, a sheep, a young pig, and a hundred loaves of bread. Incidentally, he washed these down with an appropriate amount of liquid refreshment.

The Emperor Claudius Albinus believed in the hearty breakfast. He started one day with five hundred figs, one hundred peaches, ten melons, one hundred small birds, forty oysters, and then nibbled a huge quantity of grapes.

The Emperor Maximian became so large because of eating that his wife's bracelets served him as finger rings.

It remained, however, for the Emperor Vitellius to establish the record. He ate almost incessantly, and his brother once served him two thousand fishes and seven thousand birds at one meal. Josephus said that had this prince lived long, the revenue of the Empire could not have paid for his food.

MANNA FROM HEAVEN

In the massacre of Paris during the religious wars, one Reverend Merlin, a minister of a reformed religion, fleeing for his life, hid for two weeks in a haystack. His strength was sustained through this long ordeal by a hen that came each day and laid an egg beside him.

Nostradamus

Physician of France

MONTPELLIER was one of Europe's great universities. In 1181, William VIII, Lord of Montpellier and a celebrated patron of the sciences, proclaimed the medical college to be a free school. He invited physicians and scientists of all countries to give instruction there. In the years that followed, the university increased, many buildings were added, and departments of jurisprudence and theology were created. As a result, Montpellier gained a wide reputation as a center of educational opportunity.

To enter Montpellier it was necessary to be of the male sex, twenty-two years of age, of legitimate birth, of the Catholic faith, not to be a menial worker, or a mechanic, and to have studied the arts for at least two years. As a last prerequisite, there was also a delicate financial consideration.

The highlights of the medical course at Montpellier were the dissections. During the time that Michel de Nostra-Dame was a student at Montpellier there were at least two of these momentous occasions. The students sat in high-backed stalls in the dissection theater. Upon the ancient woodwork of their benches were carved skulls in high relief. The moldings were decorated with frieze work in the form of festoons of bones and the internal organs.

Each member of the class wore his scholar's robes, and the general atmosphere was one of extreme gravity. On a high dais at one end of the room sat the Doctor of Medicine, hooded and gowned, girdled with the belt of Hippocrates and carrying in one hand the Aesculapian wand. The latter served not only as a pointer but also occasionally for the less-dignified office of prodding the dissectors.

It should be borne in mind that the surgery of that day was hardly a part of the practice of medicine; cutting was still in the hands of the laity. Typical of the practice of that period is an authentic account of a Caesarean section being performed by a hog gelder! Since dissection work was much too "messy" for the distinguished scholar, underlings performed this distasteful task. There was no intention to further surgical knowledge or to examine internal pathology. Its chief purpose was to familiarize students with the approximate location of the vital organs, so that poultices and other external remedies might be applied at points more proximate to the center of distress. A few years later, Vesalius caused quite a stir among the Academicians by performing a dissection, with his students gathered about the table.

At Montpellier, Michel de Nostra-Dame improved his knowledge of chemistry, and, like most chemists of his day, dabbled in alchemy and various Arabic formulas then in vogue. A physician was also required to have wide knowledge of herbs, and most of the large universities had herb gardens where various plants were cultivated for medicinal purposes. In some communities a doctor

was not permitted to practice unless his herb garden was of a prescribed size.

The clinical observations of Hippocrates were gravely pondered and, of course, Galen and Avicenna were administered in liberal doses. Important medical schools usually exhibited impressively the "wound" man. This effigy represented the human body transfixed in every direction by swords and daggers. As dueling was of common occurrence, attempted assassinations frequent, and war practically constant, the major part of the medical practice of that day consisted in binding up the wounds caused by public and private strife.

For three years Michel de Nostra-Dame applied himself diligently to the "mysteries" of medicine. As usual, the historians assume that he did well; in fact, they rhapsodize on his precocity. It has been speculated that during these years he had the distinction of meeting the great Rabelais, for whom French biographies are wont to exhibit an inordinate pride.

A fresh wave of the plague swept over Europe about 1525. For a time the epidemic appeared to be mild and caused little concern. Then, without warning, the mortality increased until the pest had assumed monstrous proportions. To make matters worse, famine followed disease, and panic became general.

The contagious nature of the pestilence made it necessary to close the universities, and most of the professors returned to their native communities. Soaking their gowns in protective oils and clenching a garlic bud between their teeth, they went forth to fight the Black Death. Michel of Nostra-Dame had been three years at Montpellier when the sessions there were discontinued for the duration of the epidemic. Though not yet a licensed doctor, he resolved to experiment with the empiric theories of healing which were already well-organized in his mind. His grandfathers had fought the plague and he knew their formulas.

The pest was especially bad at Carcassonne. The apothecaries there were in despair. They were trying desperately to fill the various prescriptions which the ingenuity and imagination of the doctors had devised. Scientific methods had been largely abandoned because of their inadequacy; prayers and magic remained the only hope. The young medical student mingled with the chemists, observed their methods, and memorized their recipes. He also visited learned Rabbins and Talmudists and gained much useful information from them.

About this time, Michel concocted a pomade from a compound of lapis lazuli, coral, and gold. This he presented to the Bishop of Carcassonne, Monseigneur Ammanien de Fays, which caused this most reverend gentleman to "feel life in his body." In his *Traite des Fardemens,* Michel de Nostra-Dame thus describes the peculiar efficacy of the pomade: "If the person is sad or melancholy, it renders him joyous; if he is a timid man, it renders him audacious; if he is taciturn, it renders him affable; if he is sickly, it renders him sweet, making him as of the age of thirty."

During the plague years, Master Michel (as he was already called) stopped for a time at Narbonne where the mortality was appalling. He later journeyed to Toulouse. Here he consulted with the learned, who followed his suggestions with startling success. He then continued on to Bordeaux where the death rate was exceedingly high. His reputation had preceded him, and he was met by a delegation that begged him to remain in their city and save them from the Black Death.

About this time, he perfected a large brass pump by which he was able to blow a cloud of fine powder into the infected air. Most of the doctors were groping toward the theory of disinfection. They realized that the atmosphere of the sick room should be purified, and they had recourse to the ancient practice of fumigations. They burned vile-smelling concoctions until the patients were well-nigh asphyxiated. Most of the virtue of the herbs or their compounds was destroyed by the process of burning, but Master Michel's pump released the chemicals in their original condition. The greater part of those he treated with this strange device recovered, and his reputation was permanently established. Because of this pump, Michel de Nostra-Dame is often referred to as the father of antisepsis.

From Bordeaux he carried his pump to Avignon, where he was summoned to the bedside of no less important a person than the Papal Legate, Cardinal de Claremont. Philip de Villiers de L'Isle-Adam, Grand Master of the Knights of Rhodes, was taken gravely ill while stopping at Avignon, and asked that young Master Michel be consulted in preference to the prominent local physicians.

While at Avignon, Master Michel perfected a quince jelly "of such sovereign beauty" that it was greatly admired by his distinguished clients. So good was this jelly that it ultimately found its way to the larder of King Francis I.

In 1528, the pest abated of its own accord. The doctors who survived returned to their classrooms and the University at Montpellier officially reopened its doors. The four years he had worked with the plague-stricken emphasized in the mind of Michel de Nostra-Dame the necessity for immediately completing his medical course. Already, success was leading toward persecution. He could not hope to practice without his degree, and the doctors showed definite signs of jealousy.

He returned to Montpellier and matriculated for the second time on October 23, 1529.

It was not seemly that a man with the reputation which Master Michel had acquired should return to the simple estate of a student. Important personages visited Montpellier for the sole purpose of consulting him. He was a popular idol. The college of medicine was very proud of him, and assumed, of course, all credit to itself. The four years he had spent fighting the plague was accepted in lieu of formal training. About a year after his return to Montpellier, Michel de Nostra-Dame took his final examinations and attained to the full privileges of a physician.

Writing in the sarcastic vein of medieval education, a modern essayist has declared that normally it took eight years to complete a college education, of which time the last seven years were devoted to bestowing the degree. The birth of a new doctor was preceded by a period of intense labor.

First, it was necessary to pass the "Triduanes," or the examination of the three days. The candidate presented to the faculty a list of twelve illnesses upon which to be examined. The chancellor thereupon assigned him three of them, and the dean three others. The faculty then convened and solemnly questioned him regarding his mode of treatment for each of the selected ailments. His methods were then debated, the formulas examined, and his prescriptions analyzed. This examination was concluded with a session in which he was examined regarding his knowledge of surgery and amputation. Having successfully passed all these tests, the candidate was admitted to the doctorate.

It was customary for students petitioning for their final degrees to select a patron. Michel de Nostra-Dame chose one of the most learned doctors of his time, Antoine Romier. It was the duty of a patron to try in every way to befuddle the neophyte, although secretly hoping at the same time, of course, that his protege would succeed. Michel made an exceptionally-brilliant showing, for which he was loudly applauded by an enthusiastic audience that had gathered for the occasion.

The final step was the conferring of the full medical privileges; this was called the *actus triumphalis*. The night before this event the bells of the cathedral were rung to convey the glad tiding. In the early morning, the faculty, in full regalia and preceded by musicians, paraded in a body to the lodgings of the candidate. Having received him into their midst, the procession, led by the mace-bearer and other dignitaries and attended by a large part of the citizenry, then entered the Church of Saint-Firmin.

At the church one of the regents, rising with pomp and circumstance, then mumbled in his beard "a great Latin discourse" redundant with platitudes and hackneyed phrases worn meaningless by repetition. The candidate was thereupon invested with the robes of medicine. On his head was placed a square bonnet with

a red pompom. A golden ring properly inscribed was slipped upon his finger as the symbol of healing. The golden girdle of the physician was bound around his waist, and the book of Hippocrates solemnly placed in his hands. He received the "Great Oath," after which he was seated on the raised platform beside the regent who had made the formal address. The faculty and student body then passed before him. One embraced him, one blessed him, and one said to him: "Vade et occide Caim!" The biographers quoting this Latin phrase declare that none knew what the words signified, including themselves. But, regardless of this uncertainty, Michel de Nostra-Dame was a doctor.

As evidence before the world that he was a scholar, it was customary for a physician to Latinize his name. In this way, Jerome Cardan became Hieronymus Cardanus; the simple English doctor, Robert Fludd, blossomed forth as Roberto de Fluctibus, and Michel de Nostra-Dame, precocious student and pride of his university, emerged as Michael Nostradamus.

There was a time-honored precedent that extremely-brilliant and successful students should accept professorships in their alma mater. In this instance, pressure was so insistent that Nostradamus accepted a chair and taught for a short time in the medical college. But the educational technique of the day was far too dogmatic to satisfy an original thinker.

Nostradamus was forced to teach doctrines which he did not personally believe, and he was not allowed to interpret the texts according to his own judgment and experience. Rather than perpetuate errors and fill the minds of the young with what he regarded as scholastic absurdities, he resigned his chair, and in 1531 quitted the university. He was born of a wandering people. Like Paracelsus, he believed that learning had its true beginning where schooling had its end. All his obligations to the prejudices of his time had been fulfilled; he was now free to heal the sick in his own way.

Like the Aesculapians of old, the medieval medic belonged to a race apart, a sanctified society of healers which enjoyed extraordinary privileges. His diploma was a universal passport, and it was customary for the new medic to make the grand tour before settling down to the practice of his art. Not only did travel broaden the mind, but it lent professional dignity and often resulted in useful contacts. There was no telling when a community might stand in need of a new town doctor or some noble family become dissatisfied with its astrological adviser.

As Doctor Nostradamus jogged along the road on his docile mule, he presented a picture typical of innumerable physicians of his day. His square scholar's hat had been exchanged for a broad-brimmed, all-weather headgear. His doctor's long gown was tucked up around the stirrups. He rode in the midst of a traveling apothecary shop, the various parts of which dangled about him in a well-ordered confusion. There were books and bundles, a small portable furnace, bottles, jars, and boxes. A few choice specimens from the dissecting room also shared space with the customary mortar and pestle. An elaborate case contained the five surgical instruments, and, should the occasion require, the latter also served as cutlery. They also had other uses. Physicians were known to have defended their lives against brigandage with their favorite scalpels.

The most difficult piece of equipment to transport was the birth chair. In Nostradamus' time the presence of this cumbersome device was the true index of the progressive general practitioner. While to our present-day mind the good doctor would have presented a most bizarre appearance, in the 16th century these trappings lent an aura of professional consequence. As there were few druggists in the smaller villages to fill prescriptions, the itinerant doctor must carry with him everything necessary to his practice.

It was on this same heavy-laden mule that Nostradamus rode into the life of Julius Caesar Scaliger, one of Europe's foremost literati. The background of the

great Scaliger is strangely obscure. He claimed to be a scion of the illustrious La Scala family of Milan, but his right to this distinguished name has never been proved. He professed to high scholastic dignities, but in sober fact seems rather to have been educated at the mediocre University of Padua. How the Caesar got into his name is also a mystery. He appears to have added this haughty title because of his special admiration for the literary style of Caesar's Gallic Wars. The only part of his name that he came by honestly is the Julius—if we are to believe his detractors.

Whatever Scaliger may have lacked in ancestry and formal schooling was more than compensated, however, by a rare combination of genuine ability and shameless audacity. It is still a moot question whether he was really a great man without honors or simply a man *sans honneur*. In any event, Julius Caesar Scaliger possessed a wide reading in philology and the natural sciences, and is recognized still as one of the foremost modern exponents of the physics and metaphysics of Aristotle.

Nostradamus was in Toulouse when he received the letter from Scaliger inviting him to Agen. The philologist was intrigued by the reports he had received of the amazing cures wrought by Nostradamus with his "plague gun" and desired to meet the man who fought the Black Death with clouds of white powder.

At their first meeting, the two physicians were mutually "enchanted." They had many long discussions on philosophy, *la critique*, poetry, and history. Nostradamus was so impressed with the extraordinary accomplishments of his new friend that he likened him in eloquence to Cicero, in poesy to Maro, and in medicine to Galen.

The friendship continued for some time and then ended abruptly. Their relations became strained due to Scaliger's Protestant leanings and the choleric disposition which the stars had bestowed upon the noted philologist. The word philology is composed of two Greek words (philo-logia) which, literally translated, mean "exceeding fondness for speech." In brief, Scaliger talked too much!

The townsfolk of Agen were flattered by the presence in their midst of these two famous men. The city council resolved to petition them to take permanent residence in the community. Agen, it was pointed out, was subject to periodic fevers and there was enough work for several physicians. Convinced that the fevers had some local origin, Nostradamus recommended the draining of a nearby swamp from which at night a damp mist arose and invaded the city. But the day of preventive medicine had not yet dawned; the city fathers compromised by ignoring the doctor's advice.

Weary of arguing the mysteries of health with the local magistrates, Nostradamus and Scaliger intimated that they might depart and seek out a more enlightened community. Sorely distressed at the prospect of losing both of their celebrities, the good people of Agen took heroic measures. They appointed a delegation, armed them with gifts and promises and sent them forth to reason with the local heroes. Though touched by the sincerity of the citizens, the two physicians refused the bribes. They reminded the delegates that if the city of Agen were generously disposed, it could devote the money to its aged and infirm who were eking out a miserable existence.

In the words of a French author, this magnanimous gesture "put the whole town into an enthusiasm." The next time Scaliger and Nostradamus rode into Agen, the populace lined the streets cheering and applauding. When the two doctors tried to get off their mules, they were literally picked up by the crowd and carried through the streets. The swamp, however, was not drained.

In his Life of Nostradamus, Boulenger gives a vivid picture of the appearance of the great doctor at this stage of his career: "He was more small than great, more corpulent than lean, and he had a face which could be observed with pleasure. His forehead was wide and high, his cheeks always ruddy, his nose aquiline, his hair a dark chestnut, his beard long and forked, producing the

best effect. His face was smiling and open, very pleasing to the younger women, while the older ones were not frightened by it."

Equipped by nature with such devastating charms, it was only natural that the eligible ladies of Agen should set their caps for the young doctor. The town entered into the conspiracy, for if Nostradamus should marry a girl of Agen he would almost certainly settle in the community and be readily available to the sick. Rich farmers with eligible daughters boasted of their farms and hinted at appropriate dowries. With similar motives, merchants showed him the contents of their well-lined cash boxes, while illustrious families hinted at the numerous advantages that would follow from a proper alliance with the aristocracy.

While sojourning at Agen and basking in the light of Scaliger's high mind and ready wit, Nostradamus married, not one of the village belles but an unknown girl whose very name is not authoritatively recorded. It is only reported that she was of affable disposition and good family, but apparently without means or dower. The only possible clue to the identity of Madame Nostradamus is a reference made by one writer, who calls her Adriete de Loubejac.

When Julius Caesar Scaliger settled at Agen as personal physician to the Bishop, he married Audiette de Roques-Lobejac, a beautiful girl thirty years younger than himself, who appears to have been an orphan. The two names are so similar that it is generally supposed that a mistake has been made. Did some historian by some *lapsus calami* wrongly assign Scaliger's wife to Nostradamus? Or, is it possible that close association with Scaliger's household resulted in a marriage between Nostradamus and some relative of Madame Scaliger?

It is, of course, possible that Audiette and Adriete were not the same person. Precedent for such a deduction may be found in the case of William Shakespeare. It has never been proved that Ann Hathaway of Stratford was the same Ann whose marriage banns to Shakespeare were posted in a nearby town. Unsympathetic investigators have begun to suspect that there were two Ann's in Shakespeare's life.

Nostradamus continued to share local fame with Scaliger for several years at Agen. According to the meager records, Doctor Michael adored his wife and idolized his two children. His career appeared secure. Distinguished visitors came from afar to consult him. The town was proud of its doctor and he was loaded with gifts as he made his periodic visits among the people in the course of his professional activities.

Then the Black Death struck again. Day and night Nostradamus labored with the sick. The pestilence was especially severe at Agen. Tirelessly the physician visited the stricken homes and applied his *nostrum*. To those simple folk the very word became synonymous with his own name. Those whom he treated recovered, and their gratitude continued throughout the years.

Then at the life of this quiet, good man, tragedy struck an all-but-fatal blow. In a few short hours all that was dear to him was lost; his wife and children sickened and died of the plague. Frantically he worked upon them, using all his skill and knowledge. One by one, the flames of life flickered out. Others he could help, but, by some unhappy fate, his own he could not save. When the holy ground of the old cathedral received unto itself the bodies of his loved ones, the heartbroken doctor sadly turned his back upon their graves to resume his life of wandering.

For eight years Nostradamus journeyed on, always driven by some inner urge. He sought to efface the memory of his personal sorrow by immersing himself in the study of his beloved medicine. He stopped at numerous inns along the way. Everywhere he asked about the doctors. He desired to know their accomplishments and their remedies. He held converse only with scientists and apothecaries. He would establish himself in some wayside hostelry, remain for a few weeks, then suddenly disappear. His days were spent with the doctors, his nights with his chemical apparatus which he always carried with him. He visited Genoa, Venice, and Milan, ever seeking knowledge, ever desiring to know the formulas other men were using to combat disease.

While in Italy, Nostradamus made his first recorded prediction. Walking along a village street, the physician met a group of Franciscan brothers. Among them was Felix Peretti, a youth of very humble origin who had been a swineherd. As he passed the young friar, Nostradamus suddenly stopped and fell on his knees to receive his blessing. The monks, amazed at this uncalled-for display of deference, inquired the reason. "Because," replied the prophet, "it is proper that I should submit myself and bend the knee before His Holiness." The other Franciscans shrugged their shoulders, and whispered among themselves that he was some strange visionary or mystic whose words could have no meaning. Later, however, the young monk became Cardinal of Montalte, and in 1585 was crowned Pope under the name of Sixtus the Fifth.

About 1538, Nostradamus came to the attention of the Inquisitional Court, an honor which he in no way coveted. Some time before, he had reproached a monk who had cast a bronze statue of him. The monk had insisted that only portraiture was intended, but his technique was so permeated with Gothic fervor that the result was grotesque in the exreme.

Nostradamus suspected that the image was actually intended for magical purposes, of which he was the proposed victim. He realized that he had aroused the enmity of this monk, which would stand him in bad stead if his remarks were misinterpreted. Apparently, the Inquisitors had little interest in preserving his immortal soul, however, and when he failed to appear for questioning, they made no further effort to compel him. Throughout his life Nostradamus was a devout champion of the Church, and there was very little tangible evidence, aside from his astrology, which could be used against him, and that was a subject not officially banned.

In 1539, Nostradamus was at Bordeaux where he was experimenting with the properties of black amber which he preferred to gray in the preparation of his tinctures. He spent much time there with the apothecaries. One of them, Leonard Bandon, left a record of the opinions of Nostradamus which related to the qualities of various types of amber.

In the village of Saint-Bonnet de Champsaur, Nostradamus read the horoscope of the young son of Madame de Lesdiguieres. He predicted from the chart that the boy would grow up to be one of the first in the kingdom. Francois was made marshal in 1609, and in 1622 became constable of France, the highest military officer in the kingdom.

Nostradamus then proceeded to Bar-le-Duc, where it is recorded that he made some rather broad remarks against Luther and the Lutherans, whose cause he did not favor. At Bar-le-Duc, he was lodged at the Chateau de Fains, the estate of the Lord of Florinville. While there, he cured Madame de Florinville and his lordship's grandmother from ailments which had been pronounced hopeless by other physicians. It was while at the Chateau de Fains that the astrologer became involved in the highly amusing episode of the two pigs.

Though secretly convinced that Nostradamus possessed an extraordinary prophetic power, Le Seigneur de Florinville insisted that the astrologer could not be

right on all occasions, and challenged him to a test of skill. He should set up the horoscopes of two suckling pigs and predict accurately what the future held for each. Nostradamus gravely calculated the horoscopes and pronounced his findings. He saw only tragedy for the little pigs. The white piglet, he declared, would be devoured by a wolf, and the black one would be served up on his lordship's table.

The astrologer's veredict gave his host a happy idea. The Seigneur secretly summoned his cook and ordered that the white pig should be killed immediately and served up to them that very night. Waiting until the dinner was over, the master of Florinville then turned to Nostradamus and jestingly remarked: "Well, my good doctor, this time your prophetic powers have failed. We have just eaten the white pig."

After a few moments silence, the doctor quietly replied: "May it please your lordship, but I must doubt your word. Send for the cook."

When the chef entered the room, it did not take long to discover that something was amiss. After considerable pressure from his master, the poor man finally broke down and confessed all. He had killed and dressed the white pig exactly as his lordship had ordered, and had placed it on the spit to broil. Then a most unhappy incident occurred. A half-tamed wolf that ranged about the chateau was often fed by members of the household. This animal ran into the kitchen and ate a hindquarter from the half-cooked pig. So distressed was the chef at the prospect of his master's displeasure that he then secretly killed and dressed the black pig and substituted it for the other.

When the confession was complete, Nostradamus turned to his host with the quiet remark: "The white pig shall be eaten by a wolf, and the black one shall be served at your lordship's table. Is it not so?" The Lord of Florinville was convinced.

Before leaving the Chateau de Fains, Nostradamus made another prediction. Pointing to a thickly wooded mountain not far distant, he declared that a treasure was hidden there. This treasure, he further declared, could never be found by anyone who sought it; it would be discovered only when the ground was being dug for another reason. This proved to be true. Years later, scientists, carrying on excavation work in that area in their search for the ruins of an ancient pagan temple, found pieces of money in the very place indicated by the astrologer.

Nostradamus continued his travels until he finally arrived at the celebrated Abbey of Orval, a religious community of Cistercian monks in the Diocese of Treves. It was the custom at this abbey to receive strangers as though they were messengers sent from God; so, prostrating himself in salutation, the abbot invited Nostradamus to abide with them for a time. The learned doctor did so and joined the monks in their strict observances, which included rising each morning at two o'clock for an early mass.

Historians believe that it was at Orval where Nostradamus first began to feel the overshadowing of the prophetic spirit. Prior to that time he had been a physician of empiric medicine and an astrologer of unusual ability. Now was added the stirrings of his mystic seership. Was he a little frightened at the strange power that was unfolding within him? Did he desire to retire for a while into the seclusion of a holy life so that he might "try the spirits"? The historians assume such was the case. They write that while at Orval, Nostradamus was possessed by a "lymphatic" spirit and by the "vehemence of a melancholy passion."

By such terms they imply that Nostradamus had passed through a profound psychological crisis. His spirit had descended into the shadows of a great sorrow. The inevitable reaction had set in. The loss of his wife and children had affected him far more than he had admitted to himself. For years he had sought to escape the hidden hurt within by filling his life and mind with useful activities. But, at last, he could deny the truth no longer. He was a lonely, frightened man struggling with a strange

power that he did not understand and could not entirely control.

As Mohammed prayed through the night in the cave of Mount Hira, so Nostradamus performed lonely vigils at Orval. Always a devout man, he besought divine aid in the ordering of his mortal life. He must find inner strength and peace if he was to continue his ministrations.

Several authors maintain that Nostradamus is the true writer of the celebrated *Prophecies of Orval,* whose authorship have been attributed to a mysterious person named Olivarius. These prophecies contain such a remarkable account of the advent of Napoleon I that only a truly great seer could have produced them. The abbot of Orval, instead of destroying the curious document, concealed it in the abbey, where it remained unknown for more than two hundred years.

In 1793, Francois de Metz was appointed by the Secretary of the Commune to compile a list of the books and manuscripts which had been pillaged from palaces, churches, and abbeys during the Revolution. One of these books was entitled *The Prophecies of Philippe Dieudonne Noel Olivarious, Doctor of Medicine, Surgeon and Astrologer.* The manuscript was dated 1542, and it had come from Orval.

De Metz was so intrigued by the *Prophecies* that he copied the manuscript volume and discreetly circulated it among his intimates. Napoleon read the copy and demanded that the original be found. After considerable difficulty, the book was discovered and presented to the Emperor. Napoleon kept the manuscript with him, but it was not found among his effects. Its present whereabouts is a mystery as great as its origin.

A few extracts from the *Olivarious Prophecies* will suffice to prove their extraordinary accuracy. "France-Italy will see a supernatural being, born not far from its bosom. This man will emerge from the sea . . . While still a young man, will open out for himself, in face of thousands of obstacles, a pathway in the ranks of the soldiers and become their first leader . . . He will thus gain a name, not as a king but as Emperor —a title coming to him after a while out of the great popular enthusiasm evoked. He will battle everywhere throughout his kingdom: he will drive from their lands princes, lords, kings . . . He will be seen with a mighty array of forty-nine times twenty thousand men on foot in arms, and they will carry arms and trumpets of steel . . . He will carry in his right hand an eagle . . . He will have two wives and only one son . . . Kept in restraint in exile, in the sea from which he started in his young days, close to his birthplace, he will remain for eleven moons . . . Then chased away once more by a triple alliance of European populations after three moons and one-third of a moon, back in his place will be set the King of the old blood of the Cape" (1).

It is certainly a strange coincidence that two prophecies—one by the mysterious Olivarius, the other by Nostradamus, and both compiled at approximately the same time—should describe with equal accuracy the story of the first empire. There may well be grounds for the growing conviction that Olivarius was but a pseudonym and that Nostradamus himself is the author of *The Prevision Out of the Solitudes.*

Nostradamus left Orval about 1543, and resolved to establish himself at Marseilles, a rich and populous center, where he could mingle with scholars of repute. His stay at Marseilles was an unhappy one. He found the physicians there corrupt and the apothecaries worse than uninformed. His criticism brought on the animosity of his colleagues and one of them accused him of magic. His astronomical knowledge they also belittled, and instituted a systematic campaign of vilification.

In 1546 the plague broke out at Aix. It raged from May to January of the following year, and a delegation from the town committee besought him to come and save their community. Two-thirds of the population was already dead and none would survive unless better remedies were employed. Doctor Nostradamus prepared a goodly supply of his favorite powders, gathered the imple-

ments of his profession, harnessed his mule, and set out for Aix.

After acquainting himself with conditions in the new community, Nostradamus was convinced that the contagion was being spread in the air. He, therefore, devised a smelling-powder, a compound of medicine and magic, consisting of finely powdered cypress wood, iris, cloves, sweet-flag and woody aloes, and prepared under favorable planetary aspects. The powder could also be made into troches by mixing it with fresh rose petals.

Nostradamus was fortunate in securing the assistance of a "pure and sincere" apothecary, one Joseph Turel Mercurin. Those who used this strange powder were preserved from the plague; the others died almost without exception. After being showered with gifts and blessings by the grateful citizens of Aix, Nostradamus answered the call of the government of Salon, where he also successfully fought the pest.

Soon afterwards he was called to Lyons. Here he had serious difficulties with the leading physicians. Nostradamus made no effort to force his methods upon the people, but, after much wrangling and numerous interferences, he requested the townfolk to choose between himself and another physician, Doctor Antoine Sarasin. Nostradamus issued his ultimatum in the following words: "I wish very much to help you, but you must permit me to experiment in my own way. I greatly honor the celebrated doctor, Antoine Sarasin, my colleague. But as my remedies differ from his, I desire that you choose who should remain physician of your town, and that you adopt immediately for yourself one or the other, myself or Sarasin." The delegation at once cried out: "We choose Doctor Nostradamus, the liberator of Aix!"

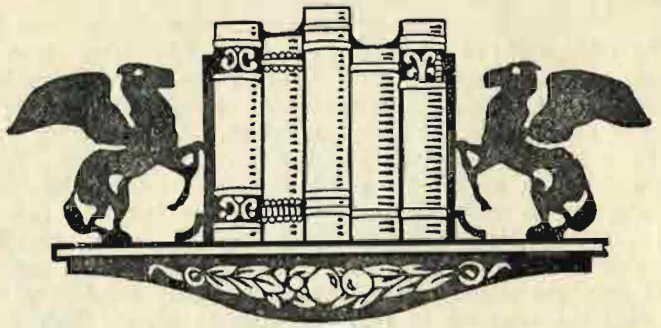
So successful were the experiments carried on by Nostradamus that the epidemic was conquered in a month, and the astrologer-physician returned triumphantly to Salon. His years of wandering were over. The years of prophecy were at hand.

(*To be continued*)

The canonization of Joan of Arc reminds one of the inscription that was placed near the stake when she was burned in the public square of Rouen. "Joan, commonly called la Pucelle, a liar, dangerous, and abuser of the people, a witch, superstitious, a blasphemer of God, presumptious, an unbeliever in Jesus Christ, a murderess, cruel, dissolute, a worshipper of the devil, an apostate, a schismatic, and a heretic."

St. Patrick was enslaved by pirates in early youth, and served an Irish king as shepherd. When he returned to convert the people of Ireland, he summoned them by beating on a drum, and instructed them in the doctrine of the Trinity by means of the trefoil leaf of the shamrock.

On March 14, 1904, a great statue of Christ, the Prince of Peace, was erected on the Andes. The figure twenty-six feet high was cast from old cannons, and on the base is inscribed: "Sooner shall these mountains crumble to dust than Chileans and Argentines break the Peace to which they have pledged themselves at the Feet of Christ, the Redeemer."



The Morality and Emblem Writers

FROM the earliest development of language-forms, ancient scholars found it extremely difficult to transmit abstract moral and ethical truths in written characters. Words are sufficient to name objects about which there is common agreement, but they are less satisfactory when describing qualities about which there is uncertainty or difference of opinion. In pictographic and hieroglyphic writing, physical objects reproduced in miniature become symbols of themselves, but how shall we draw a picture of the "forgiveness of sin" or the "golden rule?" It was the pressure of man's moral reflections that impelled the refinement of written languages.

It is impossible to date, even approximately, the origin of the concept of emblems. They have been associated with the unfoldment of cultures from the most-remote past. The nature of these devices caused them to mingle at an early date with the streams of religious and moral philosophy. This type of symbolism divides naturally into pictorial emblems and an emblematic type of writing called "the fable." Although all emblems are symbols, all symbols are not emblems. A symbol may express a concept, but an emblem-proper expresses a precept. Thus, an emblem is directional, teaching a lesson or inspiring a mode of conduct. A symbol may describe abstract attributes or qualities, as symbols of the Godhead or the devices associated with saints and beatified persons. A symbol also may represent an association, guild, trade, or craft, and has descended to popular modern usage as the trademark.

The emblem is not necessarily associated with any product, nor does it identify a compound by some process of abbreviation. Thus, a coat of arms in heraldry is a device setting forth the honors of a family by combining appropriate symbols. In popular usage, emblems and symbols are frequently confused, for each may partake of elements of the other. The only proper rule for differentiation is the purpose for which the design was intended. Numerous pictorial or descriptive devices have descended from antiquity, and form traditional equations in the human social pattern. There are myths which are accounts of divine or superhuman beings —their characters, conduct, and associations. Occasionally, mythology assumes emblematic significance. Legends are usually associated with places, or are means of describing or explaining unusual or peculiar operations of Nature.

Folklore, as the word implies, includes the hero legends and other lore directly concerned with one's race, nation, or community. The fairy tale deals with sprites, elementals, and other fantastic creatures, and often involves moral instruction. The fable-proper is restricted to the humanizing of animals or other subhuman forms of life for the purpose of caricaturing or exaggerating the peculiarities of human nature. The fable is frequently an emblem in story form, as its primary purpose is to teach.

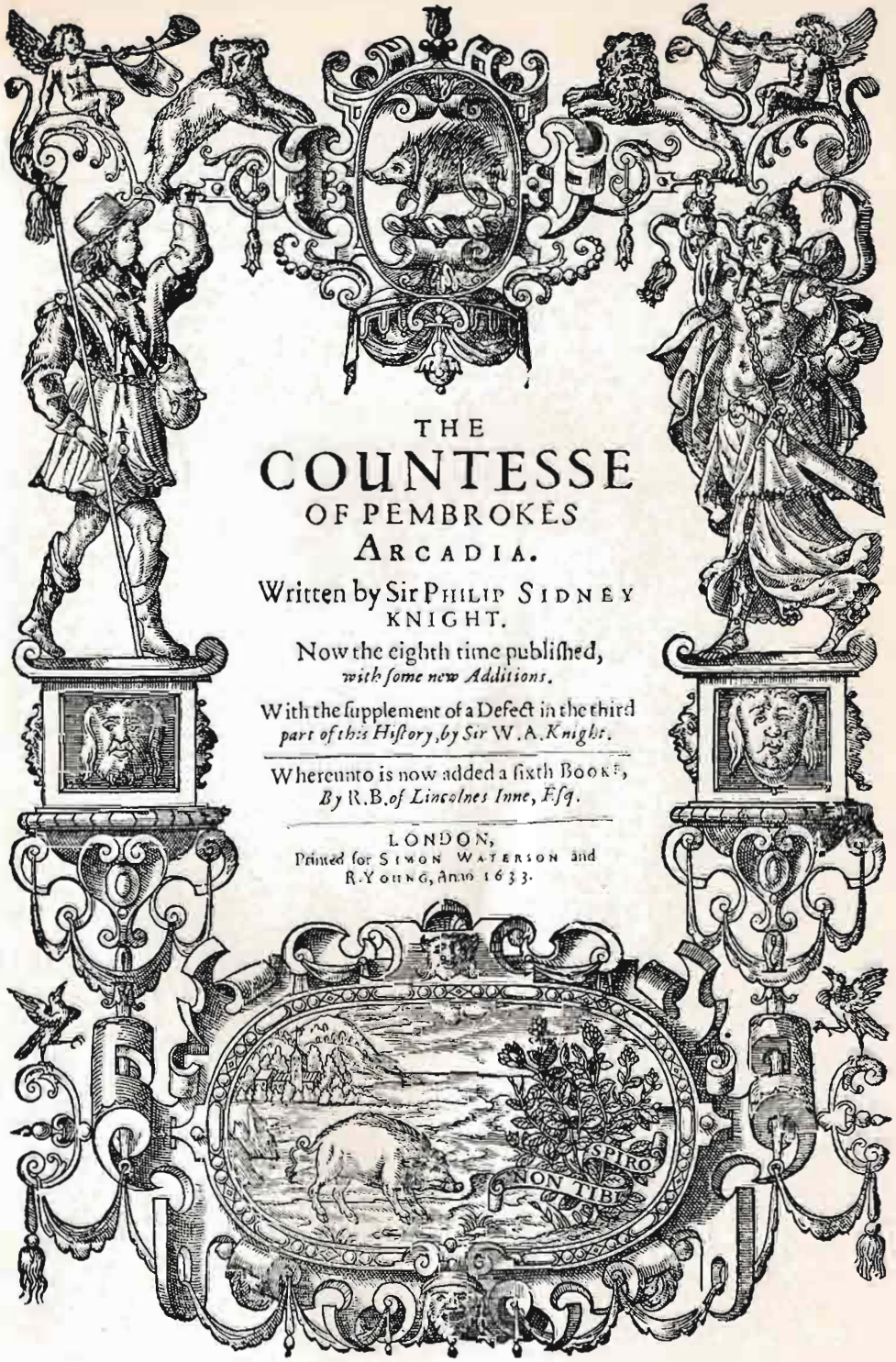
Among old nations, emblems and symbols served two important purposes. They became: first, the simplest means of communicating the mysteries of religion; and second, a convenient vehicle for picturing and even extending the social graces. Among the Greeks and Romans, symbols of hospitality ornamented the fronts of houses, especially doorways, gates, and entrances. They also adorned the interiors of public rooms, inviting guests to banquets, to the pleasures of the garden and the public bath. Our classic ancestors wished to be considered as overflowing with gentility, courtesy, and hospitality. They went so far as to paint a reproduction of their dinner table outside the house so that guests might enjoy appropriate expectations. Perhaps some competitive spirit existed, and the rich wished to impress their neighbors with the bounty of their board.

In the temples, such as the House of the Dionysia at Pompeii, elaborate religious murals, representing sections of the initiation rituals, covered the walls. These depictions of sacred mysteries helped to condition the minds of both neophytes and priests away from wordliness and toward the sublimity of the mystical tradition. Similar ornamentations, either painted or sculptured, adorned Eastern shrines and temples and combined decoration and visual instruction. Among such nations as have large illiterate groups, the pictorial form becomes a vital element of education.

In Christendom, as late as the 17th century, morality plays contributed largely to the dissemination of Biblical history and doctrine. Through the Dark Ages in Europe, scarcely one in ten thousand of the population could read or write. To teach the common people the elements of their faith, plays, pageants, and rituals were given by the clergy on the broad porches of the churches and cathedrals. The large open square in front of the religious building was intended to permit an assemblage of spectators to watch the sacred theatrical productions. Fragments of Old Testament history, scenes from the life of Christ, and episodes from the careers of saints and martyrs were favorite subjects. Later it was recognized that the parables were especially suitable to be presented as morality plays. Such stories as the Prodigal Son and the Good Samaritan became typical of the entire program of Christian ethics. If the local faith seemed to be lacking in appropriate fervor, a vivid depiction of the state of lost souls usually corrected the condition.

Even today among many communities sanctified persons are identified principally through the symbols with which they are associated. Representations of saints may be so faulty in design and uncertain of likeness that it would be impossible to distinguish them unless they were accompanied by identifying devices. In the cases of saints, these devices are most often associated with the incidents or implements of their martyrdom. The vast pageantry of Oriental divinities, saints, and demigods must likewise be identified by certain invariable symbols.

The ancient mind appears to us to have been extremely literal in its reaction to the vital stimulation of environment. Early man brought every abstract and intangible factor of which he became aware down to the homely level of his untutored reflections. When he represented his deities, they bore a startling resemblance to himself, and they were both fleshly and fleshy. He bestowed with his genius the highest artistry at his command, and attempted to honor his concept of the divine nature by conferring upon it a regal and haughty majesty. Seldom does either Greek or Roman art of the classical period suggest that the painter or sculptor was subtle, either in concept or execution. The



—From the *Hieroglyphica* of Romeyn de Hooghe

EMBLEMS OF THE COSMOS FROM THE RITUALS OF ANCIENT MYSTERIES

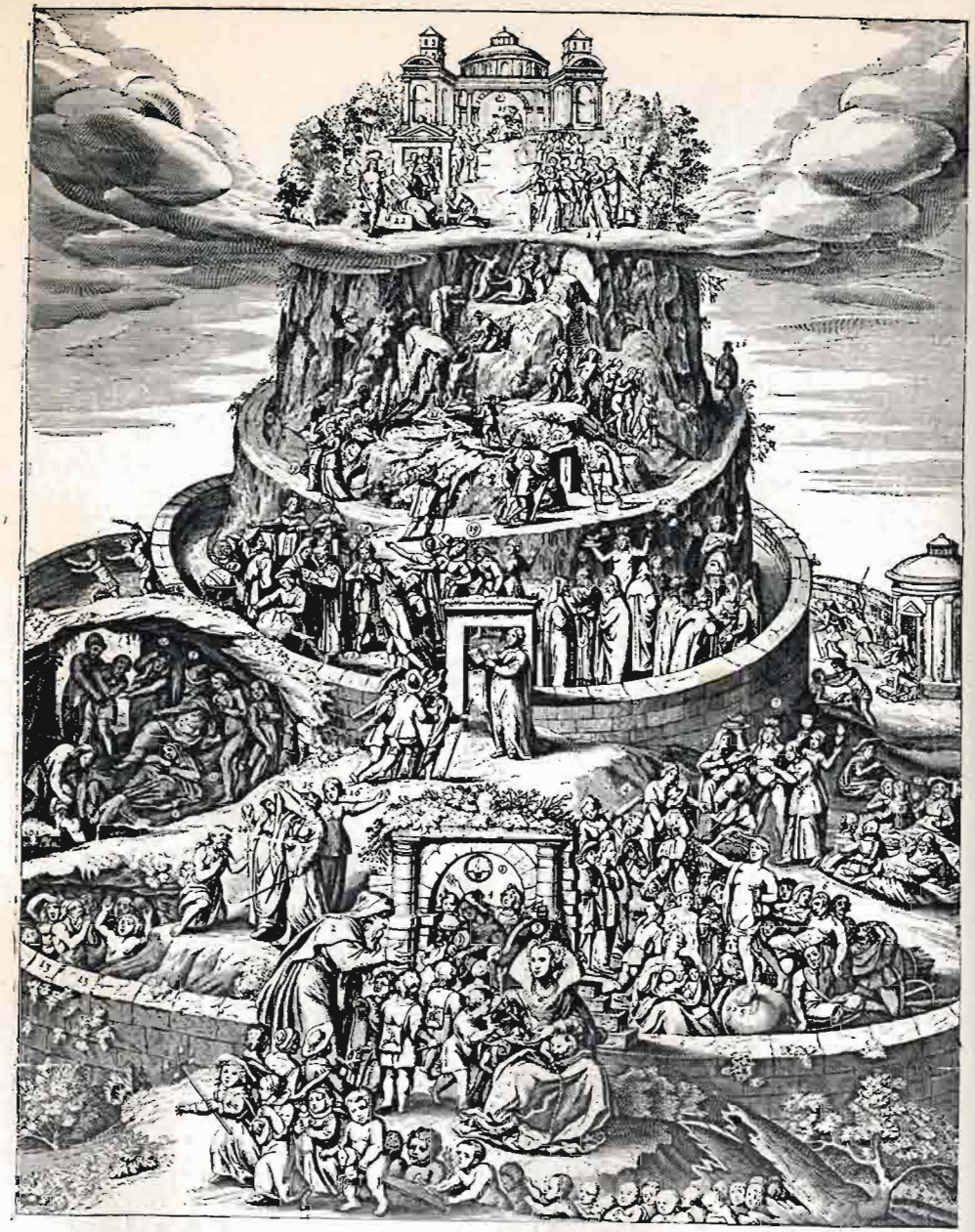
The central figure is the Virgin of the world, standing in the zodiac with the planetary symbols on her body. She is Sophia or Isis, with the moon beneath her feet. On the right side of the figure, is a design from the Brahmanic Rites showing creation taking place on the back of the turtle of universal motion. At the left, is a figure divided vertically to signify the equinoxes.

Illustrated Supplement to HORIZON VOL. 9. No. 2

—From the *Hieroglyphica* of Romeyn de Hooghe

THE GENERATION OF HEAVEN AND EARTH

Above, the planets and their deities circling about the sun. Lower left, Diana, the great goddess of the Ephesians, with a turreted crown. At the right, a Janus figure within a zodiac, its body covered with sacred emblems. The old face represents the past, and the young upturned face, the future. The figure is set in a turning wheel to indicate the mystery of time.



—From Vaenius' *Theatro Moral de la Vida Humana*

THE TABLE OF CEBES

A Conventional example of the symbolical Tablet of Cebes, which was set up in the Temple of Kronos in the 4th century B. C. Most emblem writers have drawn heavily upon this pictorial representation of the course of human life.

Egyptian was more dramatic, because of his ingenious combining of human and animal forms. By this device, he escaped dismal realism and prevented his gods from resembling too closely his politicians. The simplest expedient which came to the mind of ancient man was to bestow a sense of superiority by increasing size. Large figures gained impressiveness by mass alone, and the colossus became symbolical of vastness of domain, greatness of power, or extraordinary superiority in wisdom or virtue.

Although we have defined our concept of the distinction between an emblem and a symbol, it is only fair to examine various opinions on the subject. Our English word *emblem* comes to us from the Greek through the Latin. It means literally *to put in,* or *to put on,* as *to inlay.* The use of the word in reference to mosaics or the inlaying of pavements or walls for purposes of decoration is now obsolete. The dictionary now defines emblem as a picture accompanied with a motto, a set of verses, or the like, intended as a moral lesson or meditation. There is also a second definition by which an emblem is recognized as the visible sign of an idea, or as a figure or object symbolizing or suggesting another figure or object. In this consideration, a symbol is regarded as more arbitrary or conventional than an emblem.

An early writer on emblem books, Claude Mignault, recognized in 1574 that "all emblems are symbols, tokens, or signs, but all symbols are not emblems: the two possess affinity indeed, but not identity." In his introductory dissertation upon Whitney's *Choice of Emblems,* Henry Green supplies the following: "Naturally and easily the term emblem became applicable to any painting, drawing, or print that was representative of an action, of a quality of mind, or of any peculiarity or attribute of character. Emblems in fact were, and are, a species of hieroglyphics, in which figures or pictures, besides denoting the natural object to which they bear resemblances, were employed to express properties of the mind, virtues and abstract ideas, and all the operations of the soul."

Emblems and symbolical devices are mentioned in the Bible, the Scriptural writings of most non-Christian nations, and in the great epic poems and classics of antiquity. Homer and other Greek poets refer especially to the shields of the heroes adorned and ornamented with figures and devices. No doubt these shields were the inspiration for medieval heraldry in which the coats of illustrious families were painted on their shields. The devices on early coinage should also be mentioned. These often included hieroglyphical representations or symbols of sovereignty and the peculiar emblems of cities and states. Old signet rings, seals, and seal-cylinders were likewise ornamented with significant designs.

Although emblematic devices have a long and interesting history, most authorities trace the concept of moral emblems to the Table of Cebes. Of Cebes himself very little is known except that he was a contemporary of Socrates, and Xenophon includes him among the most-intimate friends of both Socrates and Plato. The Table itself exists to our time only in the form of a description of a remarkable painting which originally adorned the Temple of Kronus. The painting was a symbolical panorama of all human life, and clearly set forth those circumstances of character which determined whether the human soul would attain an ultimate state of blessedness or perish for its misdeeds. An exceedingly-interesting restoration of the Table of Cebes was prepared by the Dutch designer and engraver, Romeyn de Hooghe.

The next work intimately associated with the subject is *Horapollinis Niloi Hieroglyphica,* which appeared first in printed form in the Aldine edition of 1505. There were at least eight editions in the 16th century, and it later occurs in the *Oedipus Aegyptiacus* of Athanasius Kircher (Amsterdan, 1676). The most-available edition in English is that published in London in 1840 by Alexander Turner Cory, under the title *The Hieroglyphics of Horapollo Nilous.* It should be pointed out that in Cory's version, the figures representing the hieroglyphics have been completely revised to agree with the findings of modern Egyp-

tologists. The designs cease to be emblems in the pictorial sense and are reduced to sober elements of the Egyptian language.

The scribe, Horapollon, flourished in the reign of Theodosius I (408-450), and was a native of the nome of Panopolis, a great center of literary activity at that time. He appears to have traveled considerably, and followed the profession of grammarian, teaching in both Alexandria and Constantinople. He gained some fame as a dramatist, and wrote commentaries on the Greek poets. Some have suggested that Horapollon was a priest of the then-decadent Egyptian religious Mysteries. Motivated by a desire to collect and perpetuate the fast-fading knowledge of the hieroglyphics inscribed on the monuments and in the manuscripts of his people, he prepared what may be termed a key to these symbolic figures.

There has been considerable difference of opinion as to the importance of the contributions of Horapollon, but A. E. Wallis Budge points out that he probably had access to a number of ancient Egyptian papyri. The original work of this scribe seems to have been extensive, but only two books or sections of his thesis on *Hieroglyphics* are extant. Horapollon apparently lived at too late a period to restore the ancient learning of his nation, and many of his interpretations of the glyphs and figures are fantastic. On the other hand, Budge, an outstanding modern authority, states: "The first book contains evidence that the writer had a good knowledge of the meanings and uses of Egyptian hieroglyphs, and that he was familiar with inscriptions of the Ptolemaic and Graeco-Roman periods." (See *The Rosetta Stone, etc.,* London, 1929.)

Horapollon wrote in the Egyptian language, but his work was translated into the Greek a century or two later by an unknown Philippus, who survives only as a name at the beginning of the text. It is now believed that this Philippus was responsible for the so-called second book, which is burdened with numerous ridiculous embellishments. It is sadly deficient in the elements of scholarship which dignify the first section. In spite of its various shortcomings, the work of Horapollon is mentioned or quoted by nearly all students of Egyptology. He was responsible for the recognition of emblematic elements in the symbolism of Egyptian mythology, sculpture, and writing. In fact, his work implies that the initiated priests of Egypt used symbolism in a more-philosophic sense than most other ancient nations. The very concept of symbolism as a kind of language of universal truths is closely associated with *The Hierogliphics* of Horapollon.

The first of his figures is reproduced herewith, from the Paris edition of 1551. Horapollon explains that to denote eternity, Egyptians depict the sun and moon because their elements are eternal. They also represent eternity by a serpent, or basilisk, with its tail covered with the rest of its body. They placed golden figures of this creature around their gods. The basilisk is a mythological dragon-serpent, itself immortal, whereas all other snakes are mortal. Here, then, is an early instance of the device later associated with alchemy, Hermetic art, and the esoteric tradition. The serpent devouring its own tail is now commonly used to represent either timelessness or some vast cycle which to mortal contemplation appears endless.

Horapollon supplies very quaint and curious examples of Egyptian symbolism. He says, for example, "To signify a man that has not traveled out of his own country, they delineate the Onocephalus (creature with an ass's head) because he

is neither acquainted with history, nor conversant with foreign affairs." It can easily be understood that such definitions and explanations, while comforting the moralist, have not always brought complete satisfaction to the more-prosaic Egyptologist. It is safe to say, however, that the mental meanderings of Horapollon influenced most early interpreters and would-be translators of hieroglyphical inscriptions. His book was treasured by them as a precious monument of antiquity, and attained wide popularity.

We have devoted considerable space to this particular work because it reveals the very substance of the concept of philosophical symbolism. Strange emblems and curious devices are to be found wherever the esoteric tradition flourished among the ancients. Many of the ruins of the past are valuable principally as symbols of vanished culture and remote learning. Materialistic scholars and scientists are interested, for the most part, only in perpetuating a record of the forms and proportions of early landmarks. It does not occur to them that locked within these forms are moral truths, captured geometrically in stone and marble, and artistically in ornaments, embellishments, and other designs. The spiritual, philosophical, and scientific secrets of the past are locked in the symbolic forms of mythology, drama, poetry, and fables. Unaware that these remains have other than obvious meanings, we have deprived ourselves of the consolation which comes from an understanding of causes, divine and universal.

Ancient scholars stated that the priests of the old temples had a secret language called sacerdotal, which they concealed from the profane, revealing it only to those who had celebrated the orgies of the blessed gods. The word *orgy* meant originally *a mystical festival or assembly accompanying initiation or performed on special occasions,* and had nothing to do with our popular concept of dissipation or revelry. It is reported that the priests, using the same signs and symbols employed by the profane in the transaction of their affairs, were able to transmit an entirely different and more-profound kind of information. To the present time, the keys to this sacred mode of transmission are believed to be hopelessly lost. It may well be that the Egyptians, like the Jewish cabalists, concealed the true substance of their theology in the very glyphs and symbols used in naming or identifying their divinities and sciences. To decode this hidden meaning, the decipherer would have to read the glyphs as symbols of principles by penetrating their outer and obvious meanings and proceeding toward their psychic overtones.

From these considerations, we can appreciate the influence exercised by a work like the *Hieroglyphica* of Horapollon. The very obscurity of the text and the absence of adequate historical data have inclined some critics to assume that at least part of the book may have been added as late as the 14th or 15th century. Examination shows that most of the early emblem books followed closely the format of the *Hieroglyphica.* Some went so far as to include the word *hieroglphic* in their titles, and the illustrations exhibit numerous similarities. Symbols became the elements of a moral and ethical language, and, while the moralism itself was largely dominated by prevailing theological conceits, a new means for the communication of secret knowledge was available to the European intellectual. He made use of his newly acquired instrument in many ways and with several motives. The curious device of the emblem became the silent and swift messenger capable of eluding the vigilance of censorship.

After the invention of printing, it was found convenient to cut various embellishments in wood, copper, or steel, thus supplying the designs previously drawn into manuscripts by hand. Before the year 1500, a number of sumptuous picture books appeared catering to the popular taste. From the beginning, there was a distinct tendency on the part of the engraver to compete with the author. Most of the illustrations in early books are so substantially inaccurate as to contribute little, if anything, to serious scholarship. The artist, then as now, was thinking in terms of dynamics, impact, and composition. The text was only a

convenient means for publishing the picture at someone else's expense.

Colophons, headpieces, and other printer's ornaments offered a splendid opportunity for decorative designs. These devices and the symbols of the various printing houses added greatly to the charm of old printed books. Initial letters offered dramatic possibilities, and grotesques were introduced to imitate the skill of the old illuminators. Sometimes the text of the book was so ordinary that it survived only because of the distinction of its format. Among early works which offered themselves especially to the ingenuity of the engraver were Dante's *Divine Comedy,* and such classics as *Reynard the Fox,* the *Ship of Fools,* and the *Dance of Death.* As all these included elements of the moral fable, the illustrations naturally took on emblematic significance. Such works, therefore, may be considered as forerunners, and it is difficult to clearly differentiate the emblem prior to the appearance of works actually so designated.

Mystical speculations about God, the world, and man occupied the minds of many medieval scholars and theologians. They conceived creation itself to be a symbol or figure through which the divine will manifested its purposes and intentions. Thus, by analogy, the world revealed God, and man revealed the world. The human being himself was a microcosm or miniature of the cosmos. The dimensions and proportions of the human body were mathematical-mystical formulae revealing to mathematical philosophers the secrets of sidereal geometry. Everything was a symbol of something else. Nothing was what it appeared to be, and the slightest matters had the gravest import if you pondered them with sufficient piety.

In those Dark Ages when the mind was denied any comprehensive intellectual program, it wandered about in a world of uncertainty stumbling over jots and tittles. Life itself was the grand symbol of divine displeasure. All men suffered, if not for their own sins, then for "original sin." The effort to explain life without violating any of the theological restrictions and taboos ended in a hopeless muddle. After all, a symbol can mean no more to the individual than he is able to confer upon it out of his own intelligence. Frequently, interpretation was only imposing a small meaning upon a large concept. But the symbol had one happy quality. It could please all, and offend none; whereas words led to endless controversy. Most early emblems are accompanied by only brief mottos or exceedingly bad poems, which jog along in doggerel calculated to disagree with no one's belief about anything.

Seldom is the wording as meritorious as the engraving. The figures contain numerous elements never explained in the text, and probably entirely unnoticed by the rhymster whose verses appeared below. The same is substantially true of engraved title pages which frequently present remarkable symbolic designs. These have slight, if any, bearing upon the contents of the book, but are inserted for reasons not entirely obvious. One cannot examine a representative collection of symbolical engravings of the 16th and 17th centuries without coming to the conclusion that when it came to higher learning the artist often knew more than the author. Whereas the text wandered about interminably, the illustrations were neat, elegant, concise, pertinent, and nicely turned. The artist could not have read the book, survived its author's dullness and retained so well-organized a mind.

Books with emblematic illustrations are met with in every department of literary production, but emblemata as a special class had a peculiar vogue during the 15th and 16th centuries. For practical purposes, we may say that the literature of emblemism began with Andrea Alciati (1492-1550), an Italian jurist. He published his book of emblems, illustrated with symbolic figures accompanied by moral sayings in Latin verse, in 1522. The work was immediately successful and was soon translated into French, Italian, and Spanish. It appeared with several editings, and the figures differ in number and arrangement. From the time of Alciati to the magnificent productions of Jakob Cats (1577-1660), emblem books appeared at regular

intervals. After "Vader Catz," as he was lovingly called by the Dutch, there were few important additions to the literature of emblems. In fact, the art of engraving, as it applied to book printing, lost most of its vitality and drifted in the direction of sober and formal illustration.

The class of emblem books, though not exceedingly large, can be extended to include several hundred volumes, of which, however, scarcely more than fifty have any serious demand upon the public interest. I do not include books on alchemy or cabalism and related subjects because, though they contain elaborate symbolical illustrations, they are not essentially morality texts. While some emblem books appear to have been carefully planned, a number suggest that they were accumulated by diverse means. It seems possible that the rising tide of emblem books was intimately associated with the accumulation of engravings and woodcuts in European printing establishments. After the books, for which they were originally intended, were finished and the type broken down, the printers had hundreds, probably thousands, of small figures and designs on their hands. The frugal master of the shop certainly would not throw away all this valuable art work, but he could not use the cuts in other texts without complications. It was then that someone hit upon the happy idea of engaging versifiers, of some or no talent, to invent some choice moralisms that could be, at least remotely, associated with the designs. In this way, the old engravings had a new use, and by a little adroit rearrangement new editions could appear from time to time. These picture books had special appeal to the young in an age when what we call juvenile literature was nonexistent.

In an introduction to the *Emblems Divine and Moral,* by Francis Quarles, the editor says that the work "is not only calculated to convey the most important lessons of instruction into youthful minds, but to convey them in the most pleasant and entertaining manner; by *hieroglyphics,* or figurative signs and symbols of divine, sacred, and supernatural things: by which mode of communicating knowledge, the fancy is charmed, the invention is exercised, the mind informed, and the heart improved." In face of so large a promise, it would appear that the emblem book was indispensable to the preservation of morals. Actually, the text is well-calculated to invoke noble sentiments in the young. The headings are Scriptural, and as we turn the pages we share in the edification of the little folks of three centuries ago. A few examples catch the eye: "Remember, I beseech thee, that thou has made me as the clay, and wilt thou bring me into dust again?" A few pages on there is another gem from Jeremiah: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night." Book II, emblem XIII may be an editorial comment on the work in general: "Are not my days few? Cease then, and let me alone, that I may take comfort a little." It is amazing how few of the early moralists were able to quote a single cheerful passage from Holy Writ. Everything dealt with the sorrows of life, the grievings of the spirit, chastisement for the horrible sin of being here, and the gentle hope that we should depart to glory after a long, agonizing illness. The children must have loved it.

All emblem books, however, were not strictly in this vein, although many were burdened, at least to a degree, with the temper of the time. There is no doubt that hieroglyphical pictures were used to conceal the activities of the Secret Societies of Reformation operating beneath the surface of the European political structure. Some of the emblems are highly significant and exceedingly cryptic. Where this is the case, they were prepared especially, although sometime inserted in the older collections. This means that a certain amount of detective work and comparisons between the several issues of important emblem books reveal consistent indications of tampering.

If we assume the emblem to be a kind of rebus, it must be approached as something to be unfolded or decoded according to certain rules. Naturally, the symbol is meaningless to the superficial reader who has no reason to suspect hid-

den content. Several books on ciphers were published during the height of the cycle of emblemata, and these studies in cryptography were intended as keys to the mystic pictures. Usually, however, some intimation of the true nature of a hidden meaning or at least a hint that such meaning existed is found in close proximity to the figure itself.

Many books, suspected of concealing special information in a secret and confidential manner, advertised this fact by means of emblematic title pages. In order to make sure that the rebus did not pass unnoticed, there were nearly always verses facing the title, inviting the beholder to examine carefully. Two examples are now open on my desk. The first is *The Essays* of Michel de Montaigne, in the English edition of 1632. This is the first edition to contain the specially engraved title which was designed by Martin Droeshout, to whom we are indebted for the fantastic portrait of William Shakespeare in the first edition of the plays. The engraved title page of Montaigne features an arch through which the beholder has a glimpse of ruined buildings and smaller arches in perspective. It all seems innocent enough until we read the accompanying verses dedicated "to the beholder of this title." The unnamed poet recommends that the reader must possess the proper key. If he does not:

> "*Pray passe along,* and stare no more on that
> Which is the *Picture* of *you know not what.*
> Yet, if it please you *Spell it,* if than
> You understand not, *Give them roome that can.*"

The italics, which are exactly as in the original, can scarcely fail to inspire a natural curiosity, and it is a dull mind indeed that could not take this hint of the presence of a concealed meaning of some kind.

The frontispiece to *The Emblemes,* by George Wither, is an elaborate example of the combining of symbolical devices. It seems to have been based upon the Table of Cebes, and the lower part shows a cavern. Above are groups of persons climbing mountainous roads, while towering over the composition rise the twin peaks of Parnassus, the mountain of the Muses. There is the conventional descriptive poem, of which these lines stand out:

> " . . . . Moreover, tis ordain'd,
> That, none must know the *Secrecies* contain'd
> Within this PIECE; but, they who are so wise
> To finde them out, by their owne *prudencies;*
> And, he that can unriddle that, to us,
> Shall stiled be, the second OEDIPUS."

Here again the writer of the verse is calling attention to something which would normally escape the eye or the mind.

Unless we wish to assume the exercise of a large secrecy relating to small matters, we must search for some real and pressing purpose which inspired so complicated and ingenious a method of hiding vital information. Certainly there must be a grave reason why the facts could not be openly stated. Political conspiracies, religious heresies, or choice secrets of advanced science might require guarded utterances. Investigation shows that cipher concealment was frequently associated with the perpetuation of the esoteric mysteries and philosophies of antiquity.

After the collapse of the pagan cultural institutions, it was unlawful to teach the principles of classical learning or to advance scientific knowledge contrary to the opinions of the clergy or the schoolmen. To avoid persecution, and at the same time to perpetuate for the benefit of qualified disciples the more-advanced formulas of the ancient Wisdom, these were hidden in books and works of art where their presence could not be suspected by the profane.

The 17th-century restoration of true learning was a political as well as an educational reformation. It attacked the very foundations of existing corruptions, and threatened the abolition of entrenched classes and groups. The Church and State, therefore, used every means in their power to destroy these heretics,

THE PRINTER'S DEVICE OF THE HOUSE OF CHRISTOPHE PLANTIN

body and soul. A rigid censorship was introduced to govern the printing and publishing of books so that the authors could be immediately apprehended if a trace of treason were found in their writings. Anonymous works were not permitted, unless the true name of the author was registered with the proper authorities. Although this rule was widely disregarded, several pamphleteers got themselves into serious difficulties. It was an age of broad criticism and condemnation. No one seems to have liked anyone else, and all institutions were open to the most fanatical censure. Europe was drifting toward a period of open revolution, and men's minds were dedicated to a bitter puritanical concept of life.

The emblem writers were involved in the common confusion. Their moralisms were dull and dour, and loaded with forebodings. The humor of the time was bitter. With a few exceptions, our 17th-century forebears appeared completely devoid of a generous or spritely wit. Living was a serious business, and the primary virtue was to take it as seriously as possible. But men defended in private that which they defamed in public. They lived in constant fear that some enemy would discover their secret thoughts. Books were inexpensive at the time, especially pamphlets and small ephemeral works. These could be passed about, read until they literally fell to pieces, and in the course of time reach a considerable group. No one knew which of the readers knew the signs and symbols of the codes, but ultimately the cipher information reached those for whom it was intended. Some codes were so ingenious that they could be inserted into a writing by the printer, and later, when the author examined his own book, he could find no trace of the cipher. This was helpful, because books by known reactionaries were seldom examined for treasonable utterances.

Very often an emblem takes the form of a pictorial play on words. This is almost a true rebus as we now understand the term. For example, an engraving represents a farmer plowing his field with a team of horses. The even furrows stretch away into the distance. In the foreground is a cross set as a marker on the boundary of the field. It does not require much originality to recognize this as referring to the Rosicrucians. The plowed land consists of rows combined with the cross marking the field where the rows begin; thus we have rows (rose) cross. In the sky are a number of birds, and here and there small dots in the eyes of the birds or in the hearts of flowers. We know that these dots must be connected by lines drawn by certain rules and that a cipher is concealed in the arrangement.

Many emblems are derived from classical subjects or from those associated with religion. Sometimes, however, they are scientific, astronomical, alchemical, or architectural. Study reveals that the various emblemists were in close conformity in the general patterns of their devices. The same symbols, drawn with varying degrees of artistry, recur with marked frequency. As we have suggested, some emblem books are not included in the prearranged project, and these usually show lack of arrangement and can be dismissed with a superficial examination. Also, certain emblems are equivalent to names, especially where these names can be conveniently transformed into simple and common emblems. Often the heraldic devices of famous persons appear as the emblematic equivalent of the people themselves. So many and ingenious are the means used to make pictures tell double stories that the decoding of emblems becomes a fas-

cinating project, certainly as stimulating as crossword puzzles.

Baconians, for example, are quite certain that a number of emblems were used to conceal and at the same time reveal that Francis Bacon was the son of Queen Elizabeth and the Earl of Leicester, and the rightful heir to the British throne. Here, indeed, would be a perfect example and justification of such a project. Bacon, of course, suggests the boar, which, incidentally, was also his crest. The boar, in turn, suggests the pig, the side of bacon, the smoked ham, and other homely articles of the larder. Leicester's crest was the bear and the ragged staff, which also offered nice possibilities to the designer.

Consider, for example, (see supplement) the title page from an early edition of *The Countesse of Pembrokes Arcadia.* This ornamental border appears in several volumes of the period, including the first English translation of Boccaccio. The figure in the center at the top has caused considerable controversy. It was believed at first that the little animal was Sir Philip Sidney's porcupine, but careful examination reveals the tail, tusks, and snout of the boar. Therefore, we have an emblem: the boar concealed under the porcupine's coat, indicating that Sidney's name or appearance concealed another's. At the right, supporting the medallion, is a heroic female figure, with a lion over her head. The lion (British lion) identifies the woman as Elizabeth. The left supporter is a man with a ragged staff, accompanied by a bear, evidently meant to represent Leicester. The inverted crown beneath the upper vignette suggests a secret or concealed royalty. As the whole design is in no way related to the various publications in which it appears, it seems reasonable to assume that it tells a self-contained story, and/or indicates the presence of other significant material in the text which follows.

Lest it be assumed that the device is accidental, we can trace this combination of symbols in other significant works of the period. Consider the *Symbola Heroica* of Claude Paradin, which was published in Leiden in 1600. This curious emblem book contains a large selection of strange devices, some of which are strongly reminiscent of the work of

Horapollon. We reproduce two pairs of facing pages which bear upon our present interest. Pages 82 and 83 bring together, for no apparent reason, a bear and a sow. Pages 88 and 89 combine a lion and a boar. The lion bears the sword of royal power, and the boar has through its snout the ring symbolizing bondage, or limitation. It would be difficult to explain these parallels unless we assume intent. Notice, also, that the swine are exactly the same as the small boar in the large oval at the base of the *Arcadia* title page.

The tracing of emblems and the decoding of their secret stories require keen observation and at the same time definite control of the imagination. It is quite possible to see parallels that do not actually exist, and it is equally easy to overlook simple and obvious clues. Sometimes the emblem writer is considerate enough to leave some generous intimation of his purpose. In *Roemer Visschers Zinne-Poppen; etc.*. (Amsterdam, 1678) a gentle hint appears on page 56. The number 56 occurs frequently in works relating to Bacon's Secret Society, for it is the numerical equivalent of one of his common signatures. Counting *a* for 1, *b* for 2, etc. (*i* and *j* are one letter in this count), Fr. Bacon equals 56. Incidentally, there are 56 letters in the inscription above the standing figure of Shakespeare in Westminster Abbey. In the *Zinne-Poppen,* the emblem on page 56 is inverted, as can be seen from the engraved caption below, and the emblem itself is a complicated key. One may, therefore, assume that there is something present that needs to be unlocked. In the "Kay" cipher in which the alphabetic count begins with the letter *k* equalling 10, and the letter *a* beginning with 27, the abbreviation Pr. R. C., standing for Father of the Rosy Cross, equals the sum 78. On page 78 of our emblem book, there is a sow holding between its teeth the spigot for a barrel. After a little further search among the emblems, we find the barrel with the spigot in place, and opened so that the contents are flowing out. Beside the barrel is an hour glass, of which the upper part is nearly empty. This is the proper symbol of time nearly over or finished. The contents of the barrel are revealed to be the wine of life, for on the head of the

barrel is the magical pentagram, the proper symbol of the esoteric tradition. Thus, we see how leaf by leaf the emblem books unfold their sacred story, being nothing more nor less than the hieroglyphics of a secret language.

The most important of the English emblem writers were Geffrey Whitney, Henry Peacham, George Wither, and Francis Quarles. These men flourished at about the same time, and all of them apparently were party to the secret reformation of learning with which the "wits" of the period were so deeply concerned. The emblem of the entire enterprise was Pegasus, the winged horse that loosed the springs of Helicon by the stamping of his hoof. He was the steed of poetic inspiration and high verse associated with the assemblage of the Muses in the Parnassian grove and, therefore, an appropriate device to represent the dreamers.

Whitney's *Emblems,* published in 1586, combines figures from nearly all of the earlier emblemists. He borrowed 32 of his woodcuts directly from the work of Paradin, already mentioned. He did even better by Andrea Alciati, from whose works he appropriated 86 figures. Indirectly, he reproduced in recognizable form a number of the devices of Horapollon. Possibly these symbols were available to him because his own book was published in Leiden by the House of Christopher Plantin, responsible for editions of both Paradin and Alciati. In fact, this establishment made quite a project out of its emblem books.

Peacham's *Minerva Britanna,* which appeared in 1612, is without doubt the most significant, from an esoteric standpoint, of the emblem books. It was patterned after the work of Whitney, but the devices were, for the most part, specially prepared. This book was certainly the product of the "Invisible Empire," and, because most of the available copies have disappeared into the libraries of advanced students of symbolism, a facsimile reprint would be a most-useful project. Quarles' *Emblems Divine and Moral* is also valuable, but, as the designs have been several times redrawn, only the edition of 1635 is desirable. This same year also saw the publication of *A Collection of Emblemes, etc.,* by George Wither. Baconians are much enamored of this collection of symbols and verses, but are, for the most part, unaware that the beautifully engraved plates by Crispin de Pass were lifted *in toto* from a work by Gabriel Rollenhagius, published in 1613. Wither's text, however, is quite original and transforms the purpose of the designs into a kind of lottery for genteel parlor divination.

Students attempting to identify various emblems with the activities of Secret Societies flourishing in the opening years of the 17th century are somewhat dismayed to learn that the figures most suitable to sustain their deductions were in circulation a century earlier. As these emblems themselves unquestionably do have special significance, we are forced to conclude that certain secret political, philosophical, and scientific Orders were in existence earlier than is now generally believed. For instance, the books are tied together by interlocking factors. We have already mentioned the heraldic arms of Robert Dudley, Earl of Leicester. The second part of Whitney's *Emblems* is dedicated to Dudley and includes the accompanying device—the bear and the ragged staff.

Very early editions of *The Faerie Queen,* by Edmund Spenser (my copy is dated 1617), have the same title-page border as Sidney's *Arcadia.* In *The Faerie Queen* is a poem, *Virgil's Gnat,* dedicated to the Most Noble and Excellent Lord, the Earl of Leicester, deceased. This gnat's complaint has nothing whatever to do with Virgil, but might express the sentiments of Lord Bacon if he were the unacknowledged but legitimate son of Lord Leicester and Queen Elizabeth. We will quote a few lines:

"Wrongd, yet not daring to express my paine,
To you (great Lord) the causer of my care,
In clowdie teares my case I thus complaine
Unto your selfe, that only privie are:"

Thus, although we have a large number of books printed in several places at different times and for various avowed purposes, we have running through them a comparatively small cast of characters, who recur in the most unexpected yet strangely-consistent manner. The writers and compilers are evidently trying very hard to tell a story without losing their own heads for their audacity. As soon as the story itself and the project with which it was associated were complete, the literature of emblems ceased, along with the books dealing with the Rosicrucians, the alchemists, and the other elements of the interlocking pattern. Later efforts to revive emblem books were futile. The figures themselves lacked vitality as symbols, the text deteriorated into inane platitudes, and the public lost interest. No doubt the large sale of the earlier, significant volumes was due to the number of persons vitally concerned with the secret contents. Even today the market is most discriminating. The prices asked for certain emblemata are entirely out of line for books issued in such numbers and for such apparently-inconsequential purposes. But we must pass on to other considerations.

A study of these symbolical works reveals a preponderance of pagan figures and designs. Most of the emblems are based upon Egyptian, Greek, or Roman mythology, and, like the alchemical symbols, were entirely out of keeping with the three dominant faiths—Catholic, Lutheran, and Episcopalian. It is astonishing that such heathen figures should have been accepted without question or controversy by pious gentlefolk. Today, those well-informed in the Orphic Mysteries and the mystical speculations of the Neoplatonists can interpret the designs with little difficulty. It appears that the emblem books were, in some cases, actual extensions of Pythagorean and Platonic metaphysics. The work is too cleverly done to be merely the result of art or accident. It proves beyond contradiction that a group of persons in possession of the true keys to the sacred sciences was operating as late as the beginning of the 18th century. After this time, the choicest and most significant of the emblems passed on to the trestle boards of the Freemasonic degrees.

Mention should be made of the extraordinary symbolical work of the Dutch engraver, Romeyn de Hooghe, whose splendid work, *Hieroglyphica, etc.,* appeared in 1735 and passed through several editions. De Hooghe belongs in the transition period which led to the restoration of the Mysteries of antiquity through Masonic and pseudo-Masonic Societies. One cannot examine the works of de Hooghe without the conviction that he directly inspired the philosophical artistry of William Blake. Examples

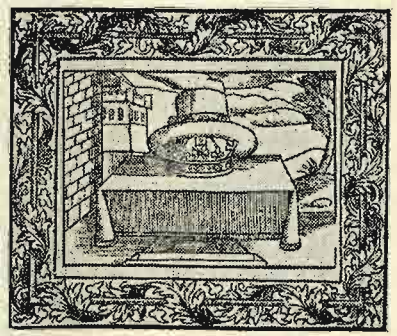
show de Hooghe's profound acquaintance with esoteric religions, both Eastern and Western, and all students of symbolism will find him an invaluable source of information. We reproduce (see supplement) two of his extraordinary designs dealing with the initiatory rites. The first represents the Virgin of the world, and the second the creation of heaven and earth. It is quite impossible to explain these emblems merely by assuming that the artist had a remarkable imagination. They are landmarks of the Mysteries, as surely as are the ruins of the sanctuaries at Eleusis and Thebes.

As early as the time of Plato, the Greeks were divided in their opinions as to the significance of initiation into the sacred schools. Some held that the Mysteries revealed no actual secrets, and that those who took the rites gained only an intellectual concept of certain moral and ethical truths. Plato himself, however, held that the spectacles were only the outer parts of the rites. Through the contemplation of certain nocturnal and secret pageantries and dramas, the soul found remembrance of its own substance and high destiny. Only those who had purified themselves and their minds by the mystic and philosophical disciplines could behold the splendor of eternals. De Hooghe, gathering his data from the monuments of antiquity, the writings of the mystics, and the highest artistry of the engravers, produced an emblematic compendium which was little less than a pageantry on copper. Whether he was an initiate of one of the surviving esoteric schools or gained his illumination from within himself, we cannot ascertain, but he was one of the last great masters of esoteric symbolism.

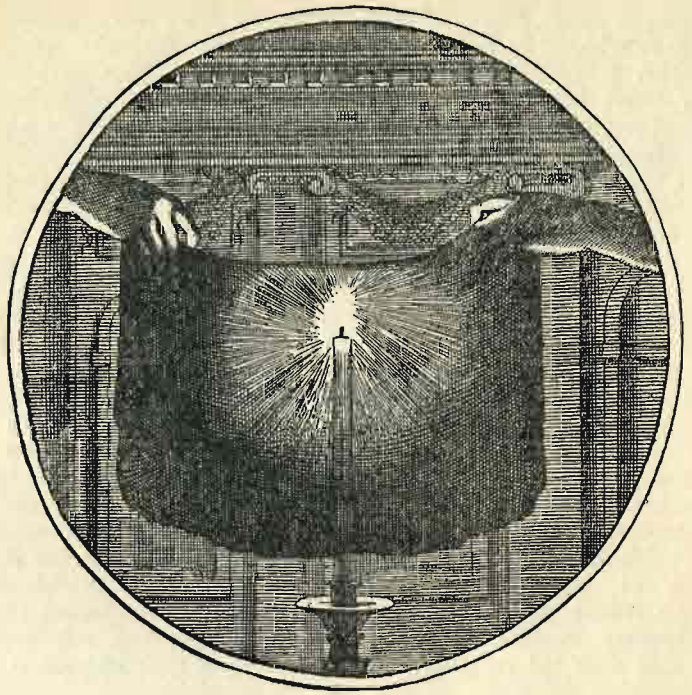
The hieroglyphical language is an invitation to penetrative thinking. It reminds the truth seeker that all principles are revealed to the sensory perceptions of man through forms, natural or artificial. Paracelsus said that the world itself is a great scroll, its surface covered with sacred emblems. The first hieroglyphic book is Nature, published in folio; and the second hieroglyphic book is man, published in duodecimo. As long as we are of a mind to contemplate the mysteries of Nature and man as meaningless designs and figures, we shall never ascend to the contemplation of causes or approach the splendid substance of First Cause. To live in the world without becoming aware of the meaning of the world is like wandering about in a great library without touching the books. Some go even further. They spend fortunes gathering libraries of their own, taking pride in possessions, but never descend to the vulgar pursuit of reading what they have bought.

The rebus is a riddle, and the greatest rebus is life itself. We are continually confronted with hints and intimations, but lack the ingenuity to read the symbols correctly. Thus, the emblem itself, in very principle, is the greatest emblem of all. All hieroglyphics are drawn from Nature and are arranged to reveal truths or realities not immediately obvious in the larger pageantry of the world. The sacred theater of Dionysus is the world stage, on which masked actors play their parts. All the arts are instruments of emblemism, inspiring the human soul to examine the infinite manifestations of the divine powers.

It has always seemed to me that symbolism should be restored to the structure of world education. Modern scholasticism is deficient in subject matter that inspires creative imagination and philosophical penetration. The young are taught to memorize only the outer forms or appearances of things. Thus, they are satisfied to arrange, classify, and catalogue the symbols. They are not invited to



—From Peacham's *Minerva Britanna*
FRANCIS BACON'S HAT ON THE CROWN OF ENGLAND



THE VEILED LIGHT OF THE MYSTERIES

seek the hidden truths, dynamic and eternal, locked within the shapes and behaviors of creatures. All things that live are embodiments of life, and their ways and character bear witness to immutable laws.

This was the burden of the Mysteries. Men could be exposed to the sacred spectacles and still themselves remain profane. Rites and rituals, seals and symbols do not make men good, but they invite the participant and the beholder to search for the good. Those by nature thoughtless resent symbols or demand that they be immediately explained. They ask why the law should be veiled, assuming that they are entitled to all knowledge by the mere circumstance that they are alive. The gods and the legitimate servants of the gods hold a different opinion. Those who wish to be relieved of the burden of ignorance must be prepared to earn that deliverance by devoting themselves to the search for wisdom. As the form of man imprisons his soul, so the form of the world locks within itself the effulgency of the world soul. Unless we escape from the sphere of appearances, we can never find the reality.

If we seem to take a subject like emblem books and devote considerable thought to a phase of literature comparatively unknown, we ask the reader's indulgence. Subjects of great popular interest are seldom profound, and the public taste can not be regarded as synonymous with the public good. More and more a world, following the emblem of Fortuna, hurries on indifferent to its own larger destiny. We have little time and less inclination to ponder the curious monuments of old morality writers. We are satisfied to suspect that their morals were no better than our own. There is also a considerable matter of expense and our budgets do not include allotments for scrubby and battered little books at 20 and 50 guineas. We prefer a more-sober investment in the Irish Sweepstakes.

But to the degree that our thoughtfulness and seriousness diminish, our

practical problems and difficulties enlarge. We have achieved to a degree of insecurity which is the marvel of the ages. Never before have we been such high livers and low thinkers. The only unreasonable element in our program is that it seems to lead in the direction of peptic ulcers. As we scoff at thoughtfulness, we die for the lack of it or live so miserably that we wish we were dead. I can heartily recommend a number of quiet and interesting avocations which would increase the charm of living and contribute to peace of mind. Yet, in the presence of countless fascinating and valuable enterprises within the reach of the average citizen, those with a little leisure languish in boredom.

Modern archaeologists are making important discoveries in Central America, Eastern Asia, North Africa, and other ancient seats of human civilization. Nearly all the remains include interesting and mysterious symbols. Most of the symbols deal with the religious convictions or scientific discoveries of peoples that have vanished from the theater of world affairs. Only a scholar well-informed in the spiritual convictions and moral aspirations of old nations can hope to interpret or decode the crude figures and devices. No one seems to have suspected that the choicest secrets of human experience have been perpetuated only through the language of symbolism. Until researchers gain an intuitive grasp of the elements of hieroglyphical writing, they cannot restore the vestiges of the universal learning of antiquity.

Today, in a nominally-religious world, the members of all faiths have a passing familiarity with elaborate symbols and allegories, yet most of the devout are completely unaware that their religious symbols preach a doctrine very different from that expounded by the theologians. The mysteries of religion can never be understood until the emblems, sacraments, and rituals have been traced to their origins and their hidden meanings unfolded. Those without imagination may be content to accept without question the outer shapes and appearances of their sacred monuments, but the thoughtful, already dissatisfied with the shallow doctrines and unsatisfactory answers now widely disseminated, will profit greatly by having at their disposal the true key to the sacred imagery.

And, in passing, we might point out that many vast corporations would be quite surprised and possibly a little embarrassed if they knew the real meaning of some of the trademarks and other symbols which they have filtched from the past.

ALLERGIES

Erasmus of Rotterdam went to bed with a fever every time he smelt a fish cooking. Ambrose Pare had a patient who always fell into a faint when he saw an eel. Jerome Cardan was made deathly sick by the sight of eggs. Uladislaus, king of Poland, became ill at the sight of apples, and Henry III of France could not sit in the same room with a cat. The philosopher, Chrysippus, had such an aversion to being venerated that he collapsed when anyone even made a gesture of respect. John Rol, a gentleman of Alcantara, could wear a wool cloak, but collapsed unconscious when the word *wool* was pronounced in his presence.

Demophon, maitre d'hotel to Alexander the Great, was accustomed to warm himself in the shade, and cool himself in the sun.

In Reply

A Department of Questions and Answers

QUESTION: *In your books and lectures you frequently refer to ancient philosophers, mystics, and transcendentalists, and also to Societies, religious Orders, schools, etc. Why is it that you do not take note of contemporary personalities and organizations?*

ANSWER: This question involves a problem of policy, which requires a rather detailed examination in order that the facts and factors may be clearly understood. As the issue is highly controversial, this seems an excellent opportunity to clarify the entire situation. Let me take this occasion to assure all concerned that we are not motivated by prejudice or professional jealousy. As our Society is not creedal or sectarian, we are not interested in building membership at the expense of any other organization, nor are we of a mind to require or even encourage conformity in religious or philosophical thinking. We believe sincerely in the fundamental principle of the American way of life, which guarantees tolerance on theological subjects and encourages all honorable persons to worship God, each according to the dictates of his own conscience.

We have no objections to the codes or doctrines of any group or denomination engaged in the honorable promulgation of its sincere beliefs, for it is evident that such institutions are useful and necessary to those who require such guidance and inspiration. The world is large enough to contain, without unreasonable friction, many faiths and many schools of thought. World peace, which appears to be especially desirable in the present critical time, requires a spirit of sympathy and good fellowship among religious peoples, regardless of their affiliations.

The Philosophical Research Society was not created to advance the teachings of any particular group or to sponsor the activities of teachers or leaders advocating particular creeds or doctrines. For us to do so would be contrary to our basic conviction, which is, in substance, the furtherance of a spiritual democracy. We prefer to assist persons of all beliefs to a fuller and deeper understanding of their own convictions, and to do this we must be free from sectarian entanglements. It does not appear reasonable to us that the advancement of any sect or denomination to the chief place among

the religions of men would lead to a working solution to our spiritual needs. We grow, not by converting nor by being converted, but by sharing with open heart and mind the good, the beautiful, and the true to be found in the several great religions of the world.

From these generalities, which may be described as a reference frame, we must descend to particulars, and consider the practical aspect of the problem. Needless to say, practice is always more difficult than theory, and many of the noblest of human aspirations are frustrated by what has been termed the static of masses. In this world, few simple decisions are possible. There are always modifying circumstances, disconcerting interferences, and over-all misunderstandings. It seems impossible to defend any conviction without offending someone. There is no department of human life where there is greater sensitivity or where offenses, real or imaginary, are nursed more devotedly than among what Omar Khayyam called the "jarring sects." For a long time, human beings have been taught that to be true to their own faith they must be against all others.

Of course, in our activities we have but slight contact with the larger orthodox denominations. These go on their way blissfully ignorant of our existence. But in the more-limited field of mystical and metaphysical speculations, we have some reputation, such as it is. At the same time, we have been accumulating considerable data on contemporary movements within the scope of our special interests. When someone asked Plato his profession, the philosopher replied: "I am an observer." We have practiced this simple vocation for thirty years, come this Whitsuntide, and it may be noted that we have not practiced entirely in vain. By guarding the mind and heart against that "falling sickness" which afflicts chronic joiners, we have developed certain reservations which can, no doubt, be mistaken for criticism.

We favor ancient scholars and the organizations which they formed because it is possible to examine them as complete units, and also to estimate their merits and demerits in terms of practical consequences. Time exercises a useful censorship over the works of men. Notions, opinions, beliefs, and doctrines must be proved by application before their merits can be judged accurately. Many noble but impractical concepts, though in themselves defensible, have led to disaster when imposed upon an unregenerate world. Just as it is impossible to judge accurately the elements of contemporary history, it is extremely hazardous to pass judgment upon contemporary religions and philosophical movements.

Also, with philosophers, it is much like artists or musicians whose works seldom receive final rating until after their deaths. It is only when a career has closed that it can be surveyed with anything resembling certainty. As long as a man lives, he may change his mind or he will be maturing his beliefs. An artist may change his style of painting to the embarrassment of his critics. A musician, long devoted to the classical school and with a fine reputation, may suddenly be moved to compose symphonies with no merit except social significance. Several famous painters have changed their basic styles from three to seven times during their lives. Until all these changes have been estimated, the true position of the artist in the world of art cannot be determined.

It is embarrassing and often tragic to sponsor a sect or creed which in a few years will be guilty of promulgating beliefs totally opposed to those originally sponsored. As this is a very common occurrence, due to the frailties of human nature, it seems wiser to wait until time has tested the works of mortals.

First generation followers are especially difficult to estimate. After the founder of an organization has passed on, there is usually a period of confusion in which his intimate disciples cast lots for his raiment. Each of these "old students" feels peculiarly equipped to interpret, explain, and expound. By the time they all get through, a movement originally quite commendable is dissolved in bickering and confusion until no one could recommend it honestly to his worst enemy. But the sponsor never lives down his sponsorship. The very group always insisting that he sponsor someone then wants to know why he was so witless as to recommend so worthless an organization. The sponsor is always wrong and always responsible.

It is very difficult to estimate accurately the secret motivation beneath the surface of modern religious teachings and organizations. All of them claim to be devoted to the highest conceivable ethical practices, but the more carefully we investigate some of them, the more definitely their ulterior motives become evident. In the last twenty years, politics has invaded even the sphere of metaphysical movements. It is my positive knowledge that a number of groups presumably dedicated to the most-idealistic creeds were actually merely fronts for subversive political groups. The membership was never aware that its funds and such moral force of numbers as membership implies were employed for the advancement and financing of un-American activities. Others not investigated were probably tarred with the same brush, if the truth were known. But if you try to explain this to enthusiastic followers of the glamorous pretenders, you are all the unpleasant words to be found in *Roget's Thesaurus* as synnonyms for a worthless character.

Even now, after a costly and terrible war fought to prevent the spread of dangerous ideological falsehoods, groups terming themselves metaphysical, mystical, and spiritual are still advocating racial and religious intolerance and other equally malicious and stupid doctrines. Naturally, such groups do not advertise their true wares, and fanatical followers permit themselves to be endoctrinated with beliefs that can only add to their personal difficulties and contribute to further collective antagonism and distrust. Some organizations, themselves entirely ethical, even now are being infiltrated by subversive agitators seeking wherever possible to condition the popular mind away from tolerance and fraternity. To sponsor a group which is later exposed as subversive is to be included among those who should have known better.

Another point in passing illustrates the fallacy of the popular attitude toward spiritual liberalism. *Very few of the groups that want you to sponsor them would ever in their turn sponsor anyone else.* Their explanation is simple: Whatever they are teaching is so right that everyone else must agree with them, but all the others are so wrong as not to merit support from the chosen few. It seems impractical to work year after year to extend the concept of an inclusive religious idealism, and then sponsor exclusive movements of any kind. Such a policy would be inconsistent, to say the least.

There is nothing in the religious world that corresponds to a better-business bureau. Organizations are not required to pass any censorship or to supply any record or report of their activities or proceedings. There is no redress for the discontented customer, and unless a group falls afoul of the Federal Government it is permitted to function much as it pleases. For many years, religious organizations were not even required to explain the use of their funds or the degree to which the officials benefited personally. As one prominent religious racketeer remarked icely when asked to explain certain delicate business practices: "My use of the funds is between God and myself." To date, no report from God has been available.

Wandering metaphysicians of one persuasion or another give few character references and are promptly insulted if asked for any proof or evidence of the validity of their pretensions. They are all in partnership with the Infinite, and expect to be accepted as apostles without credentials or portfolios. Sometimes it requires research and the careful sifting of contradictory evidence to establish just what these musing mystics are acually doing. Most of them are not doing well, however, and would like to take advantage of the prestige of the backing of some recognized or reputable institution. They come with extraordinary stories calculated to enthrall and bewilder, but after many years of such technique the would-be sponsor becomes wary. It might be interesting to crystallize some examples of the gentle art of esoteric salesmanship.

In the course of time, one has numerous opportunities to be a sponsor and even to appear in neat six-point type on letterheads, announcements, and programs. Under such conditions, one is always part of a distinguished group of far-seeing and generous citizens with the discrimination to recognize and support cosmic consciousness, or a reasonable facsimile thereof. Looking back through the years, I have missed some wonderful opportunities to be very foolish. One neatly printed invitation to an exclusive soiree for a sloe-eyed Asiatic comes to mind. The affair was reminiscent of a bevy of American debutantes being presented at the court of St. James. The only difference was that the debutantes were dowagers. The line formed at the right, and as each prospective sponsor reached the sanctified man, she knelt a bit ponderously, kissed the hem of his robe, and received his benediction. It was a wonderful occasion, but pressing concerns elsewhere prevented me from attending. According to reports, the vibrations were extremely high.

One afternoon, a gentleman fresh from the Tibetan hinterland appeared, tastefully attired in a saffron robe with very wide sleeves. His approach to the delicate matter of borrowing my mailing list was sufficiently dramatic to justify a permanent recording. Evidently he had kissed the Lamaist equivalent of the Blarney Stone. He began by assuring me that my humble efforts in comparative religion were literally the talk of Tibet. There was scarcely a mahatma in the high hills with whom my name was not a family word. This was intended to soften the buyer's resistance. Then, in *sotto voce*, he confided that he had been delegated by the Great White Brotherhood to initiate me into the high mysteries of Asia. I think my appreciation equalled his earnest and ingratiating remarks. I was overwhelmed, stunned; in fact, words failed. He was all for an immediate initiation, with select invitations to the press. I was reticent, feeling unworthy of it all. On one account or other, I postponed the blessed event until the news leaked out that the Lama had been imported from Imperial Valley by several local dentists who had incorporated him as a business venture to help tide them through the depression. He promptly vanished, but not in the direction of Tibet.

Sometimes the approach is much more open and above board. A large florid gentleman, whose blood pressure was well over two hundred and fifty and who resembled in mien and appearance a race track promoter, breezed in one day and, shaking hands affably, remarked: "Swell racket you got here." Discussion revealed that it had never occurred to this character that religion and philosophy were anything except rackets. He had decided to get in on the ground floor and make a fortune. His offer was a very simple one. He had big ideas and no scruples, and I had a good name; so slapping me on the back until my teeth rattled, he bellowed: "O. K. Let's team up and clean up." Later, without any help from me, this dynamic personality gained a considerable reputation for a deep spiritual quality. I was bitterly criticized by many of his followers for not sponsoring him.

Once upon a time, the door opened and a tall anemic-looking man with unkempt beard crossed the threshold. My first thought was that the Ancient Mariner had arrived; but no! With a gesture worthy of Eleonora Duse, he bellowed forth: "Greeting from the Masters of Mount Shasta." He went on to explain that since sometime in Lemuria he had been preparing for the great world ministry. The hour had struck, and it was now the privilege of all sincere leaders of spiritual movements to prepare the way for his coming. He alone of mortals knew all, saw all, and stood ready to lead the sorrowing millions to the Promised Land. He had come to me first because he knew that I would understand. Incidentally, he was a little short of funds and would graciously permit me to pay his bills for a few months, arrange a lecture program for him, supply him with my inevitable mailing list, introduce him to my friends, and proclaim him "the desired of all nations." When I explained to him that the idea was not entirely practical, he concluded the interview by asking me if I could lend him five dollars.

Books could be written on the subject of the precious opportunities that I have lacked the spiritual discernment to recognize. An olive-complexioned gentleman from some Eurasian crossroads, with a jaunty little goatee and a superabundance of hair oil, buttonholed me at an odd hour and began punching me in the chest with a long flexible forefinger. "Look at me," he demanded. My first thought was: Must I? But gathering my wits, I murmured, "Why?" Raising one finger to the sky, the apparition intoned solemnly, "I am your successor." For a moment he made me feel as though I were recently deceased, but then the ugly thought came to my mind: HE WANTS THE MAILING LIST! In spite of my efforts to be kindly, I most certainly offended and bitterly disappointed "my successor" when I failed to recognize the one predestined and foreordained to take over and carry on. Evidently he had an extensive ministry, for he tried the same technique on more than a dozen religious leaders. He was completely lacking, not only in philosophical aptitudes, but also in common decency.

Occasionally, one of these people who have taken a course in how to develop a dominant personality resorts to brute force and awkardness when looking for sponsorship. A stout lady, with a temperament reminiscent of a motion-picture version of a top sergeant in the Marine Corps, sat down with a thump on the far side of my desk. She was quiet for a moment while getting in tune with the Infinite, and then, in a tone of awful finality and with her eyes tightly closed, she spoke: "I demand and decree that you will supply me with whatever I require." This line, obviously memorized from Lesson III in some course on developing a dominant personality, shattered the otherwise placid atmosphere. It was fortunate that her eyes were closed, for I was having some trouble keeping a straight face. What she required was that I should advertise the little salon for advanced souls which she was organizing. Here the spiritual-elect would share their high vibrations over tea and crumpets, and treat for prosperity. It was all unselfish, as they intended to devote much of their time to protecting world leaders by surrounding them with impenetrable walls of consciousness. Without any help from me, the group met, meditated on divine love, and after a few sessions, ended in a brawl of historic proportions.

And so they come and go. Their name is legion, and each one is mortally offended because its peculiar virtues have not been accorded universal recognition. Some are sincere and foolish; others, merely out to make a dishonest dollar. Having nothing to offer or lacking the patience and industry to build honestly, a steady stream of these chislers plagues every institution or organization that has a decent reputation. The public, unaware of what goes on behind the scenes, nearly always aligns itself on the side with the greatest glamour. People have come to me with the bitterest condemnation because I would not advance the purpose of some pseudo-religious leader, when that self-same leader had admitted to me in private a few days before that he was a racketeer.

The question then naturally arises: If such rackets exist, why not expose them immediately, regardless of the public feelings? The answer is simple: Religious rackets cannot be exposed unless an actual criminal action is involved. The moment anyone attempts to denounce a cult or -ism, they are interfering with religious liberty. There is no law against fantastic, dangerous, or unreasonable doctrines. If the individual wishes to align himself with some foolish sect or teacher, he has the right to do so; and usually those most deficient in judgment are most devout in their affiliations.

If a man wishes to say that he has chats with God every Friday afternoon, we may question it. If after discussing with him the substance of these divine interludes, we are convinced that he is either deluded or dishonest, we are powerless to act. It is impossible to prove or to disprove claims and pretensions involving matters beyond the limitations of the physical world. In this

way, freedom of religious belief has been outrageously exploited. Even so, I sincerely believe that religious tolerance is more advisable and more ethical than the intolerance which would be necessary to curb the unfortunate situation. A censorship over liberal religious thinking would be abused with far more dangerous consequences. Controls, the way the modern world would exercise them, would result in the complete elimination of all minority groups, and this would include most liberals. With a little intolerant legislation on their side, the larger reactionary denominations would find it too easy to set up a religious dictatorship over the spiritual lives of our people.

After all, nearly everyone who is hoodwinked by some pretender is a more or less willing victim. When we wish to invest our money, we make every effort to determine the integrity of the firm or corporation in whose keeping we will entrust our funds. We select a lawyer on the basis of his reputation, and a physician because he has a distinguished career. We demand guarantees when we purchase valuable articles, and bond those to whom we trust our goods. If we fail to take reasonable precautions, we are not surprised, and certainly have no redress if our affairs go badly. Yet, in matters of religion, we neither weigh nor examine, but permit our emotions to lead us into most-unfortunate attachments and associations. Even after several disillusionments, we remain susceptible to unsupported pretensions and unfounded claims.

To return for a moment to an earlier observation. The great philosophical institutions of the past have already proved their right to our respect. We do not need to fear that things are not as they seem. There is no possibility that we shall be exploited to advance the personal ambitions of Pythagoras, Buddha, or Confucius. Also, we shall be free from the peculiar emotional impact of the mysterious and the marvelous. Most popular joiners are not students of anything and have no real desire to work hard or to think deeply. I recommended once that a person who had wasted hundreds of dollars on an assortment of pseudo yogis sit down quietly and read a half dozen of the basic available texts on Yoga philosophy. The good soul was appalled at the thought, and finally admitted that study was utterly beyond his comprehension or capacity. He just liked to listen while someone else talked, because occasionally an idea came along that pleased him.

If students of metaphysics were required to take a full two-year course of university thoroughness with proper examinations and regular attendance, the number of the devotees would be reduced to a fraction. The majority is still looking for a short cut to peace, power, and plenty. As the public attitude is basically wrong, it supports a class of pretenders and dilettantes who cannot possibly fulfill their pretensions. Until the public mind develops a more-reasonable attitude, it will be victimized, but it does not seem necessary to sponsor the victimizers.

The platitudinous notion that we should see good in everything, though kindly and well-intentioned, can be overworked. When we have failed to indorse someone's favorite tea-leaf reader or have suggested certain defects in a popular doctrine, we are accused of an un-Christian spirit. The nobler course would be to see good in everything and fall into the ditch. That warnings may be sincere and completely justified has nothing to do with the case. So here is another blank wall against which one batters himself to pieces in vain. Yet, how many of the cultists who hide behind such platitudes themselves see good in anything that disagrees with them!

The wiser course appears to be set forth in the Hindu fable of the hippopotamus that walks alone. Do the things that you are trying to do, and decline, gently but firmly, to become involved in outside entanglements. It may at first appear a non-co-operative attitude, but if you have a sphere of influence and if others will be affected by your decision, you must proceed cautiously. Experience proves that when you are for something, you must inevitably also be against something. Almost any movement or any individual who wants to be sponsored has some kind of a militant program directed against the corruptions in other folks' beliefs. Most religious groups, especially in the field of metaphysics, are universal in principle and extremely clannish in practice. Each is the peculiar custodian of the divine plan and looks down its nose at those poor benighted mortals who do not bask in the sunshine of salvation. There is a bit of Brahmanism in most cults, and their tolerance is slightly patronizing. They are big from a sense of duty rather than from natural aptitudes.

If you tie your fortunes with one of these infallible factions, you immediately alienate yourself from all other factions. Thus, you inherit enemies rather than making them yourself. Gradually you descend from a position of general esteem and take on the clash of creeds where all facts are secondary to prejudices. In the end, nobody likes anybody, and nothing has been accomplished. We have learned that discretion is the better part of valor, and we can do more good by remaining a research group with malice to none and charity to all.

There is a considerable interval, psychologically speaking, between contemporary movements and those which have descended from the past. The great religious and philosophical institutions of the ancients are now part of the racial heritage. We all share in the right to study them, admire them, and accept or reject their teachings without explanation or apology. They belong to a golden age of thought when men's minds were given to noble speculations and contemplations. Today we are not producing many basic thinkers outside the field of science. We live in a generation in which even the noblest inspirations and convictions of men are to a degree contaminated by an all-pervading commercialism. Ulterior motives are present in every department of life. Our only way of determining merit is to observe action over long periods of time. The danger of being deceived is considerable unless the individual is thoroughly equipped to estimate and discriminate.

How shall we estimate the merits of a person whom we do not know, whose activities we cannot check, and whose pretensions we cannot judge? It may be that he has much to offer and is quite sincere, but this we cannot know until we have investigated thoroughly and impartially. It is fatal to accept rumors, gossip, and the opinions of neighbors no better-informed than ourselves as a means of proving the integrity of that which is actually unknown. It might require several years to investigate properly the pretensions or claims of some glamorous religious personality. Yet, until we have made such a thorough examination, we are hardly justified in trusting to some stranger the cultivation of our spiritual natures.

We know from experience that many teachings, some of them given quite sincerely, have led to the most-desperate difficulties. After a number of students of a certain teacher had come to me with serious nervous, psychical, and psychological disorders, I contrived a meeting with the master himself. We had a very pleasant chat. He was a kindly, absent-minded, unorganized, sincere, and profoundly-stupid little character, with thick eyeglasses, retiring chin, and prominent Adam's apple. He reminded one of a Phiz cartoon illustrating the works of Dickens. He was confused at the moment (probably always) because his spiritual-development exercises were prostrating his followers. He could not understand why, because they had been shown to him in a wonderful vision accompanied by lights, soft music, and flitting celestial forms. Actually, he knew nothing about anything, but could not imagine how a formula for soul growth that had come to him at four o'clock in the morning could be anything except a "call" to a divine ministry. Even when his faithful devotees collapsed performing the exercises, it did not occur to him that he was trying to found a new system of religion on what was nothing more than a vivid dream.

Some years ago, there was a small group in one of our large cities that was pledged to perpetuate the memory of a most-illumined mortal, whom we will call the Professor. He had gone to his reward sometime previously, but occa-

sionally his psychic presence could be captured by the circle of the faithful. Unfortunately, he had not taken with him several very private and secret books of instruction. Those who had known him in "the life" kept flowers before his picture and regretted that his birthday was not celebrated nationally. The group never got a new member, but the old ones departed slowly. Some lingered for twenty years for the sole purpose of being true to the Professor. They studied and restudied everything that he had written, tried to recall every word he had spoken, and were quite convinced that he was one of the noblest works of God. For all practical purposes, the whole group died with the Professor. They never had a thought of their own afterwards, and were never of any use to themselves or anyone else. I declined the privilege of becoming a universal benefactor by undertaking the publication, at my own expense, of the Professor's priceless manuscripts. They were sentimental, but utterly useless, and of no interest to anyone except to those who had known and remembered him.

Early in my not-too-adventurous career, I became the unwitting sponsor of a mastermind. It was all so marvelous, and I had not yet learned that small kites can have long tails. A little Oriental, who had been a drugless practitioner for a number of years in Los Angeles, secured a series of interesting pictures of an East Indian Durbar. We did not know at that time that he had bought the pictures from Underwood & Underwood. We invited him to describe his pictures in one of the meetings of our group. He was kindly, mild, and exceedingly cross-eyed. Needless to say, the pictures were interesting, and he was a sensation, even though he was unable to describe any of the slides correctly. That was the extent of our malicious influence, but something was born in his soul. He decided that he was destined for a public career. We heard no more of him for some time, when the advent of a new and wonderful yogi was announced across country. This Master of masters, fresh from the top of Mt. Everest, was the sensation of the day.

His picture appeared in a local newspaper. Yes, it could be no one else. In spite of the turban, the silken robes, and the egret plume, those crossed eyes were unforgettable . Our little bone-crusher had made good. He was especially effective in an advertisement for synthetic-crystal gazing balls, even though neither eye focused on the ball. He coined a fortune giving classes to a thousand or more students in one group at $25.00 per. He demonstrated the Yoga postures seated on a kitchen table on the stage of a huge auditorium. One night while in meditation he went to sleep and fell off the table. This added immediately to his stature, for the entire audience was convinced that he was in samadhi, nirvana, or something. He, also, had a deep desire to be sponsored.

Another delightful thing about the older schools of thought is that one may disagree with them without immediate dramatic repercussions. When mentioning a contemporary organization or personality, the references must be favorable —or else! If you criticize, doubt, question, or disagree, you have a hornet's nest about your ears. Devoted followers rise in defense of their favorite teachers or teachings, completely certain that they are right, even though all the evidence is to the contrary. When, for example, a dozen jarring sects all claim to be the one and only true representative of some ancient mysterious Order, it is better to pass over the whole thing lightly. Each can prove its position to all who wish to be convinced, but honest research might defeat the entire lot. Most sects depend upon an element of uniqueness for their existence, and as very few of them are unique in any respect, the less said, the sooner mended.

Another easy way to make enemies and alienate people is to weaken for a moment and try to co-operate with some group or individual apparently meritorious. Instantly, an assortment of impossible and incredible cultists descend upon you demanding equal consideration. If you say no to any, you are branded as partial and unfair. If you do it for one, you must do it for all, which in the end would defeat itself, as the sponsorship

would then be of no value. Never do I mention any contemporary group without repercussions, and as most of the ends which we desire to accomplish are concerned with principles eternally true, it seems better to leave them unattached and free from controversy.

So many beginners in philosophy are completely unaware of the immense knowledge available through the study of source material. If they were better students, they could estimate more accurately the merits and demerits of various systems. There is very little new under the sun. The average cult is not in possession of any information that is true and valuable that is not already available in many places, if we have the wit to look. I have examined the deep mysterious secret papers and superadvanced courses of countless sects and I have never seen anything yet that was true that was not already in print without obligations. Also, I might add that I have seldom seen anything in these confidential documents not to some degree confused and mutilated and less useful than in its original and available form. Cribbing is not obvious or suspected unless the disciple has some acquaintance with the literature of his field. When he finds out the truth, he is just another disillusioned and disgruntled follower who has lost faith in leadership.

I once pointed out to a devotee that her precious teacher had borrowed, without credit, a considerable section of one of the Socratic dialogues. She insisted that it was not plagiarism, and when I explained that Socrates could scarcely have plagiarized a 20th-century author, she hesitated for a moment and then announced with finality: "My teacher told that to Socrates in a previous life." It is a pity that such loyalty was not bestowed upon a more-worthy cause. But followers can explain anything, and it is useless to try to save them from their own folly.

It might seem from our remarks that we have not much faith in contemporary movements and personalities. This is not strictly true; but, strangely enough, those groups which might merit sponsorship never ask for it, but, already aware of the complications involved, they are too thoughtful to place others in an embarrassing situation. Serious projects have no desire to be glamourized, but are working along quietly building foundations without extravagant claims or promises. There are always ways in which co-operation can be worked out where it is needed and justified. It is most likely to be offered when it is not demanded.

Because the primary purpose of philosophy is to acquaint truth seekers with basic principles and concepts, it is seldom necessary to enter into debate or controversy with contemporaries. The great teachings of the world have little in common with popular metaphysics. The invitation to grow and unfold the potentials locked within the human being is not attractive to those whose concerns are intensely personal and almost completely material. Man can never be better than he is except by outgrowing his present limitations. The solution lies in the enrichment of the mind and emotions through the cultivation of essential learning. Virtue and wisdom cannot be bestowed in ten easy lessons or by any artificial means. Membership in an organization does not enlarge the member, and unless he dedicates himself to the improvement of his own nature by self-discipline he is merely a burden to the group of which he is a part.

It is quite possible through association to correct certain minor defects of personality, gain a more constructive attitude, and become more cheerful and less critical. If a group accomplishes this, it is certainly performing a useful function. Unfortunately, even these results are uncertain and more or less inconsistent unless there is a positive internal growth. The bickerings, contentions, jealousies, etc., which plague most organizations, frustrate the larger ends by stimulating the worst rather than the best in human nature. These conflicts arise most rapidly where members of organizations segregate themselves and frustrate their natural and normal social instincts. Groups which insist that their members should read nothing but the ap-

proved literature, avoid contamination, and restrict their interests inevitably breed conspiracies within their own ranks.

One organization demanded that joiners burn their books, discontinue all other religious and philosophic interests, restrict their diet, and remain aloof from all amusements. To sponsor or to recommend such a policy is to reveal profound ignorance of the essential needs of the human being. The religious community is a monument to an isolationism contrary to the proved facts of living. As a result of a foolish notion, even though sincerely practiced, most of these communities are in a state of constant civil war in the name of Universal Brotherhood. Many modern religious movements have not yet learned that a spiritual concept contrary to natural law will come to grief.

Occasionally we find groups and individuals, some of whose doctrines and beliefs are highly commendable, but when we attempt to indorse these we must accept at the same time other aspects of the doctrines which are less attractive. There is no use attempting to reform a sect that is already hard at work trying to reform other sects. Nearly all groups interested in reformation neglect their homework while out converting the gentiles. We must accept the bad with the good, and sometimes the bad is pretty bad. Of course, it may also be inquired by just what right I should come to definite conclusions about the merits of other folks' ideas. While I am weighing them in the balance, the chances are that others are examining my shortcomings with proper diligence. Actually, my burden at the moment is to explain why I should not be placed in the unpleasant position of being expected "to find" for either the plaintiff or the defendant. The problem would never come up if folks did not insist or try to insist that I make certain decisions for them. If, however, a situation is created in which a decision is unavoidable, then it seems that the only safe instruments of judgment are observation and experience. Having no axe to grind and being under obligation to no one, I can speak my piece with more freedom than some.

When Hippocrates set up his clinic for the observation of the course of disease, he learned a great deal about the law of cause and effect. He also discovered that certain symptoms nearly always announced the presence of certain disorders. By watching the operations of the processes involved in various ailments, he was able to announce in advance the termination of the disease. This was not psychism; this was simply the ability to put two and two together and arrive at the sum of four. In religion, especially the metaphysical field, there are symptoms, signs, and testimonies by which results can be estimated from their causes. If we watch these causes long enough and often enough and find the effects always consistent, it seems that we may hazard a speculation as to outcomes. These also may be a little more accurate than the opinion of persons completely inexperienced and not even inclined to think in terms of cause and effect. We have no desire to force our findings or to declare them infallible, but it would be rather inconsistent for us to proceed in a manner contrary to our own most-sincere and sober convictions.

Because we have always believed that there was too much emphasis upon creeds and not enough upon the principles of universal behavior, we resolved years ago never to create a sect. We wanted to make available to the members of all groups a source of general information of unbiased and unprejudiced advice and helpfulness. It is safe to say that most organizations would be better if they understood more completely the very doctrines they are trying to promulgate. We want to supply them with source material, with the actual words of their own leaders, and encourage if possible the study of comparative religion and comparative philosophy. In our judgment, we do this most effectively by preserving constructive and impersonal relationships with all groups and their followers. We want everyone to feel that he may make use of our facilities, attend our lectures, or read our books without being alienated

from the schools of thought and belief to which he is naturally inclined.

To a considerable degree we have been successful, and the program, if continued under the same general concept, can serve a useful and constructive end. We have no feud with science, education, theology, or politics. All we want to do is to help those working in these fields to be better equipped for their respective duties. The moment we start sponsoring things or select one sect against another we defeat the entire program. Perhaps we should not become addicted to any program at the expense of other considerations, but as yet these other considerations have not indicated a sufficient utility to justify a change of policy. If, therefore, we continue to quote the ancients generously and the moderns sparingly, it is because we are sincerely convinced that in this way we can accomplish the greater good. We lose nothing actually, for the reason that somewhere among the monuments of the Old World we can find a well-turned statement of just about anything that the moderns have to say.

With one or two exceptions, therefore, we decline to become involved in the contemporary muddle. The time required to check the literature appearing daily in the field of metaphysics would be largely wasted. As life is short and art is long, it seems more practical to devote time and energy to source material, in which the principles with which we are concerned are simply and adequately stated.

If we defend principles, it is inevitable that we shall, indirectly at least, support all others that are true to these same principles. As it is the cause of truth that we are primarily seeking to advance and not personalities and institutions, we feel that our position is natural, honorable, and useful. It is better to advance ideas in a positive way than to devote time and energy to the thankless task of explaining why everyone else is wrong. Most groups that cannot get along with each other quote from the same Scriptures and hold the same great philosophers and mystics in high esteem. We are in agreement about the sayings of great men, but we cannot resist the temptation to interpret these sayings in the light of our personal convictions. These interpretations end in raging controversies. Voltaire told the story of the theologians who gathered to praise the works of God, but confined their remarks to condemning the works of men. The servants of God concluded their session by throwing furniture and anathematizing each other.

George Bernard Shaw revealed the true situation rather clearly in his play, *St. Joan*. After the Maid of Orleans had been burned at the stake, there was universal accord that she should be canonized and join the church triumphant. Once deceased, she could no longer interfere with the conspiracies of mortals, and all united to pay homage to her memory. But if she returned to this world, these same mortals would find it expedient to burn her again. We have small place in our hearts for those in a position to interfere with our personal ambitions, but once they have left this mortal theater, their words become precious and their counsel is universally admired.

The greatest good to the greatest number is attained by directing men's minds away from their mutual antagonism and competitive instincts, and toward the veneration of immortal truth. This is best accomplished by inclining the intellect in the direction of source material on which there is general accord, and away from contemporary conflicts of opinion. At least, that is the way it looks to us.

There is a quaint statement that the teachings of Christianity caused all parts of the Ethiopians to become white except the skin.

The Revelation of St. John

THE average Bible student is not aware of the circumstances which attended the inclusion of the book of The Revelation in the Christian canon. The nature of the work itself, the burden of its message, and the pagan quality of so much of its symbolism have disturbed theologians from St. Justin (2nd century) to Martin Luther (1483-1546). There seemed to be a subconscious fear that in some way the Apocalypse was a bridge between Christian and heathen doctrines. The abstract nature of its figures and fables has saved the book from general exclusion. It has been made Christian by interpretation, and various conflicting or uncertain sections have been passed over in silence.

No one really knows who wrote The Revelation, for it appears that the name of St. John was not formally included as the author until the beginning of the 4th century. His name, however, had been suggested as a possible author somewhat earlier. All matters relating to early Bible history are conjectural, but it is believed that St. Justin was the first to definitely maintain the Apocalypse as a genuine, inspired writing. Irenaeus (2nd century) quotes The Revelation on the authority of an unknown ancient man, but without any certainty concerning its origin. Clemens Alexandrinus makes passing mention of The Revelation at the end of the 2nd century, but without naming the author. He also mentions an Apocalypse attributed to St. Peter.

Methodius, bishop of Tyre (died circa A. D. 312), included the Apocalypse of Peter among the inspired writings. The work mentioned by Methodius seems to have been included in the *Codex Sinaiticus,* although this is among the parts now imperfect.

Tertullian quotes The Revelation, and Origen also speaks of it, but mentions, in addition, works of the same name attributed to Elias and St. Paul. Hippolytus (3rd century) says that St. John the Evangelist was banished to Patmos by Domitian, where he had the Apocalyptic vision, and later that he went to sleep during the reign of Trajan at Ephesus, and his remains could not be found. There are old legends that John did not die, but caused a tomb to be opened into which he entered while alive. Having said farewell to his disciples, he disappeared, going to some place unknown to

mortals, where he will remain until the second coming of Christ.

Papias, who lived soon after John, did not mention the Apocalypse, even though he taught the doctrine of the millenium, and could have used its symbolism to advance his own convictions. St. Dionysius of Alexandria (3rd century) assures us that many authors before his time had written criticisms on the Apocalypse. These sanctified writers, who were referred to as ancient, rejected the work totally and refuted it, line by line.

Eusebius (260?-340?) bishop of Caesarea, ecclesiastical historian, a notorius, if not meritorius, authority, expressed his reservations, thus: "As to the Apocalypse, there are still grave doubts respecting it, as I have shown elsewhere that the ancients had doubts of it by quoting their own works."

Caius (Pope from 283 to 296) was regarded with the deepest veneration as a source of theological information by the leaders of the early Church. He attributed the Apocalypse to Cerinthus. In fact, Cerinthus was the earliest to be credited with the authorship. He lived soon after the apostles. Cerdon and Marcion rejected the Apocalypse because there was no Christian Church at Thyatira at the time of John. The Apocalypse was not included in the canon in the Council of Laodicaea (A. D. 364). St. Cyril of Jerusalem (A. D. 340) does not include the Apocalypse in the list of sacred writings, nor does St. Gregory of Nazianzen. This is significant because he states at the end of his list that those included "are the only authentic and Divine books." The Apocalypse was rejected by the Greek churches, according to the words of St. Jerome. The Eastern Christians held that probably it was the work of a non-Christian Jewish author.

That which the Greeks rejected, the Latins were inclined to favor by this circumstance alone. St. Ambrose (4th century), himself a mystic, regarded the Apocalypse as truly inspired. Sulpitius Severus, an enthusiastic believer in the millenium, declared that those who did not believe in the Apocalypse were mad and impious persons, but unfortunately in the majority. The Council of Carthage (A. D. 397) was the first to include the Apocalypse in the list of sacred books. This reversal from the previous council was probably due to the enthusiasm of St. Augustine, himself deeply learned in the heresies of Manes. Innocent I, Bishop of Rome, put The Revelation into a catalogue of the sacred books at the beginning of the 5th century, but it continued to cause dissention for at least another hundred years. The famous Council of Constantinople, held in 692, solved nothing, for it approved both the Council of Laodicaea and the Council of Carthage. By this time the Dark Ages were approaching, and scholarship ceased to be sufficiently trustworthy or consistent as to merit any consideration. One writer mentions a five-hundred-year-old manuscript copy of the vision of the Apocalypse combined with the fables of Aesop. The rise of the Roman Church obscured the controversy, and little more is heard until Luther excluded The Revelation from his German version of Holy Writ.

Much more could be said and various authors quoted, but the foregoing will give a fair summary of a rather-complicated situation. The best-informed Christian leaders of the 2nd century were aware of the existence of the Apocalypse, but their critical attitude is proof-positive that they did not regard it as a genuine work of St. John the Evangelist. Had they accepted St. John as the author, the work would have received immediate and unqualified recognition. The gossip of the day seemed to point strongly toward Cerinthus, the heretic, whose doctrines included fragments of the Phrygian Rites, then celebrated on Patmos and in surrounding areas. Cerinthus may have had better motives than the Church Fathers would allow. The origin of the Christian faith is shrouded in almost complete obscurity. The simple ethics taught in the four Gospels was extended into a most-complicated theological system by forces and factors unknown or unnamed.

Although its authorship is questioned, the importance of The Revelation itself as a mystical work has been broadly acknowledged. It belongs with such pro-

ductions as *The Divine Pymander* of Hermes and *The Mystical Divinity* of Dionysius the Areopagite. The mystical sects of Syria and North Africa influenced the early course of Christian theology in many subtle ways. Most of the ancient Church Fathers had been brought up and educated under pagan systems. That these men reached maturity with devout and genuinely-religious instincts and inclinations was evidence not only of their own sincerity, but also of the integrity of the institutions which produced them. To the initiates and disciples of pagan rites, Christianity was a fulfillment of earlier revelations, and its doctrines were to be considered mystically and symbolically rather than literally. Several of the great Church Fathers were Platonists and intellectual liberals, versed in the cabala, Gnosticism, Neoplatonism, the heresy of Manes, and the speculations of the Nazarenes and Gebers.

If Cerinthus created the symbolism of the Apocalypse, he did so, not to discredit the Christian mystery which he himself acknowledged with certain Gnostic reservations, but in order to supply a key to unlock the doctrine of millenniumism. His thinking was not different from that of Philo Judaeus, who combined Syrian, Egyptian, and Grecian metaphysical philosophy to interpret such apocalyptic works as Ezekiel, Job, and Isaiah. Cerinthus was accused of having circulated The Revelation as a work of St. John, thus falsifying the authorship to gain larger reputation for the work. This motivation, however, is not entirely sustained by the early controversy. Those first mentioning The Revelation indicate no author, and certainly do not suggest a controversy over the authorship. It seems more probable, then, that this work, like the Gospels, appeared originally as an anonymous production. It may be well at this point to devote a few lines to Cerinthus, about whom, unfortunately, not enough is known.

Irenaeus, referring to a statement by Polycarp, says that John the Disciple went to bathe in Ephesus, and, seeing Cerinthus in the bath, left immediately, lest the building collapse while the enemy of truth was within its walls. While this reference is of slight value, it seems to establish that Cerinthus flourished in the closing years of the 1st century, and resided, for a time at least, in or near Ephesus.

Irenaeus preserves a brief summary of the doctrines of Cerinthus, and Hippolytus only rewords the same account. In substance, Cerinthus taught that the world was not created by the Supreme God, but by a certain power (an order of angels) entirely separate and distinct from the Sovereign Divinity. Jesus was not immaculately conceived, being the son of Joseph and Mary, but he was a man excelling all others in righteousness, truth, and wisdom. On the occasion of the baptism by John, Christ, in the form of a dove, descended on Jesus, but departed from him before the crucifixion. Jesus suffered and died and rose again, but Christ remained impassible since he was a spiritual being.

The *Catholic Encyclopedia* refers to Cerinthus as "a Gnostic-Ebionite heretic, contemporary with St. John; against whose errors on the divinity of Christ the apostle is said to have written the Fourth Gospel." He founded a school in the East and gathered disciples. None of his acknowledged writings have survived; his philosophy or theology was a confused mixture of Gnosticism, Judaism, chiliasm, and Ebionitism. It is believed that the followers of Cerinthus were absorbed into the sects of the Nazarenes and Ebionites. Like most of the heretics, Cerinthus was bitterly opposed by the early Christian communion, and every possible effort was made to obliterate his teachings. According to Hippolytus, Cerinthus was educated in Egypt, which probably implies that he was an initiate of the priestly Mysteries of that nation. There seems to have been a considerable body of tradition concerning Cerinthus in circulation during the first three centuries A. D., but most of the accounts were deliberately neglected or ignored and are no longer available.

With this general background referring to the book itself and its possible author, we can approach an examination of the character of the writing and the meanings of certain of the figures and

allegories. No other Scriptural writing has been subjected to so many expositions and explanations. The symbolism has been applied to nearly every emergency of history and mutation of human affairs. Many sects have used its obscure passages to discredit opposing factions, and it is still regarded by a few enthusiasts as prophetic of things to come. As a matter of fact, it is extremely doubtful if any of these pious explanations are very near to the facts. It is also reasonably certain that the facts themselves would be unacceptable to most of the devout commentators. Broadly speaking, The Revelation is a non-Christian, but not an anti-Christian, document. Four systems of religious symbolism are involved in the structure of the Apocalypse. These systems are Jewish, Persian, Egyptian, and Grecian. They are brought together with consummate skill and profound insight, but such a reconciliation is entirely inconsistent with the convictions of the early Church Fathers. If, therefore, we say the work is non-Christian, we mean that it is not according to the revealed theology of the primitive Church. Many mystical sects, including prominently the several branches of the Gnostics, maintained that the Church had falsified the teachings of Christ. According to these heretical groups, the original teachings of Jesus included elements of cabalism, Platonism, Mithraism, and the Egyptian Rites of Isis, Osiris, and Serapis. The early Christians in Egypt were referred to as followers of Serapis, and Christian priests visiting Egypt performed pagan rites in the temples of the Egyptian gods.

The Apocalypse sustains the pagan concept of the true meaning of Christianity. The book probably originated, therefore, among a circle of Christian initiates who possessed a secret knowledge, or among sects attempting to reconcile pagan and Christian philosophies. In either case, we are in the presence of a dilemma, for the Apocalypse is obviously an initiation ritual. Like the Egyptian *Book of the Dead,* it sets forth not only a concept of the universe, but also, like the vision of Hermes Trismegistus, a description of the ascent of the human soul through the divisions and departments of the pagan cosmos. Even St. Paul makes but slight reference to the cosmic scheme in which the regeneration of man takes place. The proportions of the apocalyptical vision can best be estimated when we realize that it served as the framework for Dante's *Divine Comedy* and Milton's *Paradise Lost.*

We know that this cosmogony was held as the secret of the world machinery by the initiates of Greece, Egypt, and the Near East. It supplies the diagrammatic pattern necessary to understand the theologies of Pythagoras, Plato, Plotinus, and Proclus. It was cautiously revealed to the uninitiated by Ptolemy of Alexandria, and was known to the medieval world as the Ptolemaic systems of astronomy.

Charles Heckethorn, in *The Secret Societies of All Ages and Countries,* describes the processes by which the Egyptian myth of Horus has been elaborately Christianized to become the basis of an extensive system of mysteries and initiations. Traces of secret rituals are to be found in all the Gospels, and are especially noticeable in the Paulian Epistles. The rise of secret lodges or associations of initiates at this time was due, at least in part, to the industry of Cerinthus, whom the Church Fathers sometimes ironically called Merinthus, meaning *a rope.* In these rituals, a mystical astronomy played an important part. Works like the Apocalypse are similar in import to the earlier tragedy by Aeschylus, *Prometheus Bound, The Golden Ass* of Apuleius, and the Sixth Book of Virgil's *Aeneid.* Not only do these curious writings have a common key, but the very symbols used are also carried from one to another with only superficial modifications.

"St. John himself," writes Heckethorn, "personates an aspirant about to be initiated, and accordingly the images presented to his mind's eye closely resemble the pageants of the mysteries. The prophet first beholds a door opened in the magnificent temple of heaven, and into this he is invited to enter by one who plays the hierophant. Here he wit-

nesses the unsealing of the sacred book, and immediately he is assailed by a troop of ghastly apparitions.... At length the first or doleful part of these sacred mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire which corresponds with the infernal lake or deluge of the Egyptian mysteries, he is introduced into a splendidly illuminated region expressly adorned with the characteristics of that paradise which was the ultimate scope of the ancient aspirants..."

The same tradition is preserved in the faith of Islam, and probably reached Arabia after the scattering of the pagan cults of the Mediterranean area. An apocryphal legend describes the night journey of Mohammed to Jerusalem on the back of a strange creature called Alborak. As the prophet stood on Mount Moriah, a golden ladder descended from heaven, and Mohammed, accompanied by Gabriel, ascended through the seven spheres separating the earth from the inner surface of the empyrean. At each gate stood one of the patriarchs. In one version of this allegory, Jesus stands at the seventh gate at the very door of the heaven.

The unamed M. A. of Balliol College, Oxford, in his remarkable book, *On Mankind, Their Origin and Destiny,* says that in the earliest times of Christianity we find sects of persons who were initiated into the mysteries of the Ram, or Atys, or the Lamb, which was worshipped in Phrygia, who used to assemble on a certain day to enjoy the view of the holy Jerusalem, which was the great object of their wishes, and, as it were, the mystic representation of the autopsy of these mysteries. This apparition was called an apocalypse, or a revelation made to the prophetess, who thus supplied the place of a priest. This is why John here calls himself a prophet, which is the name given by Sanchoniathon to the chiefs of the initiations; for John calls his work prophecies, and the angel tells him he is a prophet like his brethren. John begins by saying that it is a revelation of Christ, which he is going to make public. This is the exact title of the ancient Mysteries. Synesius calls the Mysteries of Eleusis the revelation of Ceres. These visions took place in a kind of ecstasy, and the prophets or heads of the initiation knew how to bring on these ecstatic states. Cicero speaks at some length on these kinds of ecstasies, in some of which the future can be predicted, as by the sibyls.

Out of these notes, we would like to convey the compound impression that there is ample internal evidence that The Revelation is a relic of the pagan-Christian religious Mysteries that mingled their courses into a common stream during the first five centuries of the Christian era. After this time, the Church, increasing in temporal power, found it advisable to dissolve these esoteric assemblages, for the rather obvious reason that they were constant sources of nonconformity. Philosophers and mystics are not usually limited by arbitrary sectarian creeds. Their speculations about the mysteries of the spirit interfered with material progress of an ambitious Church already bent on temporal domination of the world. The mystical experience outside of the Church could not be tolerated, for it implied piety without conformity. If the Church did not exercise complete sovereignty over the formulas of salvation, its infallibility was shaken to the very foundation.

The Apocalypse indicates that as early as the 2nd century a mystical tradition, essentially philosophical, did exist within the aura, if not the body, of the canon. There seemed to be a more or less constant fear, however, that the congregation would become aware of the pagan origin of Christian rites and symbols. A prominent leader of the Eastern Church told me not long ago, for example, that the Oriental Christians were fully aware that even their vestments were derived directly from the pagan priesthood of Egypt. The great judgment scene in The Revelation is unquestionably based upon the Psychostasia, or the weighing of the souls of the sanctified dead in the judgment hall of Osiris of the Underworld. It is doubtful if the Apocalypse can be correctly interpreted

without recourse to several of the old pagan Mystery-religions. Certainly, explanations advanced without a knowledge of comparative system will be superficial, even if sincere and devout.

John, on Patmos, refers to the Seven Churches which are in Asia. It has been assumed that he meant seven small Christian communities, some of which may not even have existed in his day. Professor Graetz, in the *History of the Jews,* advances some useful information on the early development of the Christian sect. He says: "Of the small group of a hundred and twenty persons, who, after the death of Jesus, had formed his sole followers, a Christian community had been formed, especially through the energy of Paul." Dr. Graetz also points out that sectarianism did not appear for the first time in Christianity in the 2nd century as is generally supposed, but was present at the very commencement of the faith. The Jewish Christians and the pagan Christians were arrayed in sharp opposition, even during the lifetime of the apostles. The Professor says: "The heathen or Hellenic Christians had their chief seat in Asia Minor, namely, in seven cities, which, in the symbolical language of that time, were called the seven stars and the seven golden lamps. Ephesus was the chief of these heathen Christian congregations."

The Jewish Christians belonged to the descent of the Essenes and Nazarenes, and came to bear the general name of Ebionites, or Ebionim, meaning *the poor,* probably in the mystical sense of *the humble,* or *the poor in spirit.* To them, Jesus was a prophet of the Jews, a fulfillment of the Messianic tradition intimated in the Old Testament. The Ebionite and Hellenic congregations had little in common except the actual name of the Christian founder. The Jewish Christians were particularly opposed to St. Paul, and even after his death referred to him in terms of utter contempt.

There were also political implications. The Jewish communities, including the Christians, had a violent dislike for everything Roman. Even in the Apocalypse, Rome, personified by the Caesars —especially Nero, cryptically referred to

under the number 666—was regarded as the source of all evil, corruption, and sin. The Christians had no concept that later the great Babylon of the Seven Hills would be the seat and capital of their own faith. The wooing of Rome by the heathen Christians, which led ultimately to the conversion of Constantine, made a breach between the Ebionite and Hellenic congregations, which remained until the Bishop of Rome was strong enough to force conformity upon the scattered churches.

The Ebionites held that Paul and the pagan Christians transformed the Syrian-Christian Mystery into a restatement of the Greek religious and philosophical tradition. In order words, the Paulians interpreted their branch of the sect out of existence by permitting it to be absorbed into the stream of the pagan Mysteries. Probably few, if any, of the early sectaries were aware of the mystical tradition underlying the Greek theology, and to them it was a matter of prejudice rather than principle. It is also likely, from surviving landmarks, that the two

principal groups—Syrian and Greek—were not in a position to clarify their own convictions or to define the actual boundaries of their respective orthodoxies. Certainly it is easier to diagram the situation after most of the factors have been impersonalized by the passing of nearly twenty centuries.

The Apocalypse is a curious conglomerate of Jewish and pagan Christian concepts. Such confusion could not have existed had the cult a clearly defined eschatology of its own. The Jewish and pagan religions were strongly divided over the problem of immortality, and the early Church gradually drifted toward the pagan concept as defined by Plato. Incidentally, the Egyptians who had in large measure educated the Greeks, were also committed to a religious concept which included individual rewards and punishments beyond the grave. The Jewish Christians, therefore, were more or less completely surrounded by a body of religious philosophy far removed from the Ebionite conviction. As the sect grew, it gathered converts principally from heathen communities, and these imposed certain of their own doctrines upon the new faith.

The Seven Churches, referred to by John, as has been pointed out, seem to be part of the pagan Christian communion. These Churches flourished, at least symbolically, in cosmopolitan centers identified with early trade and caravan routes. Ephesus, in particular, was a melting pot of creeds and cultures, and was far less provincial in its thinking than the tiny, isolated desert communities which attempted to maintain the purely Syrian perspective. It has been suggested with considerable force of argument that St. Paul was an initiate of the Greek or pagan Mysteries which had descended from the Dionysia. He tells us that he had received the tonsure at Cenchrea, "for he had a vow." (Acts 18:18) He also uses a figure of speech distinctly associated with the Mysteries when he says (1st Cor. 3:10): "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon."

Paul makes special reference to the fact that he is "a free man." This not only implies his citizenship, but also his right to be initiated. He was a disciple of the first Gamaliel, a most-learned Jewish mystic and cabalist and president of the Sanhedrin. It is said that Gamaliel was the first to receive the title, Rabban, meaning a master or teacher. He is believed to have intervened in the Sanhedrin in favor of the disciples of Jesus. The old accounts intimate broadly that this Gamaliel was addicted to the cabala and the mysteries of magic.

The geographical arrangement of the Seven Churches and the unfolding text of The Revelation convey the impression that lodges or assemblages of a Secret Society are signified. This Society could well have been formed on the pattern of the Essenes or North African Therapeutae. It is quite reasonable to suspect that a minority group advocating religious principles at variance with prevailing institutions might have found it expedient to practice their worship secretly, or at least with considerable caution. We know that in Rome the Christians selected days dedicated to pagan festivals for their larger assemblages, and met in remote or unfrequented places such as the Catacombs. In this way it was less likely that they would attract unwelcome attention.

The book of The Revelation contains twenty-two chapters, a number itself highly symbolical. This agrees with the twenty-two letters of the Hebrew alphabet, and the twenty-two major trumps of the Tarot cards. The first three chapters are described as epistolary, for they contained admonitions and instructions to the seven angels of the Churches of Asia Minor. The use of the word *angels* in this work, as Calmet has divined, probably refers to bishops or leaders of the Churches of the seven communities. The word could also imply the initiates or brethren of a secret communion. Then follow fifteen chapters popularly supposed to represent the persecutions which the Church was to suffer from pagans, heretics, and heathens. Special emphasis is laid upon the sufferings caused by the Roman Emperors, who are believed to

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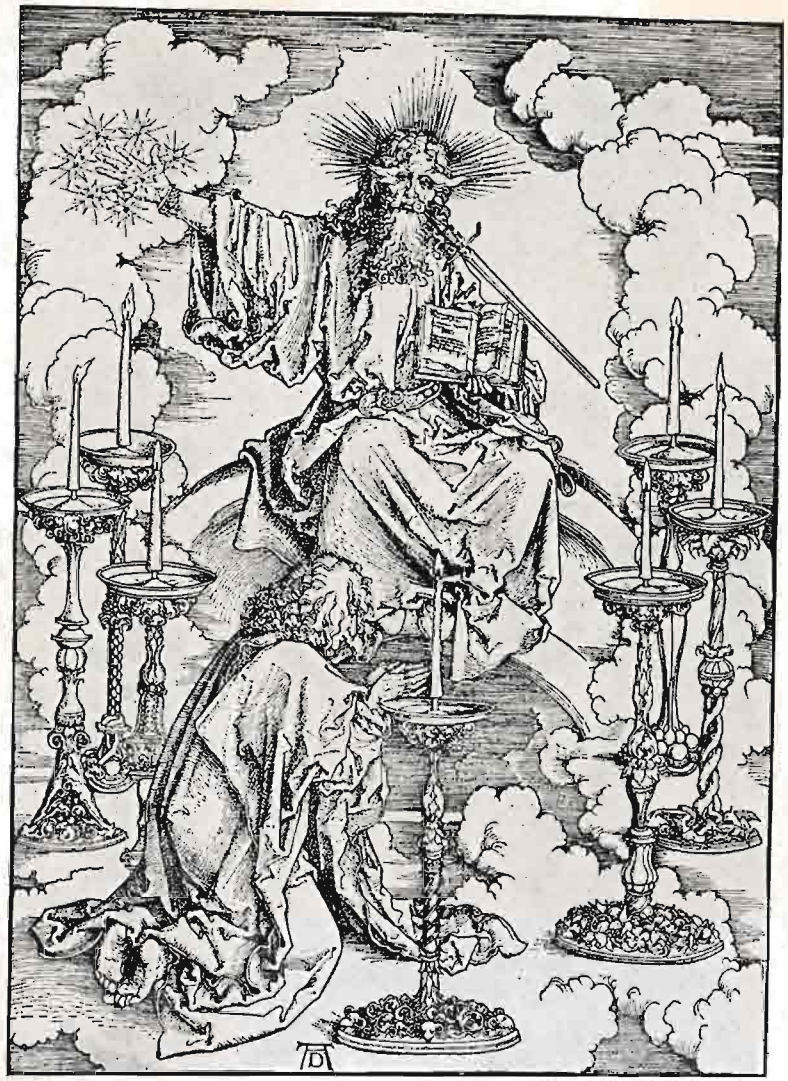

—From the Apocalypse of St. John, by Albrecht Dürer

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength." (Rev. I: 16.)

—From the Apocalypse of St. John, by Albrecht Dürer

THE FOUR HORSEMEN OF THE APOCALYPSE
(Rev. 6:1-8.)

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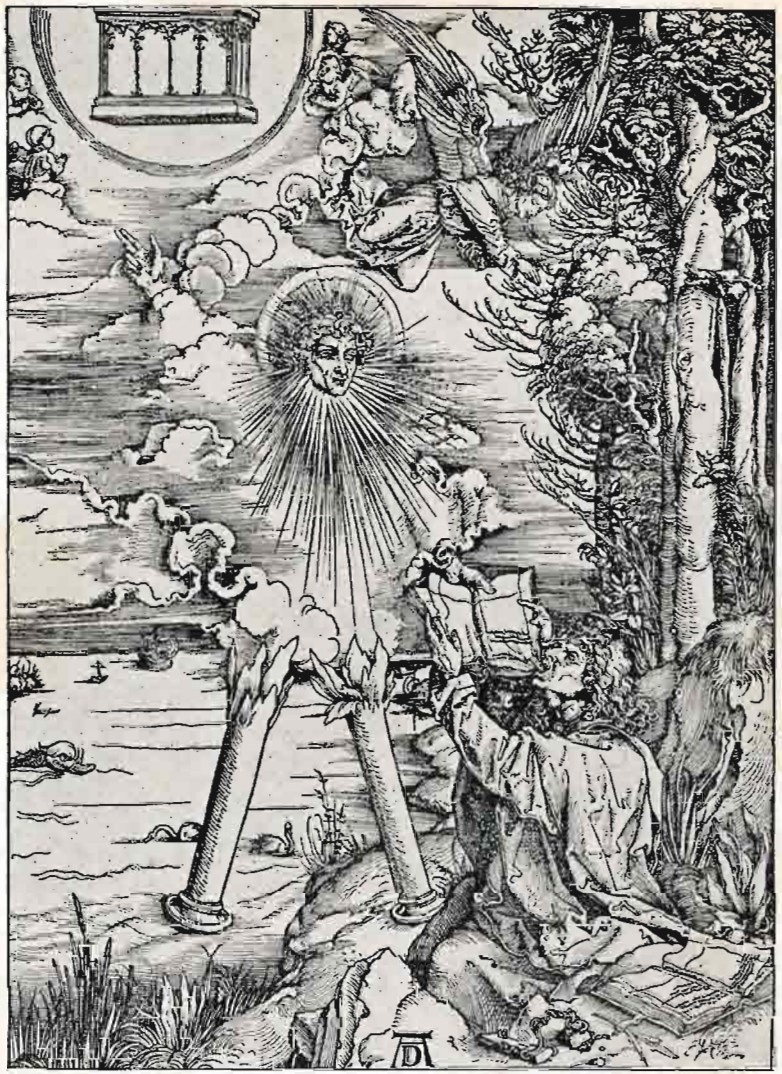


—From the Apocalypse of St. John, by Albrecht Dürer

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:" (Rev. 10:1)

—From the Apocalypse of St. John, by Albrecht Dürer

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." (Rev. 17:3.)

be indicated from Titus to Julian the Apostate. The last three chapters describe the final victories of the Church, the marriage of the Lamb, and the eternal glory of the church triumphant.

Thus, we see that the structure of the apocalyptic vision, like the rituals of the ancient Mysteries, is threefold—each part or grade representing a progressive unfoldment of the Mystery. The pageantry, or drama, involved is almost Freemasonic. Originally, two essential grades were recognized. The first consisted of purification, or testing, in which the neophyte was exposed to certain doleful and melancholy symbols to signify the relapsed and miserable state of ignorance and corruption. Having resisted temptation and satisfactorily explained the emblems and devices proper to this grade, the initiate passed on into the assemblage of the elect. Here he was greeted as one preserved by the courage and integrity of his own character and qualified for a better life. In the higher degree of the Mysteries, all was beautiful, luminous, and pure. The redeemed (initiated) formed a chorus which raised its voice in adoration of the true God. The new brother was given a secret name, and invested with the arcana of the grade. He was then admonished to return to the world, live virtuously, and inspire others to the cultivation of an earnest desire for enlightenment.

In the Rites of Phrygia, a region supposedly visited by Paul, a ritual was practiced which may have influenced the opening chapters of The Revelation. Seven Virgins, or priestesses, robed in white and each bearing a torch, entered the temple, which was itself designed to represent the universe. These seven "lights" delivered oracles and spoke for the invisible god, or genius, who was believed to have entered into the midst of them. In the Rites of Mithras, seven altars with lamps, torches, or candles surrounded the image of the mysterious god, who held in his hand seven circles, lights, or stars to represent the planets. Sometimes the altars were living persons bearing censers or flaming bowls. Even the seven-branched candlestick in the Temple of Jerusalem was a cosmic symbol. John's description of the "one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" is not more nor less than a literal description of the high priest of an Asiatic initiation ritual.

Here, then, we see that mingling of Jewish and pagan symbolism which caused so much controversy among the sectaries of the Jewish and pagan schools. The Revelation (I, verse 18) refers to the Egyptian hierophant who carried the keys of life and death. In fact, the whole description of the being walking among the candlesticks applies perfectly to the Master of the Mysteries, who by his symbols and attributes becomes the personification of the esoteric tradition.

John explains that the vision came to him upon the Lord's day, when he was "in the kingdom and patience of Jesus Christ." At that time, he was lifted up into the spirit; and when so raised, a voice as of a trumpet spoke to him. These references are also veiled accounts of mystical disciplines. Even Patmos is not here used as a place, but as a detached state of consciousness, for it is a place set apart—a small island in the midst of the waters. The author of the Apocalypse was certainly aware of *The Divine Pymander* of Hermes, for he developed his material in the same general way, parts being too similar to sustain the arguments of mere coincidence. Having received the messages for the Seven Churches, John makes another reference which intimates a mystery ritual: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come to him."

It is well-known that the sanctuaries of the ancient Mysteries were constructed as microcosms or miniatures of the world, and the rites and ceremonies performed in these temples were based upon the prevailing concepts of the arrangements and motions of the heavenly bodies. Thus, we have what may be called astro-theology. One of the seven keys which unlocks the sacred symbolism of antiquity is astronomical, and includes the basic principles of what is now called astrology.

The Seven Churches of John's revelation, therefore, represent the seven "planets" known to the ancients, arranged in ascending order thus: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. The Church of Ephesus is assigned to the moon, for the city itself was consecrated to the great goddess, Diana, the Mother of Mystery and generation. The other churches are associated with the remaining planets and luminary in the order given in the Apocalypse, ending with Laodicaea, which was under the patronage of Saturn. Wherever the number 7 appears, and there are twenty-five septenaries mentioned in the Apocalypse, we can remember the line quoted by Eusebius, that according to the sacred theology "everything in the starry heavens has been done by means of the number 7."

The seven Greek vowels are alpha, epsilon, eta, iota, omicron, upsilon, omega. Early sects, including the Gnostics, taught that the seven heavens were identified with the vibratory rates or sounds of these vowels. Irenaeus said that the first heaven gave forth the sound of alpha; the second, epsilon; etc. The heavens here referred to are the orbits of the planets, so that alpha is also the moon, the Church of Ephesus, and the lowest rung of the ladder of spheres or orbits which connect earth with heaven. This ladder, in turn, is represented by the seven terraces of the hanging gardens of Semiramis, and by the levels of the Tower of Babel.

In the ancient system of astronomy, the sun occupies the middle place in the septenary of the "lights." The beginning of the ladder was the moon, or alpha, and the upper end of the ladder was Saturn, or omega. The moon represented life in the sense of generated existences, and Saturn, the death of material things. Life and death are beginning and end, and the radiant figure walking among the seven candlesticks says: "I am Alpha and Omega, the first and the last." The seven vowels together form the great Gnostic secret name of the Lord of the World. The sun was the Grand Master of the solar house of mystery. To this luminary was assigned the vowel iota, or I. By adding the I, or middle vowel, to the a (alpha) and the final o (omega), the initiates created the sacred name IAO, which was the secret monogram of Bacchus and, according to the Gnostics, the signature of Jesus Christ.

This phase of the subject could be extended to great lengths, but this introduction will indicate why it is known that the author of the Apocalypse was acquainted with the secrets of the pagan esoteric tradition. In addition to the number 7, the 10 and the 12 occur with some frequency in the Apocalypse. The number 10 is associated with the world soul and the human soul, and the 12, of course, immediately brings to mind the concept of the zodiac. Both the world and man are threefold in constitution, consisting of spirit, soul, and body, numerically symbolized by the numbers 12, 10, and 7.

The myth of the dying god, or universal redeemer whose blood is shed for the salvation of the world, is founded in the passage of the sun through the twelve signs of the zodiac, from Aries, the Ram, to Pisces, the Fishes. Thus, it happens that the first and last signs of the zodiac become also symbols of beginning and end. The solar deity, deriving certain titles and dignities from the zodiacal signs through which it passes, therefore binds the circle together as the Lamb of God and the Fisher of Men. A fish drawn in the sand was the earliest symbol used by the secret Christian communion, and the fish symbolism has survived in the celebration of Lent and meatless Friday. In ancient astronomy, the vernal equinox was celebrated when the sun entered Aries, the sign of its exaltation. More than a thousand years before the beginning of the Christian era, the hierophant of the Mysteries of Eleusis appeared on the day of the equinox, standing between the columns of the Porch of the Temple, carrying in his arm a lamb, and leaning upon a tall crosier, or shepherd's staff. At the hour of the passing-over of the sun, this priest cried out in a loud voice: "Hail, Lamb of God that taketh away the sin of the world." Here is the good shepherd, the keeper

—From the William Law edition of the writings of Jakob Bochme

THE TWENTY-FOUR ELDERS ADORING THE LAMB

of the House of the Mysteries, bearing the Agnus Dei. The Greek name for the place of initiation means *a sheepfold.* This is the same fold which men must enter by the right door or else they are thieves and robbers.

As the sun is exalted in Aries, so according to the old astrotheologians, this great luminary is essentially dignified or throned in the sign of Leo. Solomon the King, whose name is derived from words meaning *the sun,* is said to have received the Queen of Sheba while seated on a throne of lions. Christ is called the Lion of the tribe of Judah. Christ comes in power (Aries) and in glory (Leo). Therefore, in the day of the kingdom, the lion and the lamb shall lie down together; that is, the two dispensations—one of the law, and the other of mercy—shall be one, and all striving shall cease.

John in the spirit passed through the little door in the heavens, which was at the top of the seven orbits in the wall of the empyrean. Here the heavenly worlds become equivalent to the inner

sanctuary, the divine sheepfold. John then sees a throne set in heaven, and before the throne is a sea of glass. This sea is the Schamayim, or living waters of the Jewish cabalists. It is said in Genesis that the Lord divided the waters when creating the world. In Genesis 1:7, God "divided the waters which were *under* the firmament from the waters which were *above* the firmament." The waters above the firmament were the eternal sea of life, the Schamayim. Around the throne were seven lamps which were the seven spirits of God—the Elohim, the creators, or artificers that fabricated the inferior creation by the seven words of power (the vowels). Around the throne were four beasts full of eyes. These are the fixed signs of the zodiac; Leo, the Lion, Taurus, the Bull, Aquarius, the Man, and Scorpio, the Eagle. Later, these creatures, reminiscent of the cherubim of Ezekiel, are assigned symbolically to the four evangelists who bear witness in everlasting glory to the dispensation of the "one" seated in majesty. Each of the creatures had six wings, and they were full of eyes. The ancients used eyes to represent stars, and the twenty-four wings were the northern and southern constellations, twenty-four in number.

Around the throne were four-and-twenty seats, and in them sat twenty-four elders, clothed in white raiment and wearing crowns of gold. Here is another fragment from the Rites of Ceres at Eleusis, where twenty-four priests sat in a circle about the splendid image of the goddess. These are also the good genii, or the Amesha-Spentas, the immortal holy ones of the Zoroastrian religion, and the light spirits of the Mysteries of Mithras. These twenty-four spirits surround Ormazd, who is usually pictured as a venerable, bearded man enclosed in a winged circle. The elders form this circle, which is the proper figure of time. Later, the genii were assigned to the twenty-four hours of the day, during which they distributed the light of grace. It can easily be seen that these interpretations would be difficult for those whose religious education did not include comparative religion.

From the right hand of him that sat on the throne, there appeared a book sealed with seven seals, and only "the Lion of the tribe of Juda, the Root of David" was able to open the book. Then, in the midst of the throne and of the creatures, there stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God. The use of the lamb implies other points of symbolism than those which we have already mentioned. The altar of the tabernacle of the Jews and later the altar of Solomon's Temple were adorned at the corners with the heads of rams, as was also the pedestal of the statue of Isis at Sais. This lamb is the sacrificial animal, the scapegoat. It is believed that Jason and the Argonauts, seeking the Golden Fleece, were in quest of the skin of a lamb upon which had been written the secret rituals of initiation. The lambskin apron of Freemasonry, the rams' heads and horns which appear on the Egyptian gods are all emblems of the Mystery Schools. Hermes and Orpheus were good shepherds seeking for the lamb that had strayed.

In The Revelation, the Lamb is the Soter, the Messiah, the only begotten—the hostage from whose seven wounds flowed the mystery of the cleansing blood. The adept always personifies the perfected human soul, which is the savior of the body and the first born of the spirit. It is the Lamb that opens the seals of the book of mysteries, and looses the powers of the seals upon the world. Here, again, we have to explore the esoteric tradition to discover the true meanings of these seals. Obviously, the seals are the powers of the Elohim, the creators, whose agencies are represented in the material world by the planets, the spheres of generation, and the sevenfold constitutions of all corporeal beings. In the old Jewish mysticism, it is said that when Adam was fashioned each of the seven Elohim bestowed a quality upon him. By the abuse of these qualities, he fell; and by the redemption of these qualities, he will be redeemed. As the seals were opened in the process of creation, the forces of Nature were loosed,

and the confusion of existence in the mundane sphere resulted. The negative powers of the soul are manifest as the seven deadly sins. We should remember that some of these earlier groups of mystics regarded the material creation as a punishment for the sin of Adam (the human collective). The allegory is both cosmic and human. The four horsemen are the four ages—gold, silver, bronze, and iron in the Greek system, and the four Yugas their equivalents in the Asiatic Mysteries. When the fall of man resulted in the externalizing of his appetites, instincts, ambitions, and other moral deficiencies, sin and death came to the world. Man now lives in the Greek Age of Iron, in the Hindu Kala, or black Yuga. When the karma of the four Yugas, which is concentrated in the lowest of them, has been exhausted, the golden age returns.

The fifth, sixth, and seventh seals announce the circumstances of the millennium. The martyrs that were slain for the word of God are given white robes and told that they should rest a little while. Then comes a great earthquake which results in the overthrow of the kingdoms of the earth, and this is called the day of the wrath. It is then that the hundred and forty-four thousand who are sealed from the twelve tribes receive their rewards and the promise of salvation. These elders are the initiates who are to form the kingdom of heaven upon the earth, and correspond with the order or race of heroes mentioned by the Greeks.

When the seventh seal is opened, there is the silence, for this is the Sabbath corresponding to the exact center of a cube having six faces. This cube is the foundation of the Holy City. There are seven angels with trumpets, and in their time the bottomless pit was opened and all the evils of Apollyon were released upon the world. It will be noticed that in each of the evil orders a third part was destroyed. This relates to the angels who fell with Lucifer at the time of the war in heaven.

Then John beheld a mighty being with a rainbow upon his head, a face like to the sun, and his feet as pillars of fire. He stood with his right foot upon the sea and his left upon the earth, and he held in his hand a little book. And John took the book from the hand of the being and ate it. Here we have a symbolism reminiscent of the immense image of Nebuchadnezzar's dream. This is the Grand Man of the *Zohar* striding across the land and the water—the Ancient of Days, whose legs are the pillars of Jachim and Boaz which stood at the entrance of Solomon's House. Here the world is represented as a creature of vast proportions, whose head is of gold and whose feet are of clay. The world itself is a temple of the Mysteries where human souls are instructed through vision and experience. This experience of life by which man discovers his own divine destiny is a small book which must be eaten, and, like life itself, is sweetness to the tongue, but is bitterness to the stomach.

It is not possible to examine every symbol in detail, so we shall consider the principal ones. Chapter 12 of The Revelation describes a woman clothed with the sun, a moon under her feet, and upon her head a crown of twelve stars. She is the true church, who brings forth a man-child in pain. Less obviously, she is Isis, the personification of the secret doctrine, who gives birth to the initiate or the perfected human being. When evil men profane the Mysteries, this woman flees into the wilderness (takes refuge in secrecy). Here the dragon, especially the Roman Empire, generally all corrupt mortal institutions, attempts to destroy the woman and her child, but she is given wings to fly into the wilderness where she is preserved "for a time, and times, and half a time." The time is 1; times are 2; and there is ½ time. These equal three and a half times, or one half the cycle of seven. The complete life-cycle of seven consists of an involuntary and an evolutionary arc, each consisting of half of the cycle. In the first, or dark, half, the woman (the Mysteries) must be hidden against the evil or materialism of the day.

Then follows a description of false doctrines and false prophets which shall lead men astray and deceive them. A

false and evil power is set up and becomes a tyrant over the life of the human being. If we would understand the nature of the false power, we must count the number of the beast "for it is the number of the man; and his number is Six hundred threescore and six." In the Greek Mysteries, 666 is the numerical equivalent for the word which stands for the animal soul, or the nature of desire. From this negative vortex within man come the impulses of avarice, ambition, greed, lust, and hate. Thus, man's own animal nature is the beast, and all institutions built by tyranny, oppression, and intolerance are monuments to this internal intemperance. The beast rules for a time and attempts to destroy the power of the elect. Babylon, which is simply civilization itself dominated by selfishness, must fall, and the practices of all corruption—political, cultural, institutional, and economic—are together called fornication.

In chapter 15, "the temple of the tabernacle of the testimony in heaven" is described. Heaven may either represent a spiritual sphere beyond the material cosmos or a spiritual state of detachment achieved within the human consciousness. The temple in this usage represents the heavenly assemblage of the esoteric school and corresponds exactly with the abode of universal wisdom on Mt. Meru, as described by the Hindus.

Chapter 17 is devoted to the symbolism of a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations." The name written upon her forehead was MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. This particular symbolism became deeply involved in the early years of the Protestant Reformation. The Protestants believed that the description applied to the Church of Rome, but in all probabilities any similarity was of the accident rather than of the intent. The harlot, however, certainly does signify mystery which is the false religion, which grows great by deceit and intrigue and by prostituting the secrets of God and the faith of men. Religious imposture is condemned, but the accusation is directed, not against any sect, but against a practice that has corrupted all faiths to at least some degree.

Chapter 18 describes the conspiracy of kings and rulers who have made use of religion to enslave peoples and advance worldly ambitions. It is prophesied that Babylon (materialism) shall be thrown down and that the Father's House shall be no more a place of merchandise. In the next chapter, there appears a man upon a white horse. The name of the man was "Faithful and True," and out of his mouth goeth a sharp sword. This is the astronomical figure of Perseus, who is represented by the Persians with the attributes of Mars. He represents rulership with justice, or the rod of iron. He precedes the dispensation. He is justice before mercy. Before men can be ruled by the spirit within, they must be disciplined according to the laws of Nature and the institutions which have been set up for the administration of human affairs.

Next is introduced the two resurrections. This section is almost directly copied from the writings of Plato. In *The Republic,* he says that after the first death, souls go to a middle place where they remain for a thousand years. Then they are judged and their final destiny determined. In this matter, read chapter 20, verses 4 to 6 of The Revelation. Here the martyrs reign with Christ for a thousand years, but the rest of the dead live not again until the thousand years are finished. More is implied. The first, or natural death is a separation from the world. The second, or philosophical death, is a separation of the soul from worldliness by initiation into the Mysteries. The initiates are the ones whose works are recorded in the book of life. Those who are not so-recorded are cast back into the fire; that is, they must return to the mortal sphere.

In chaper 21, the New Jerusalem comes down from God out of heaven prepared as a bride adorned for her husband. The vision is now unfolding toward the statement of the Universal Mystery. St. Augustine says that Jerusalem signifies in the ritual of initiation the vision of peace. The Holy City, then, is a state of consciousness. It is the ecstasy of the soul which, adorned with mystical contemplation, becomes the bride of the Lamb. The Neoplatonists believed that the human mind in search for truth ascends from reason to illumination. By illumination is to be understood the condition of abidance in the grace of the spirit.

The New Jerusalem is also the assembly of the just—the congregation of the pure in heart. This is the true ecclesia, or church, the assembly of the epoptae, or those who see face to face. St. Paul defines the two grades of the Eleusinian Rites, when he describes those who see through a glass darkly—the mystai; and those who see face to face—the epoptae.

In this symbolism, Christ represents the soul of God. He is the psychopomp, the Lord of Souls. None can approach the mystery of God except through him. Through internal contemplation of the divine mystery, souls are lifted up to eternal union with the soul of Christ. The initiate is referred to as "he that overcometh." The remaining verses of the chapter describe the foundation, gates, dimensions, and structure of the mystical Jerusalem. The temple itself is invisible, for God and the Lamb are themselves the sanctuary. The splendid vision ends in the pageant of the tree of life. This is the same tree that is described in the grottos of the Mithraic Rites and in the caverns of the Gothic Mysteries. The tree bears twelve manner of fruit and yields its fruit every month, and the leaves are for the healing of the nations. Boehme, the German mystic, writes of this tree of the soul which is nourished by righteousness. Its seed is in the human heart, and as it grows, its branches extend until they fill the whole world. In the symbolic plates accompanying Boehme's writings, this tree is represented as a palm, the symbol of martyrdom. In Eastern countries, the palm tree in the desert marks the oasis, or the place of water. To the desert traveler, water is life, and the palm has long been the symbol of man's hope of immortality.

The vision ends with the promise of the second coming. The spirit says "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The second advent has been a subject of constant concern among Christian peoples. The first converts had their bodies preserved in oil so that they might rise corporeally when the hour of the resurrection came. There have been several sects of Adventists who have attempted, from various mutations in human affairs, to predict the millennium. But the time no man knoweth, and the spirit comes as a thief in the night. The Hellenic Christians interpreted the second coming as a mystery in the spiritual life of the individual, rather than as a collective advent. St. Paul held this conviction when he admonishes the faithful to realize that it is the Christ within that is the hope of glory. Considered as a book of initiation rituals, the Apocalypse reveals arcanely the regeneration of the Christian mystic and his final union with the principle of redemption. If Christian communities had remained true to the esoteric tradition, the course of religion would not have been turned aside by the conflict of creeds. John's vision was a completely internal experience, and, in like manner, all religion is essentially an enlargement of consciousness as the result of personal integrity and piety. The communion bestows no more strength than that natural to the members of the communion Worship in its outward form is, for the most part, a complete misunderstanding of the mystery of religion.

From these notes, we can come to a general concept of the forces operating beneath the surface of the early Church. The Syrian and Grecian influences are so obvious that it is not necessary to defend their presence. Two answers suggest themselves as explanations for the introduction of the secret doctrine into the early Church. One is that Jesus himself was an Essene initiate, who communicated the truth to certain of his disciples, who in turn circulated it cautiously as conditions permitted. The other solution is the more-commonly accepted. In

MITHRAS, THE PERSIAN SUN-GOD, IN A GROTTO OVERCOMING TAURUS

substance, this would attempt to demonstrate that the esoteric tradition was imposed upon the original teachings by pagan converts. If this is the case, however, we must assume that the four evangelists contributed to this imposition of doctrine. The life of Christ as reported in the Gospels is itself embellished with symbolism derived from several religions. The Christ of the Gospels has attributes of the Hindu Krishna, the Persian Mithras, the Egyptian Serapis, the Syrian Adonis, and the Greek Dionysius. In fact, all these Saviors passed through a cycle of life which follows closely the solar myth of the Sabians. All were immaculately conceived, and their coming announced by supernatural beings. The first miracle of Dionysius was the transforming of water into wine. Krishna, as an infant, was spirited away when the king of the country resolved to kill all the men-children. Mithras was born in a grotto surrounded by animals. All these divinities performed miracles and healed the sick. Each taught the brotherhood of man and the simple moral codes of purity and piety. Each came finally to be identified with the solar god, whose light is the life of every man. All died; usually they were betrayed and gave their lives for their world, and all rose from the grave to intercede before the eternal throne. Each became a path or road by which the souls of men could ascend to salvation. Each, departing, promised to return and redeem his people. Together these constitute an order of sacred legends, which Frazier calls the myth of the dying god.

The medieval cabalists included the book of The Revelation among the basic writings of cabalism. Eliphas Levi, the French transcendentalist, wrote that the three great books of magic were the *Sepher Yetzirah,* the *Sepher ha Zohar,*

and the *Sepher Apocalypse*. References are made to an early Greek cabala based upon the numerical power of the letters of the Greek alphabet. The admonition contained in the twenty-second chapter of The Revelation, verses 18 and 19, against changing any word or part of the writing has been interpreted to signify the presence of a secret meaning. Unfortunately, this meaning cannot be restored from a translation, as the Greek cabala will not operate with the English text. The work would have to be studied in the original language.

Like the East Indian mandalas and the ancient theological and mystical fables, the Apocalypse presents a series of meditation symbols. The devout must not only read and remember; they must also attempt the internal experience of the vision. This means that the figures and allegories unfold like the patterns in the human subconscious. The mystical content is released through reminiscence or association. In the modern world, the internal experience is not cultivated; therefore symbolism rapidly degenerates into idolatry.

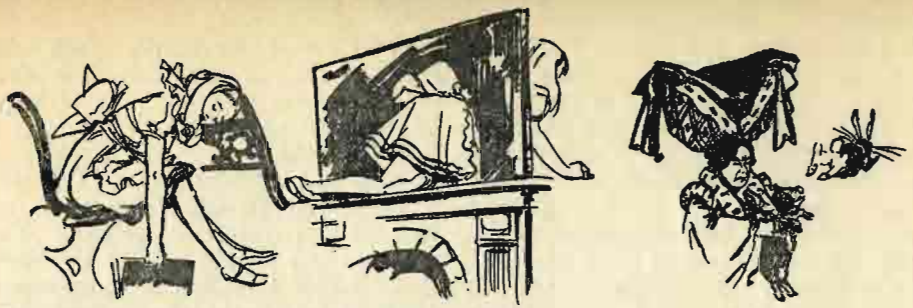
Possibly the most-comprehensive exposition of the transcendentalism of the Apocalypse is to be found in the deep and obscure writings of Jakob Boehme. This humble German mystic was blessed with the power of inward light and he was able to unlock many of the obscure portions of the Holy Scriptures.

The question as to the authorship of The Revelation is of slight importance to those concerned primarily with the things of the spirit. In fact, if it were the product of the Gnosis or of some other school of initiates functioning at the time, the book gains significance through such a circumstance. Certainly it invites the thoughtful reader to an experience in comparative religion. The very spiritual inclusiveness of the work opens a new dimension of consciousness for those long limited by artificial theological barriers. We shall never meet the religious need of the world while we continue to practice competitive theological policies. The great message of religion has eluded most of those who have affiliated themselves with various sects and denominations.

The Christian heritage, if we may use such a term, includes all the great spiritual and philosophical doctrines which flowered and bore fruit in the countries bordering upon the Mediterranean. As this becomes more evident and we strengthen the philosophical parts of our religion, we shall find richer and more-practical substance behind the shadow of our creed. It appears quite possible that a wise and protecting destiny was responsible for the inclusion of the book of The Revelation in the Christian canon. It is the one book which demands solid scholarship and breadth of mind. It invites the Christian mystic to explore the esoteric tradition of the ancients. Such exploration can lead to but one end: the recognition of the universal religion, as it has been taught by all the Secret Schools of antiquity.

The great artist Fra Angelico painted while in a state of inspiration. Once he had finished the features of a sanctified person, he never retouched the work.

An important symbol in Mahayana Buddhism is the "Ship of the Doctrine." In the *Apostolic Constitution,* drawn up prior to the Council of Nicea in 325 A. D., it is said of a bishop that being "one that is commander of a great ship, and steersman, is bidden to see that the Church be built oblong with its head to the East, so it will be like a ship."



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

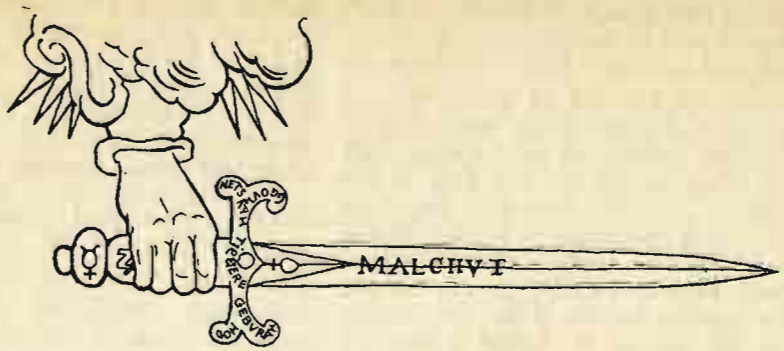
The Cult of the Sword

The historian, Herodotus, reported that the Scythians worshiped a great and ancient sword that was conserved in the adytum of one of their temples. References to the magical swords of heroes occur in the mythology, legendry, and lore of many nations and races. During the Age of Chivalry in Europe, the knight consecrated his blade to the defense of God, king, country, and sacred honor. This weapon gradually came to symbolize not only power, judicial or legal authority, or justice itself, but also the spiritual, moral, and ethical strength of human character.

The Druids of Britain had an immense symbolical sword, which they unsheathed with an impressive ceremony on the occasion of war. When the blade was returned to its scabbard, it indicated the end of hostilities. To engage in warfare when the Sword of Ceremony was in its sheath was an offense against God. Incidentally, the sword blade was the earliest form of lightning rod and was afixed to the roofs of temples and public buildings to deflect the thunderbolts of Zeus. This practice is recorded by Pausanias in his *History of Greece.*

The cruciform hilt of the medieval swords of Christendom was accepted as a true likeness of the cross of the crucifixion. Cavaliers took oath on the hilts of their swords, and pacts so-made were binding upon all parties. In magic, the sword hilt was held up as a protection against demons and evil spirits, and many religious sects had, and still have, ceremonial blades believed to possess extraordinary powers. The weapon was regarded as a talisman, an amulet, and even a fetish possessing virtues of its own, which it could communicate to those who used it for a just cause.

It may be difficult for modern folks to reconcile the sword with religion, but they must remember that in early times warfare was regarded as an honorable occupation. To fight in defense of the State and the religion of the State was a high calling, and the soldier believed sincerely that to give his life in the service of his faith was a noble and proper sacrifice. It should not, however, be assumed that the Cult of the Sword was essentially warlike. In fact, it was more a cult of honor. The knight buckled on his blade as a symbol of his willingness to support and protect his convictions with his life and his skill. It was not until after the decline of the Age of Chivalry that the sacred responsibility of the sword came to be ignored.



The knight took his oath never to draw his blade in an unjust cause, and never to sheath it until justice was done. In days when there were no civil courts and slight probability of a successful appeal to duly constituted authority, each man was the keeper of his own honor. After he had taken the vows of knighthood, he was also defender of the faith and protector of the weak. He lived and died by the code of the sword. But the weapon itself imposed upon him an ethical concept, strict and severe; there could be no compromise. To dishonor the clean shining blade was to lose self-respect in this world and hope of glory in the world to come.

Japan was the last of the major powers to emerge from a state of feudalism. It was not until the middle of the 19th century that the Cult of the Sword ceased to be the code of the samurai. According to *Bushido,* which was the concept of the superior life, the sword defended the gentleman not only against his enemies, but also against himself. If he could not live honorably, he died honorably by his own hand. We may consider this code as justice without mercy, but we must never confuse it with the era of promiscuous dueling which afflicted Europe.

When the high convictions of chivalry declined, the sword ceased to be a symbol of responsibility and became an instrument of personal opportunity. The belief that in some mysterious way justice must always triumph in a combat of honor lingered on, but the skillful duelist, with few scruples, found his blade a convenient means for disposing of any who stood in his way.

It is a mistake to assume that the Cult of the Sword encouraged warfare or increased private crime. It was the perversion of the cult that led to these disasters, just as the misuse of any conviction may have tragic results. One of the great feudal princes of Japan wrote a poem in which he moralized on this subject. His convictions expressed the creed of the samurai, which was identical with that of the medieval Christian knights. The prince rejoiced that in his long and active life he had never drawn his blade. He felt that in this way he had truly honored his sword. He said, in substance, that it may be good to defend truth and justice with steel, but it is better to preserve the path of honor with wisdom and love. The man who draws his sword is strong, but the man who can keep it sheathed without dishonor is truly great.

When the samurai boy is given his sword, it signifies that he is assuming with it the responsibilities of a gentleman. With the blade is conferred the family honor, the tradition of the clan, and the duties of a way of life. The sword itself gives power, for it is an instrument of life and death, but the weapon must be justified by restraint. The keen, sharp steel requires that the hand upon the hilt be under the complete dominion of an inner spirit of justice, patience, self-sacrifice, and fortitude. The blade must never be drawn in anger, in fear or in hate, but only in the service of the code. Thus the sword ceremony

makes each man, in a way, his brother's keeper; and in his own heart, the samurai must account to himself for his deeds.

The development of strong national governments, with proper legal codes to meet the problems of social equity, usually brings to an end the Cult of the Sword. Only the symbolism lingers on to remind the knight of his holy obligations. In many parts of the world, however, the sword remains, even to this day, the peculiar emblem of personal courage. To the samurai, the sword is alive. It is a spiritual being. It was believed that the old swordmakers fashioned their blades, not with their hands, but with the power of the soul. The sharp, clean edge kept ever-bright represented the sharpness, cleanliness, and the brightness of truth itself. To neglect the sword, to permit the blade to become dull with rust, was to reveal indifference to spirit and to character.

When the samurai unsheathes his blade, if only to examine its condition, he does so with a silent ritual. It is as though he were exposing his own soul. He grasps the sheath with one hand and the hilt with the other, and at the same time draws in his breath. To breathe upon the blade is to cause a tiny cloud of mist to appear for a moment on the mirrorlike surface of the steel. This cloud upon the sword profanes the blade, for it represent a cloud upon man's honor.

As light shines and glistens on the blade, the world is mirrored in the polished surface as in a magic globe of glass. The rippling in the steel takes the forms of mountains, rivers, valleys, flowers, birds, insects, and animals. The whole world is reflected in the sword, which becomes a little universe, even as the cosmos is reflected in the human soul.

In old Japan, there was an important form of divination by the sword blade. In some mysterious way, this sensitive, magic steel was supposed to capture within itself the character of the man who carried it in his sash against his person. The swords of great men underwent subtle changes, and imperishable markings seemed to be etched upon various sections of the blade. These markings passed to the new owner; but if he did not live up to them, the mysterious figures broke into parts, grew dim or vanished altogether. Some swords were cursed in the very process of their making, and cast an evil spell on all who carried them. Others were instruments of good fortune, and the omens should be heeded.

The most common marks that appeared were lines, straight or wavy, crosses, crescents, confused geometric figures, and the shapes of living creatures. If a dragon appeared, it was important in which direction the monster faced. If it faced the tip of the sword, it was a good sign; but if it faced the hilt, the dragon turned upon the man. Any damage due to neglect was an exceedingly bad omen, but scars due to honorable combat, like deep memories in the human mind, might strengthen character and enrich the life. I have seen blades on which figures so closely resembling the characters of the Chinese alphabet had appeared without human agency that the word-forms could be read, and made up complete sentences and thoughts.

Ancient peoples often inscribed their swords with magical formulas and prayers, and even inlaid the blades with gold and silver devices. The heavy burden of warfare has caused us all to think of the sword as an instrument of destruction. We might, however, hold the same objections on other subjects. If the sword blade quickly revealed the motives of its wearer, most of the institutions and inventions which we have developed are subject to the same criticism. The Cult of the Sword may point the way to new cults of industry, economics, and politics. Education itself invites to use or abuse. We can kill with knowledge just as easily as with steel. Strength without honor is a terrible and evil thing. Power without dedication to principles can destroy our world and everything we honor and hold dear.

The sword, therefore, becomes the symbol of skill—the perfect blade—an example of man's highest ingenuity. Skill reveals the soul, for it is the soul within man that makes it possible. Skill can be held as a sacred trust to be used in the defense of the weak, but this is only possible when the use of skill itself becomes a cult of honor. Every man contains within himself the power to liberate or to enslave. This power is his will, the sharpest blade of all. The use of this will must be guided by an inner conviction. Perhaps we will find a better conviction than that of the samurai. His statement was strangely negative: death before dishonor. Ours could be: life with honor.

Burmese Astrology

Very little is known about the origin of the Burmese or their history prior to the 11th century of the Christian era. During the reign of the Mongolian conqueror, Kublai Khan, the Mongols invaded the old Burman Empire and destroyed most of the historical landmarks while overthrowing the native dynasty. It is possible that these wars obliterated the earliest records and were responsible for today's lack of historical data.

The Burmese people were part of the Indo-Chinese streams of migration which seem to have originated in Western China, possibly in the area of Gobi. This stream divided, part flowing into Assam and Tibet, and part moving southward along the course of the Irrawaddy River. The religion, philosophy, and other cultures of the Burmese are important because they originated in the motherland of the human race—North Central Asia—and represent today a combination of the traditions of China, Mongolia, Gangetic India, and the Shan and Khmer cultures of Indo-China.

In philosophy and religion, the Burmese are overwhelmingly Buddhistic. Available statistics would indicate that Buddhists account for approximately eighty-nine per cent of the national religious life. A small group is still addicted to spirit and ancestor worship, and there are a few Brahmans and Mohammedans. In recent years, there have been some Christian converts, but the rate of conversion to the Christian faith is a cause of constant discouragement among the missionaries.

The Burmese have made very little effort to formalize their history, religion, philosophy or literature. They are content to think in terms of generalities, and their literary form is largely poetic. Their principal religious duty is to store up merit for their future incarnations. They recognize a type of spiritual beings which they call Nats, of which there are various orders and degrees that are regarded as familiar spirits. Like most Buddhistic peoples, the Burmese refrain from speculation about Deity and its more-abstract attributes, and they practice a variety of divinations which can be traced to Chinese and Hindu origin. As with most ancient peoples, astrology occupies an important place in their psychology of life and is regarded as the most scientific and most exact of the divinatory arts.

In order to understand the astrology of the Burman Empire, it is necessary to survey briefly their system of cosmogony. Unfortunately, only a fragment of the Burmese literature has been translated into English. The following digest is from a work especially compiled in the opening years of the 19th century for the brother of the reigning monarch, and may be regarded as essentially correct. It is doubtful, however, if the Burmese themselves are in agreement on the subject, although they unite in tracing the basic concept to the teachings of Gautama Buddha and his Arhats, or saints.

It is interesting to compare Burmese cosmogony with the teachings of the classical Greeks and the *Elder Edda* of the Scandinavians. Such comparisons indicate beyond question that these widely diffused concepts had a common origin.

"The world (the universe) is divided into three parts called the superior, middle, and inferior spheres. These spheres are conditions rather than places, and represent degrees of spiritual and material power. The superior sphere is the abode of the Nats or spirits; the middle sphere is the dwelling place of human beings, animals, and plants; and the inferior sphere is the infernal region which is given over to the punishment of wrongdoers after death, and is also the place of demons.

"The middle part of the world is flat and circular. In the center is a very high mountain, on which stands the palace of the superior spirits. This flat middle part, with its central mountain, is surrounded with great cliffs rising to such height that no mortal can pass beyond their barriers. The middle world is supported on a foundation of dust; beneath this is stone of great hardness; the stone, in turn, is sustained by water, and under the water is a cushion of air; beneath the air, there is only space."

The central mountain, which is Mt. Meru of the Hindus, extends upward and downward like two truncated cones united at their bases. These cones form a kind of spindle, extending upward to the higher world, and downward to the infernal spheres. At the widest point of the spindle is a kind of base or supporting tripod composed of three enormous rubies. Around the central mountains are seven concentric circles of lesser mountains, and among these mountains rise the seven great rivers which water the whole world. There are four great continents which are the abodes of men and animals. These are at the four cardinal points and are surrounded by oceans. There are also smaller islands inhabited by nations which do not belong to the Burmese complex. The white races come from these smaller and inferior islands, and are generally referred to in that way.

All living creatures belong to one of three orders: the lowest is made up of generated creatures; the second, of creatures having bodies but not generated; and the third, and highest, of creatures having existence but not bodies. In common with other Buddhists, the Burmese believe that at death the personality perishes with the body, but the self, or impersonal being, survives and creates new personalities. This process continues until, through wisdom and good works, all the weaknesses of the nature are overcome, and the creature attains Nirvana—a state of perpetual identity with truth.

In Burmese astronomy and astrology, eight sidereal bodies are recognized. These are the sun, the moon, Mercury, Venus, Mars, Jupiter, Saturn, and Rahu. The days of the week derive their names from the planets as in the European systems, and in the same order. Each of the planets is the abode of a Nat, or spirit; and the temperament of the planet and the effects attributed to it are derived from the disposition of this Nat.

"The sun, moon, the planets, and the stars revolve around the great central mountain in parallel orbits, and in their motions they pass over the four great continents, and also cast an occasional gleam on those barbarous islands not inhabited by Burmese. In their motions, the heavenly bodies pass through the twelve signs of the zodiac. The Burmese symbols for these signs are similar to those used by the Chaldeans and have approximately the same interpretations. The mechanics of their astronomy is accurate, insofar as accuracy can be attained by observation, and they are aware of all the principal astronomical phenomena.

"The Burmese divide the year, not into four seasons, but into three, a division derived from the characteristics of the country in which they live. Their seasons are the hot, the rainy, and the cold. To explain these seasons, they recognize three concentric paths, or orbits, in the heavens. At different seasons, the heavenly bodies move upon these different paths which they reach by declination. The inner path, which is nearest to Mount Meru, causes the seasons of

rain, and is symbolized by the goat. The middle path causes the season of heat, and is symbolized by the ox. The outer path causes the season of cold, and is symbolized by the elephant. There is a curious resemblance between these paths and the equinoctial and solstitial points. The compromise is made necessary by the fact that the Burmese are functioning according to a flat-earth theory. They also add a moral consideration, declaring that the planets remain longer in the middle zone, which is the most desirable when the collective conduct of mankind is good."

In addition to the seven planets (the sun and moon regarded as planets), there is in the Burmese system a strange, dark world called Rahu. This is an invisible aerial monster, a giant with hands and feet like a human being, that moves in an eccentric orbit and is devoted to hatred of the sun and moon. Every three years, Rahu goes to meet the sun, and every six months it attacks the moon. Sometimes Rahu devours the luminaries; sometimes it covers them with his hands. He may breathe upon them or place them upon or within various parts of his body. Some Burmese regard Rahu as an actual planet; some consider it the moon's north node (the dragon's head); and others believe it to be the shadow cast by the earth itself upon the substance of illusion. Burmese speculations on the nature of Rahu are among the most fascinating of their astronomical theories.

There is no use in devoting time to those elements of Burmese astrology which are identical with the familiar Western teachings. Our interest lies with the unusual, wherein may be discovered some clue to the improvement of our own method. It may not be possible to accept the Burmese forms literally, but any system which is founded in the old Vedic lore of Northern Asia is worthy of consideration, for the Brahmans had a greater knowledge of universal dynamics than any other peoples of the ancient world.

From the *Beden,* we learn that "if any of the planets approach the disc of the moon in both longitude and latitude, great changes of a disastrous kind are threatened. This is especially true if they pass behind the disc of the moon itself. If Mercury approaches the moon in both longitude and latitude, the embankments of the rice fields will be ruined, and waters will be dried up. If Saturn approaches in the same way, there will be wars upon the great islands. And if Mars appears in this position, there will be a rise in prices, and the poor will suffer. If Mars passes to the left of the Pleiades, there is great danger of earthquakes."

In Burmese astrology, the planets are assigned to the days of the week in the familiar way, with the exception of Rahu. To accommodate this monster, Wednesday has two rulers; Mercury over the first half of the day, and Rahu over the second half. The accompanying diagram is a key to an interesting series of calculations.

The life of man is divided into ages, or periods, beginning with the sun, and proceeding in a clockwise direction. The sun rules human life from the first to the sixth year. Then the moon becomes the ruler and governs for fifteen years. After that, Mars rules, then Mercury, Saturn, Jupiter, Rahu, and Venus. The most-difficult periods in human life are those when the rulership is changing. Of these changes, that of the seventh year of life, when control passes from the sun to the moon, is the most difficult.

When, for example, a man passes from the age of the moon to that of Mars, which takes place in his twenty-second year, he comes to a period of extraordinary decision. His destiny for the following eight years depends upon the aspects which Mars forms in his natal chart. If his Mars in seriously afflicted, the years will be attended with numerous problems and reverses. If his natal Mars is auspicious, then he will have a pleasant and prosperous time.

"The moon, Mercury, Jupiter, and Venus are by nature benevolent, and other factors being equal, they tend to produce good fortune. The sun, Mars, Saturn and Rahu are by nature malevolent, and their periods are always times of testing and temptation." It is not

The Planetary Elements According to the Burmese

Rahu Wednesday afternoon Northwest Age 76-87	*Venus* Friday North Age 88-108	*Sun* Sunday Northeast Age 1-6
Jupiter Thursday West Age 57-75		*Moon* Monday East Age 7-21
Saturn Saturday Southwest Age 47-56	*Mercury* Wednesday morning South Age 30-46	*Mars* Tuesday Southeast Age 22-29

unusual for the sun to be regarded as an evil force in astrological systems, and this is probably a circumstance arising from locality. In the tropics, the sun burdens life with heat and dryness; therefore, it is not so welcome as in temperate or frigid zones.

When a Burmese desires to consult his horoscope for any important consideration, he combines his nativity with the key figure here reproduced. The Brahman asks the native the day of his birth and the year of his age. The age is then divided by eight, because there is a perpetual series of eight planetary factors. Having eliminated all the complete cycles of eight, the remaining number is involved in the calculation. Thus, if the native is sixteen years old, there are two complete cycles of eight and no remainder. If he is twenty-five years old, there are three complete cycles of eight and a remainder of one. If he is sixty years old, there are seven complete cycles of eight and a remainder of four, and so on.

After the remainder has been found, the astrologer turns to his diagram and finds the position of the day on which the native was born. For example, Sunday is the northeast corner of the chart; Saturday, the southwest corner; Friday, the northern angle. Counting from the day of the week on which the native was born, and proceeding in a clockwise direction, the astrologer counts as many of the squares as the number which remained after his division by eight. Thus, if the native is sixty years old, and was born on a Monday, the astrologer counts four squares from Monday on the chart, the four being the sum left after the division of the birth age by eight. This brings the astrologer to the place of Saturn, which therefore governs the period of the native's life under consideration.

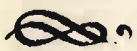
Having thus determined the significator of the life-period, the astrologer then examines the aspects of Saturn in the horoscope of the native. He also considers the transits of the planet and the mutual aspects which Saturn is forming at the time he is consulted. In this way,

he answers the questions that are perturbing his client. By turning the natal horoscope so that the natal Saturn is upon the ascendant, the astrologer further identifies the general forces operating in any year of the native's life which is ruled by Saturn.

If the native was born on Wednesday, then it is necessary to determine whether the birth was before or after noon. If the birth was in the forenoon, the count begins under Mercury at the south of the chart; but if the birth was in the afternoon, the count begins with Rahu, which is in the northwest of the chart. If Rahu is the ruler of the year, then the delineation is from the moon's nodes.

If there is no remainder after the cycles of eight have been substracted, then the birthday itself indicates the ruler of the year. For example, a man born on Thursday and twenty-four years old has Jupiter as the ruler of his year.

It may be interesting to the research student to test a few horoscopes by this method to see whether or not the Burmese system is applicable to our Western way of life. All astrology is influenced by the factors of time and location. Thousands of years of experience have revealed to various nations the particular ways in which sidereal influences affect their own life-patterns, but the principles are always the same, and it is a fascinating part of astrology to adapt eternal rules to the temporal and transitory affairs of human beings.



Czar Alexander of Russia bestowed the rights of citizens upon fourteen million of his subjects. As a reward, he was assassinated by the Nihilists.

Sir Francis Bacon tells us in his *Natural History* that, being in Paris, he told several English gentlemen there that he dreamed that the family home in England was plastered all over with black mortar. Two or three days later, he received word that Sir Nicholas Bacon had died in London.

SCIENCE NOTE

The bezoar stone, a concretion found in the alimentary organs of certain ruminants, was once regarded as a medicine combining the efficacious qualities of penicillin and sulfanilimide. We learn from Culpepper that there are two kinds: the East and the West bezoar. The East is by far the better, for taken inwardly it is very profitable against the biting of venomous beasts, all melancholy diseases, the leprosy, the itch, scabies, agues, and ringworm. It cures men past hope, and a little powder put upon a wound made by a venomous beast draws out the poison. It is also most curative when made into lozenges with rose water.

When Sir Christopher Wren was in Paris about 1671, he was suddenly stricken with an obscure ailment. The physician thinking it a pleurisy recommended bleeding, but Wren, who disliked this kind of treatment asked the doctor to wait another tweny-four hours. That night, Sir Christopher dreamed that he was in a place in Egypt and that a woman of the country handed him a basket of dates. The next morning, Wren ordered dates and ate them, and immediately recovered.

Library Notes

By A. J. HOWIE

Judo

The Judo that we shall discuss is the systematic discipline developed by Professor Jigoro Kano which is to be distinguished from Jujitsu and the American so-called army and police Judo.

Jujitsu is a collective term applied to related methods of self-defense practiced by the samurai of Japan. Each teacher of Jujitsu had his own secret tricks, and the greater of these teachers had schools named after them. In addition to the term Jujitsu, there are Taijitsu, Yawara, Wajitsu, Toride, Kogusoku, Kempo, Hakuda, Kumiuchi, Shuhaku, etc. Some methods specialized in deflecting attack, others in kicking and striking, intending to incapacitate, kill, or merely floor and subdue. All were methods of fighting an armed or unarmed enemy, the defendant utterly unarmed, or of engaging by means of a small weapon an enemy armed with a large one.

The origin of the Jujitsu arts is lost in obscurity. Some trace it to Chinese sources. However, in feudal Japan when petty princes constantly were warring with each other, it was important that a skill be developed that would enable a physically inferior person to cope with an antagonist of greater strength. Hence, regardless of origin, the refinements of weaponless defense methods were indigenous. After the national integration of Japan, the old warlike arts began to degenerate and to be forgotten.

Kodokwan Judo was founded by Jigoro Kano. Born in 1860, he graduated from the Imperial University in 1881 where he had majored in science. Mr. Kano was deeply conscious of early physical weakness, and when he was 20 he began intensive training in Jujitsu. By persistent devotion to his study and disciplines he became a strong and sinewy man. This personal experience enabled him to see in Jujitsu something more than a martial device, and he set about gathering all the information he could about the secrets of the old masters of the warlike arts. He visited teachers and champions of the various methods, gathering many of the secrets that were handed down only by word of mouth. He haunted old bookstalls and retrieved many manuscripts that otherwise might have been lost, or at least scattered in libraries where comparative research would have been difficult.

From this material and research, Kano worked out his own system of Judo. He did not attach exclusive importance to contesting as had the samurai, but he aimed at a combination of contest exercises that would train mind and body. In 1882 he already was teaching students in the Eishoji, a temple in Shitaya.

Mr. Kano's system rapidly became popular and attracted increasing numbers of students, necessitating several moves to larger quarters. Among those con-

nected with the Kodokwan, Kano's headquarters at one time or another, are many noted names both in official and private circles—even princes of the imperial blood.

A halo of wonder is usually attached to the practice of Judo. Writers seem blandly to describe the tricks as easily accomplished and to understate the disciplines of Judo. Judo is described as the gentle art, the pliant way, the effortless turning of an opponent's attack. Professor Kano himself asserted that his Judo might be regarded as an interesting means of physical culture that was unattended by danger or pain. The idea is prominently set forth that Judo enables one to employ his strength so effectually that the weak may successfully withstand, even overcome, the strong.

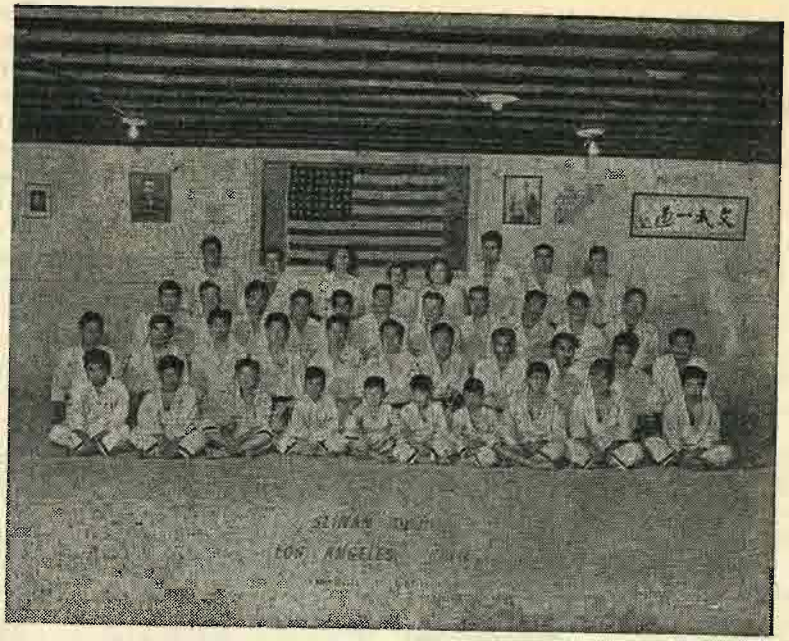
One author writing in the early years of this century recommends: "It is urged that women, especially, obtain a working knowledge of where the blows are struck that cause unconsciousness and death. Such knowledge, in its justifiable use, will be invaluable to women when attacked under atrocious circumstances." There are countless traditional tales of Judo experts who have overcome large bands of ruffians under unfavorable circumstances. And there are many hints as to the ultimate esoteric results possible for the higher degree students.

There is no need to make any sweeping denial of the reasonableness of the foregoing, but the road to the achievement of the necessary skills and coordination is long and arduous. Admiral Togo personally inscribed the following motto to be used as a frontispiece for Sumitomo Armina's book on Judo:

Grinding the bones and pulverizing the body

These terse words aptly describe the process that accompanies the early exercises in Judo, the changes that precede proficiency in this form of self-defense.

The first impulse of the average person who becomes interested in Judo is



JUDO IN AMERICA — THE SEINAN DOJO IN LOS ANGELES,
MR. KENNETH KUNIYUKI, TEACHER.
This is a group typical of several established in various sections of the country.

to get a book or books on the subject. Cheap pamphlets on Jujitsu are available at most magazine stands, but these are practically valueless. The serious bibliography on the subject is not large and the books are not easily obtainable. The majority of books on Judo seems to rehash the same historical details and statement of rules and ideals with more or less relevant elaboration. The greater part of the books is devoted to a diagrammatic and illustrated presentation of the various techniques of Judo. An inadequate comparison would be of descriptions of how to dance from charts and footnotes that tell where the feet should be for various movements of the figure, their sequence, and the relationships of one body to the other, all of which must be coordinated rhythmically to music.

It is probable that Judo can not be learned from books; nor can it be learned from another amateur. There is one sure way to learn Judo and that is by intensive practice under the watchful eye of a recognized Judo teacher who is guided by the exacting rules of the Kodokwan at Tokyo. The following discussion will tend to justify such an apparently unqualified statement.

Our concern is with the problems of the Occidental who has the urge to pursue the disciplines of Judo. If Judo tricks were as easily acquired as the books indicate, those with natural physical advantages would still be superior. The theory is otherwise and the problem is how the zealous aspirant may succeed.

At the outset the Occidental student is handicapped by a late start—the later in life the greater the handicap. Any skill that demands a high degree of muscular coordination should be developed at the earliest age possible. In the homeland of Judo, the youngsters not only have a hereditary inclination to Judo, but they can be trained by the simplest methods —they just grow up in the tradition. In the West, one whose thoughts and interests lean toward things Oriental usually is the least fitted for the physical pursuit of Judo. Often physically weak or undeveloped even if not organically

unsound, usually of decidedly sedentary habits, with resultant shortness of breath and lack of stamina, he may be interested in a physical skill that will enable him to cope with those considerably stronger than himself. This does not necessarily imply an inferiority complex; it is just a frank admission that he has to compensate in some way for lack of physical development. Judo sounds like such an easy way to accomplish this end. Little does he realize that gentle Judo involves a preliminary of *grinding the bones and pulverizing the body.*

An Occidental may have a decided flair for Oriental philosophy and culture, but when it comes to pursuing an Oriental discipline, he is faced with an alien psychology against which his every instinct unconsciously rebels in spite of sympathetic interest and cooperation. He is accustomed to simple directions and patterns—read the directions and you, too, can build houses, cure sickness, or become a cartoonist in a few easy lessons.

The teacher knows Judo intuitively, subconsciously, instinctively; in order to transmit his realization of Judo to a pupil, he has to bridge a double gap of language—he must interpret Judo technique into Japanese terminology and then translate into English. The process is the reverse for the Occidental student. It is likely that Judo experts who try to teach Occidentals have not analyzed the problem of the pupil to the extent of realizing that the Occidental student has to overcome habitual obstacles to intuitive learning before he can overcome his obvious ineptitudes in following verbal instruction and demonstration.

Judo involves a wonderful opportunity for the Occidental to become aware on a sub-verbal level. The teacher may be very patient in giving verbal explanations—relations of the bodies, positions of the limbs—he can give graceful demonstrations. But the moment the student tries to apply the letter of the rule, the opponent is not where he should be in order to get the advantage. In learning, the student finds an appreciable lag between the opportunity to execute the trick and the ability to act. Successful tricks require split-second timing; this can be accomplished only by training every muscle in the body to coordinate in reflex patterns that respond to the complex muscular changes originating in the opponent. One must be physically aware of and respond to every twitch, tension—even anticipate them by an unconscious realization of the movement that will follow the present tension or change of direction. The Occidental is accustomed to thinking out every move. Judo requires that the reaction be faster than thought.

Even after reasoning out the above, the student tends to strive so hard, heroically, that he tenses, stiffens, and opposes the efforts of his partner. He is told to correct this by relaxing, but when he relaxes the body, the mind gets flabby with the result that he just flaps his arms and dances around ridiculously. Judo shows in great relief the tenseness with which the average American does everything. Occidentals thrash and sweat even when they have the endurance to continue their wrestling, but the Oriental retains a smiling composure and shows less of the moisture of effort even after continued rounds with fresh partners.

The student is told to yield to the extent of utilizing the force initiated by his opponent. This is contrary to Western psychology. The Occidental tends to insist on standing his ground, on resisting force with opposing force. It takes a complete revamping of native impulse to learn how to win by yielding.

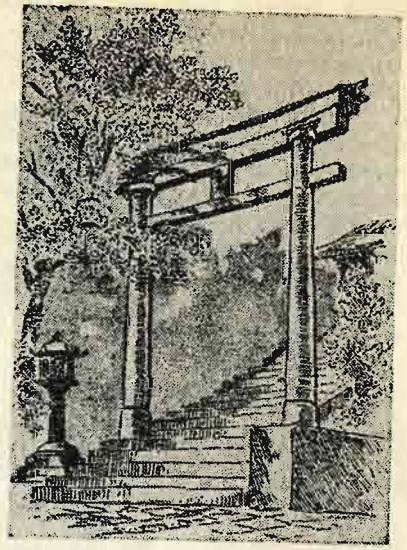
Even athletically inclined youths find that Judo takes many little-used muscles. Hence when a person of sedentary habits takes up Judo, especially later in life, he must face a long period when the exercise sessions have to be brief. Yet in spite of every consideration he is likely to stagger stiffly out of the dojo, exercise room, and hurry home to soak out the aches and pains, perhaps to nurse strains and twisted toes. Instead of bounding out of bed in the morning, he is likely to roll out gingerly with cautious efforts to get on his feet without developing a Charley horse.

It takes fortitude and patience to continue *grinding the bones and pulverizing the body* until the painfulness gradually decreases and longer bouts of wrestling are possible. There is considerable humbling of pride in persisting through the awkward stages while one's efforts show up to little advantage. But it is only after many preliminaries that real progress can be made.

One of the surprising factors about learning Judo is that at first the important thing is not to learn how to throw your opponent, but to learn how to fall when he throws you. Hours have to be spent immediately in learning how to roll, first with studied slowness, then with relaxed speed, and then with force and from increasing heights. But this is all mere theory until the student can acquire a new set of muscular reflexes that will enable him to relax and fall properly in the impromptu actions of wrestling. There is no way of knowing mentally how your opponent will throw you, in fact, his purpose is to take you unawares, to find you off guard. It is at this point that opposition is a handicap and an obstacle. The secret of success is to learn to yield purposefully, to carry the opponent along his line of attack further than he intended, thus taking him off balance.

A continued sense of resistance is evidence of innate fear which has to be resolved rather than conquered. It is doubtful if instinctive fear can successfully be fought. But fear vanishes as one learns how to meet each physical emergency instinctively, intuitively, with a realization that transcends any conscious mental activity. The body gradually develops a sense of sureness within itself undisturbed by fear.

The foregoing has been written from the standpoint of interest rather than as an authority on Judo. It has been shown to Mr. Kenneth Kuniyuki, one of the foremost Judo exponents in America. There was no note of approval or disapproval in his voice as he expressed his one comment—"It is very good for one man's opinion." In response to direct questioning, he did state that there was nothing in the article with which he disagreed. We had hoped that he would recognize the nontechnical discussion and the emphasis on the psychology of approach which we feel has been neglected in the literature on the subject. However we had to be satisfied with faint praise—very faint.



The subject of Judo has given us an opportunity to emphasize a dynamic sense of realization, with books as simply introductory tools. Words, written or spoken, are taken as mnemonic symbols for ideas that must be interpreted in action instanter. Every action then must be to purposeful alteration or change of direction. The body must develop a sensitive coordination that is intuitive and independent of actual processes of thought.

The disciplines of Judo break down many of the barriers to a subverbal level of realization. Gradual, subtle changes in the personality follow. The body acquires a new poise. The muscles coordinate more gracefully. Every action tends to become more purposeful. But more than all of these, integrity assumes greater importance which will inevitably be reflected in character.

Examples of the truth of the above statements may be verified by any one visiting the various dojos where Kodokwan Judo is taught. There may be

observed vigorous exercising for more effective bodies, natural good sportsmanship, and impersonal friendliness. Youngsters in their formative years are occupied constructively; young men have a healthy, inexpensive hobby. And all of it conspiring to build strong, earnest character, intangible, nonverbal spiritual values, a unique nonsectarian, nonreligious positive force for good in the community. All of which recommends Judo as an excellent youth-builder for those able to take it.

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Iamblicus, a famous magician, when consulting Apollo at the request of a certain Egyptian, performed certain secret rites. In the midst of the ceremony, those present were frightened by the appearance of a strange apparition in shining armor. Iamblicus pacified them thus: "Companions, do not fear or wonder. This is only the specter of a poor gladiator who perished in the circus for your entertainment."

"The great Sir Walter Raleigh used to say, that it could not be doubted but the stars were instruments of some greater use than to give light, and for men to gaze on after sunset; it being probable that the same goodness that inbued the meanest being with some virtue, denied not a body's proportionable power to those glorious bodies which are created, without question, to the same end in heaven, that plants, flowers, etc. are in the earth, not only to adorn but to serve it."

Among those who were once slaves must be included Plato and Aesop, also Pope Callistus, St. Brigit, and St. Patrick.

It has been said that Buddha's begging bowl is the Holy Grail of Asia.

The first fifteen Christian bishops at Jerusalem were Jews and, according to the historian Eusebius, sons of the Abrahamic Covenant.

The nobility of ancient Rome placed lamps in their graves to preserve the bodies from darkness. They often freed some of their slaves on condition that they would rend these lamps as long as they lived.